LUKÁCS AND THE CRITICAL LEGACY OF CLASSICAL GERMAN PHILOSOPHY

Open Philosophy (https://www.degruyter.com/OPPHIL) invites submissions for the topical issue "Lukács and the Critical Legacy of Classical German Philosophy", edited by Rüdiger Dannemann (International Georg-Lukács-Society) and Gregor Schäfer (University of Basel).

DESCRIPTION

In 1923 Hungarian-German philosopher Georg Lukács published his early *opus magnum History and Class Consciousness*. Being situated at the very intersection of practical issues – vis-à-vis the deep crisis of World War I and in the middle of the revolutionary movements in its aftermath – on the one hand and sophisticated theory on the other hand the book marks an event not only in revolutionary politics – provoking a harsh critique from part of the official communist movement as well as an intensive reception particularly within the trajectories of the political-intellectual life of the 1960s – but also in philosophy. Within what one often, together with Gramsci's and Korsch's contemporary projects, refers to as 'Hegel-Marxism,' *History and Class Consciousness* surely is the most systematic conception. The critique of reification – as elucidating the very structure of modern capitalist society and the forms of its thinking – the book centrally elaborates had a profound and prominent impact on the formation of later Critical Theory around Horkheimer and Adorno. Furthermore, one even may read, in some aspects, Heidegger's *Being and Time* (1927) as an indirect answer to the challenge of *History and Class Consciousness* – and, clearly, find its traces in French existentialism around Merleau-Ponty and Sartre.

Lukács explicitly articulates *History and Class Consciousness*, whose 'over-Hegelianization' of Marxism he will criticize in his later work himself, as an interpretation of Marxism in the light of post-Kantian German Idealism – mostly of Hegel but also of Schiller, Fichte, or Schelling as well as of post-idealist philosophers rooted in the idealist tradition such as Lask. Whilst the concept of reification often has been discussed in its constellation with Marxist critique of capitalism and with German sociology, particularly in Weber and Simmel, despite the label of 'Hegel-Marxism,' the references to Classical German Philosophy still mark an important desideratum in terms both of historical and systematic examinations. Concepts not only such as "reification" but also "totality," "method," "dialectics," "nature," "(class) consciousness," "history," "revolution," or "subject-object" Lukács extensively applies in his early work, however, cannot be separated from their origin in central systematic problematics of German Idealism. At the very same time, when it comes to contemporary discussions of the reception of Classical German Philosophy, Lukács remains a rather marginal figure despite his important role within post-idealist confrontations with the theoretical and practical impact of idealism and its possible actuality. In a line with this dominant setting, it hardly has been analyzed in detail that Lukács' interpretation of the entire sequence of post-Kantian idealism starting from the problematic of the "thing-in-itself" (*Ding-an-sich*) in Kant is a very original and productive one – and it hereby is neglected that,

following a semantic hint, "reification" (*Verdinglichung*) may stand in an internal relation to this very problematic instead of being just a sociological term or the descriptive name of a social pathology.

On the occasion of the centennial of the publication, the present call for papers invites original submissions that aim at filling this gap by examining and discussing History and Class Consciousness' dialogue with Classical German Philosophy and its aftermath. The contributions may focus on this interconnection by dwelling on central concepts in Lukács and any author(s) of Classical German Philosophy and its tradition systematically, or by (re-)discovering relevant historical lines of reception. Of particular interest hereby is the potential this configuration has in terms of a critical thinking of – and within – our own present and its ongoing multiple crises and struggles.

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HOW TO SUBMIT

Submissions will be collected from September 1 to October 31, 2023. There are no specific length limitations.

To submit an article for the special issue of *Open Philosophy*, authors are asked to access the online submission system at http://www.editorialmanager.com/opphil/

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