

Marx Engels And Dialectics Springer

Dialectics in Social Thought examines the work of thinkers who used dialectics in their attempts to understand the world. Among them are foundational thinkers such as Marx, Freud, and Nietzsche; seminal social critics of the last century such as Camus and Sartre; and current contributors like Badiou, Rancière, and Žižek.

A major and timely re-examination of key areas in the social and political thought of Hegel and Marx. The editors' extensive introduction surveys the development of the connection from the Young Hegelians through the main Marxist thinkers to contemporary debates. Leading scholars including Terrell Carver, Chris Arthur and Gary Browning debate themes such as: the nature of the connection itself; scientific method; political economy; the Hegelian basis to Marx's 'Doctoral Dissertation'; human needs; history and international relations.

This book will offer a full reconstruction of the history of Theoretical Marxism in Italy between 1895 and 1935, based on a rigorous philological method. The starting term (1895) is marked by the publication of Antonio Labriola's first essay on historical materialism (In memory of Communist Manifesto); the final term coincides with the conclusion of the "Prison Notebooks" written by Antonio Gramsci. This book analyses the original character of the Marxist philosophy in Italy, which emerged by distinguishing itself from the "orthodoxy" of the Second and Third International. By delineating a significant chapter in the history of Marxism, the book will also propose a specific contribution to the history of Italian Philosophy, which is here studied in relation to the developments of European philosophy, beyond the traditional subdivisions of Positivism, Idealism and Marxism. Marcello Muste is Associate professor of Theoretical Philosophy at Sapienza University of Rome, Italy.

This book is a complete presentation of the most important themes of Theodor W. Adorno's critical theory, and of its relevance for the understanding of the modern society. After an Introduction, which traces Adorno's biographical and intellectual profile, the book is structured in three parts. The first is devoted to theoretical philosophy, and in particular to the concepts of philosophy, negative dialectics and metaphysics, and his aim is to clarify the Adornian understanding of such difficult concepts. The second is devoted to the main themes of Adorno's social theory: the concept of domination, the relationship with Marxism, the theory of the decay of the individual, the critique of mass manipulation. The third part is devoted to aesthetics and culture criticism, and entails a conclusion in which the author outlines a confrontation between the Adornian and the Habermasian critique of modernity.

Friedrich Engels and the Dialectics of Nature Springer Nature

This book covers the whole system of Socialism with Chinese Characteristics, dealing with Deng Xiaoping's theory, the socialist market economy, a moderately well-off (Xiaokang) society, China's practice and theory of socialist democracy, human rights, and Xi Jinping's Marxism. In short, the resolute focus is the Reform and Opening-Up. Socialism with Chinese Characteristics is one of the most important global realities today. However, the concept and its practice remain largely misunderstood outside China. This book sets to redress such a lack of knowledge, by making available to non-Chinese speakers the sophisticated debates and conclusions in China concerning socialism with Chinese Characteristics. It presents this material in a way that is both accessible and thorough.

This is the first book-length study of Marx's concept of the alternative to capitalism. It shows that his critique of capital flowed from a commitment to a specific vision of the kind of human relations that define a new society.

Many of the leading thinkers on dialectics in the Marxian tradition have collaborated here to put forward and debate challenging new perspectives on the nature and importance of dialectics. The issues dealt with range from the philosophical consideration of the precise nature of dialectical reasoning, to dialectics and economic theory, and to more concrete concerns such as how dialectics can help us think about globalization, freedom, inflation and subjectivity.

This study is based upon the concept of nations with history and nations without history which was advanced in 1848/1849 in the pages of the *Neue Rheinische Zeitung*, a Cologne based German newspaper under the editorship of Karl Marx. This theory is presented in this study as a model of opposites; historic nations and non-historic nations, respectively revolutionary nations and counter-revolutionary national groups which Engels and Marx associated with the philosophy of Hegel. As Marx and Engels saw it, Hegel had taught that nature and history abounded in opposites, and this was believed to be the essence of his dialectic. Marx liked this dialectic better than anything else in Hegel's thought and modified it to fit his own economic theory of history. In reality, however, there are no categories of opposites; certainly not in nature; no two colors are opposites; nor are any two times of the day, indeed nothing temporal, nothing living, nothing that is in process of becoming. ! It is only in human understanding that opposites are introduced. In the history of ideas what has been a misunderstanding of Hegel's teachings has exerted a greater influence upon subsequent generations than Hegel's philosophy as he himself understood it. With Marx's development of the materialistic concept of history, the *Volksgeist* (Spirit of the Age), so pronounced in Hegel's work lost ground rapidly; first, because it was difficult to understand and second, because its mastery was hardly rewarding to anyone save scholars and philosophers.

Afterlives of Chinese Communism comprises essays from over fifty world-renowned scholars in the China field, from various disciplines and continents. It provides an indispensable guide for understanding how the Mao era continues to shape Chinese politics today. Each chapter discusses a concept or practice from the Mao period, what it attempted to do, and what has become of it since. The authors respond to the legacy of Maoism from numerous perspectives to consider what lessons Chinese communism can offer today, and whether there is a future for the egalitarian politics that it once promised.

A. ALEKSANDR BOGDANOV On April 7, 1928 the career of one of the most extraordinary figures of Russian and early Soviet intellectual life came to an abrupt and premature end. In the process of an experiment on blood transfusion, Aleksandr Aleksandrovich Malinovsky, better known as Bogdanov, had exchanged his blood with that of a critically ill malaria victim in hopes of saving both the patient and his blood. The outcome of this may be guessed: both doctor and patient died forthwith. ! Although an extraordinary venture on Bogdanov's part, for it was part of a search for the means to immortality,² the transfusion experiment was only one of a host of startling things he had done in his thirty years in Russian politics and public life. In actuality, the activities and achievement of his two years as director of the Soviet Union's first institute for the study of blood transfusion seem virtually insignificant beside the events of earlier years. ³ It would be fair to say that Aleksandr Bogdanov stood in a singularly prominent position in the political and intellectual life of Russia from the turn of the century to 1930. Politically, he had been Lenin's only serious rival for leadership among the Bolsheviks before 1917. In the early years of the Soviet regime,

Bogdanov stood head and shoulders above any other public figure operating outside the ranks of the Party. Only a handful of men, i. e. A survey of the intellectual history of Marxism through its several phases and various national adaptations suggests, for any of at least three reasons, that the attempt to provide a widely acceptable summary of 'Marxist ethics' must be an enterprise with little prospect of success. First, a number of prominent Marxists have insisted that Marxism can have no ethics because its status as a science precludes bias toward, or the assumption of, any particular ethical standpoint. On this view it would be no more reasonable to expect an ethics of Marxism than of any other form of social science. Second, basing themselves on the opposite assumption, an equally prominent assortment of Marxist intellectuals have lamented the absence of a coherently developed Marxist ethics as a deficiency which must be remedied. ! Third, less commonly, Marxism is sometimes alleged to possess no developed ethical theory because it is exclusively committed to advocacy of class egoism on behalf of the proletariat, and is thus rooted in a prudential, not a moral standpoint. The advocacy of proletarian class egoism - or 'revolutionary morality' - may, strictly speaking, constitute an ethical standpoint, but it might be regarded as a peculiar waste of time for a convinced and consistent class egoist to develop precise formulations of his ethical views for the sake of convincing an abstract audience of classless and impartial rational observers which does not happen to exist at present.

The global ecological crisis is the greatest challenge humanity has ever had to confront, and humanity is failing. The triumph of the neo-liberal agenda, together with a debauched 'scientism', has reduced nature and people to nothing but raw materials, instruments and consumers to be efficiently managed in a global market dominated by corporate managers, media moguls and technocrats. The arts and the humanities have been devalued, genuine science has been crippled, and the quest for autonomy and democracy undermined. The resultant trajectory towards global ecological destruction appears inexorable, and neither governments nor environmental movements have significantly altered this, or indeed, seem able to. The Philosophical Foundations of Ecological Civilization is a wide-ranging and scholarly analysis of this failure. This book reframes the dynamics of the debate beyond the discourses of economics, politics and techno-science. Reviving natural philosophy to align science with the humanities, it offers the categories required to reform our modes of existence and our institutions so that we augment, rather than undermine, the life of the ecosystems of which we are part. From this philosophical foundation, the author puts forth a manifesto for transforming our culture into one which could provide an effective global environmental movement and provide the foundations for a global ecological civilization.

This book constitutes a critical intervention in the theoretical discussion over the political relationship between democracy and communism. Shedding light on the philosophical origins of the democracy debate, it draws a clear demarcation line between liberalism and republicanism, arguing that after rejecting the former and supporting the latter, the young Marx endorsed 'true democracy' as a prelude to his forthcoming theory of communism. To this end, while following the dynamics of the Marxian history of political ideas and pre-communist theory of the state, the book takes into account the thought of a vast range of philosophers and political theorists, starting from the Ancient times (Aristotle), passing through the Age of Enlightenment (Spinoza, Rousseau), the German Idealist tradition (Hegel) the Young Hegelians' Republicanism (Bauer, Ruge, Feuerbach), and reaching our own times (Arendt, Colletti, MacPherson, Castoriadis, Poulantzas). It will be of interest to students and scholars interested in the history of political thought, theories of democracy, and Marxism.

This study seeks to present the theory of freedom as found in one line of the Marxist tradition, that which begins with Marx and Engels and continues through Lenin to contemporary Soviet philosophy. Although the primary goal is simply to describe how freedom is conceived by the thinkers of this tradition, an attempt is also made to ascertain whether or not their views are strongly deterministic, as has often been presumed by Western commentators. is in order regarding the scope of the term 'contemporary A remark Soviet philosophy'. The Soviet stage in Marxist philosophy stretches back to the 1917 revolution. However, for the purposes of this study only works published after 1947 were examined, and the vast majority of them date from the 1960's. Apart from the fact that most works of previous periods were not available, bibliographical indications, such as the titles of the articles in *Pod znamenem marksizma*, did not suggest that the theory of freedom was then a major concern. In fact, even 1947 there was little development of this theme until the upsurge after of works in philosophical anthropology during the last decade. On the other hand, it is not being suggested that the conception of freedom found in recent writings is representative of earlier Soviet philosophy, during the Stalinist 'dead' period or earlier. Only further research could establish that. This work was presented as a doctoral dissertation at the University of Fribourg, Switzerland, under the direction of Professor J. M.

In view of the enormous number of works on Marxism in general and in light of the many books and articles touching on the relationship of Marxism to religion in particular, it may fairly be asked why yet another such work should be produced. My reply is that in eliciting answers to the kinds of questions posed by the methodology I have used, it was necessary to go to the primary sources almost exclusively. This is not to bemoan a sad fate but to affirm that there are notable deficiencies in the secondary sources relevant to my topic. By way of general indictment, I contend that the major difficulty with existing studies of the Marxist critique of religion is that their authors, whether expositors or critics, have failed both to specify their own presuppositions concerning religion and to approach the subject with an adequate comprehension of its many dimensions. Since, in most cases, the reader is equally unprepared, anthropologically, sociologically, psychologically, and historically, for clear and informed thought in this vast and nebulous area, the result has been widespread confusion. As if this were not enough, numerous writers with little more than polemical interests have compounded the confusion by failing to distinguish between religion in general and their own brands of faith in particular. Others have not discriminated between the concepts of metaphysics and the supernatural items of religious belief.

This new edition takes stock of the revolutionary changes that have taken place since the dictionary was first published in 1982. 1790 entries cover every aspect of political thought providing an indispensable guide to the thought, the wisdom and the folly of modern politics by one of the most lucid philosophers of our time.

While the deepening structural crisis of capitalism in the 21st century has led to a revival of interest in Marx all over the world, Marx's life-long comrade Frederick Engels has largely remained marginalized. To commemorate the bicentenary of Engels' birth, this edited collection aims to rectify this gap in academic scholarship by gathering a diverse group of scholars to consider the legacy of Engels' thought and work and critically examine his theoretical relevance in today's world. The contributors of this volume provide new, stimulating readings of Engels' works to revive some of Engels' key ideas. The Legacy of Engels in the 21st Century integrates the most recent discoveries and achievements of Marxian scholarship, employing the historical-critical method developed in the Marx-Engels-Gesamtausgabe to shed light on the forgotten aspects of Engels' critique of capitalism and vision of postcapitalism.

This anthology contains some of the more important Marxist thinkers now working on dialectics. As a whole the book is an unusual 'Introduction to Dialectics', a systematic restatement of what it is and how to use it, a survey of most of the main debates in the field, and a good picture of the current state of the art of dialectics.

Worldwide political changes since 1990 have driven a re-evaluation of Marxism, a renaissance in Marx-studies, and a renewed interest in his lifelong intellectual partner and personal friend Friedrich Engels. In Terrell Carver's 30th anniversary edition of his pioneering biographical study of the 'junior partner' - which still remains the only one to balance

Engels's pre-Marx, with-Marx, and post-Marx writings, giving a rounded view of his life and thought - Carver adopts a comparative and critical approach, neither taking the 'perfect partnership as a given, nor presuming that all the intellectual fireworks were Marx's. Engels's famously 'bourgeois class position and 'champagne socialist lifestyle emerge as resolutions rather than contradictions - they provided opportunities for activist writing and politicking that would not otherwise occur. This study is driven by questions that readers might like to ask about Engels, rather than by the sheer weight of archival materials and stereotypical framing. A newly written introduction provides reflections on how politics since the 1990s has brought Marx, Engels, and Marxism back to life, and how publication of the Marx-Engels 'collected works in a definitive edition, and in English translation, have promoted interpretive innovation. Engels himself did his best to establish his own biographical narrative. This book enables readers to assess that dominating view for themselves. Terrell Carver is a Professor of Political Theory at the University of Bristol, UK.

Robert Albritton offers the most authoritative reassessment of Marxist political economy since Althusser. Original reinterpretations of thinkers including Hegel, Weber, Althusser, Derrida and Adorno cast new light on heated battles between Hegelian dialectics and deconstructivist criticism. The book makes accessible the sometimes daunting thought associated with both dialectics and deconstruction drawing upon insights from philosophy, sociology, political science and critical theory. Finding a non-essentialist way of using the immense cognitive power of dialectics - accepting a limited deconstruction but challenging further deconstructionist directions - represents a major breakthrough for political economy.

Translated from the original German Lenin Neuentdecken and available in English for the first time, this volume rediscovers Lenin as a strategic socialist thinker through close examination of his collected works and correspondence. Brie opens with an analysis of Lenin's theoretical development between 1914 and 1917, in preparation for his critical decision to dissolve the Constituent Assembly in January 1918 in a struggle for power. This led from the dialectics of revolutionary practice and social analysis to a new understanding of socialism, which is compared and contrasted to the alternative Marxist ideas and conceptions of the state posited by Karl Kautsky and Rosa Luxemburg. Rediscovering Lenin then moves to 1921, when Lenin begins a new stage of his theoretical development concerned with resolving the reversal of the revolution's aims and its results. This process remains unfinished, and the questions raised a hundred years ago remain: How can one intervene successfully and responsibly in social and political crises? What role do social science theories, ideological frameworks, and other practices play in transforming the economic, political and cultural power structures of a society? Brie concludes with a retrospective on the ideas developed by Marx and in the Second International, and their impact on Lenin's strategic thinking. Placing Lenin's writing itself in the foreground and arguing from inside his own self-learning, Rediscovering Lenin focuses on the reflective relationship between ideology, theory, and practice. ?

Reading different or controversial intentions into Marx and Engels' works has been a common but somewhat unquestioned practice in the history of Marxist scholarship. Engels' Dialectics of Nature, a torso for some and a great book for others, is a case in point. The entire Engels debate separates into two opposite views: Engels the contaminator of Marx's "new materialism" vs. Engels the self-educated genius of dialectical materialism. What Engels, unlike Marx, has not enjoyed so far is a critical reading that considers the relationship between different layers of this standard text: authorial, textual, editorial, and interpretational. Informed by a historical hermeneutic, this book questions the elements that structure the debate on the Dialectics of Nature. It analyzes different political and philosophical functions attached to Engels' text, and relocates the meaning of the term "dialectics" into a more precise context. Arguing that Engels' dialectics is less complete than we usually think it is but that he achieved more than most scholars would like to admit, this book fully documents and critically analyzes Engels' intentions and concerns in the Dialectics of Nature, the process of writing, and its reception and edition history in order to reconstruct the solved and unsolved philosophical problems in this unfinished work.

This volume explores the conceptual, methodological and praxeological aspects of dialectical analysis in world politics. As dialectics has remained an under-theorised analytical tool in international relations, this volume provides a critical resource for those seeking to deploy dialectics in their own research by showcasing its effectiveness for understanding and transforming world politics. Contributions demonstrate a number of innovative ways in which dialectical thinking can be of benefit to the study of world politics by covering three thematic concerns: (i) conceptual or meta-theoretical dimensions of dialectics; (ii) methodological features and general principles of dialectical approaches; and (iii) applications and/or case studies that deploy a dialectical approach to world politics. Canvassing a diverse range of dialectical approaches on key issues in world politics – from global security to postcolonial resistances, from the theoretical problems of reification and complexity, to the study of the global futures and the intercultural historical expressions of dialectics – Dialectics and World Politics offers key insights into the social forces and contradictions that are generative of transformation in world politics and yet routinely downplayed in orthodox approaches to international relations. Each chapter demonstrates how dialectics can be utilized more broadly in the discipline and deployed in a critical fashion as part of an emancipatory project. This book was originally published as a special issue of Globalizations. For a century now Marxists have been searching for a 'rational kernel' of Hegelian 'dialectics' inside the 'mystical shell' of the Hegelian system. As against this entire tradition, Rosenthal insists that Hegelian philosophy is mysticism all the way through. He argues that Marx's supposed 'dialectic method' is simply a myth propagated by academics and proposes the provocative thesis that it is not, after all, Hegel's 'method' of which Marx made use in Capital but rather precisely Hegel's mysticism. The role of money in Marx and Hegel is examined in detail.

The present work is a study of the method of contemporary Soviet philosophy. By "Soviet philosophy" we mean philosophy as published in the Soviet Union. For practical purposes we have limited our attention to Soviet sources in Russian in spite of the fact that Soviet philosophical works are also published in other languages (see B 2029(21)(38)». The term "method" is taken in the sense usual in Western

books on methodology .1 In view of the content of the first chapter it will be useful to explain the last term a little more fully. By method we mean a procedure and it is obvious that the principles according to which a procedure is carried out are rules, i.e. imperatives, which tell us not what is but what should be done. Such imperatives may or may not be connected with and founded on certain descriptive statements (the fact that every rule of formal logic is based on a corresponding law has been well-known since Husserl's "Logische Untersuchungen" and is generally accepted in contemporary logic), but such a foundation is irrelevant to a methodological study. The object of such a study is to find out what these rules are, why they are accepted and how they are inter-connected and applied. This is how methodology - the science of method - is conceived in Western treatises on the subject and this is also the standpoint assumed here.

Widely regarded as one of the foremost cultural critics of the last century, Walter Benjamin's relation to Modernism has largely been understood in the context of his reception of the aesthetic theories of Early German Romanticism and his associated interest in avant-garde Surrealism. But this Romantic understanding only gives half the picture. Running through Benjamin's thought is also a critique of Romanticism, developed in conjunction with a positive engagement with the philosophical, artistic and historical writings of J. W. von Goethe. In demonstrating the significance of these Goethean elements, this book challenges the dominant understanding of Benjamin's philosophy as essentially Romantic and instead proposes that Goethe's Classicism, conceived as the counterpoint to Romanticism, permits a corrective to the latter's deficiencies. Benjamin's Modernist concept of criticism, it is argued, is constituted in the movement between these polarities of Romanticism and Classicism. Conversely, placing Goethe's Classicism in relation to Benjamin's practice of literary criticism reveals historical tensions with Romanticism that constitute the untimely – indeed, it will be argued, cinematic – Modernism of his work. Adopting a transcritical approach, this book alternates between Benjamin and Goethe in relation to the experiences of colour, language and technology, assembling a constellation of philosophical and artistic figures between them, including the writings of Kant, Nietzsche, Cohen, Deleuze, Koselleck, Klages, and the work of Grünewald, Marées, Klee, Turner, Hulme, Eisenstein, Tretyakov, and Murnau.

The first part deals with philosophies that have had a significant input, positive or negative, on the search for truth; it suggests that scientific and technological are either stimulated or smothered by a philosophical matrix; and it outlines two ontological doctrines believed to have nurtured research in modern times: systemism (not to be mistaken for holism) and materialism (as an extension of physicalism). The second part discusses a few practical problems that are being actively discussed in the literature, from climatology and information science to economics and legal philosophy. This discussion is informed by the general principles analyzed in the first part of the book. Some of the conclusions are that standard economic theory is just as inadequate as Marxism; that law and order are weak without justice; and that the central equation of normative climatology is a tautology—which of course does not put climate change in doubt. The third and final part of the book tackles a set of key concepts, such as those of indicator, energy, and existence, that have been either taken for granted or neglected. For instance, it is argued that there is at least one existence predicate, and that it is unrelated to the so-called existential quantifier; that high level hypotheses cannot be put to the test unless conjoined with indicator hypotheses; and that induction cannot produce high level hypotheses because empirical data do not contain any transempirical concepts. Realism, materialism, and systemism are thus refined and vindicated. ?

The book provides a genealogy of 'dialectical materialism' by tracing the development of Marxist ideas from their origins in German philosophical thought to the ideology of the social-democratic groups in Russia in the 1890s, from which Lenin and the revolutionary generation emerged. It reconstructs Marx's original conceptions and examines the modifications that were made to them by himself and by his Russian followers, which eventually gave rise to the doctrine of 'dialectical materialism', first expounded by Plekhanov.

Few ideas have played a more continuously prominent role throughout the history of philosophy than that of dialectic, which has figured on the philosophical agenda from the time of the Presocratics. The present book explores the philosophical promise of dialectic, especially in its dialogical version associated with disputation, debate, and rational controversy. The book's deliberations examine what lessons can be drawn to exhibit the utility of dialectical proceedings for the theory of knowledge in reminding us that the building-up of knowledge is an interpersonally interactive enterprise subject to communal standards.

A scholarly exploration of Marx's thought without any favorable or critical ideological agendas, this book opposes the compartmentalization of Marx's thought into various competing doctrines, such as historical materialism, dialectical materialism, and different forms of economic determinism.

Marx is out of fashion in intellectual circles on the whole but he is increasingly seen as an astute and relevant guide to the spread of a new raw capitalism world wide. This book is a timely and lively reappraisal of Marx and the socialist experience in the light of subsequent political and intellectual developments.

Raya Dunayevskaya is one of the twentieth century's great but underappreciated Marxist and feminist thinkers. She developed a unique philosophy and practice of Marxist-Humanism, as well as an original reading of Hegelian dialectics and the deep humanism that informs Marx's thought. From these contributions, along with her writings on Rosa Luxemburg, and on Black and women's liberation, we are offered an indispensable resource for navigating the struggles of today. In this first-ever collection of essays on Dunayevskaya, a diverse group of writers revisits her rich legacy and brings to life her most important ideas. Kevin B. Anderson is Professor of Sociology, Political Science and Feminist Studies at University of California, Santa Barbara, USA. Kieran Durkin is Marie Skodowska-Curie Global Fellow at University of York, UK. Heather A. Brown is an Associate Professor of Political Science at Westfield State University, USA.

The intellectual and political legacy of Engels is explored, by looking at his character, associates and times. This leads to a review of Marx, who was so greatly influenced by Engels, and to the history and current state of Marxism and contemporary politics.

The year 1979 ushered in a new phase in China's long and continuous revolution. Currently, this new phase is being symbolically referred to, by the Chinese leaders themselves, as the 'New Long March' (a continuation of the legendary and historical Long March) in terms of modernization, which comprises the Four Modernizations: Agriculture, Industry, Science and Technology, and Military Defense. Such an all-encompassing attempt at modernization may appear, to some at least, to be something new, or may indicate a radical shift in her policy. But upon closer examination, this decision seems only to reflect an historical continuity in terms of the two major long-term goals of the Chinese Revolution: 'national independence' and 'modernization' (or 'industrialization'). The former would make China strong; the latter, wealthy. For, ever since the Opium War in 1840 and throughout the Revolutions of 1911 and 1949, China has always pursued these two revolutionary goals, though with different emphases at different times. This has been especially true during the past three decades as this twofold goal has dictated all of China's important policies, both domestic and foreign. In other words, while the concrete policies may have appeared to be lacking in unity at times, they have been formulated with the specific intent of achieving national independence and modernization. From this perspective, the New Long March marks the passage of post-Mao China beyond the transition of succession toward the continued pursuit of the same revolutionary goals.

This book presents key works of Boris Hessen, outstanding Soviet philosopher of science, available here in English for the first time. Quality translations are accompanied by an editors' introduction and annotations. Boris Hessen is known in history of science

circles for his “Social and Economic Roots of Newton’s Principia” presented in London (1931), which inspired new approaches in the West. As a philosopher and a physicist, he was tasked with developing a Marxist approach to science in the 1920s. He studied the history of physics to clarify issues such as reductionism and causality as they applied to new developments. With the philosophers called the “Dialecticians”, his debates with the opposing “Mechanists” on the issue of emergence are still worth studying and largely ignored in the many recent works on this subject. Taken as a whole, the book is a goldmine of insights into both the foundations of physics and Soviet history.

This book takes up where L. S. Vygotsky has left off during the last few months of his life, when he renounced much of what he had done before. A month before Vygotsky died, he wrote in his notebook that he felt like Moses who had seen the promised land but was never allowed to set foot on it. The vision Vygotsky laid out during his final days had been influenced by his readings of the Dutch philosopher Baruch Spinoza and a book by Karl Marx published for the first time a year before Vygotsky died. In the present book, the author lays out a view of mathematics based on a monist view of knowing, learning, and development. Just as the essence of what is specifically human, the mathematics of mathematics exists in the ensemble of societal relations. For the individual, this means that mathematical thinking and reasoning was a society-typical relation with another person first, often the teacher. Using data from a variety of situations, including school students as well as scientists, the book develops some fundamental concepts and categories for mathematics education research, including the thinking body, sociogenesis, the intra-intersubjective field, pereživanje (experience), obu?enie (teaching | learning), and drama.

In these eleven essays scholars from diverse disciplines address the argument, reception, and implications of The Dialectic of Sex and make a compelling, critical case for its contemporary salience.

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