

Review of: "Footnotes to History: Márkus's Critique of Habermas's Debate with the Budapest School in the Philosophical Discourses of Modernity"

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This article or essay by John Grumley focuses on a summary and discussion of the relationship between labor-form production and social interaction in capitalist societies. The main point of reference is a debate conducted in the 1980s around a critique by Habermas of the premises of the so-called production paradigm as formulated in the 20th century by the 'Budapest School' (Agnes Heller and György Markus following Georg Lukacs). At the same time, the author defends the positions of Markus and the school of theory known as 'Western Marxism' and argues for greater attention to be paid to the writings of the philosopher, who died in 2017.

The essay is precise and concisely formulated, but tends to be very minimalist in its explication of the various strands of argumentation. Neither are the textual reference points of the reconstructions given throughout, nor are discourse-related reader-friendly introductions to the received debates given (When? Where? Who? With what consequences for subsequent theoretical discourses?). Also missing is an arc to the current state of the discussion, which could very well be made via the reference to Habermas' late work coming at the end in footnote 10. Here, of course, a more detailed engagement with volume Two of *'Also a History of Philosophy'* and the chapter dedicated to Marx there would be necessary to pick up the thread of the discourse conducted in the 1980s once again under present-day conditions. The author's own theses on the initial discussion about the relationship between the paradigm of production and the paradigm of interaction and its relevance for contemporary questions of a critical theory remain in the present form very thetic and stating instead of arguing.

Since the discussion initiated by Habermas in the 'Philosophical Discourse of Modernity' also refers to Agnes Heller, the new edition of the discussion between Habermas and Heller from 2012 could also be of interest here (cf. Smail Raptic: Habermas und der Historische Materialismus, Freiburg 2014). Likewise, Axel Honneth and Lisa Herzog have recently dealt intensively with these questions, and in doing so have also critically examined Habermas.

Should the minimalist format of the article, which in this form is more of an essay, be sufficient for the editorial team of Qeios, the article can be published as is. However, it could also be expanded into a foundational research article by: a) being much more explicative and argumentative about the layers of debates from the 1980s that are presented; b) drawing reference to these debates from recent discussions of the relationship between production and interaction.

