

- three motivations for production: **impulse to satisfy needs, the capacity to reproduce** (=maintain the species), **maintenance of human life in different environments**
- furthermore, Marx defines four major types of **Socialist consciousness**:
 - **Reactionary**
 - **Conservative (Bourgeois)**
 - **Utopian**
 - („Scientific“) **Communist**
 - White sees these stages in his own way, as follows:
 - Reactionary = **metaphorical**
 - Conservative = **metonymical**
 - Utopian = **synecdochic**
 - Communist = **fragmentary, incomplete, flawed**
- look up: SUPERSTRUCTURE / BASE
- what Marx sought to do was to provide an analytical method and a strategy of representation which would permit him to write about history in the active, rather than the passive voice – **the active voice is that of (leftist) RADICALISM**
 - Marx's radicalism is leftist in that it insists that history is in its mysteries similar to nature, for the study of history discovers **laws by which one can comprehend both its meaning and its general direction of development**

NIETZSCHE: The poetic defense of history in the metaphorical mode

- Nietzsche (hereinafter ref to as FN) marked a turning point because he **rejected the categories of historical analysis which historians had used since the 1830s** and he **denied the reality of anything like a general historical process** upon which these categories may be attuned
- FN's idea of history was not appreciated by professional historians – his purpose was to **destroy belief in a historical past from which men can learn universal truths** – for him, there were **many truths**, conformed to the motivations of the people who look at the world
- for FN the power of the universal truth was of Christian origin for they needed one
- when FN reflected history, he was trying to determine how history could be **transformed into a kind of TRAGIC ART**
 - though for FN there is no general purpose or truth in tragic art, rather tragic art is a negation and destruction of seemingly superior points of view before they harden into life-restricting concepts
 - for FN, the most dangerous of the **life-destroying concepts** are the concepts of **good and evil** (which constitute the basis of morality)
 - the most destructive form of illusionism is that which transforms an image into a concept and then freezes the imagination within the terms provided by the concept
 - FN advocated an emplotment of the historical process as Tragedy, but he so **redefined the concept of Tragedy as to deprive it of any moral implications**
- the history of Western consciousness appears to be nothing but an oscillation in place
- acc to FN, life cannot justify itself because it has no need to do so – only man feels a need to justify his existence because only man (from all the animals) is conscious of the absurdity of his being
- in short, for FN **the whole history of Western man was on great progressive movement from mere EXISTENCE through ALIENATION to RECONCILIATION**, just as the **TRAGIC AGON** on the stage
- there is no absolute *beyond*, the only „absolute“ acc to FN is the free individual, **liberated from any spiritual-transcendental impulse**
- FN's „*THE USE AND ABUSE OF HISTORY*“ (=not a book, just a title White)
 - a man's ability to act depends on his ability to **forget** – man would like to go into the present to live immediately, but the great weight of the past presses down and bows his shoulders