

THE DEVELOPMENT OF THE CONCEPT OF ALIENATION  
FROM HEGEL TO MARX: ITS RELATIONSHIP  
TO THE PERENNIAL PHILOSOPHY

By

KATHLEEN HATLEY

II

Bachelor of Arts

Flaming Rainbow University

Stilwell, Oklahoma

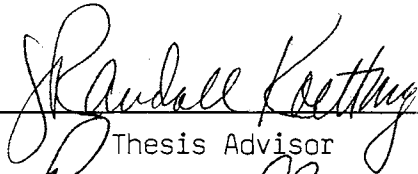
1973

Submitted to the Faculty of the  
Graduate College of the  
Oklahoma State University  
in partial fulfillment of  
the requirements for  
the Degree of  
MASTER OF SCIENCE  
July, 1989

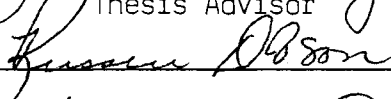
Thesis  
1989  
H364d  
Cop. 2

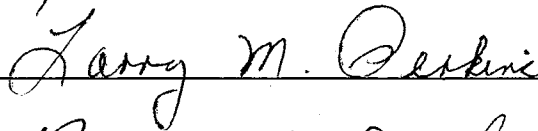
THE DEVELOPMENT OF THE CONCEPT OF ALIENATION  
FROM HEGEL TO MARX: ITS RELATIONSHIP  
TO THE PERENNIAL PHILOSOPHY

Thesis Approved:

  
\_\_\_\_\_

Thesis Advisor

  
\_\_\_\_\_

  
\_\_\_\_\_

  
\_\_\_\_\_

Dean of the Graduate College

## ACKNOWLEDGEMENTS

I wish to express my appreciation to the members of my graduate committee, Dr. Randall Koetting, Dr. Russell Dobson and Dr. Larry Perkins for the time they have taken to read, evaluate and critique my work, and for making it possible to explore a subject of great personal interest. Throughout this project and my coursework, all of my professors have displayed congruency with the highest and best in educational philosophy, as they demonstrated respect for my own inner convictions and direction, and created spaces to pursue subjects of personal significance.

A special thanks to Dr. Koetting for guiding me deeper into my study of Critical Theory, to Dr. Dobson for reinforcing my strong convictions about the direction we need to move in curriculum theory, and to Dr. Perkins for introducing me to an alternative research paradigm.

I cannot minimize the importance that the input of the "Reading Collective" - Dr. Koetting, Dr. Mike Warner, Dr. Geoffrey Tabakin and myself - has had on the direction of my thinking. The work we have struggled with broadened my scope, deepened my appreciation for Critical Theory, opened up some new avenues of thought and encouraged me to seek out the primary sources represented in this thesis.

## TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION. . . . .	1
II. HEGELIAN IDEALISM . . . . .	5
Hegel's Metaphysical Theory of Alienation. . . . .	5
The Greek Roots of Hegel's Thought. . . . .	7
The Hegelian Heresy. . . . .	8
The Dialectic in Hegelian Thought. . . . .	9
III. FROM FEUERBACH TO MARX. . . . .	13
The Inversion of Hegelian Idealism . . . . .	13
Feuerbach and Marx . . . . .	18
IV. THE DEVELOPMENT OF MARXIAN THEORIES OF ALIENATION . . . . .	21
Philosophical Foundation . . . . .	21
Marx's Concept of Human Nature . . . . .	23
Totality and the Philosophy of Internal Relations. . . . .	25
Alienated Labor. . . . .	29
The Communist Revolution . . . . .	33
V. ALIENATION AND THE PERENNIAL PHILOSOPHY . . . . .	36
Tenets of the Perennial Philosophy . . . . .	36
The Development of Consciousness . . . . .	44
Hegel and the Perennial Philosophy . . . . .	52
Marx and the Perennial Philosophy . . . . .	54
Conclusion . . . . .	56
A SELECTED BIBLIOGRAPHY . . . . .	62

## CHAPTER I

### INTRODUCTION

Why a thesis on alienation - a concept so broad, so ubiquitous, so vaguely defined and so widely interpreted through such a variety of lenses as to be virtually unmanageable in any but an encyclopedic work? Further, why a thesis on alienation in the field of education rather than in one of its traditional domains - theology, philosophy, sociology, psychoanalysis, literary and art criticism, political science or economics?

A study of critical pedagogy - of the work of those scholars (Kozol, Freire, Apple, Giroux, McLaren, Habermas, Aronowitz, Bowles, Gintis, et al.) who examine the complex relationship between schooling and culture, and the construction and maintenance of knowledge, ideology and hegemony - led to a desire to study the historical foundations of their thinking. Retracing the evolution of this body of thought did not uncover a linear progression or easily definable similarities, but did reveal one common thread in their discourse - an analysis and critique of modern (techno-industrial-bureaucratic) society, and by implication of a capitalist economy - a thread, which when followed led back to the development of critical theory within the Frankfurt School in Germany, and the re-evaluation and revitalization in the 20th century of Karl Marx's work. Further study, most notably of Max Horkheimer and Theodor Adorno's Dialectic of Enlightenment suggested that the multivocal

critique of modern society had its foundation in a critique of Enlightenment thought itself, and was, at its best, an analysis, not only of capitalism, but of the implications of rationalism and empirical science, dominant modes of thinking that have constructed our present reality.

At this point, the problem became one of narrowing my focus enough to study one aspect of this immense body of thought. I was intrigued with the concept of alienation, an interest that emerged from a study of new theories in "holistic", post-Liberal and "neo-Humanist" educational philosophy. Recurring regularly in this body of thought was the notion that a "paradigm shift" was occurring, a notable change in our world-view in which the reconciliation of certain polarities (subject/object division) and the transcendence of an exclusive rationalism was taking place. These educational theories expressed a concern for an educational practice that would enable re-integration, dealienation - the reconnection of people with fragmented aspects of themselves, with each other, and importantly, with the natural world.

This focus on re-establishing "unity" was an attractive idea - and many of the themes in this new thinking struck a responsive chord in me. After all, one does not have to look far to see the effects of "alienated thinking". Our lack of attunement with the natural world has led us to the brink of innumerable environmental disasters. Our failure to feel connected with other people is painfully visible in the many wars being fought and the incredible stockpile of nuclear weapons we have accumulated to "protect", ourselves from each other. The growing numbers of mental patients and the somewhat less visible multitudes who lead "lives of quiet desperation" attest to a high level of psychic fragmentation. Certainly, education must be considered a

crucial factor in the resolution of these overwhelming problems.

My main concern was that there was a noticeable lack of a critical foundation in many of these theories, and the presence of more than a few tacit assumptions about the nature of reality. If we are indeed alienated, then we must be alienated "from" something. But from what - an original, primal unity? A mystical oneness? A fixed ideal? or our own unlimited potential? One has only to reflect on the basic curriculum question - what knowledge is most worthwhile? - and the relevance of such metaphysical and ontological questions becomes obvious. But where to begin?

A survey of a wide variety of literature on alienation indicated that Karl Marx was a pivotal thinker in the study of the condition. His theories represent a major break with the assumptions of German Idealism espoused by such philosophers as Fichte, Schelling and Hegel. I chose to examine Hegel's philosophical concept of alienation and explore in depth the transition between his thinking and that of Marx; a transition that uncovered another key figure, that of Ludwig Feuerbach. The division between Hegel and Marx is illustrative of a perennial philosophical dilemma - is the stuff of the universe a product of the workings of consciousness (transcendental monism)? Does matter give rise to mind (materialistic monism)? Is there a sort of "quasi-dualism in which the stuff of the universe has both matter/energy aspects and mind/spirit aspects? (Griffin, 1988, p.126)

I have tried to explore all three of these possibilities in this paper, in relation to the concept of alienation. The fundamental differences between Marx and Hegel have not yet been satisfactorily resolved, as is indicated in the post-modern debate on holism and



totality. If anything, a century of scientific investigation has added numerous complexities to the debate.

Finally, I chose to utilize the conceptual framework of the Perennial Philosophy in an attempt to contemporize the Hegelian/Marxist debate within a context that would be familiar to "holistic" thinkers, and to create a background against which to compare, contrast, and perhaps find points of reconciliation in their thinking. By so doing, I hoped to come to a deeper understanding of the concept of alienation, and by extension, that of holism.

## CHAPTER II

### HEGELIAN IDEALISM

#### Hegel's Meta-Physical Theory of Alienation

All of which is only another way of saying that...  
it is our affair to participate in this redemption  
by laying aside our immediate subjectivity (putting  
off the old Adam) and getting to know God as our  
true and essential self...

Hegel (in Tucker, 1961)

Hegel's philosophical thought represented a radical departure from a medievalism that conceived of Heaven and Earth, the Divine and the human as irreconcilable spheres of existence. The Hebraic religions (Judaism, Christianity, and Islam) in their exoteric forms all postulate the infinite transcendence, or otherness of God as eternally complete and perfect Being. By contrast, human nature is thought to be limited and imperfect. As Kirkegaard expressed it, "God and man are two qualities between which there is an infinite qualitative difference" (Tucker, 1961, p.32). The "original sin" in Christianity is mythically depicted as the ultimate transgression of human limitations - the seeking of knowledge that would make its possessor God-like.

Hegel sought to bridge the chasm between the finite and the infinite by positing a surmountable degree of difference between them

rather than an uncrossable, or at best, mediated abyss. To be sure, germinal ideas were present in the works of some of his precursors - in Plato's view of the natural world as a realm of fleeting appearances in which the real world, the realm of ideals, unchanging and eternal, is imperfectly reflected; in Aristotle's identification of fully substantial being with spirit (Geist), and his firmly grasped conception of spirit as activity (Mure, 1940, p.53); in Rousseau's Emile, in which Hegel "had found a preliminary history of natural consciousness rising to liberty through particularly educative experiences which were specific to it" (Hyppolite, 1974, p.11); in Kant's conception of morality as a compulsion to achieve absolute moral self-perfection; and in literary expression, in the figure of Goethe's Faust, "absorbed in dreams of Godlike knowledge" (Tucker, 1961, p.31).

This Faustian theme of finite man's infinite thirst for knowledge of the Absolute and desire for the transcendence of conflicts and contradictions (Goethe, 1870) finds its way into Western philosophy with Hegel's commitment to the concept of an Absolute Idea, or Mind, as a dynamic Self engaged in a circular process of alienation and dealienation. God (the Absolute Idea) becomes alienated from itself (externalized) in nature, then returns from its self-alienation in the Finite Mind (man - who is the Absolute in the process of dealienation). Self-alienation and dealienation are in this way the form of being of the Absolute. Hegel's Phenomenology of Spirit is, in essence "the itinerary of the soul, which rises to spirit through the intermediary of consciousness" (Hyppolite, 1974, p.11).

This circular process is a history of consciousness engaged in experience, a negative dialectic similar to Plato's moment of skepticism

in which naive consciousness is purified. In order to understand the role of negation in this process (a determinate negation which engenders new content), one must assume that the whole is always immanent in the development of consciousness. The movement of consciousness is seen as a continual transcendence, a going-beyond itself, in which knowledge is disquieted, a disquiet that remains unassuaged as long as the end point of the process is not reached. This end point, or goal, is a point at which consciousness discovers itself, and beyond which knowledge need not go. The whole development is characterized by an immanent finality, glimpsed by the philosopher (Hyppolite, 1974, p.17).

#### The Greek Roots of Hegel's Thought

To do justice to the development of Hegel's thought one would have to delineate a history of Western philosophy, for like Aristotle and St. Thomas Aquinas before him, Hegel's scholarly efforts were devoted to the integration of all of the contributions of his major predecessors. As the history of Western philosophy is beyond the scope of this paper, it will at least be instructive to compare Hegel's thought with that of Aristotle, whom he held, with Plato, to be "the teacher(s) of the human race" (Mure, 1940, p.52), greater than any of their successors. Though Hegel's interpretation of the universe through the notion of self-consciousness was far more complex than that of Aristotle, his thought was very much a direct development of his Greek predecessor.

Hegel's starting point was Aristotle's definition of spirit-activity as the "utter union of subject and object, the knowing which knows its knowing self" (Mure, 1940, p.53). He acknowledged sense-perception as the intermediary in this union, an imperfect and intermediate

union, but prefiguring and approximating the Divine Self-knowledge. This differed somewhat from Plato's concept in which the Forms and the Knowing Soul were kindred, rather than identical. While Aristotle in some measure spoke in terms of the subject as an external spectator, Hegel reformulated his general principle to show a clear and necessary course of development from imperfect to perfect union of subject and object, an absorption of successive stages of development into the Absolutely real, a culmination which the Aristotelian system had led up to, but abandoned as intractable. The human Spirit, or Mind, is conceived by Hegel then, to be essentially a subject in relation to its object, the object as content, or proximate matter (in Aristotelian terms), and the subject as unifying form. "Hence the philosopher must not only treat subject and object together and in relation; he must treat the unifying subject as dominant in the concrete, and the object as that in which the dominant subject sustains and expresses its own nature" (Mure, 1940, p.62)

#### The Hegelian Heresy

In his Early Theological Writings, Hegel savagely assaulted historical Christianity as a corruption of the original teachings of Jesus. His interpretation of these teachings was one of the self-actualization of man as a divinely perfect being, an actualization that he believed Jesus to embody. To him, Jesus did not represent God become man, but man become God. This became the key idea upon which the edifice of Hegelianism was constructed, that:

There is no difference between the human nature and the divine. They are not two separate things with an impassable gulf between them. The absolute self in man,

the homo noumenon, is not merely Godlike, as Kant would have it; it is God. Consequently, in so far as man strives to become 'like God', he is simply striving to be his own real self. And in deifying himself, he is simply recognizing his own true nature. Such recognition is preceded by 'faith', which is a middle state between non-recognition and recognition of the self as divine; it is a 'trust in one's own self'. Beyond it lies full scale recognition; when divinity has pervaded all the threads of one's consciousness, directed all one's relations with the world, and now breathes throughout one's being (Hegel, 1948, p.266).

#### The Dialectic in Hegelian Thought

The methodology by which the self comes to know itself is a process of the successive transcending of limits through a dialectical process, a process intelligible when viewed within the larger context of Hegel's theory of history as the self-realization of God. The essential contradiction present in man, according to Hegel, is that of infinite spirit counterposed to the experiential state of finitude. The inner conflict generated by these oppositions constitutes the Hegelian dialectic. The way these contradictions are resolved is reflected in the insight that knowing an object must proceed beyond sense-perception to understanding via the restoration of the intuitive factor in knowledge. This non-rational process is an attempt to grasp the "inner essence" beyond external appearances, a concept which necessitates an acceptance of a supersensible world as a true world underlying the world of appearances; a dialectic of the essential and the inessential

(Gadamer, 1976, p.39-40). Because the self has become a "world-self", the conflict becomes a "world-conflict", thus Hegel asserts that this basic contradiction is the very moving principle of the world. Though similar to both Kant and Fichte's concepts of endless progress toward higher degrees of perfection, it differs from their endless approximation ad infinitum by positing a consummation of the self-infinite process.

Hegel perceives "culture" and "alienation" as kindred concepts. The first moment of development is one of immersion in nature, and is a moment which demands negation - "the self can gain its universality only through that opposition - the alienation which is culture" (Hyppolite, 1974, p.385). For Hegel, self can only be realized through the mediation of alienation, or estrangement, a process which is not an organic, harmonious growth, but one of rediscovery through self-opposition and separation. Culture thus becomes the result of the alienation of natural man. Contrary to the pedagogy of the Enlightenment, which posited the development of reason as a continuous, linear path, Hegel presents us with an educational moment in which the self becomes unequal to, and thus negates itself, thus gaining universality (Hinchman, 1984, p.250) - that educational moment is the moment of alienation, or estrangement. Robert Tucker neatly summarizes this process for us by the application of a well known, if oversimplified triadic formula:

...the given world-form or creative self-objectification of spirit is the 'thesis', the world apprehended by the knowing self as an alien and hostile object is the 'anti-thesis', and the world repossessed by the knowing self as a mental content is the 'synthesis'. (p.60)

Hegel's concept of alienation, as we have seen, was a meta-physical one, based in a critique of the dominant theology of the time, a theology which posited the earthly and the divine as separate and irreconcilable realms of existence. Hegel, in contrast, conceived of the reconciliation of the infinite spirit and the finite spirit, resulting in the spiritual subject, or absolute spirit, and was critical of the prevailing religious consciousness which projected this possibility of reconciliation into the far-off future (a reconciliation which did not imply a "becoming", but rather a "being with"). Hegel predicted that the separation of knowledge from truth could be overcome, not just in faith, but in true knowledge - "Divine universal man, the community, has not arrived at the knowledge of spirit as itself, and of itself as spirit. Its knowledge is not absolute knowledge " (Hegel, in Hyppolite, 1974, p.580-581).

Hegel claimed a philosophy free of suppositions. However, the concept of the Absolute Idea assumes the totality and connection that he wished to established, thus his system is representative of a speculative philosophy with a predetermined conclusion. To appreciate Hegel's philosophy, one must study him in the context of his time, a time in which people, under the influence of such thinkers as Descartes, had begun to experience themselves and their world in dualistic categories. If the notion of an absolute was to be retained, it would have to be shown that "this absolute required, for its very being and appearing, the sort of dualistic 'alienated' world whose typical expression was the Enlightenment. In this manner, philosophy could become a science describing the various guises in which the absolute appeared...the whole would be an articulated series of definite forms, each vitally necessary to the self-defining of the absolute" (Hinchman, 1984, p. 41-42). In



this way, Hegel attempted to gather together the diverse strands of Enlightenment thought into a coherent whole.

It remained for his disciples to fully develop the cultural and historical implications of Hegel's concept of alienation - to extend it beyond the theoretical, to enlarge it, critique it, and at last overthrow it, nonetheless retaining some of its essential characteristics.

## CHAPTER III

### FROM FEUERBACH TO MARX

#### The Inversion of Hegelian Idealism

Ludwig Feuerbach was associated with the group of disciples of Hegel known as the Young Hegelians, the most prominent of whom were Karl Marx, Friedrich Engels, Arnold Ruge, Bruno Bauer and Max Stirner. These young men engaged in a criticism of State and society during the reactionary period in Prussia following the July Revolution of 1830 in France. Feuerbach contributed an incisive critique of religion in The Essence of Christianity and subsequent writings in which he posited the notion that religion represented an inverted picture of reality, and he called for a "religion of man in place of God" (Engels and Marx, 1939, p.x). This theme dominated Feuerbach's work from the initial critique of religion, through his attack on orthodox (Christian) philosophers, and finally in the inversion of Hegelian idealism, for which Marx attributed to him a genuine theoretical revolution (Tucker, 1961, p.95). Tucker (p.97) claims that Feuerbach was the "fulcrum of the movement of thought from Hegelianism to Marxism... he freed Marx's mind from its bondage to (Hegel's system)...by suggesting that it was an inverted representation of human reality, a reflection in the philosopher's mind of the existential condition of man in the natural world" (Tucker, 1961, p.97). Wartofsky considers Feuerbach

to be much more than a transitional figure between Hegel and Marx; rather, "an epochal figure in the history of philosophy, for the originality and fundamental character of his critique of philosophy itself" (1977, p.1).

Hyppolite said that "Feuerbach preserves religion only to negate its essential elements" (1974, p.532). Indeed, he considered the critique of religion to be essential to human emancipation, for it was within religion that he believed he had found the paradigm for the process of alienation. Rather than accepting the notion of Hegel's Absolute Idea, which alienates itself as nature, then proceeds on a journey of self-discovery, transcending its alienation, Feuerbach posits an oppositional formula which takes real, earthly man, embedded in natural forces, as a primary reality - an earthly reality that Feuerbach argues is philosophical "in the sense that processes imputed by Hegel to spirit are actually operative in man" (Tucker, 1961, p.96). Religion is a primary source of alienation, according to Feuerbach, because "man (severs) from himself those powers and capacities which were at least potentially his; he had projected them into a God or fetish. He had thus made himself a slave to one of his own creations" (Kamenka, 1970, p.114).

Feuerbach considered alienation to be a form of intellectual error, which could be cured by an analysis of its content. In The Essence of Christianity, he details the valuable attributes of humanity that have been ascribed to a Being set over and above humanity: love, understanding, mercy, compassion, justice, will and intelligence, to name but a few "species characteristics" that have been converted into this Divine Being. By projecting all of these positive qualities and

potentials of the human species into the transcendent sphere and objectifying them as God, man, he argues, reduces himself to a pitiful, miserable, sinful creature. Feuerbach goes so far as to suggest that "all of the horrors of Christianity have flowed out of faith and out of the associated doctrine that only God has dignity and man is sinful" (Kamenka, 1970, p.52). Creation and miracles are portrayed by Feuerbach as acts of imaginative will, indifferent to causality, which provide a fantasy-gratification of man's desire to master nature and escape from causal necessity.

Feuerbach is not opposed to what he perceives as the "essence" of religion - the longings and ethical valuations expressed in religion. He rather perceives that the element of alienation, of setting over and above himself what rightly belongs to man, increases as religion reflects upon itself, acquires a theoretical base - as it becomes theology. Theology, to Feuerbach, represents the final severing of God from man, thus consummating the alienation of humankind's highest qualities from itself and depressing even further the incomplete (thus sinful) man that is left over (Kamenka, 1970, p.54).

Feuerbach's critique of dogmatic belief was accompanied by an attack on orthodox (Christian) philosophers, whom he condemned as anthropomorphizing philosophers, bound to the finitude of sense-imagery, and unable to transcend the faculty of imagination to engage in reason. His first postdoctoral published work, Thoughts on Death and Immortality, was an open attack on theology in the service of a police state, and its revolutionary content put the seal on Feuerbach's hopes for either an academic or a literary career. He turned thereafter to philosophic

work, most of it accomplished in rural isolation. His critique of religion served as a foundation for his critique of speculative philosophy, which he considered responsible for intensifying the alienation and abstraction begun by ordinary religion.

Though Feuerbach is often credited with the overthrow of Hegelianism, he continued to exhibit a certain ambivalence toward Hegelian thought even after his break with the major presuppositions of Idealism. After he had begun to question Hegel's premises, he spent a period of transitional advocacy from 1835-39, in which he defended Hegel against his orthodox critics, and even engaged in a critique of the limits of empiricism and materialism, as inadequate theories of explanation for rationality and scientific knowledge. He experienced a long, agonizing series of appraisals ranging from the defense of his master to a full attack on the foundation of his theory, and the end of this period was marked by his Critique of Hegelian Philosophy. In this, he stated that the Absolute was not absolute at all, but fantasy objectified, no more than an absolutization of the limited, historical person of the philosopher, and he attacked Hegelian Idealism as " 'nothing but' the most rigorous, most abstract, and most rational form of this very 'Christian' or 'theological' philosophy itself - its 'sober' rather than its 'inebriated form' but nevertheless 'theological' " (Wartofsky, 1977, p.169). He rejected speculative philosophy altogether as the embodiment of this deception and presented a demand, not for a more inclusive system, but for an end to system building itself.

Feuerbach's break with Hegel comes earlier or later depending upon the interpretation of both Feuerbach and Hegel. There are elements of non-Hegelian thought in his early work and traces of Hegelian thought

in his later work. In one sense, he remained Hegelian in that "the unifying theme of his work is the progress of human consciousness, the unfolding of self-awareness" (Wartofsky, 1977, p.141). He recognized that Hegel had established a valid form of development, albeit inverted - the dialectic of consciousness with its other, and though Feuerbach makes no ontological claim of Absolute Idea, and in fact eschews the idea of speculative philosophy altogether, he utilizes this model of the process of consciousness coming to know itself as a model for the explanation of concept formation. In essence, he adopted what was revolutionary in Hegel in order to overthrow Hegel, separating himself from his own Hegelian standpoint and "turning the characteristic Hegelian critique of preceding philosophies against Hegelianism itself" (Wartofsky, 1977, p.175).

Some analysts consider Feuerbach a foundation stone of modern atheism. Indeed, the God of the theologians and the Being or Substance of the metaphysicians are, to Feuerbach, nothing but human consciousness of its own nature, or human self-consciousness formulated in an alienated way. However, he does not reduce humans to a conglomerate of atoms, but rather raises them up from the status of a divine reflection to the status of conscious, sensate individuals who achieve universality by their activity. He understood religion to be a stage of growth in human self-consciousness, and in this sense was neither a positivist nor an atheist, "but an 'emergentist', for whom religion is a serious, (and dialectically necessary) expression of a certain stage of human self-understanding" (Wartofsky, p.6). This is remarkably similar to Hegel's evaluation of religious consciousness.

## Feuerbach and Marx

Karl Marx "saw in Feuerbach the anti-Hegel who had accomplished singlehandedly the revolutionary overthrow of 'the system' " (Tucker, 1961, p.95). He considered Feuerbach to have led "the way out of the wilderness of German Idealism to real man in the material world" (Tucker, 1961, p.95). But Hegelianism retained a certain truth-value for Marx as it did for Feuerbach - albeit an inverted one - and he perceived the world of Hegelian philosophical consciousness, in which spirit is alienated from itself and engaged in a process of transcendence of alienation as nothing but a mystical representation of the condition of man in the real world, the earthly reality being man's estrangement from himself. The main subject of Marx's early work thus became the self-alienation of man. One of the principle themes that began to emerge in his work was that "man's ultimate end is simply to become fully human, which he can not be so long as he remains alienated from himself in religious fantasies of self-realization" (Tucker, 1961, p.99). He develops the Feuerbachian thought that religion is but a consolation for man's failure to achieve full humanity, a theme which underlies the well known and much misunderstood statement that "Religion is the opiate of the people".

However great Marx's debt to Feuerbach, he quickly began, true to the spirit of critical thought, to engage in criticism of his associate. In 1843, he joined with Bakunin and Ruge to plan the radical Deutsch-Französische Jahrbücher of 1844, "in which he launched himself on the path from Feuerbach to Marxism" (Kamenka, 1970, p.117). His disagreements with Feuerbachian thought are explicated in his Theses

on Feuerbach, written in the Spring of 1845 as he and Engels began their collaboration on The German Ideology. One essential difference between he and Feuerbach was the importance Marx placed on "human sensuous activity, practice" (Engels and Marx, 1939, p.197), the revolutionary transformation of existing social conditions as opposed to Feuerbach's focus on the reorientation of thinking, a critical-cognitive transformation on the scale of all humanity. Feuerbach's emphasis was on "turning inward in search of a solution for self-alienation, whereas...(Marx's focus was on)...the need to turn outward against the world" (Tucker, 1961, p.101). Marx demanded the radical alteration of existing life situations in state and society in order for full human nature to be realized (Engels and Marx, 1939, p.198).

Kamenka suggests that it is not fair to regard Feuerbach as a man unable to come to grips with political realities, but to understand that he and Marx had "fundamentally different conceptions of the process of political emancipation, of the nature and function of revolutions in social life" (Kamenka, 1970, 115). Feuerbach was essentially a democrat who believed that the source of man's bondage to reactionary governments lie in the illusions of the governed, of which religious illusions were the most significant. When religious illusions were unveiled and abolished, argued Feuerbach, a democratic frame of mind would emerge on the part of the governed, and political despots would lose their power over the lives of men. Marx considered this a relapse into abstract idealism, a failure to recognize the reality of existing social relations and present conditions of life (Engels and Marx, 1939, p. 37).

In the seventh thesis (on Feuerbach), Marx accused Feuerbach of



a failure to see that "religious temperament itself is a social product and that the abstract individual whom he analyses belongs to a particular form of society" (Engels and Marx, 1939, p.199). Within this thesis lies one of Marx's primary criticisms of Feuerbach's thinking - that as concrete and naturalized as Feuerbach's conception of man is, it lacks the historical, social and developmental categories that would concretize the notion of "species-being" (a concept that will be elaborated on in Chapter IV of this paper.) This criticism leads Marx to the position, enunciated in the eighth thesis, that "all social life is essentially practical. All the mysteries which urge theory into mysticism find their rational solution in human practice and in the comprehension of this practice" (Engels et al., p.199). Marx believed that "there is no way of ending alienation short of revolutionizing the world in which man finds himself existing in an inhuman condition" (Tucker, 1961, p.102). As he states in his eleventh thesis, "The philosophers have only interpreted the world differently, the point is, to change it" (Engels et al., p.199). Marx conceived of religion as the theoretical form of alienation, but recognized the many diverse practical forms of alienation present in every single sphere of human activity - the state, the law, the family, morality, and not least of all, economic life. Thus he enlarged and extended the concept of man's alienation, providing a sociological frame of reference, and began a life-long critique of existing political, economic and social conditions.

## CHAPTER IV

### THE DEVELOPMENT OF MARXIAN THEORIES OF ALIENATION

#### Philosophical Foundation

We have seen in the previous chapters of this thesis that the concept of alienation is deeply rooted in German Idealism. In Hegel's system of speculative philosophy it is descriptive of a universal process through which the Absolute Mind, or Spirit articulates itself in nature in order to come to know itself. Alienation in this sense is a logical necessity for the creative development of humanity. The very essence of Spirit is perceived to be activity realizing its potentiality, attaining ultimate fulfillment through the mediation of human consciousness.

With the inversion of the Hegelian dialectic brought about by Feuerbach's humanist revision, man himself, not an abstract Absolute Spirit is determined to be the central subject of the historical process. With this inversion, the "abstract, universal subject is recognized as an alienation itself" (Somerville, 1974, p.293). This reform of the Hegelian dialectic and the reevaluation and discussion of the problems at the root of Hegel's philosophy informed the foundation of Marx's emerging economic /political theory as developed in the Economic and Philosophical Manuscripts of 1844 (Marcuse, 1972, p.4). Contained within these manuscripts is both a critique which reveals the inadequacies and mistakes of the existing political economy and the basis and

justification for the transformation of these conditions. In it, Marx develops the science of the necessary conditions for the communist revolution, a revolution that signified not just a realignment of economic factors, but the

...positive abolition...of human self-alienation...the definitive resolution of the antagonism between man and nature, and between man and man...the true solution of the conflict between existence and essence, between objectification and self-affirmation, between freedom and necessity, between individual and species. (Marx, in Fromm, 1961, p.127)

The potential reconciliation of contradictions implied in the above paragraph indicate that Marx was committed to the conception of a logically prior, universal alienation from which minor empirical alienations derive. It is around this broad generic sense of alienation as a logical concept that much of the confusion about Marx's thinking centers. Part of the problem stems from the residual Hegelianism contained in the manuscripts. According to Gregor, Marx here uses the concept of alienation to identify "the necessary process by which man objectifies himself as a species-being and thereby creates his world..." (Somerville, 1974, p.295). The result of this human sensuous activity is spoken of as "private property" but in a broad, undifferentiated sense, not in the narrow sense of political economy. He can thus state that though private property appears to be the cause of alienated labor, it is really the consequence (when alienation is conceived in its ontological sense). At this point in his thinking, Marx conceived of human sensuous activity as having the same developmental and

dialectical character attributed to the Absolute Spirit by Hegel.

To some critics the idea of self-alienation is untenable because it implies a fixed and unchangeable human essence or nature. But Marx conceived of alienation, not from an "ideal" but from historically created human possibilities and from man's own capacity for freedom and creativity (Bottomore, 1983).

#### Marx's Concept of Human Nature

Before we discuss the concept of alienation within Marx's theoretical formulation, it will be useful to discuss his concept of human nature. When defining the characteristics that make man specifically human, Marx uses both a biological and an historical model. Within the biological model men are distinguished from the animals by their intellect, emotion and will, their ability to reflect upon themselves and their environment, and to consciously create and produce (Walliman, 1981, p.12). The key words that express this biological conception of man are "powers" and "needs". "Natural" powers and needs are those he shares with other living beings. "Species" powers and needs are those that man alone possesses, that set him apart as a "species-being" (a phrase coined from Feuerbach). Powers exist in man as faculties, abilities, functions, and capacities, and distinctive needs are created at different stages of history. As a "species-being", man has an awareness of his individuality, a self-consciousness (Ollman, 1971, p.74). In addition to this general theory of human nature based on the biological model, Marx introduced the notion of specific, historical criteria that determine not immutable, but changeable characteristics. Most misinterpretations of Marx's theory of human nature are probably due to a failure to distinguish

between the two components of human nature, the biological and the historical (Wallimann, 1981, p.21).

Marx consciously avoids speculation as to initial causes, dismissing the question of creation as a pure product of abstract speculation. For him, nature and man exist on their own account, the result of spontaneous generation, and for Marx, all history begins "with the social activity of natural man; everything begins to exist for man at the moment when his natural being (i.e. powers) begin to work on and in nature in order to satisfy his natural human needs"(Axelos, 1976, p.218). It is a characteristic of natural powers to seek fulfillment in objects external to man, hence the relations between needs and powers. Man feels "impulses" (needs), his abilities enable him to realize his powers, which satisfy needs, and his "tendencies" direct this realization toward certain goals.

In his early writing, Marx reminds us that individuals stand in interaction with each other, but it is in The Grundrisse that he postulates that human interaction is qualitatively different from that of the animals. The proof of this difference, for him is that humans are capable of producing objects that can satisfy other's needs, thus reaching beyond their own individual needs. As further evidence of the social nature of man, he writes:

If man is confronted by himself, he is confronted by the other man...in fact, every relationship in which man (stands) to himself, is realized and expressed only in the relationship in which man stands to other men. (Marx, in Walliman, 1981, p.17)

Walliman suggests that the biological model and the historical model, while mutually exclusive, are not irreconcilable but

complementary. While the biological model determines those characteristics that distinguish man from the animals, and thus define human nature, the historical model alone can explain differences in human behavior (nature) over time.

### Totality and the Philosophy of Internal Relations

In Marx's "holistic" thinking, human nature contains all of nature as well as man, and the realization (objectification) of man's powers in nature is the transfer of elements within an organic whole; further, these powers are related to their own past and future forms as well as to other entities in the present (Ollman, 1971, p.75). These assumptions hint at the importance and the controversy that the concept of totality has maintained throughout the development of both Marxist and non-Marxist discourse. Roberto Unger writes, "There is no single tendency in the history of modern social thought more remarkable in its persistence or more far reaching in its influence than the struggle to formulate a plausible version of the idea of totality" (1975, p.125). The concept of totality is central to any discussion of alienation, as the concept of a unified, coherent, harmonious whole contrasts with, and thus defines such conditions as alienation, estrangement, fragmentation and contradiction. The enduring appeal of Marx's philosophy may indeed lie in a fundamental need for coherence and totality which characterizes human life and thought.

The concept of totality is generally categorized as either a) normative, in which totality is equated with a desirable goal that is to be achieved, or b) non-normative, which stems from a methodological insistence that adequate understanding of complex phenomena can follow

only from an appreciation of their relational integrity (Jay, 1984, p.23-24). It is within this latter, non-normative framework that Marx's theory of internal relations finds expression, a theory which is useful in clarifying his concept of unity, both spatial and temporal, of man with all the rest of nature. Understanding this relational aspect of things to each other provides us with a conceptual framework for understanding Marx's view of both concepts and social components, as well as things, as relational.

The philosophy of internal relations, though present in primitive conceptions of reality, first finds articulation in ancient Greek thought, which was concerned with the nature of the "hólon". Greek thought "culminated in the elaborate neo-Platonic attempts to overcome the contingency of man's finite existence through recovering his lost unity with the universe" (Jay, 1984, p.25). The Greeks however, neglected to develop the concept of a linear, historical and cumulative totality, and generally favored a more cyclical interpretation of human experience. It was left to Jewish and Christian thinkers to develop what might be called a concept of longitudinal totality, or doctrines of historical fulfillment, which prefigured both in millennial prophecies of future Kingdoms of God on Earth, and some would argue, in Utopian visions such as Marx's communist fulfillment. Critics of such totalistic thinking assert that negative (non-existent) entities (classless societies, man without conflicts, realms of absolute harmony) can not be utilized to think about existing men or societies, that there is no normative totality which can be used as a critical vantage point. Merleau-Ponty goes so far as to say that the concept of a harmonious end of history was "an idealization of death" rather than a realization of life (1973,p.206).

There is validity to the notion that Marx shared an essentially organic vision of the social whole with some of his philosophical predecessors, but there were important distinctions. While Aristotle's organic holism was generally used to legitimate social differentiation and hierarchy, Marx's was clearly more critical in intent. As we have seen, Marx is certainly indebted to Hegel for his appreciation of the dialectical role of contradiction in the development of consciousness, though he rejected Hegel's concept of a pre-existent Absolute Idea, or unity. And though Marx shared with Spinoza a rejection of the dualism of mind and external reality, his insistence on the role of creative human activity as central to the process of becoming contrasted with Spinoza's eternal, existing, unchanging totality, a totality which lacked an historical, developmental dimension.

Although Marx's philosophical rebellion began with his refusal to accept Hegel's notion that ideas existed independently from matter (a rebellion which was to come to fruition decades later in the concept of dialectical materialism, a phrase never used by Marx or Engels), the relational concept was a clear outcome of his Hegelian roots. The relational view was elaborated and complemented by the work of Joseph Dietzgen, the little-known philosopher and German tanner. He declared that the "whole truth about any one thing includes (because of its internal relations) the truth about everything" (Ollman, 1971, p.37). He recognized the reality of the external world to be a vast array of sense perceptions whose interdependence makes them a single whole, and understood the possibilities of categorization to be infinite. Crucial to his thinking was the notion that human conceptual activity is responsible for the precise forms in which we grasp the world.



Marx, while in agreement with Dietzgen about the primacy of individuation, or human conceptualization in determining perception, stressed the priority of social factors as determinants in the formation of concepts. But "in stressing social factors, Marx does not dispense with the broad philosophy of internal relations in which he was initially introduced to them" (Ollman, 1971, p.33).

Ollman presents four evidences to defend the centrality of relational theory in Marx's thinking. First, is the tendency of Marx to attribute both the quality of isolate existence (thing-ness) and the quality of relationship to all entities (human and otherwise). Thus he can call man both a living, conscious thing, and an aggregate of social relations. Secondly, he treats man and nature as inextricably linked, not only in a metaphoric or poetic way, but as processes whose evolutions are dynamically connected. Third, is his apparent rejection of simple causal explanations derived from commonsense views of nature (the sun causes the plant to grow) in favor of a view that posits physical objects (sun and plant) as having their natures "outside themselves, such that the relations between them is conceived as appertaining to each, and is part of the full meaning conveyed by their respective concepts" (1971, p.28). Fourth, the ideas contained in relational thinking are consistent with the philosophical tradition in which he was nurtured, that of Spinoza, Leibniz and Hegel, a mode of inquiry that sought for both the meanings of things, and for the terms characteristic of their relations within the whole.

Ollman concedes that the philosophy of internal relations is in some disrepute, but insists that the burden of proof rests with those

who believe Marx discarded it, in which case he demands to know the conception of things and social factors with which he replaced it. It is for its usefulness as an analytical tool with which to explore the elements of Marx's political economy that pertain to man's alienation under capitalism, that I will assume, as does Ollman, that the philosophy of internal relations is foundational to the development of Marx's thinking.

### Alienated Labor

Though some Marxist analysts maintain that the concepts of alienation and estrangement disappeared in Marx's later work, to be replaced by such concepts as reification (Israel, 1976), or by scientific terms such as private property, class domination, exploitation and division of labor (Bottomore, 1983), others, such as Erich Fromm contend that the concept remained the focal point in the thinking of both the "young" Marx who wrote the Economic and Philosophical Manuscripts and the "old" Marx who wrote Capital (1961, p.51). Becker (1967, p.98) believes that while not abandoning the concept, Marx shifted ground from the ideal to the possible. The assertion that Marx abandoned the concepts in his later work is weak on at least two counts, according to Walliman (1981, p.147). First, although a certain vocabulary distinguished these ideas in his early work, Marx's theory of estrangement is derived from his definition of human nature, a definition which remains consistent in both his early and his later work. Secondly, in response to those who maintain that Marx abandoned the terms "alienation" and "estrangement", Mézáros (1972) shows that he actually continued to make use of the terms in his later writings, though not as frequently as

in the Manuscripts.

Before we discuss the relationship between alienation and man's productive activity, it will be useful to clarify the terms "alienation" and "estrangement". There is considerable discrepancy in the use of the terms by both Marx and his many translators. Walliman presents evidence based on careful linguistic analysis to show that while the word "entausserung" is used predominantly to describe any "situation in which somebody divests...himself of something, be it property in the form of a thing, land, or one's labor power", and is predominantly translated as "alienation", the word "entfremdung" (estrangement) appears to designate a particular, stronger form of alienation, in which the previous owner of a thing is affected in a way which is beyond his control (Walliman, 1981, p.42).

Work, in Marx's view is the essence of human life, the process by which man creates the world and thus creates himself (work, of course being inclusive of intellectual and artistic as well as manual labor). Any productive activity thus constitutes a generalized type of alienation, or externalization. With the involuntary division of labor and the advent of private property (referring now to the private ownership and control of the productive forces rather than the generalized objects of man's activity), labor loses the characteristic of being expressive of man's unique powers and assumes "an existence separate from man, his will and his planning" (Fromm, 1961, p.47). Alienation thus becomes estrangement when man ceases to exercise direction over his productive activity.

The object produced under coercion (for under the system of capitalist economics, most people have no choice but to "work for a living")

becomes "an alien being, a power independent of the producer" (Marx, 1961, p.95). Labor becomes embodied in an object, a physical thing, and this product thus becomes an "objectification" of labor. Just as in Feuerbach's thought, man diminishes in relation to what he attributes to God, Marx contends that man diminishes in relation to the life he pours into the creation of such objects:

The alienation of the worker in his object is expressed as follows in the laws of political economy; the more the worker produces, the less he has to consume; the more value he creates the more worthless he becomes; the more refined his product the more crude and misshapen the worker; the more civilized the product the more barbarous the worker; the more powerful the work the more feeble the worker; the more the work manifests intelligence the more the worker declines in intelligence and becomes a slave of nature. (Marx, 1961, p.97)

Thus work becomes extraneous to the worker's true desires and does not fulfill, but denies his innermost needs. In this way, man is prevented from fully developing his mental and physical powers, and the relations between his activity and his powers remain at a low level of achievement. When man creates objects under conditions of estranged labor, these objects take on a certain power by distorting the normal relations between man and his objects: the worker must adjust to the demands of the product and the mode of production (as in the necessity to match the worker's rhythm to that of the machine in factory work); the worker no longer employs the means of production, but vice versa; products can precede and create need (stereo sets

create needs for records); and products can create a way of life (witness the modern slavery to the automobile or the role of TV in diminishing the development of folk culture) (Ollman, 1971, p.141-146).

We have seen from Marx's description of alienated labor that there are two general categories of relations included in the topic - the relation of the worker to the activity itself, and the relation to the object created, or the product. Alienation to the activity occurs because of the contradiction between man's free, reflective, autonomous nature and the exploitation of his labor and powers by an alien force outside of himself:

Alienation is apparent not only in the fact that my means of life belong to someone else, that my desires are the unattainable possession of someone else, but that everything is something different from itself, that my activity is something else, and finally (and this is also the case for the capitalist) that an inhuman power rules over everything.

(Marx, 1961, p.151)

Labor - life activity - now becomes to man only a means for the satisfaction of a need, the need to maintain his physical existence, not the central meaning-making activity of life. We have seen that Marx considers it an essential aspect of human nature to reproduce itself by appropriating external nature and expressing itself in the creation of real, sensuous objects. This "objectification" is a precondition for the self-conscious development of man. The conflict occurs when man relinquishes the object as part of his essence, allows it to become independent and overpowering, a possibility which becomes a reality under conditions of estranged labor and private property (Marcuse,

1972, p.18).

### The Communist Revolution

Communism for Marx, is above all a society devoid of estrangement. In the preceding sections we have discussed some of the conditions that lead to estrangement, which in a very broad sense can be reduced to the involuntary division of labor. For Marx, the preconditions under which humans might begin to develop their full potential are the voluntary division of labor, the abolition of private property (meaning the forces of production), and the appropriation of the productive forces developed under capitalism. For Marx, the involuntary division of labor and private property are identical terms (I would add, in a Relational sense), in that they both affirm alienation, and are both the cause and result of each other (Walliman, 1981, p.89).

Marx's vision of socialism has been much misunderstood. It is not, as is sometimes thought, a society of regimented, automatized individuals - well fed , with equalized incomes - functioning within constricted mental and psychic boundaries. It is not "a society in which the individual is subordinated to the state, to the machine, to the bureaucracy" (Fromm, 1961, p.58). According to Fromm, "the aim of socialism is man. It is to create a form of production and an organization of society in which man can overcome alienation from his product, from his work, from his fellow man, from himself and from nature; in which he can return to himself and grasp the world with his own powers, thus becoming one with the world" (Fromm, p. 58-59).

Marx conceived of a realm of freedom in which man could develop all of his powers, but he perceived that the productive forces must reach

a level of sophistication in which labor under the compulsion of necessity and of external utility would no longer be required. Some of the essential elements of socialism as outlined by Marx include 1) political and industrial democracy, in which the forces of production are under man's control instead of ruling him like a blind power (from this we might infer that industry would be arranged on a human scale), 2) that man would become independent and not be crippled by an alienated form of production and consumption, and 3) that living itself would supercede producing the means for living. Marx never conceived of socialism as the fulfillment of life, but as the conditions for fulfillment. He foresaw a culture in which man would be freed from the chains "not only of economic poverty, but of the spiritual poverty created by alienation" (Fromm, 1961, p.61). A culture such as this would be predicated on a system of production based on cooperation and consensus.

Marx's theory of the communist revolution has something of the snake chasing its tail in it. True to the Hegelian scheme of things, the destructive process (alienated labor under capitalism) is the decisive cause of a constructive outcome (appropriation of the "fully developed" productive forces). In Capital, Marx holds that "the acquisitive fanaticism is itself responsible for creating those new conditions of social wealth in which this fanaticism will no longer exist" (Tucker, 1961, p.223). The suffering of the workers under capitalism becomes the transformative factor, the motive force for the overthrow of the system, and Capital becomes the agent of its own destruction.

Though many discrepancies have become apparent in Marx's economic theories, Marxism remains a potent political ideology in many parts of

the world, attributable perhaps, more to the imperatives of political power than to the intellectual persuasiveness of his doctrine. Marx, quite understandably, failed to foresee the capacity of capitalism to contain its contradictions - to coopt its minor rebellions - and he certainly could not have predicted some of the political travesties that have occurred in his name. Critics that accuse him of economic determinism make the mistake of equating the precondition of a solution with the solution itself. The overcoming of human self-alienation remained the supreme concern of Marx and the central theme of his thought.

To disregard the question of the relative decline and continuity of Marx's thought, we must keep in mind that "From the start communism had meant to him essentially the restoration of community in the self-relation, and communist 'society' had been defined as the 'complete essential unity' of man with himself. It meant the society of man with the inner self and with the anthropological nature outside him" (Tucker, 1961, p.235). It was, and continues to be, a Utopian vision of a future world, a "higher type of society" which would have as its guiding principle the "full and free development of every individual" (Ibid, p.235). In the next chapter, I will raise some of the questions, problems and contradictions inherent in Marx's theory of the development of consciousness, when compared to some of the elements of the "perennial philosophy".



## CHAPTER V

### ALIENATION AND THE PERENNIAL PHILOSOPHY

#### Tenets of the Perennial Philosophy

He whose vision cannot cover  
History's three thousand years  
Must in outer darkness hover  
Live within the day's frontiers.

Goethe

Central to the philosophical activities of Hegel, Feuerbach and Marx was a struggle to understand the essence of human existence, and the relationship of the individual to a greater whole. Hegel conceived of alienation as a psychological condition brought about through the projection of the Absolute (the Whole) into externalized (partial) reality, while Marx conceived of it more as a psycho-social reality generated under conditions of alienated labor, with Feuerbach falling somewhere in between. They all perceived the resolution of alienation to be a developmental process which included a dialectic between the self and an other, a process which was thought to result in ever greater syntheses. While Hegel posited an ultimate synthesis, the final merger of the individual part with the Absolute Whole, Marx steered clear of such assumptions, positing instead a Utopian material reality in which innate human power and potential could be fully manifested.

The perennial question of human relationship to the greater whole has been explored in depth throughout the philosophic and religious traditions of recorded history. Though "the Perennial Philosophy is primarily concerned with the one, divine Reality substantial to the manifold world of things and lives and minds" (1944, p. viii), Aldous Huxley, in his book The Perennial Philosophy, distinguishes two distinct forms of inquiry into and expression of, perennial ideas; a) first-hand, wherein people have the immediate, direct personal experience of sublime knowledge, and b) second-hand, which is the study and expression of the first-hand experiences of others. Though many Western philosophers have achieved renown for their brilliant interpretations of perennial ideas, most have relied on such second-hand analysis. In developing a context in which to compare and contrast the ideas of Hegel and Marx, the focus in this chapter will be on those first-hand exponents of the perennial philosophy whom Huxley terms "sages" or "enlightened ones" (1944, p.ix). Such a focus is consistent with the developmental emphasis of both Hegel and Marx, who stressed, albeit somewhat differently, the importance of direct experience to the expansion of consciousness.

Philosophia Perennis, a phrase coined by the German philosopher Gottfried Wilhelm Leibniz, signifies a group of ideas which represent the core of a number of diverse mystical traditions. It is a metaphysic which recognizes a divine Reality or essence inherent in the substantive world of objects, people and minds; a psychology that notes a correspondence between an essential human soul-quality and this divine Reality; an ethic that posits man's ultimate destination as the knowledge of the immanent and transcendent Ground of all Being -

a thing immemorial and universal. The infinite, Absolute Godhead is metaphorically conceived as this Ground, or nature of all that is, rather than as an entity set apart from its creations. The Absolute is not perceived as Other, but rather as sewn through the fabric of all creation. All things are perceived to exist in balanced wholeness, and history is thought to be the story of the unfolding relationship between man and the ultimate Whole, a relationship that parallels the unfolding of human consciousness

The fundamental ideas of the Perennial Philosophy are present in the traditions of Taoism, Hinduism, Sufism, Mahayana Buddhism, Tantra, and esoteric Christianity, as well as in rudimentary form in the traditional lore of primitive societies. Additionally, it has been embraced in whole or in part by such gifted intellectuals as Einstein, William James, Jung, Schopenhauer, Schrödinger and Bohm. Though many of the traditions possess extensive written texts, the key to understanding the principles of the Perennial Philosophy is said to lie in the direct apprehension and experience, rather than a discursive analysis of the phenomenon. Though language is commonly used to describe the various states of consciousness that inher in the common experiences of this reality, the fundamental principles can, according to its adherents, be perceived apart from any particular vocabulary. Indeed, one of the difficulties of communicating these experiences has been the problem of trying to use symbol systems that are relevant to the facts of an altogether different order of things in the descriptive process.

Mystery and misunderstanding enshroud these mystical traditions. At first acquaintance, one is tempted to relegate them to the dustbin of European Idealism and speculative philosophy, were it not for the

fact that the commonalities of these mostly isolated traditions reveal an empirical approach to the problem of consciousness; an approach in many cases, such as that of the advanced Yogis, or Tantrics, based on an experiential, experimental intuitional science. In fact, "in its purest form it is not at all anti-science but, in a special sense, trans-science or even ante-science, so that it can happily coexist with, and certainly complement, the hard data of the pure sciences" (Wilber, p.4).

Central to many of the traditions encompassed by the Perennial Philosophy is the concept of the Atman, which is said to be part of the eternal, undifferentiated Self which resides in the depth of all particularized, individual selves, and is identical to the divine Ground. The teaching is succinctly expressed in the Sanskrit phrase TAT TVAM ASI (that art thou), meaning that the Atman, or immanent eternal self, is one with Brahman, the Absolute Principle of all existence. As stated by Shankara, who systematized the teachings of the Upanishads and the Bhagavad-Gita in the 9th century AD:

The Atman is that by which the universe is pervaded, but which nothing pervades, which causes all things to shine, but which all things cannot make to shine.

The Atman is one, absolute, indivisible. It is pure consciousness. To imagine many forms within it is like imagining palaces in the air. Therefore, know that you are the Atman, ever-blissful, one without a second, and find the ultimate peace. Remain in the joy which is silence.

To the man who has realized the Atman as his true being and who has tasted the innermost bliss of the Atman, there is no more excellent joy than this state of silence, in which all cravings are dumb.

The Atman is the witness of the individual mind and its operations. It is absolute knowledge.

Shankara

In the Taoist tradition, the universal immanence of the Ground of existence is expressed in the book of Chuang-Tzu, most of which was probably written around the turn of the 3rd and 4th century BC:

Do not ask whether the principle is in this or in that; it is in all beings. It is on this account that we apply to it the epithets of supreme, universal total...It has ordained that all things should be limited, but it is Itself unlimited, infinite. As to what pertains to manifestation, the principle causes the succession of its phases, but is not this succession. It is the author of causes and effects, but is not the causes and effects. It is the author of condensations and dissipations (birth and death, changes of state), but is not itself condensations and dissipations. All proceeds from It and is under its influence. It is in all things, but is not identical with beings, for it is neither differentiated nor limited.

Chuang-Tzu

Or as expressed in the Tantric sutras of Anandamurti:

VIS'AYE PURUS'A'VA BHA'SHAH JIIVA'TMA (Unit consciousness, or soul, JIIVA'TMA, is the reflection of Purus'a [consciousness], and is the witnessing entity).

According to these sutras, "there is actually only one Atman - as several pools of water will give several reflections of the moon above - still there is only one moon. When there is no more Jiiva (unit soul, unit consciousness), Jiiva'tman (individual mind) merges in Parama'tman (Supreme Mind)" (Anandamurti).

One of the easiest ways to understand the concept of the Atman is with the phrase "witnessing entity". The notion of the witnessing entity can be arrived at through a process of negation in which one first becomes aware that "I" am not my body, by separating the "I" feeling (the subject) from the physical layer of the self (the object); nor am "I" the sense organs, etc. One moves through progressively more subtle layers of experience - "I" can experience emotions, but these emotions are not "I". Finally, the only thing left is one's thought processes, and thus the final step becomes the negation of thought itself as "I". "Now the exquisite difficulty at this point is that the thought of 'I' which you originally placed in the middle of your head...is also (and specifically) a thought which 'I' is not. So even the thought of 'I' must go...It's a little like climbing out on the farthest branch of a tree and then cutting off the branch" (Ram Dass, 1971, p.87). If one has sufficient mental discipline to carry this process of negation through to completion, one enters into the realm of SAT CHIT ANANDA, as the Yogis call it (Reality Consciousness) - the true Self - where there is only ONE. This final merger of the witnessing entity of the unit

consciousness, and the Supreme Witnessing Entity is the ultimate dissolution of subject and object, and reflects the recognition by adherents of the Perennial Philosophy of the necessity of transcending the limitations of the rational mind. As in Hegel's dialectic, the rational process is used as a powerful tool to get beyond itself.

Mystics have long understood the precise limitations of the rational mind, which functions by separating subject from object, knower from known. "It works with data derived from the senses and the associative process of the intellect (the memory). It works by analysis, a systematic processing technique that is based on the laws of logic" (Ram Dass, 1971, p.85). The limitations of the rational mind include its inability to handle paradoxical or illogical information, and to know that which can only be experienced subjectively. It is quite well recognized through autobiographical accounts of great breakthroughs in our understanding of the universe, that intuition, or direct apprehension, rather than systematic analysis often led to the breakthrough. "I didn't arrive at my understanding of the fundamental laws of the universe through my rational mind" - A. Einstein. (Ram Dass, p.86).

Zen masters have developed the technique of the "koan" to push the rational mind beyond its limits to the level of paradox and ambiguity, in order to synthesize (or transcend) the dualism of the senses. (Suzuki, 1964, p.106).

The koan is neither a riddle or a witty remark. It has a most definite objective, the arousing of doubt and pushing it to its farthest limits...to speak conventionally, there are unknown recesses in our minds which lie beyond the threshold of our relatively

constructed consciousness...(the) throwing of your entire being against the koan unexpectedly opens up a hitherto unknown region of the mind. Intellectually, this is the transcending of the limits of logical dualism, but at the same time it is a regeneration, the awakening of an inner sense which enables one to look into the actual workings of things...the koan breaks down all the hindrances to the ultimate truth.

(Suzuki, 1964, p.108-109)

Although it may seem from the above examples that the Perennial Philosophy is peculiar to the Oriental mind, a clear thread of consciousness of "the God within" runs through a minor Western tradition which includes some early Greek thinkers, Catholic mystics of the 14th and 15th centuries and the contemplative tradition of the Quakers, to mention just a few examples. Generally, however, the orthodox Western conception of God is that of "an ontological Other, separated from us by nature, forever...there is not just a temporary line between man and God, but an unmoveable boundary and barrier...God and man are forever divorced - they are not, as in Hinduism and Buddhism, ultimately one and identical" (Wilber, 1981, p.3). The Perennial Philosophy regards God, not as a colossal Being, Big Daddy, or a Creator set apart from his creations but as the very "Ground" or "suchness" or condition of all things and events. The apprehension of the basic unity of all phenomena is at the heart of the mystical experience.

From the foregoing description of the Perennial Philosophy, one can discern a great similarity to Hegelian thought. Essential aspects of it also correspond to Marxist thought, though Marx's theories are



thought to be limited to a certain phase of human development). And unlike orthodox religions, the Perennial Philosophy reinforces, rather than negates Feuerbach's idea that Being and Substance are nothing but human consciousness of its own nature. As Ken Wilber, who has compiled a vast amount of mythological, anthropological, historical, archaeological, cultural and psychological evidence to support his perennial theory of human development says, "History is the narrative of man's relationship to his own deepest Nature, played out in time, but grounded in eternity" (Wilber, 1981, p.11). Wilber's theory of human development, a theory which places the tenets of the Perennial Philosophy in an historical context, provides us with an interesting conceptual framework in which to view the theories of Hegel, Feuerbach and Marx.

#### The Development of Consciousness

Any historical study that deals in "eras" or "epochs", especially of human consciousness, runs the risk of dealing in abstractions at the expense of specificities. This in fact, is the primary critique leveled by Marxist historians and Marx himself at general historians - that they have sacrificed the particular in favor of the abstract. Yet both Hegel and Marx espoused a "structural-developmental" view of individual consciousness, a view which is both paralleled in many ways and enlarged by Wilber's study. All seem to agree that though the details of individual development differ, there exists a "universal sequence of heirarchic levels of increasing consciousness" (Wilber, 1981, p.7). Marx, of course, concentrated mainly on the problem of bringing about conditions conducive to the development of "full human potential", refraining from speculation about what such potential might signify.

Hegel posited a merger of the individual with the Absolute as the ultimate human condition. Within the context of the Perennial Philosophy, Hegel's theories are seen to be more developed and inclusive, and the concept of the Atman, which is central to mystical traditions, helps to clarify what Hegel may have meant by the "ultimate merger of subject and object".

Central to an understanding of the process that Hegel perceives as the primary "alienation" is Wilber's dual concept of involution/evolution, a concept which is shared by many of the mystical traditions (in Tantric philosophy it is called Saincaradhara/Prati Saincaradhara). In this process, Spirit manifests itself downward as potentiality, descending the "Great Chain of Being" from complex, higher structures into lower, simpler ones. According to Wilber, "at the end of involution, all the higher structures exist, as enfolded potential, in the ground unconscious... and are now ready to unfold in evolution" (1981, p.302). Wilber bases this idea on the observation that the opposite process, that of evolution, has consistently produced higher order wholes, a result which "natural selection" fails to account for (1981, p.304). This perennial view of evolution posits the magnetic attraction of the "Jiiva'tman" (unit consciousness) for the "Parama'tman" (Supreme consciousness), and claims to explain why evolution is a progressive advancement that "proceeds in leaps and bounds that far outdistance statistical probabilities... a view that does that which Darwinism cannot: account not only for the what of evolution but the why" (1981, p.305). "Evolution is but a process of metamorphosis of consciousness, and the physical body merely adapts itself to the metamorphosis of mind and consciousness" (Krtashivananda, 1988, p.21).

The materialist historian is certain to be gnashing their teeth at this point, and it is well beyond the scope of this paper to develop a scientific basis of support for the theory of involution, rather I will assume it as one possible explanation for the holistic tendency of evolution. It is important to keep in mind that this totalistic view of evolution is not a telos that aims at the reconciliation of the individual with a determined ideal. The ground unconscious does contain an invariant "deep structural" logic, but a surface structure molded by social, cultural and historical contingencies. This differentiation between deep and surface structures appears to permit at least a partial reconciliation between Hegelian and Marxist logic, between the perennial and the materialist version of history. The only evolutionary outcome posited in the Perennial Philosophy is an "awareness of the unity and mutual interrelation of all things and events, the experience of all phenomena in the world as manifestations of a basic oneness" (Capra, 1975, p.117). The foregoing quote issues from a 20th century physicist, a high priest of the branch of study most concerned with the study of material phenomena, who also goes on to say that "the basic oneness of the universe is not only the central characteristic of the mystical experience, but is also one of the most important revelations of modern physics" (p.117). Is this notion of the relatedness of all phenomena significantly different from Marx's theory of internal relations? In fact, might Marx not have been well ahead of his time with a type of holographic thinking in which all of the isolated parts contain the information of the whole?

If the theories of Hegel, Marx, Feuerbach and Wilber differ on the Omega of evolution, and by implication on the Alpha of involution, they

seem to be in basic agreement about the Alpha of evolution, or the primary condition of man. Marx and Hegel both speak of man's original embeddedness in nature, a stage which Hegel calls "bewusstsein" - bodily awareness, or the sensory perception of an external world without any mental reflection or self-consciousness. Wilber too, speaks of a period which he calls the "uroboric", in which the self and the natural environment were not clearly and sharply differentiated - a primal "Eden" of instinctual harmony with physical and biological nature. Evolution, at this time, had already succeeded in proceeding in heirarchic order, from lifeless atoms, through vegetal structures, through the simple animal forms (protozoan, amphibian, reptilian) and on to higher mammalian forms - forming the substructure upon which, and beyond which human consciousness would be built (Wilber, 1981, p.21). As Carl Sagan points out in Dragons of Eden, humans include and transcend all prior evolutionary stages (1977). This tallies closely with Hegel's observation that "to supercede is at once to negate and to preserve" (Wilber, p.21), and reinforces the perennial concept that each higher level of development must transcend, yet include each lower level in its higher order synthesis and unity. Failure to do so, according to Wilber, is not transcendence, but repression, and leads to dissociation, fragmentation, and I might add, alienation. The primordial human condition is sometimes likened to the infant's state of non-differentiation, not that ontogeny literally recapitulates phylogeny, but that there are certain similarities in the two fields of development - they are both prior to the emergence of reason, logic, personality and subject/object division.

The second broad mode of consciousness that Wilber describes is a stage he calls the "tymphonic", which is distinguished by a preliminary

sense of separation, an emergence from the subconscious archaic unity of the uroboros. The self begins to focus consciousness from the natural world onto the individual organism, and differentiate the "self-in-here" from the "world-out-there". "Although man at this early stage had succeeded in the difficult and necessary task of transcending his previous state of fusion, the resultant differentiation between the new and higher self and its new and higher world was not absolute" (Wilber, 1981, p.41). In fact, the boundary remained quite fluid, which gave rise to a "magical" consciousness, in which not only subject and object, but the whole and the part often became confused, very much like in the dream state. On this level, psychic reality tends to become confused with external reality and "the mental capacities, such as they are, (consist) basically of primary process or magico-imagery, paleosymbols, and proto-linguistic structures...(it is) the self that has differentiated its body from the environment but not yet differentiated its own mind from its body" (Wilber, p.42-43). Wilber concludes from his study of the evolution of human consciousness that the conscious elements of one stage of development tend to become the unconscious elements of the next; what is the whole of the self at one stage tends to become a part of the whole of the next.

Before we go on to discuss the next phase of development after the tymphonic, it might be useful to outline the dynamic that Wilber claims is responsible for transformations that occur in human consciousness. The fundamental dilemma of humanity, says Wilber, is the conflict between the desire for transcendence, wholeness (Atman consciousness), and the fear of the loss of the separate self, the "death" of the isolated ego (1981, p.13). Because man yearns for transcendence, but will not easily

accept the death of the separate-self sense, he seeks transcendence in ways that actually prevent it, with symbolic substitutes such as sex, money, knowledge, power, fame - human desire appears insatiable because its real longing is for infinity. Wilber elaborates on the two competing drives that most psychoanalysts agree influence the separate self - 1) the desire to perpetuate its own existence - life, power, stability, pleasure (Eros) and 2) the avoidance of all that threatens its dissolution - death, diminution (Thanatos). These drives constitute the arch battle and basic anxiety inherent in the separate self - a primal fear, removed only by transcendence into wholeness. The world of Culture, claims Wilber, is an elaborate substitute gratification which serves those two closely related functions - the need to perpetuate the self by creating "permanent" cultural objects and ideologies, and the corresponding need to stave off the ever-present terror of death.

The determining factors in the equilibrium of these two drives are "translation" and "transformation". Translation is simply horizontal movement within the surface structure, the major purpose of which is to sustain the separate-self sense - to hold the self stable, equilibrated, constant amid flux - to reduce uncertainty and tension and ensure that Eros (Life) wins out over Thanatos (Death).

Should Thanatos (which could be any sort of internal or external stress, pressure, new information or disintegrating strains) achieve a mass that outweighs Eros, the stress on the self-system becomes so great that a crisis ensues, translation begins to fail, and transformation to a new deep structure results. Depending on a number of variables, transformation can be toward higher or lower structures, regressive or progressive. This process corresponds to Hegel's term "aufheben",

which can either signify sublimation or suppression. "Evolution is a successive shift and unfolding, via transformation, of higher-order deep structures, within which operate, via translation, higher order surface structures" (Wilber, 1981, p.73). Wilber's theory of development in this sense, bears some resemblance to Marxist dialectic, which

regards development as movement from the lower to the higher, from the simple to the complex, as a leap-like, revolutionary process. Moreover, this movement proceeds, not along a closed circuit, but in the form of a spiral, each spire being deeper, richer and more diverse than the preceding one. Dialectics sees the sources of development in the intrinsic contradictions of objects and phenomena (Eros and Thanatos?).

(Afanasyev, 1987, p.56)

The crucial difference seems to be the lack of an underlying, acknowledged deep structure in Marxist dialectics.

So far, we have looked at two major epochs in human consciousness, the slumber of the pre-differentiated, pre-personal uroboric period, and the gradual emergence of the "magical-tymphonic" structure of consciousness. Wilber asserts that the next major cultural development, that of farming, co-incided with the most prodigious mutation in consciousness yet to appear, a stage which Wilber calls the "mythic-membership" stage, in which language becomes a dominant element in the structure of consciousness. The emergence of this epoch serves as a useful framework in which to view a basic divergence between Marx's theory of consciousness development and that of Wilber. Marxist dialectics would posit the primacy of the developing labor process, out of which language and consciousness would arise - "The consciousness of primitive man was organically bound up

with his labor; it was, so to say, interwoven with his labor activity... in the process of labor man acquired consciousness, i.e. ability to reflect the surrounding world" (Afanasyev, 1987, p.52). Wilber, in contrast, asserts that farming was only "the most obvious effect, or perhaps vehicle, of a deeper transformation in structures of consciousness" (1981, p.88), and that it was a mental expansion that allowed man to picture the future, accompanied by the development of a tensed language structure and a more vivid apprehension of his mortality that caused people to develop and sustain a temporal farming culture. These two variant points of view represent a crucial conceptual dilemma, and seem to lead to an endless chicken-and-egg debate - does matter take form from consciousness, or vice versa? Materialists assert the primacy of matter (refusing to deal with ultimate cause, as that would only reflect abstract speculation) and say that man's manipulation of matter creates language, consciousness and the world-as-we-know-it - Reality. Idealists posit a telos of an absolute Reality, which man could only strive to (imperfectly) replicate. The Perennial Philosophy attempts to encompass these polarities with the notion of an overarching deep structure of increasing complexity, subject to numerous surface structure contingencies resultant from the activities of man upon matter.

Within every period, according to Wilber, there are people who never evolved past the previous period, people who regress to earlier stages, people who bypass the normal developmental process into higher unity consciousness (the superconscious) and people with "precociously evolved egos...who first (try) out the next major structure of consciousness" (Wilber, 1981, p.180). Such a mythical-historical figure would be Homer's Odysseus, who exemplified the transition from



magical-archaic consciousness to mythical-membership consciousness.

The present period of human development is the mental-egoic period, and represents a tremendous growth in consciousness, and the adoption of a mode of historical, linear and conceptual time, all accompanied by tremendous potentials and incredible disasters. Wilber claims that the 'ego's heroic emergence" was corrupted by a violent repression of the body, of nature, and of the feminine principle, an ultimately suicidal course of action. He goes on to describe the next stages of collective evolution, based on his perception of the 'paths of transcendence" traversed by a significant minority of people who have begun the transformation to the next level of experience. The next stage of growth for humanity, he claims, is the beginning of the transpersonal experience, specifically, the "level of psychic intuition, the beginning of transcendent openness and clarity, the awakening of a sense of awareness that is somehow more than the simple mind and body". Beyond this lies increasingly subtle levels of experience culminating in a causal level of ultimate exchange, whose paradigm is radical absorption in the "Uncreate" (samadhi, nirvana, pure enlightenment, etc.), the absolute resolution of humanity's primal alienation - Hegel's merger of subject and object.

#### Hegel and the Perennial Philosophy

Hegel's philosophy, as we have seen, closely parallels the basic tenets of the Perennial Philosophy. In particular, he posited the Absolute as Spirit, Being, the infinite Totality, which was not simply One, but the Many - identity in difference. He perceived the Absolute not as a static being, but as a process of becoming consciousness of itself through a

development which was, for Hegel, history - the "actualization of Spirit in concrete particulars" (Wilber, 1981, p.314).

The historical actualization of Spirit occurs in three major stages, according to Hegel, which correspond precisely to the perennial realms of sub-conscious, self-conscious and super-conscious. The first is "bewusstsein", body-awareness, the sensory perception of the external world that lacks mental reflection, and corresponds with Wilber's uroboric-tymphonic, or sub-conscious realms, in which slumbering Nature is "self-alienated Spirit". The second phase, "selbstbewusstsein", involves self-awareness and mental reflection, and an enhanced sense of alienation due to the stresses of self-consciousness - this correlates with Wilber's egoic-consciousness. Hegel's third phase, "vernunft", is the synthesis of objectivity and subjectivity, or transcendent knowledge, and corresponds with the superconscious awareness of the Absolute as the ultimate and all-embracing Reality, the end point of human development, in accordance with various mystical traditions.

Hegel's major contribution, according to Wilber, was the notion that though each level transcends and surpasses the next, the prior stages are preserved by the higher stages in a process of negation, negation of the negation, and higher resolution (Fichte's thesis, anti-thesis and synthesis). In Wilber's terminology, each level emerges as a thesis, with Eros dominating all translations, negating everything which threatens its purview. Thanatos manifests as a contradiction (anti-thesis) or negation of the original negation, so that both Eros and Thanatos of this level are subsumed in a higher order synthesis created by transformation - unity on a higher, more inclusive plane"...and so on throughout evolution...the upshot of all this is that each level is negated but

preserved on a higher level, until all stages are stripped of their partiality...and only all-pervading Life remains, free of contradiction, free of negation, free of alienation" (Wilber, 1981, p.316). One major criticism that can be leveled at Hegel from the point of view of the Perennial Philosophy is his failure to differentiate the many subtle layers of higher awareness, which he subsumed under the all-embracing term of Spirit. Many of the Oriental traditions, with centuries of both empirical and hermeneutical studies of consciousness behind them contain a much more refined delineation of the complexities of these stages. Aside from that criticism, Hegel's philosophy generally reflects the basic tenets of the Perennial Philosophy, and he remains one of a handful of Western philosophers whose ideas are compatible with, and parallel those of the Oriental mystical traditions.

#### Marx and the Perennial Philosophy

Marx centered his work around the idea that the mode of production of any given period of history conditions the social, political and mental life of man. In particular, he pointed to exploited labor as indicative of alienated labor, and alienated labor as indicative of alienated thought and feeling - which produced what he called "false consciousness". His observations focused mainly on elements of material exchange - food, production, labor, capital, capital, etc. - the lower (physical) level of human existence.

One of Marx's enduring insights, according to Wilber, is that distortions on the lower levels can cause deformities in the exchanges of the senior levels. Thus, when people are deprived of basic sustenance, for example, because of the concentration of wealth and resources in

the hands of an elite, it forms a distressed base upon which thinking and feeling is constructed. It fixates the minds of the poor on the lower levels, tending them toward depression, and it allows the rich to exploit and overindulge their lower level needs, a degenerate use of the material level which ironically also fixates their consciousness on the lower levels but in a reverse way. Thus Marx can say that not only workers, but capitalists as well, are alienated (Axelos, 1976, p.60).

Wilber outlines four inadequacies in Marxist theory. First is Marx's overcommitment to materialism, which Wilber agrees is important on the primary level of existence, but progressively less so as one moves up the "Great Chain of Being", and only then insofar as the upper levels are contaminated by distortions from the lower. Secondly, he feels that the materialist orientation predisposes Marx to the idea that the lower levels of being don't simply influence, but cause the higher levels of consciousness. While Wilber believes that the higher levels come through, and are thus affected by the lower, Marx thinks that the higher comes from the lower and is causally produced by it. Third, Marx fails to understand that the effects of material distortions can, to some extent, be overcome at and by a higher level, though often with great difficulty- a possibility that Wilber claims refutes the pre-eminence of material production in the determination of consciousness. Fourth, though traditional Marxism understood the brutality of external oppression, Marx did not fully investigate the internal, psychological mechanics of repression. Material repression, according to Wilber, is merely the most ontologically primitive, and therefore the most visible form. Later theorists, such as Freud, and Fromm and Marcuse of the Frankfurt School more fully developed this internalized aspect of

repression. To quote Marcuse, "There is such a thing as the Self - it does not yet exist but it must be attained, fought for against all those who are preventing its emergence, and who substitute for it an illusory self, namely the subject of voluntary servitude in production and consumption" (Wilber, 1981, p.269). Marcuse thus supports the fundamental Marxist notion that a more evolved self will emerge when obstructions and distortions on the material level are removed.

Marx gives no satisfactory explanation as to why a more highly developed, complex individual will emerge when material hindrances are removed. It seems that, were desire to be allowed unobstructed expression, man would be as likely, in the absence of an overarching deep structure, to sink back into pre-personal, pranic sexual-emotional levels of experience as he would be to rise to new heights of subtle artistic, intellectual or spiritual activity. It is worth noting that the ultimate state of activity intuited by Marx is an uninhibited play of desire, while the mystical traditions encompassed by the Perennial Philosophy unanimously posit a state of desirelessness as a precondition for the realization of the higher states of consciousness. One can draw their own conclusions from this observation, and they are sure to be varied, but the infinite play of desire and sensuality could possibly serve to keep consciousness fixated on the lower levels of materiality, precluding the development of the more subtle states of awareness.

#### Conclusion

The attempt to classify and investigate the various aspects of alienation is probably itself symptomatic of the disease of alienation.

The effort to construct rational arguments in defense of a transcendence of rationality is also probably indicative of a certain intellectual neurosis. And any endeavor to reconcile aspects of Hegelian and Marxist thought is foolhardy at best. Taking all of this into consideration with the sober eye of hindsight, I must confess to a treatment of the subject of alienation that has at most been tentative, exploratory, and admittedly playful, that has generated more questions than answers, and which led not to closure or intellectual satisfaction, but deeper into the complexity of the problem.

The study served to lead me into hitherto unexplored realms, such as the rich debate on totality and holism that is ongoing in the Marxist, Neo-Marxist and non-Marxist traditions. Many strands of thought beckoned - the critical psychoanalytical interpretations of Marx's theories seemed particularly fruitful, and worthy of much deeper treatment than I could afford them. Exploring feminist theories of alienation and oppression would certainly have added depth to the work. The writings of Sartre and other existentialists were looked at, but not incorporated into my essay. The theological dimension of alienation, as discussed by writers such as Tillich would have been another important dimension to explore. And any study of modern alienation that neglects Weber's work on bureaucracies is of course incomplete.

Given these diverse possibilities, and faced with the necessity of limits, I chose to explore what was the most intriguing aspect of alienation to me - the subjective, individual sense of separation from a greater whole, and possible avenues of reconciliation. Is a new level of experience possible - a level of true connection with the natural world, with the deeper, unexplored layers of our own psyches, with our fellow human

beings, with the entire cosmos? The resurgence of interest in Oriental mysticism, the human potential movement, and interest in ecology, holistic health and a unified new physics, not to mention a burgeoning literature on the transformation of consciousness indicate a profound human need for coherence and unity. This seeking has spawned a powerful, if subtle cultural movement over the past two decades, the fruits of which have influenced every aspect of human life. If such a level of connection is possible, what avenue holds out the most hope of achieving it? A purely subjective approach, in which we change our mental framework and expect the material world to respond accordingly? A radical, even revolutionary readjustment of our objective social/economic/political conditions? Or a dynamic synthesis of these two extremes?

Exhibiting opposing tendencies to the search for a unifying holism are a group of thinkers called "post-structuralists" who "affirm instead the infinite play of desire, non-identity, difference, repetition and displacement that earlier thinkers had decried as an expression of alienation and estrangement" (Jay, 1984, p.512). To them, the "unhappy consciousness" or alienated self for which Hegel sought resolution in the subject/object merger and Marx prescribed social revolution, is a bulwark against the suppression of difference, a celebration of the infinite play of an untotalized reality (Jay, p.516), a joyful, if manic acceptance of and surrender to the quantum flux of human experience. A cursory reading of post-structuralism hints at its nihilist and anarchist potential, but also suggests an important new dimension in the analysis of power and resistance and the more subtle and pervasive forms of oppression, as well as a re-evaluation of the problem (non-problem?) of alienation.

Is any resolution of these seemingly contradictory tendencies

possible, or even desirable? Is it realistic to assume that, as a species, we might find ways of reweaving the fabric of our individual and collective lives so as to achieve a maximum of freedom, creative expression and diversity within an expanded sense of our interconnection and interdependence? Martin Jay summarizes the importance of such a quest in his critique of the post-structuralists:

The escape into an anti-holistic particularism by "specific" as opposed to "universal" intellectuals...fails to confront this incontrovertible reality (the threat of global holocaust)...that infinite carnivalesque play of which post-structuralists are so fond may turn out to be much more suddenly and decisively finite than they or anyone else would desire unless some means of thwarting nuclear totalization is found. And without acknowledging the complex interrelatedness of our planetary existence, no such solution is likely to be forthcoming...The search for a viable concept of totality should not therefore be written off as no more than a benighted exercise in nostalgia for a past plenitude or the ideology of intellectuals bent on legitimating their domination of the rest of mankind. For if the human race is to avoid the negative totality of nuclear catastrophe, we may well need to find some positive alternative...is it too much to hope that amidst the debris there lurks, silent but still potent, the germ of a truly defensible totality...the potential of a liberating totalization that will not turn into its opposite?...to give up the search is to resign ourselves to a destiny against which everything which makes us human should compel us to resist. (1981, p.537)



The possibility that there exists an undifferentiated, dealienated whole - an historical, psychological or spiritual condition in which all phenomenon are perceived as One - is both alluring (in its potential to bring about a peaceful world) and frightening (totality/totalitarian) in its implications. It is obviously an intriguing enough concept to engage the attention of thinkers over the centuries, as has been demonstrated in this thesis. To come to any conclusion on the matter would be to resolve a number of perennial questions, and be more than presumptuous. I have only attempted to present the thinking of a handful of scholars on the subject, and even that treatment has only been partial. All the thinkers explored have embraced the possibility of a dealienated whole, though much of their thinking has been shown to be contradictory. Only the post-structuralists, whose ideas were hinted at, but not examined, seem to scorn the possibility of holism altogether. Were I to continue this study, an in-depth look at the major thinkers identified (though they reject the notion of identity) with this body of thought - Lacan, Foucault, Lyotard - would enlarge the scope of this study, and add, I believe, an important dimension to an already complex debate.

Whether we view the human being, and thus the child, as a member of a unified, harmonious whole, or as an isolated consciousness, displaced and drifting through existence, certainly has implications for curriculum theory. Despite numerous competing cultural influences, what educators select from a vast array of sense phenomenon and how they organize it and present it to the student is instrumental in determining the view of reality held by the student. How we treat the child in the classroom is largely dependent on our philosophical con-

ception of human nature. We approach a mass of matter with a blank mental slate differently than we approach an expression of the Divine Consciousness! In the former case, we might be tempted to impose a narrow, self-interested perspective on the student; in the latter, we would be more likely to participate with reverence and awe in the miraculous unfolding of consciousness.

The discourse on holism, totality and alienation will continue. If Wilber and Huxley are correct, in that there is no resolution of the question but that which occurs through direct, immediate experience (transformation), perhaps one of our most significant curriculum questions might be how to facilitate conditions in which this experience becomes possible.

In my dissertation, I will explore in depth the implications of holism for curriculum theory, by studying emergent themes of dealienation and reconnection within post-Liberal, holistic and Neo-Humanistic theories of education.

## SELECTED BIBLIOGRAPHY

- Aronowitz, Stanley. 1973. False Promises. N.Y: McGraw-Hill Book Co.
- Axelos, Kostas. 1976. Alienation, Praxis, & Technē in the Thought of Karl Marx. Austin: University of Texas Press.
- Baran, Paul A. and Sweezy, Paul M. 1966. Monopoly Capital. N.Y: Monthly Review Press.
- Becker, Ernest. 1967. Beyond Alienation. N.Y: George Braziller, Inc.
- Berman, Morris. 1984. The Reenchantment of the World. N.Y. Bantam Books.
- Bottomore, Tom, with Harris, Laurence; Kiernan, V.G; Milliband, Ralph (eds) . 1983. A Dictionary of Marxist Thought. Mass: Harvard University Press.
- Bowers, C.A. 1987. Elements of a Post-Liberal Theory of Education. N.Y: Teachers College Press.
- Capra, Fritjof. 1976. The Tao of Physics. N.Y: Bantam Books.
- Capra, Fritjof. 1982. The Turning Point. N.Y. Simon and Schuster.
- Comford, Francis MacDonald (trans). 1945. The Republic of Plato. London: Oxford University Press.
- Engels, f. & Marx, K. 1948. Manifesto of the Communist Party. N.Y: International Publishers.
- Engels, F. & Marx, K. 1939. The German Ideology. N.Y: International Publishers.
- Ferguson, Marilyn. 1980. The Aquarian Conspiracy. L.A: J.P. Tarcher, Inc.
- Feuerlicht, Ignace. 1978. Alienation: From the Past to the Future. Connecticut: Greenwood Press.
- Freud, Sigmund. 1961. Civilization and Its Discontents. N.Y: W.W. Norton & Co.
- Fromm, Erich. 1941. Escape From Freedom. N.Y: Avon Books.

- Fromm, Erich. 1955. The Sane Society. N.Y: Rinehart & Co. Inc.
- Fromm, Erich. 1961. Marx's Concept of Man. N.Y: Frederick Ungar Publishing Co.
- Gadamer, Hans-Georg. 1976. Hegel's Dialectic: Five Hermeneutical Studies. New Haven: Yale University Press.
- Goethe, Johann Wolfgang von. 1870. Faust. N.Y: Random House.
- Hegel, G.W.F. 1948. Early Theological Writings. Chicago: University of Chicago Press.
- Hammond, Guyton B. 1965. Man in Estrangement. Nashville: Vanderbilt University Press.
- Heinemann, F.H. 1953. Existentialism and the Modern Predicament. N.Y: Harper and Bros.
- Hinchman, Lewis P. 1984. Hegel's Critique of the Enlightenment. Tampa: University of Florida Press.
- Huxley, Aldous. 1944. The Perennial Philosophy. N.Y: Harper Colophon Books.
- Hyppolite, Jean. 1974. Genesis and Structure of Hegel's Phenomenology of Spirit. Evanston: Northwestern University Press.
- Israel, Joachim. 1976. "Alienation and Reification" in Geyer & Schweitzer (eds) Theories of Alienation. Leiden: Martinus Nijhoff.
- Jay, Martin. 1984. Marxism and Totality. Berkely: University of California Press.
- Josephson, Eric and Mary (eds). 1962. Man Alone: Alienation in Modern Society. N.Y: Dell Publishing Co.
- Kamenka, Eugene. 1970. The Philosophy of Ludwig Feuerbach. N.Y: Praeger Publishers.
- Krtashivananda, Ac. 1988. Social Progress: PROUT and Dialectics. Phillipines: PROUTIST Universal Publishers.
- Marcuse, Herbert. 1955. Eros and Civilization. N.Y: Vintage Books.
- Marcuse, Herbert. 1972. Studies in Critical Philosophy. Boston: Beacon Press.
- Marx, Karl. 1939. "Thesis on Feuerbach" in The German Ideology. N.Y: International Publishers, Inc.
- Marx, Karl. 1961. "Economic and Philosophical Manuscripts" in Marx's Concept of Man. (Fromm). N.Y: Frederick Ungar Publishers.
- Marx, Karl. 1961. Capital. N.Y: International Publishers.

- Marx, Karl. The Poverty of Philosophy. N.Y: International Publishers.
- Mészáros, Istvan. 1972. Marx's Theory of Alienation. N.Y: Harper Torchbook.
- Mure, G.R.G. 1940. An Introduction to Hegel. London: Oxford University Press.
- Ollman, Bertell. 1971. Alienation. Cambridge: Cambridge University Press.
- Ram Dass. 1971. Be Here Now. New Mexico: Lama Foundation.
- Sagan, Carl. 1977. The Dragons of Eden. N.Y: Ballantine Books.
- Shankara. 1947. Crest-Jewel of Discrimination. (Edited and translated by Prabhavananda & Isherwood). Hollywood: Vedanta Press.
- Somerville, John and Parsons, Howard L. 1974. Dialogues on the Philosophy of Marxism. Connecticut: Greenwood Press.
- Towsey, Michael. 1986. Eternal Dance of Macrocosm. Copenhagen: PROUTIST Publications.
- Tucker, Robert. 1961. Philosophy and Myth in Karl Marx. Cambridge: Cambridge University Press.
- Tucker, Robert. 1978. The Marx-Engels Reader. N.Y: W.W. Norton & Co.
- Unger, Roberto M. Angabeira. 1975. Knowledge and Politics. N.Y. and London.
- Walliman, Isidor. 1981. Estrangement: Marx's Conception of Human Nature and the Division of Labor. Connecticut: Greenwood Press.
- Wartofsky, Marx W. 1977. Feuerbach. Cambridge: Cambridge University Press.
- Wilber, Ken. 1981. Up From Eden. N.Y: Anchor Press.

VITA

Kathleen Hatley

Candidate for the Degree of

Master of Science

Thesis: THE DEVELOPMENT OF THE CONCEPT OF ALIENATION FROM HEGEL  
TO MARX: ITS RELATIONSHIP TO THE PERENNIAL PHILOSOPHY

Major Field: Curriculum and Instruction

Biographical:

Personal Data: Born in San Francisco, California, September 1,  
1946, the daughter of Shirlie and Jim Rudonick. Married to  
Earl Hatley, four sons - Steve, Shaman, Räm & Christopher.

Education: Graduated from Hollywood High School, 1964; Attended  
American School of Dance 1963-1965 in Hollywood; co-founder  
and graduate of Flaming Rainbow University, graduated 1973  
with Bachelor of Arts Degree; completed requirements for  
Master of Science Degree at Oklahoma State University in  
July, 1989.

Professional Experience: Pre-School teacher, Presbyterian Pre-  
School 1987-1988; Director Stillwater Cooperative for Edu-  
cational Enrichment 1984-1989; Teaching Assistant, Dep't.  
of Curriculum & Instruction, Oklahoma State University,  
1988-1989; Research Assistant, Dep't. Curriculum & Instruc-  
tion, Oklahoma State University, 1989.