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SUM-  
MA-  
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# REVOLUTION NOW! THE TRADITION OF THE AVANT- GARDE AND THE PERSPECTIVE OF MODERNITY

**Bogusław JASIŃSKI, ed.**

## BLACK SWAN OF THE REVOLUTION INTRODUCTION

As a kind of pendant to the texts about revolution in art published in no. 19 of *Art and Documentation*, in the section REVOLUTION NOW!, I would like to present some philosophical - and therefore fundamental - approaches to the issue of revolution. For, after all, it is not only about a purely historical issue, but also - and perhaps above all - about structural research: in other words, to show the nature of the revolution and the conditions for the appearance of such a phenomenon. Hence the need to return to these issues.

When, however, looking from the outside - we would like to say that we are looking at this issue from the bird's eye view - then we compare it to the otherwise well-known black swan paradox. Here a phenomenon appears in the existing social structure and the whole cultural formation that cannot be explained by this structure itself (that is, its knowledge and order). In some sense, it is the answer to a question, not yet asked. But in order for it to be understood, it is necessary to change the whole structure that this question can generate. It need not be added that this development usually takes place by accumulating individual answers that are arrived

at on the basis of questions formulated according to current knowledge - and this is the everyday practice of such development. It so rarely comes to verification of the very foundations of asking questions, that is the whole system of knowledge, based on which we ask at all and on the basis of which we understand anything at all. Therefore, it is about examining the sufficient conditions for the occurrence of a feast - a feast that interrupts the everyday life practice. Such a feast can be a revolution.

We are not deluded, however, that in the following texts - but also in many others - all the conditions and circumstances of the phenomenon of a revolution have been given. We treat our task far more modestly: we describe some of the qualities of a revolutionary uprising, treating it as a contribution to a problem the full development of which seems to have no end.

Who knows if this inspiration to re-examine and reflect on the conditions of the revolution, would not require looking again at Thomas Kuhn's work on the methodology of knowledge and the slightly forgotten texts of Luis Althusser, or to go back to the texts by Georg Lukács, which have been overshadowed by the research of new generation philosophers? Or maybe these are the black swans that appeared briefly in the newest philosophy and flew away so quickly?

**Jerzy KOCHAN**

## TIME - REVOLUTION - TRANSGRESSION – DRAUGHT

The article analyses different understandings of time: time as duration, cyclicity, change, development, progress, revolution, tradition, custom, transgression, practice or, finally, a convolution of various social and historical practices created by progressing globalisation.

It tries to confront the human subjectivity in the time of globalisation with the Enlightenment project of man.

## **Bogusław JASIŃSKI**

### REVOLUTION AS AN ANSWER TO QUESTIONS NOT YET ASKED

In this paper I aim to examine the implementation of the Marxian programme of intellectually transcending the “philosophicity” of philosophy by the Hungarian Marxist, Georg Lukács. I will analyse the book by Lukács, *History and Class Consciousness*, which I regard to be the best example of a non-philosophical interpretation of Marxism. This fact is the source of the legend of this book, a legend that attributes to the fieriness of revolutionary enquiries as the direct expression of a particular, equally revolutionary historical situation. Let us consider the book, however, not from the point of view of its legend, but from the angle of its current, contemporary content.

‘Commodity fetishism’ is doubtlessly the most important problem to which Lukács devotes much of his attention in this book. All the remaining contents of the book, in fact, result from analysis of this central problem. In particular, the question of subjective-objective identity, with all the consequences it has for the revolutionary movement, directly stems from description of the phenomenon of commodity fetishism and alienation. Let us note that Marks` thought proceeded along similar lines, recognizing reification and alienation as the social basis for divisions into being and thinking, theory and its object, etc.