

Henri Lefebvre's Reading of Marx as Retrospective Method of Thinking

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In the 12th note of his book titled *Marxism*, French philosopher and sociologist Henri Lefebvre (1901-1991) shows the view that Marxism will become a science and will not be called "Marxism" someday, just as bacteriology is never called "Pasteurism" named after its founder Louis Pasteur. From this viewpoint, we can catch a glimpse of Lefebvre's strong commitment to methodologically reading Marx's texts.

In this paper, I tried to clarify how Lefebvre read Marx as a methodology over historical time, and also how he incorporated Marx's methodology as his own method. It was the interpretation of Lefebvre's 'regressive-progressive' method by Remi Hess that we made a foothold for this consideration. By presenting criticisms of this work and presenting supplementary problems along with the interests of this paper, we made three questions corresponding to each section.

In the first section, we started with the question of whether it is impossible to find the "process of formation" of his 'regressive-progressive' method itself before his paper titled "the perspectives of rural sociology"(1953) which Hess considers as its origin. Here, This we pointed out Lefebvre's other texts that examine Marx's method earlier than the "perspective" paper and indicated that in previous studies which were focused on the word "regressive-progressive" it was overlooked. Also, by paying attention to the expression "analytically and retrospectively" in the "perspective" paper, we revealed the process in which Lefebvre adopted Marx's retrospective method of becoming like his own method while criticizing the lack of reference to history in American rural sociology in the 1950s.

The second section begins with the question of how Lefebvre's formulation of Marx's method changes in the controversy over structuralism in the 1960s. Here we showed that Lefebvre has formulated Marx's methodological attitude as a structural historicism by classifying structural concepts into three categories.

The previous two sections focused mainly on the retrospective method of Marx, in which our thought moves regressively from the reality to the past and progressively from the past to the reality, whereas in the third section, we presented the question of how the movements of thought from reality to the future are depicted. More specifically, considering the change in Lefebvre's attitude for the possibility of de-alienation, we demonstrated Lefebvre's unique understanding that, regarding the way of viewing the future, Marx is greatly influenced by Fourier than generally thought.

From the considerations in the three sections above, we presented features of Lefebvre's acceptance of Marx as a methodology in a comprehensible way, in conjunction with the changes in his own evaluation of Marx.