

MARX AND SIMMEL —?

Introduction: The economy, before and after

1. "What I have to examine in this work is the capitalist mode of production, and the relations of production and forms of intercourse [Verkehrsverhältnisse] that correspond to it [...] it is the ultimate aim of this work to reveal the economic law of motion of modern society." (Marx: 90,92).
2. "Not a single line of these investigations is meant to be a statement about economics [...] If there is to be a philosophy of money, then it can only lie on either side of the economic science of money." (Simmel: 51-52).
3. ... "The attempt is made to **construct a new storey beneath historical materialism** such that the explanatory value of the incorporation of economic life into the causes of intellectual culture is preserved, while these economic forms themselves are recognized as the result of more profound valuations and currents of psychological or even metaphysical preconditions." (Simmel: 54)

1.1. Marx's *Das Kapital*

1.2. Philosophie des Geldes: Simmel's engagement with Marx

Value, exchange, money, finance alienation, fetichism, freedom/exploitation, socialism

2.1. *Beyond Marx and Simmel*

4. "Das Ideenkleid „Mathematik und mathematische Naturwissenschaft“, oder dafür das *Kleid der Symbole*, der symbolisch-mathematischen Theorien, befaßt alles, was wie den Wissenschaftlern, so den Gebildeten als die „objektiv wirkliche und wahre“ Natur die Lebenswelt *vertritt, sie verkleidet*. (Husserl 2012: 55)."
5. „Die Art, wie sich in der 2. Hälfte des 19. Jahrhunderts die ganze Weltanschauung des modernen Menschen von den positiven Wissenschaften bestimmen und von der ihr verdankten *prosperity* blenden ließ, bedeutete ein gleichgültiges Sichabkehren von den Fragen, die für ein echtes Menschentum die entscheidenden sind. **Bloße Tatsachenwissenschaften machen bloße Tatsachenmenschen.**“ (Husserl: 5-6)
6. "The different levels of culture may be distinguished by the extent to which, and at what points, they have a direct relationship with the objects that concern them, and on the other hand by the extent to which they use symbols." (Simmel: 157)
7. "The calculating intellectuality embodied in these forms may in its turn derive from them some of the energy through which intellectuality controls modern life. All these relationships are brought into focus by the negative example of those types of thinkers who are most strongly and fiercely opposed to the economic interpretation of human affairs: Goethe, Carlyle and Nietzsche on the one hand are fundamentally anti-intellectual and on the other completely reject **that mathematically exact interpretation of nature which we recognized as the theoretical counterpart to the institution of money.** (Simmel: 451)".

8. The process by which labour becomes a commodity is thus only one side of the far-reaching process of differentiation by which specific contents of the personality are detached in order for them to confront the personality as objects with an independent character and dynamics... **This general pattern of development is valid far beyond the situation of the wage-labourer** (Simmel: 461)
9. “The more intricate a modern science becomes and the better it understands itself methodologically, the resolutely it will turn its back on the ontological problems of its own sphere of influence and eliminate them from the realm where it has achieved some insight. The more highly developed it becomes and the more scientific, the more it will become a formally closed system of partial laws. It will then find that the world lying beyond its confines, and in particular the material base which it is its task to understand, its *own concrete underlying reality* lies, methodologically and in principle, *beyond its grasp*.” (Lukacs: 104)

References

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