



STRUGGLE OVER THE IDEAL IN THE TECHNOFEUDAL AGE: A COUNTERFACTUAL DIALOGUE BETWEEN GRAMSCI AND ILYENKOV.

Andrzej W. Nowak

awnowak@amu.edu.pl

• EVALD ILYENKOV THE IDEAL

It is not a mental representation or subjective idea, but a form of social objectivity embodied in human activity and material practices (through labour).

It exists in the historically developed forms of culture, objects, and social relations through which human beings collectively organize and reproduce their world.

CENTRAL QUESTION: WHO SHAPES THE IDEAL?

Technofeudal (platform capitalism) power is not merely a struggle over information or ideology.

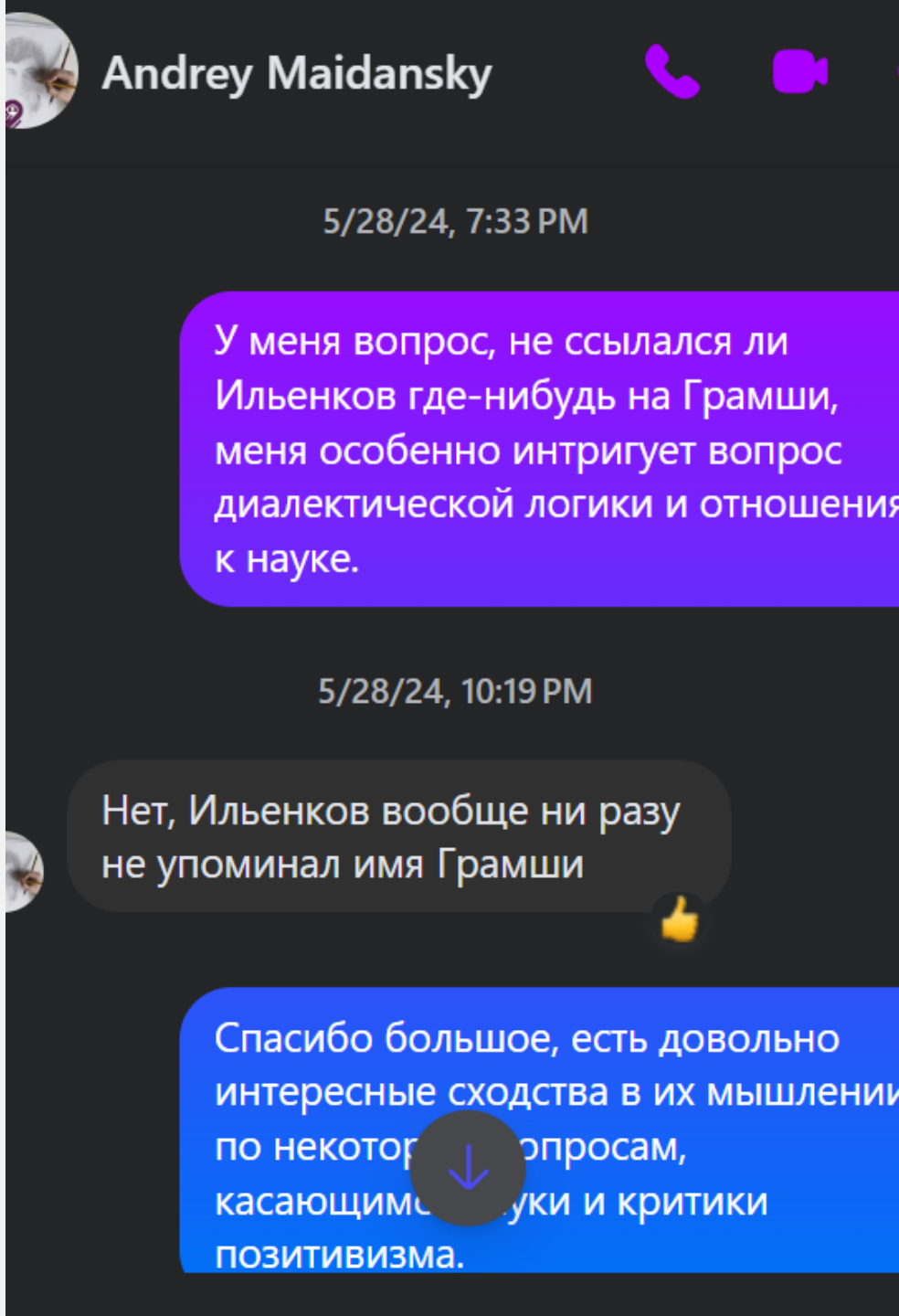
It increasingly operates through the material and algorithmic organisation of the Ideal itself

Ilyenkov helps us explain the objective, socially embodied character of the Ideal.

Gramsci helps us explain the political organisation of how Ideal and reproduce itself through hegemony

THE MEETING THAT NEVER TOOK PLACE

- Gramsci and Ilyenkov developed in separated intellectual genealogies and political geographies.
- Gramsci remained marginal to Soviet philosophical orthodoxy during Ilyenkov's active years (50s-70s)
  - Ideologically „wrong" and problematic („western", „revisionist"), politically dangerous
- Ilyenkov position in Soviet Philosophy was already precarious and problematic



TWO HALVES OF HEGEL

Gramsci and Ilyenkov each focus on one side of Hegel's system

Ilyenkov - onto-epistemological dialectic

Gramsci – historical-sociopolitical dialectic

They complete each other, but historical contingency kept them apart.

Together: the material constitution of the Ideal and the political struggle over its social organization

GRAMSCI'S „HALF" OF HEGEL

(The Ideal) as a place of struggle

(Lenin: Весь вопрос—кто кого опередит?

The whole question is—who will overtake whom?

(The Ideal) - historical and political praxis

One thus establishes what is common to everyone, what everyone can control in the same way, one independently of another, as long as each has observed to an equal degree the technical conditions of ascertainment. Objective means this and only this: that one asserts to be objective, to be objective reality, that reality which is ascertained by all, which is independent of any merely particular or group standpoint. But, basically, this too is a particular conception of the world, an ideology (Gramsci, 1995, p. 291).

- Antonio Gramsci's *Prison Notebooks*: "The crisis consists precisely in the fact that the old is dying and the new cannot be born; in this interregnum a great variety of morbid symptoms [*fenomeni morbosi*] appear."



ILYENKOV'S HALF OF HEGEL

Revitalisation of dialectic (back to Lenin from „Philosophical Notebooks),

critic of Soviet Ortodoxy

The Ideal - objective, social-material form of Things and reality transformed by human activity, objective, socially embodied form, (Spinoza+Hegel)

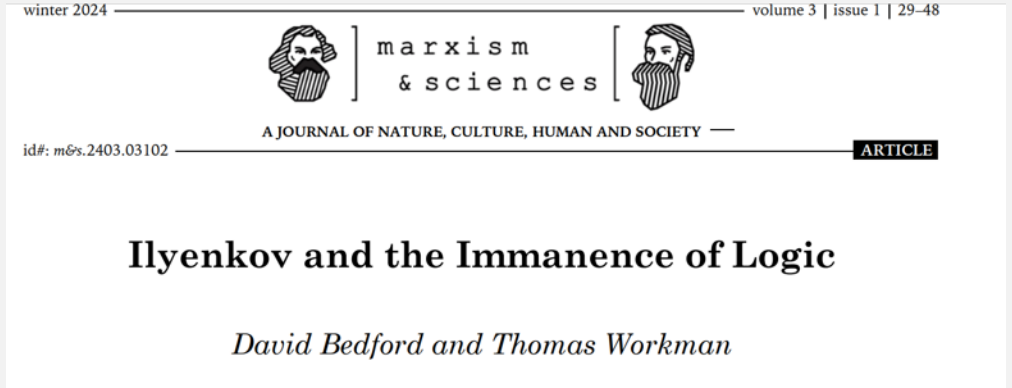
Missing piece: a theory of political struggle and organization and consent



ILENKOV'S IDEAL CAN BE UNDERSTOOD AS SITUATED, SOCIALLY MEDIATED SYSTEMS-HOLISTIC THINKING:

A MODE OF THOUGHT THAT RECONSTRUCTS A CONCRETE WHOLE THROUGH ITS RELATIONS, CONTRADICTIONS, AND DEVELOPMENT

The fundamental movement in Ilyenkov's *Dialectical Logic* is from *ontology* to *logic* via *epistemology*. The dialectical character of the object world is the central notion for Ilyenkov, and logic will tend to conform to it as that world is grasped through inquiry. He retains the coincidence of logic and *ne-*


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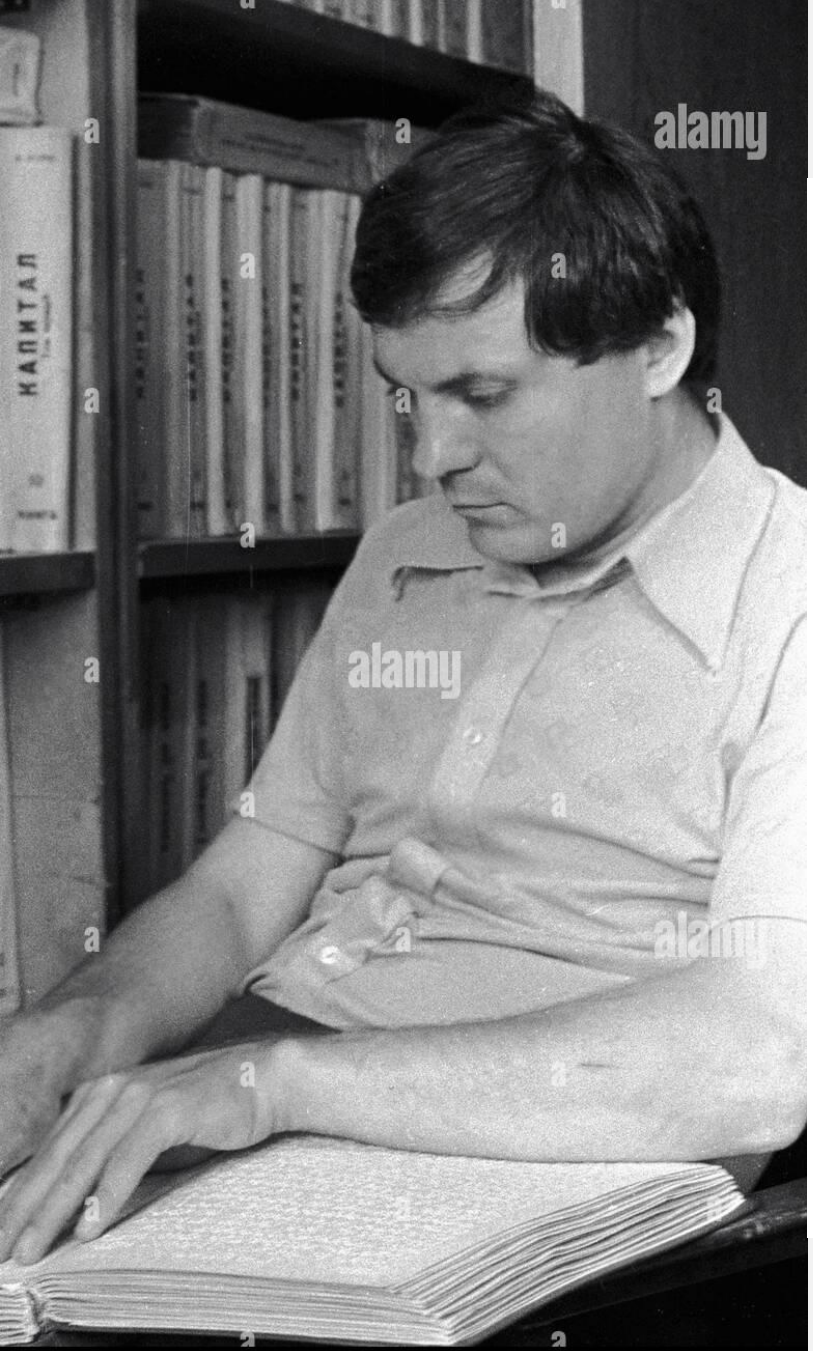
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Ilyenkov and the Immanence of Logic

David Bedford and Thomas Workman



Lessons From the Zagorsk Experiment for Deaf-Blind Psychology

A.V. Suvorov

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Talking Hands: Ilyenkov at Zagorsk

ilyenkov
23 subskrybentów

Subskrybujesz

36

Udostępnij

Pobierz

Klip

Zapisz



Fig. 4. Ilyenkov with a student in Zagorsk. Copyright by Elena Illesh. Used with permission.



Fig. 6. Still from Emanuel Almborg's film Talking Hands (2016).

The story of Alexander Suvorov, a deaf-blind psychologist and poet



Alexander Suvorov. Photo: Pavel Smertin, 2016



ILYENKOV NEEDS GRAMSCI ....

Radical Currents in Soviet Philosophy: Lev Vygotsky and Evald Ilyenkov

Arto Artinian

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Ilyenkov understood that the movement toward socialism was vastly more complex than the accomplishment of what he called "rough communism" (the initial acts of forced appropriation of capitalist wealth and the establishment of the dictatorship of the proletariat). The attention focused on this act of appropriation of private property also contained a dangerous illusion. The movement toward real socialization, then, would require a Gramscian war of position, a slow and deliberate struggle. *Real* socialization can only emerge when the transformation of the material substrate that underpins human activity leads to another transformation of this human-shaped materiality into *thought*, into an "idealization" of the material transformation into one of systematized ideas about such transformations. Ilyenkov termed this systematization of ideas the *materialisation of the ideal*. His view of the ideal was distinct from orthodox Soviet Marxist and liberal notions, according to which the "ideal" arose from perceptions grounded within individual minds.

ILYENKOV SPEAKS „GRAMSCI" BUT DIDN'T REALIZE IT

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https://doi.org/10.1007/s11212-021-09425-2

Check for updates

On the materialist interpretation of the ideal by Evald Ilyenkov

Keti Chukhrov[1]

As Ilyenkov writes, "the materialist understanding of the ideal becomes natural for someone in a communist society where culture does not oppose the individual as something externally assigned, something autonomous and alien but is a form of one's own dynamic activity" (Ilyenkov 1962, 127).

WHY WE NEED THEIR DIALOGUE? AND WHERE THEY MEET?

Ilyenkov critique of cybernetic and Gramsci critique of Fordism and discussion with futurism are good departing point for critique of technofeudalism/platform capitalism

Together they provide: Complete ontoepistemology and sociopolitics of Ideal

ILYENKOV WAS RIGHT—BUT WHAT ABOUT MIGHT?

Ilyenkov explains the social and material constitution of the

Ideal.

Gramsci adds hegemony, organization, consent, and the formation of collective actors.

WHY WE NEED THEIR DIALOGUE? AND WHERE THEY MEET?

Both provide activist approach, treating philosophy, dialectic as a form of pedagogy

Learning as a contradiction as the condition of development of thinking (Ilyenkov)

The pedagogy for moving from *Senso commune* (common sense) toward *senso buono* (a cohesive, critical consciousness) is an active, transformative process designed to overcome hereronomy and transform it into autonomy (Gramsci).

Active and Transformative Research (Pedagogy) (Self) education and self-emancipation of potential subaltern groups.

„Organic intellectuals" as „organ" of Ideal (Ilyenkov in Zagorsk)

Note IV. Creating a new culture does not only mean one's own individual 'original' discoveries. It also, and most particularly, means the diffusion in a critical form of truths already discovered, their 'socialization' as it were, and even making them the basis of vital action, an element of co-ordination and intellectual and moral order. For a mass of people to be led to think coherently and in the same coherent fashion about the real present world, is a 'philosophical' event far more important and 'original' than the discovery by some philosophical 'genius' of a truth which remains the property of small groups of intellectuals.

WHY (RE)THEORIZE „THE IDEAL" TODAY?

Politics in technofeudalism increasingly operates through algorithmic procedures

Algorithms organize perception and actions and materiality

We need a framework which brings together „Ideal" and „Hegemony" to be able to grasp this new ontohegemonic reality of technofeudalism

GRAMSCI: (THE IDEAL) - HISTORICAL AND POLITICAL PRAXIS
COMMON SENSE AS POLITICAL PROBLEM

Hegemony works through reproduction of common sense

Senso comune can make a historically specific social order appear natural.

The pedagogical task is to transform fragmented common sense into a more coherent, critical consciousness.


JC Denton: Human beings may not be perfect, but a computer program with language synthesis is hardly the answer to the world's problems.


DEUS EX

ILYENKOV VS CYBERNETICS

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Fighting for philosophy in the Marxian sense: introduction to Evald Ilyenkov's "On the state of philosophy [letter to the Central Committee of the Party]

Monika Woźniak[1] · Andrzej W. Nowak[2]

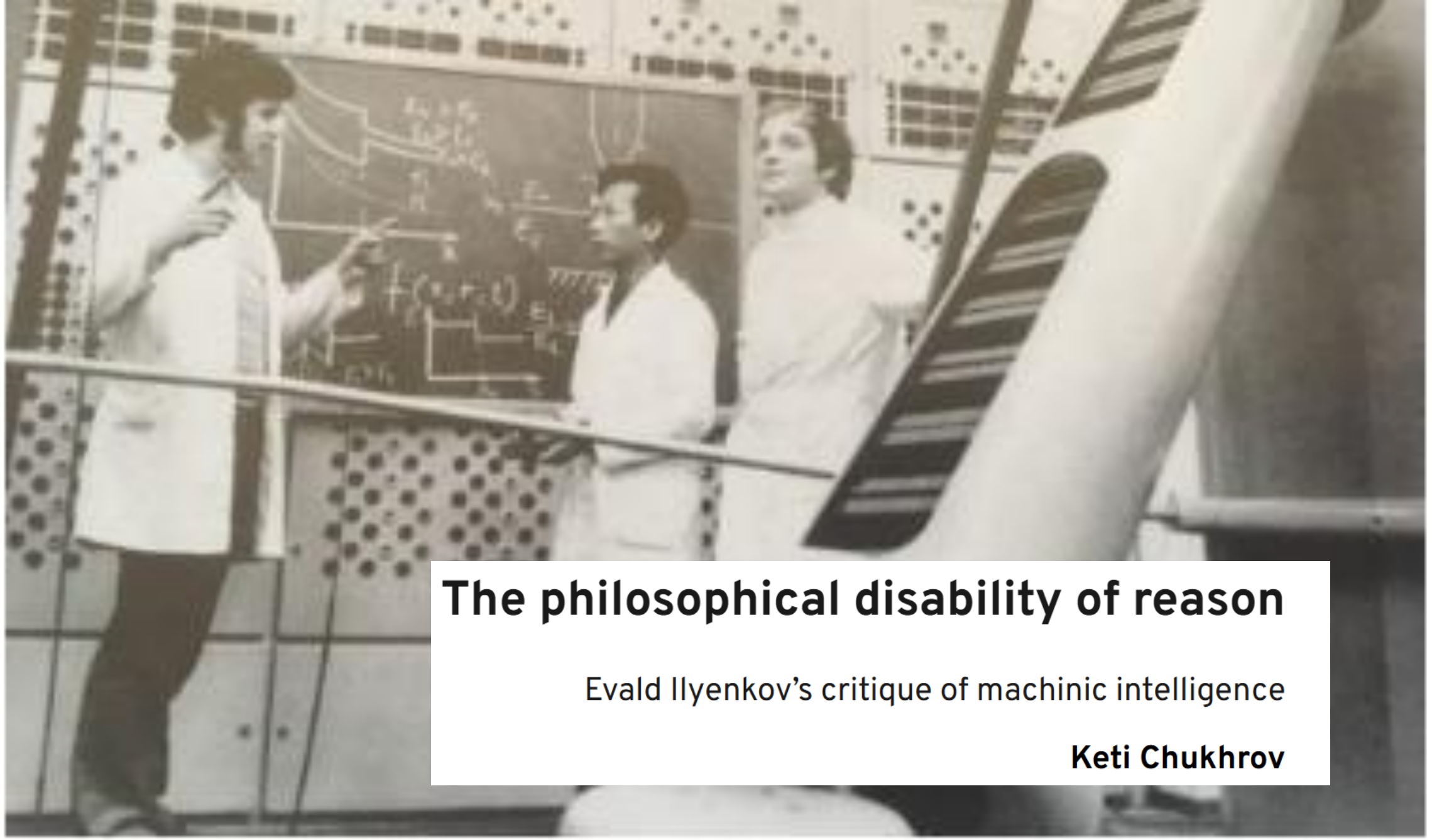
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Abstract
The text introduces a translation of Ilyenkov's famous text "On the State of Philosophy," which was meant as a letter to the Central Committee of the CPSU and expressed his exasperation with the development of Soviet philosophy. In our introduction, we describe the historical context of the emergence of the letter, including the main changes in Soviet philosophy in the 1960s (esp. rise in popularity of cybernetics), and the institutional details of Ilyenkov's biography. We point to the contemporary relevance of the letter by emphasizing how Ilyenkov's dialectical account of science can enrich contemporary discussions in the sociology of science and STS.

Keywords Evald Ilyenkov · Dialectics · Marxism · Soviet philosophy · Cybernetics · Science



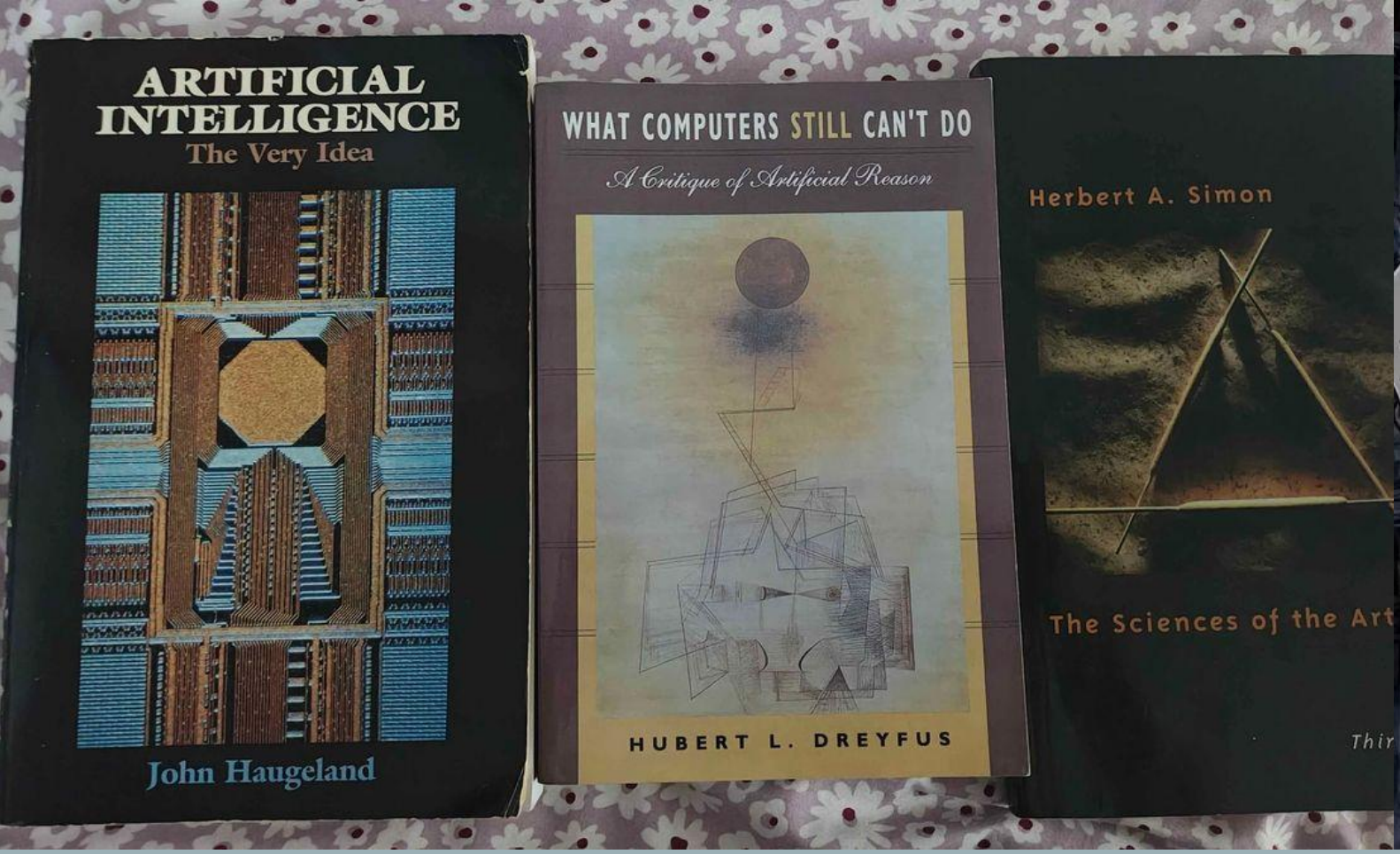


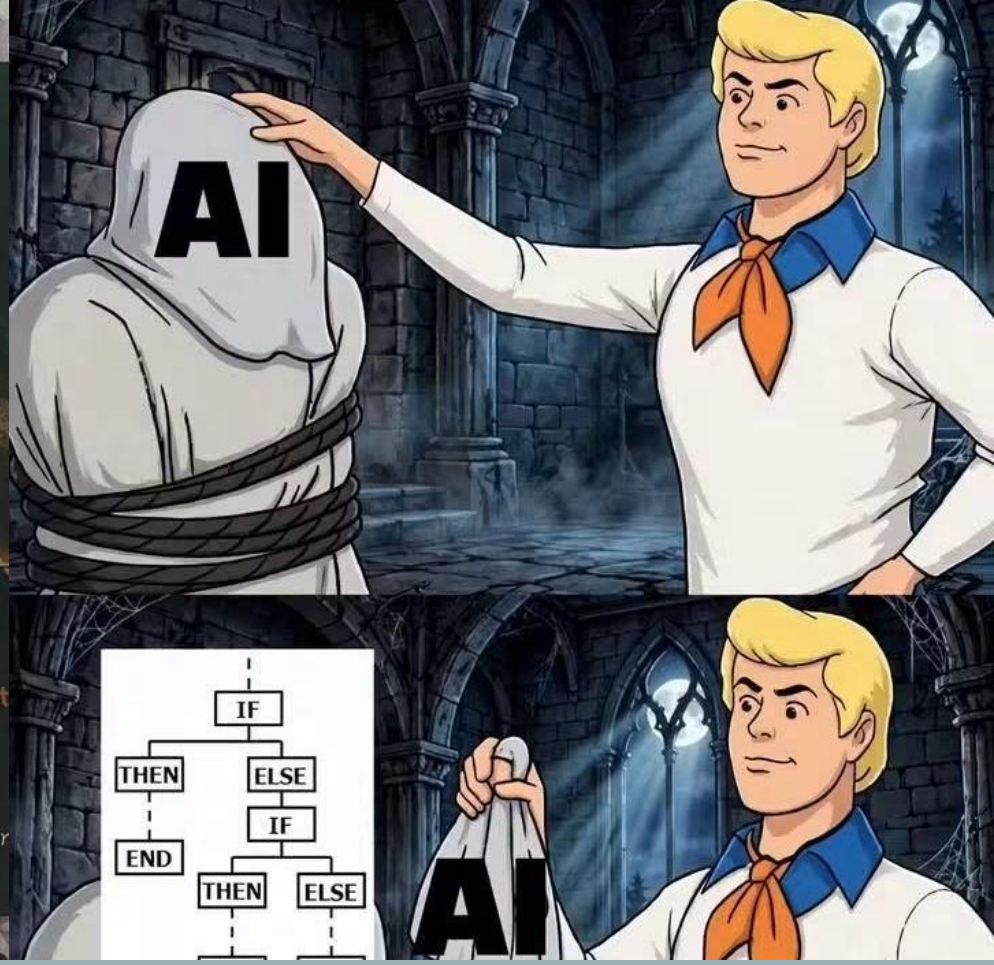


The philosophical disability of reason

Evald Ilyenkov's critique of machinic intelligence

Keti Chukhrov





THERE IS NO GOFAI ANYMORE

THE APPROPRIATION /PLATFORMISATION OF THE IDEAL

LLMs and digital platforms increasingly appropriate the socially produced forms of knowledge, language, and collective intelligence.

By controlling the infrastructures through which these forms are reproduced, circulated, and transformed, platform capitalism turns the collective intellectual capacities of society into privately owned and managed resources.

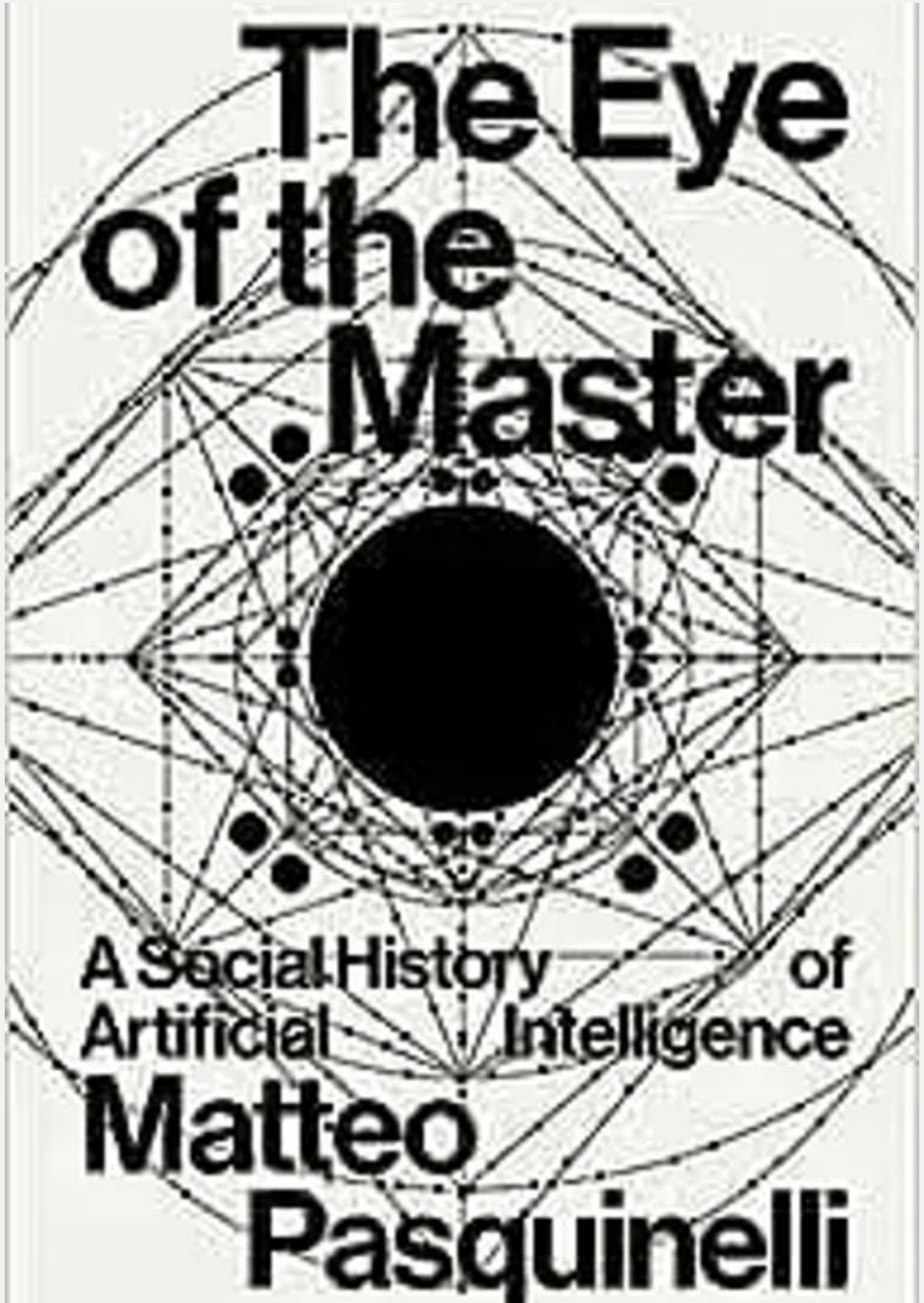
The struggle over the Ideal thus becomes a struggle over the technological conditions of thought itself.

THE ALGORITHMIC ORGANISATION OF THE IDEAL
IDEAL: ILYENKOV UPDATE

Algorithms stabilize, scale and automate human practices

Ideal becomes at least partially computationally programmed

The cybernetic reduction becomes ontological fact



PLATFORMS AS HEGEMONIC APPARATUSES

Ranking, recommendation, visibility, and interface design shape public attention.

Subjects as algorithmic objects

Platforms can amplify, normalize, or marginalize particular interpretations.

Consent manufactured through infrastructures

These mechanisms interact with economic power, institutions, and existing common sense.

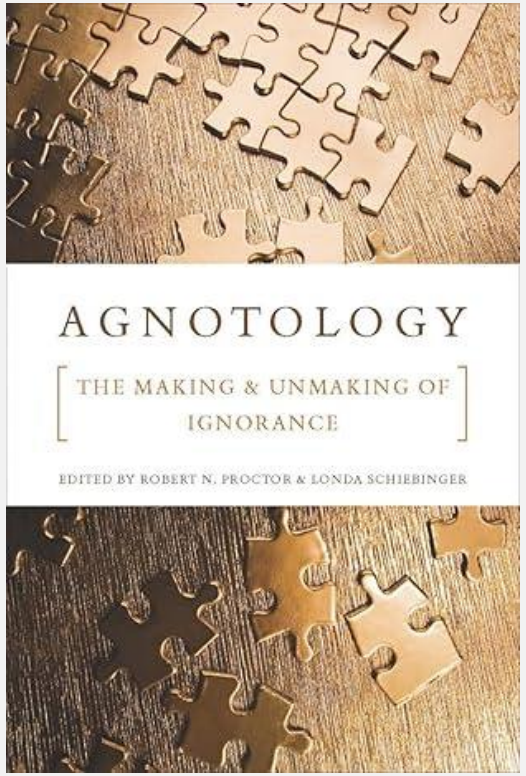
IDEAL AS A PLACE OF STRUGGLE

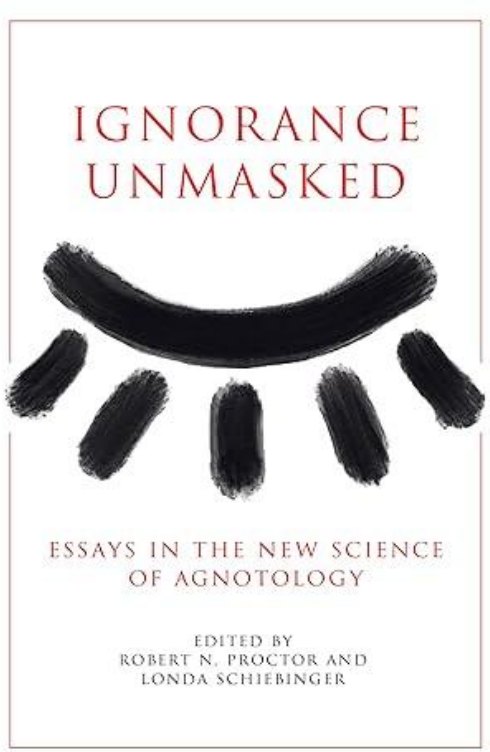
How move from „Ilyenkovs notion of Ideal" from just mere Philosophy to became a as form of collective knowledge?

How to learn „The Ideal" to overcome alienated representations of itself?

ALGORITHMIC AGNOTOLOGY

Reduction and epistemic narrowing leads to ontological erosion (anti Zagorsk)





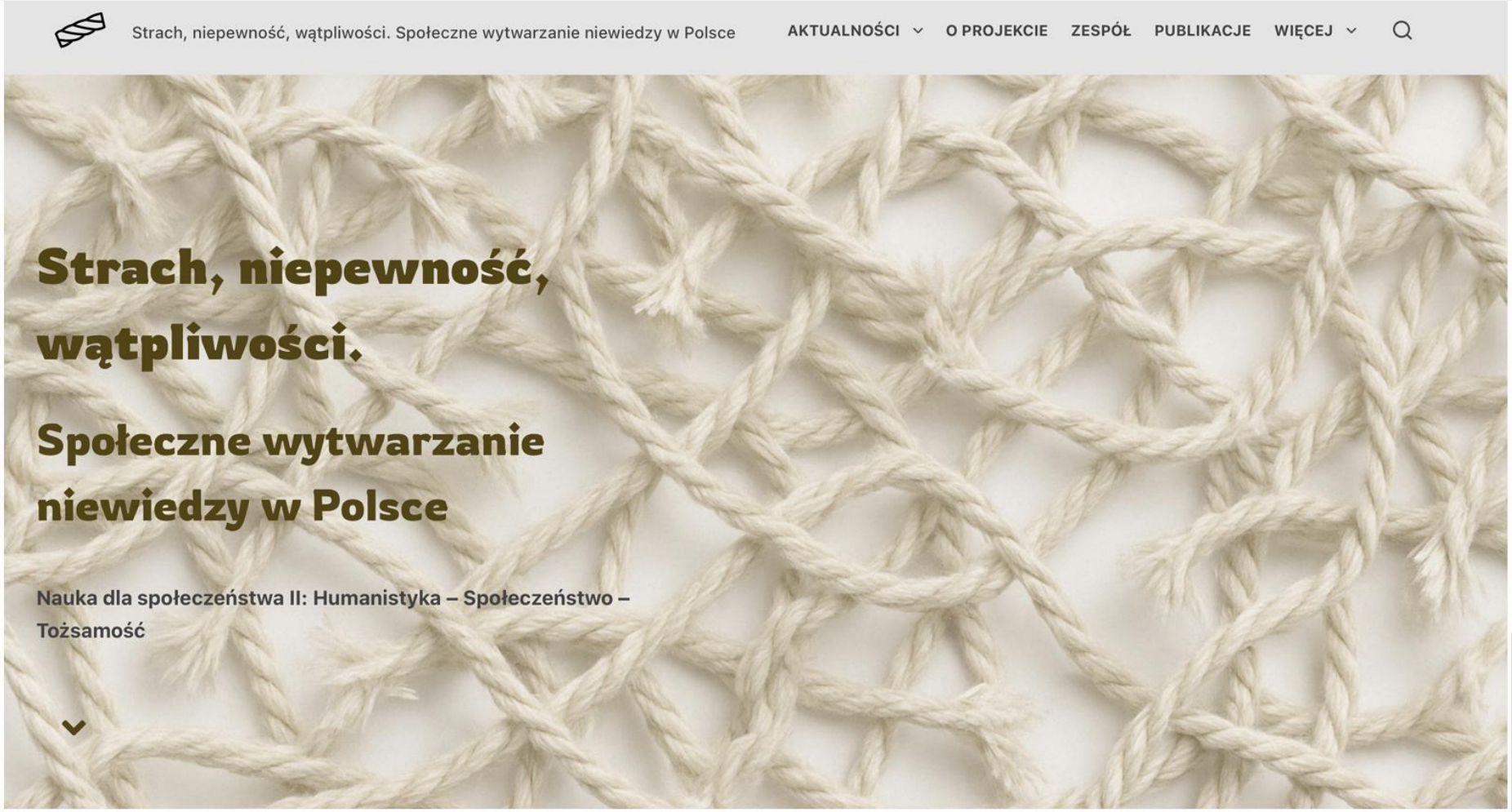
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All Watched Over By Machines of Loving Grace

by Richard Brautigan

I like to think (and
the sooner the better!)
of a cybernetic meadow
where mammals and computors
live together in mutually
programming harmony
like pure water
touching clear sky.

I like to think
(right now, please!)
of a cybernetic forest
filled with pines and electronics
where deer stroll peacefully
past computors
as if they were flowers
with spinning blossems.

I like to think
(it has to be!)
of a cybernetic ecology
where we are free of our labors
and joined back to nature,
returned to our mammal
brothers and sisters,
and all watched over
by machines of loving grace.