

"Bolshevik-dominated" in 1910; there was no such body as the "Central Committee of the Russian Bureau," and so forth. These factual errors, which were culled solely from the chapters on 1905 and its aftermath and which are repeated elsewhere, should be of concern even to those who do not adhere to the "basic position" on Lenin.

R. C. ELWOOD
Carleton University

BEYOND MARX AND MACH: ALEKSANDR BOGDANOV'S "PHILOSOPHY OF LIVING EXPERIENCE." By K. M. Jensen. *Sovietica*, no. 41. Dordrecht, Holland and Boston: D. Reidel Publishing Company, 1978. x, 189 pp.

A. A. Bogdanov, one of the most productive and challenging Russian thinkers of the modern era, dedicated his life to making Marxism a twentieth-century system of social philosophy. The evolution of his thinking shows three important, though not clearly demarcated, phases. At the end of the nineteenth century, he thought that the modernization of Marxism could benefit by crossing Marx and Engels's theoretical legacy with Wilhelm Ostwald's theory of energy and Darwin's evolutionary ideas in biology. During the second phase, Bogdanov sought a synthesis of Marx and Ernst Mach, which made him the main villain of Lenin's *Materialism and Empirio-criticism*. This was the phase of empiriomonism, as Bogdanov preferred to call his philosophy; at this time he tried to make neopositivist theory of knowledge the base of Marxist sociology. During the third phase, Bogdanov added another interest to his involvement in philosophy: the search for a universal theory of organization—tektology, a science dealing with the processes which regulate the organization of all systems of natural and social phenomena.

Bogdanov's *Philosophy of Living Experience* gave these views and interests an overriding unity, supported by a deeper analysis of the psychological and sociological keys to the understanding of human society. Professor Jensen states correctly that "Bogdanov the philosopher could not be considered apart from Bogdanov the economist, sociologist, historical materialist and philosopher of science." The ideas presented in Bogdanov's book form the central theme of Professor Jensen's excellent study. The author concentrates on Bogdanov's views on the importance of philosophy for the proletarian movement, the differences between "ancient" and "modern" materialism, the leading schools of neopositivism (particularly empirio-criticism) and the nature of dialectics as both a mechanism of history and a tool of science. The author notes the "mechanistic" nature of Bogdanov's dialectics—a view which influenced the sociological thinking of N. I. Bukharin. In his eagerness to bring Marxism closer to twentieth-century scientific thought, Bogdanov paid little attention to the rapid decline of the mechanistic tradition in science.

The ideas presented in the *Philosophy of Living Experience* (written in 1910, published in 1913, and republished in 1920) linked the most abstract notions of the general theory of organization with the most basic realities of "proletarian culture"—a "world view" built upon "labor causality" and the "collective organization" of the experience of the working people. In all this, Bogdanov agreed with the champions of neopositivism that "science" was the best "philosophy." He went so far as to propose his tektology as the guiding and unifying force in the development of science in socialist society.

The author is too kind to Bogdanov's ambitious effort to place terrestrial sociology into a grand science of the universe and to give proletarian culture a "monistic" unity. He is correct in placing Bogdanov among the true forerunners of the general systems theory, the pioneers of modern Marxist sociology and the most original contributors to the unity of neopositivist epistemology and social radicalism. The book shows that Bogdanov's strongest display of originality was in marshaling cogent arguments in favor of making sociology a vital link between the theory of knowledge and social psychology.

This book is a major contribution to the studies in Russian philosophical and social thought and in the history of neo-Marxism. The author has been eminently successful in

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