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## Marcuse, Radical Philosopher, Dies

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Herbert Marcuse, who was a guiding figure to many social activists of the 1960's because of his radical Marxist critique of Western capitalism, died Sunday night in Starnberg, West Germany, after suffering a stroke. He was 81 years old.

At the time of his death, Dr Marcuse was in his native country as the guest of the Max Planck Society, a group of social researchers. The trip afforded the retired professor an opportunity to pursue his lifelong passion for social and political analysis and to find what he felt was a more hospitable climate for his radical concepts than he had had in this country in recent years.

Largely Unnoticed Before '60's

Dr. Marcuse had years ago melded the thought of Marx and Freud into an indictment of American society, which he called a "repressive monolith." But he was largely unnoticed until the 1960's, when he was propelled to almost fanatical popularity in a generation deeply discontent with American values.

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His difficult writings became handbooks for political and social causes. His most influential book, "One Dimensional Man," was published in 1964.

Though he lacked great personal flair, Dr. Marcuse was a revered and popular teacher at several universities, among them Brandeis, Columbia, Harvard and the University of California at San Diego, from which he retired in 1970.

Student radicals and others involved in the civil rights and antiwar movements adapted his "power of negative thinking" as a basis for hammering away at conditions that they, like Dr. Marcuse, considered unjust.

His most famous student was Angela Davis, whom he taught at Brandeis, but scores of others were attracted by his vision of a society in which people were freed from restraints and attained what he saw as their full potential.

At the center of his philosophy was a faith that reason and science could be employed by a mythical "new man" to build a state that was shaped by an aesthetic unifying of intellect and feeling. To bring the new age about, he argued, violence was justified.

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A New Coalition But, like other neo-Marxists, Dr. Marcuse had little belief that the working class would, in affluent, highly technological societies, incite revolution. Rather, he believed, a new coalition of student radicals, small numbers of intellectuals, urban blacks and people from underdeveloped nations could overthrow forces that he saw as keeping workers from an awareness of their oppression.

Dr. Marcuse, himself a follower of the German leftist "Frankfurt school," was not regarded in the academic community as a major philosopher. But some of his work, such as his 1941 book, "Reason and 'Revolution,'" won wide respect. After "One Dimensional Man," an ambitious analysis of social institutions that won him a broad audience, Dr. Marcuse moved steadily farther from even most American and British leftist philosophers.

Consequently, as the social unrest of the 1960's dissipated, Dr. Marcuse faded from view just as suddenly as he had become a visible, if reluctant, folk hero.

"He became the public representative of a certain radicalism," said Marshall Cohn, a philosopher at the City University of New York, "and when that moment left, his celebrity left. He was a substantial figure in a school of philosophy that is not that potent in this country."

'The Heroic Period'

Dr. Marcuse, looking back at the 1960's, told an interviewer: "You see the heroic period was that of the hippies and yippies. They did their thing. They did an indispensable job. They were heroes. They probably still are, but we have moved into a different period, a higher period in terms of historical sequence. We are now in the midst of the organized counterrevolution. You cannot have fun with fascism."

Such views drew scorn and even outrage from those who saw the cigar-chomping philosopher as misguided. They attacked his approval of violence, his belief that an elite must assume leadership and his concept of humanity as perfectable.

Dr. Marcuse drew passionate criticism from a variety of sources. He was called an "apostate of chaos" by the conservative journal The National Review and a "false prophet" and "werewolf" by Pravda, the Official Communist Party newspaper of the Soviet Union. He was the object of verbal assaults by, among others, former Vice President Spiro T. Agnew, former Gov. Ronald Reagan of California and the American Legion.

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His own writing and speaking style was far from inflammatory, and he said he despised the title "Father of the New Left," that was conferred upon him by the news media and by some activists.

A Preference for Privacy Although he enjoyed some of the recognition, after decades of relative obscurity, he preferred privacy. Once, during the height of his fame he went into hiding. The dominant image of Dr. Marcuse, with his sensitive eyes, high forehead—and weathered visage, was of a solitary figure who felt most at home with his books.

He was sometimes excoriated for generalizing too much and paying too little attention to actual situations — which some believed removed him too much from social forces that he purported to grasp.

Some found flaws in his idea that urban blacks, student radicals and left-wing intellectuals shared a common set of objectives and could be persuaded to reject materialistic goals. Referring to ghetto blacks in particular, Richard Goodwin wrote, "Many of them seek, beyond the abolition of material poverty, precisely those benefits of advanced 'society which represent 'false needs.' "

Most of Dr. Marcuse's theory transcended national boundaries. He saw both the Soviet and American systems as repressive. He denied that he wanted anarchy and insisted that force was permissible only as "counterviolence" against oppression.

Views on Drugs and Sex Dr. Marcuse was often associated with ideas that he did not espouse. For example, although he advocated a form of sexual freedom, as set forth in his book "Eros and Civilization," he regarded the popular "sexual revolution" with disdain. He said he was "horrified" by the concept and techniques of Esalen, a center of the encounter movement in California, and he saw drugs as a form of enslavement.

Speaking of the affluent working people in America, Dr. Marcuse said: "Adopting middle-class values, they have found their soul in high wages and hi-fi sets, split-level homes, the backyard barbecue and the second car. They are disinclined to risk their relative prosperity for abstract and utopian ideas."

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His detractors said that he overestimated the degree of repression and underrated the capacity of ordinary people to seek what was good for them.

Herbert Marcuse was clearly not optimistic that his vision of revolution was imminent here or elsewhere. But, as a septagenarian professor, he found encouragement in what many of his generation — and traditional Marxists of all ages — found most disconcerting about this generation of radicals: the style of their political and cultural life.

In flower power, in the language of the hippies and the street people, in their coarse and abusive epithets, Dr. Marcuse found traces of a truly radical ethic. He took part in demonstrations against the Vietnam War and associated with radicals, although he often believed they were embarked on futile or wrongheaded courses of action.

Upper-Class Family Herbert Marcuse was born in Berlin on July 19, 1898, into a prominent Jewish family. He was educated at the University of Berlin and the University of Freiburg, where he was active in left-wing Social Democrat politics. He became disillusioned with this traditional leftist stance when Rosa Luxembourg and Karl Liebknecht, the Communist Party leaders, were murdered, allegedly on orders from the Social Democrat government.

He received his doctorate in philosophy in 1922 at Freiburg. His postdoctoral research led to his first book, dealing with Hegel's theory of history, in 1932.

When Hitler came to power in 1933, Dr. Marcuse fled Germany to Geneva, where he taught for a year. He then came to the United States and lectured at Columbia. He became a United States citizen in 1990.

During World War II, Dr. Marcuse served as a European intelligence analyst with the Army's Office of Strategic Services. After the war, he spent four years doing research for the Government.

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He then taught at Columbia and Harvard before becoming a professor of philosophy and politics at Brandeis, where he remained for 11 years. He joined the faculty of the University of California at San Diego in 1965.

After he retired, he continued to live in La Jolla, Calif., maintained a small office on the San Diego campus and taught graduate students on an occasional basis.

In recent years, he lost some support among former disciples. In 1971, he was shouted down by students in West Germany and found himself in further disfavor by dissociating himself from German terrorists.

He went to Germany this spring to work with the Max Planck Society. He arrived on May 18 to deliver a lecture to a group of philosophers and was hospitalized with a heart ailment soon after that.

In a statement issued yesterday in Munich, the Max Planck Society said, "One of the great philosophers of the present has left us."

Dr. Marcuse's first wife, Sophie, died in 1951. He was remarried in 1955 to Inge Werner, the widow of Franz Neumann, the philosopher. In addition to his wife, he is survived by a son, Peter, from his first marriage and two stepsons by his second.

His body will be flown to San Diego later this week for a private burial.

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