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Hegel the Scientific Socialist or Marxism in Hegel

Hegel did not describe himself as a socialist nor did Marxism regard him as a socialist. But even as classified by Marx and Engels in the *Manifesto of the Communist Party*, Hegel can be seen as socialist. Marx' and Engels' *German Ideology* and Engels' *Ludwig Feuerbach and the End of Classical German Philosophy* will support our claim. Since Hegel was generally read from the conservative or liberal stand-point, no doubt, this can be seen as an extraordinary interpretation. By the same token, since Marxism has taken the method, i. e. the element of scientific knowing, from Hegel, in this respect also Hegel can easily be described as a "scientific socialist."

Marx and Engels criticized Hegel's philosophy of history in *German Ideology*. They have argued that for the Hegelian philosophy of history it is not a question of real, nor even of political interests, but only of pure Ideas. They thought that Hegel himself confessed at the end of his philosophy of history that he had considered the progress of the concept only and had represented in history the "true theodicy" and that the philosophers, the thinkers, the ideologists as such had at all times been dominant in history.¹ For Marx and Engels, thus by recognizing the rule of Ideas or illusions in history and regarding the Ideas as "forms of self-determination of the concept" and by transforming the representatives of the concept in history into the thinkers, the philosophers, the ideologists, Hegel dismissed the totally materialist elements from history.²

Someone who reads Hegel's philosophy of history falls in amazement when confronted with Marx's and Engels' considerations, and doubts whether what s/he reads is really Hegel. Clearly, what Marx and Engels say about Hegel's philosophy of history has no counterpart in Hegel. First of all, it should be noted that Hegel's philosophy of history is not limited to the explanations at the end of his *Philosophy of History*. Secondly, Hegel does not come to the conclusion that philosophers are always sovereign in history, nor does he give such an explanation which results in a statement that will help us to get out. In Hegel's own view the factors that dominate in history are the world historical peoples who founded the state and the world historical individuals. Thirdly, when Hegel wrote

¹ K. Marx/F. Engels, *The German Ideology*, New York 1998, 63, 69–70.

² *Ibid.*, 70.