

## Contributions to the Role of Scientific Socialism and to its Unknown Features

Scientific socialism is bound up with the works of Karl Marx. What characterizes this Marxian scientific socialism?

- a) adoption and further development of both classical German philosophy (Kant – Fichte – Schelling – Hegel) and its criticism (Hegelian left wing and Feuerbach);
  - b) critical treatment of Smith, Ricardo and the contemporary English economics;
  - c) analysis of the political, economic and social transitions (industrial revolution, organization of labor, socialist ideas) of the time from the perspective of the working class and a postulated universal transition; in addition a plan for action: a comprehensive treatment of world history from the same point of view.
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- a2) *dissolution of all* – not only idealist and bourgeois – *philosophy*;
  - b2) theoretical and practical *termination of all* – not only English – *economics* (or to put it more cautiously: the economics of labor replaces the apology of capital);
  - c2) *repeal (Aufhebung) of labor* itself along with political revolutions, politics, state and division of labor.

This vast synthetic activity of Karl Marx can be considered an *impregnation* of the desires and objections of the working class with the drift and governing laws of transitions in history and *with the respect for a method requiring and demanding a universal scope*.

It has been some seventy or eighty years since this Marxian synthesis came to crystallization. Some disciples of Marx have modified or enlarged on certain points of the system; however, they *adhered* to the criticism of Ricardo's economics which was no longer defended by any one at all; they adhered to stressing the concept which *the liberal bourgeoisie had always accepted*, namely that economy is what is essential and culture is but a superstructure (in which Marxists and liberals were able and allowed to emphasize the "re-action" of the superstructure on the essence without any responsibility, and that culture "too" has some significance – because there was no one to bring them to account!) (And one more thing: Marxian materialism had of course an inconveniently revealing effect for the bourgeoisie and its intelligentsia being the ones in possession of the material values.)

Not only its masses but also its avant-garde believed in Marxism without having any knowledge of what Marx was criticizing, or of the criticism itself for that matter. They believed in it without acknowledging non-Marxian socialism, save for a few clichéd, deprecating phrases; they believed in it without even a consensus among their chief theoreticians on what constituted *the perennial core and significance of Marxism* – – –

and none of them (except the few heretics) examined *classical German philosophy which was never quite defended by the bourgeoisie*, although both Marx and Engels considered themselves its legitimate heirs;

they showed no interest in the Marxian intention to regroup the problems of sociology, economics and the philosophy of history with respect to their role for the ever present-day objectives;

they did not venture to understand the fascist, Hitlerist and Kemalist movements in a historical and current sense;

they did not venture to address the newly presented viewpoints, results and scientific methods;

or to uncover the prehistory of dialectic thought;

or to puzzle out the way to interpret the Marxian requirement of the unity of theory and practice;

or to even reflect on the reason the chaos of the soon-to-be-gone philosophy was reproduced, albeit rather penuriously but actively, within Marxist dogma.

For these and similar reasons, we cannot ignore the fact that the concept of scientific socialism is welded together with Marxism (with all its values and intrinsic contradictions) and that *Marxists have in essence given up this concept which is so deeply united with the desires of the working class!*

In the work of elevating the self-awareness and human dignity of the working class, the just outlined aspects of Marxism had a crucial role, and if those who maintain community with the working class do not have the courage to warn them: "look, this is what the proud building of scientific socialism has become", then their impotent adherence to a Marxism turned into a strangling formalism imperils even the positive achievements of Marxism!

(1936–38)

Translated by István Cziegler