

Ministry of Higher Education and
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**MARCUSE READING OF HEGEL'S
OF THE PHILOSOPHY OF HEGEL**

ANALYTICAL STUDY

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Abstract

Herbert Marcuse was one of the most important founding philosophers of Frankfurt School which made use of criticism as a weapon for criticizing society and politics, and considered criticism as the most important step for success of the philosophical theory. Marcuse was highly influenced by criticism that he was very interested in studying Hegel's philosophy, especially in its dialectical aspect and its relation with rejecting the situated reality in politics and sociology to give rise to a revolution against technological rationalization. There was a presence of Hegel's thought and dialectical logic in Marcuse's philosophy, that he contributed in studying Hegel with two books. The first was "Hegel's Ontology" in which he was influenced by Heidegger's ontology, and the second was "Reason and Revolution" which witnessed his connection with and being influenced by Marxism in reading Hegel, and in which he attempted to prove that the Hegelian reason was revolutionary leading necessarily to revolution.

Marcuse's critical theory was a philosophical theory which derived its elements directly from the negative power in the Hegelian dialectic and added some elements of young Marxism and philosophical Freudianism to it. It was a theory which made

use of criticism as means and aim. It can be said that Marcuse's critical theory was in fact a development of Hegelianism.

Marcuse also thought that Hegel, in his analyzing labour in modern society, concentrated on the absolute submission to labour and blind and anarchical characteristics of society which is dominated by exchange relations. He thought that Hegel, in respect with reification, criticized natural attitude and traditional scientific thinking, for they regarded the world as a universal aggregation of things which exist by themselves independently on the knowing subject. According to Marcuse, Hegel's criticism to positivism in the beginning of "Phenomenology of Spirit" was similar to Marx's criticism to society, which he called reification meaning that the social relations became relations between things.

In the sixties of twentieth century, Marcuse's writings concentrated on revolution, that he aimed to make a revolution against technological rationalization. He considered students as the primer of that revolution, and the proletariat alone as the objective instrument for social transformations. Then, Marcuse's writings, in the sixties, were a project of revolution through the criticism which he derived fundamentally from the concept of negation in Hegelian dialectic.