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Chapter 3.3: Hegel, the logic of History

Hegel

The Significance of Self-Consciousness in Idealist Theories of LogicG W F Hegel's Project - Stephen Houlgate on the Preface of Phenomenology of Spirit Emancipation After Hegel Interview -- Part I Science of Logic Philosophy Audiobook by Hegel What was Hegel about? Rick Roderick on Hegel and Modern Life [full length] Hegel Phenomenology of Spirit 1 Sense Certainty 61. Introduction to Georg Hegel's Philosophy Half Hour Hegel: The Complete Phenomenology of Spirit (Preface, sec 1) Hegel And The Problem Of Many aspects of this book are striking: the complete mastery of the central tenets of Kant ' s and Hegel ' s philosophy, the admirable clarity in treating obscure texts and very difficult problems, and how Brinkmann uses his expertise for a discussion of the problems of truth, objectivity and normativity relevant to the contemporary philosophical debate.

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A very thorough refutation of Schelling's critiques of Hegel's philosophy point by point. The main claim of White is that >if Hegel is a transcendental ontologist then none of Schelling's points reach any mark that strikes Hegel. Even the most dire charge, the one that claims Hegel's philosophy cannot satisfy the demands of philosophy as such even if it satisfies its own systematic demands, don ...

Absolute Knowledge: Hegel and the Problem of Metaphysics ...

Hegel ' s program deals at once with the arbitrary and contingent aspects of evil by removing the factor of human will, and also the unpleasant necessity to explain the inscrutable actions of a personal God. Hegel ' s critics have pounced on the notion of reconciliation as an inadequate response to the problem of evil.

Hegel and the Problem of Evil

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Hegel, Literature, and the Problem of Agency (Modern ...

Hegel and the Problem of Self-Consciousness Essay 1726 Words 7 Pages Self-consciousness implies a state of mind that makes the individual aware of how others perceive him, and thus influences how he sees himself.

Hegel and the Problem of Self-Consciousness Essay | Bartleby

Hegel also argues that nations have to interact with each other through law, which governs peace between them; this is a prime example of the self-conscious individual and their autonomy, and the will of everyone: a nation is one living being, but in order to survive, it needs alliances with other nations (436-437, 162-164; 547, 245-246).

Hegel and the Problem with Identity - UKEssays.com

Hegel ' s philosophy will always undergo revivals because he appeals to those with a bent for reason and a yen for metaphysics, and Hegel dishes that combo out in spades. This is illustrated by his work The Phenomenology of Spirit (1807), parts of which Theodor Adorno called " literally incomprehensible. "

The Trouble with Hegel | Issue 129 | Philosophy Now

After motivating the problem and explicating it in some detail in the introduction, I identify a number of possible, but unappealing ways to respond. In Chapter 1 I argue that, motivated by his relationship with Pyrrhonism, Hegel is engaging with this same problem at the start of his Science of Logic.

Scepticism and presuppositionlessness: Hegel and the ...

Problems of the Hegelian heritage. The Hegelian system, in which German idealism reached its fulfillment, claimed to provide a unitary solution to all of the problems of philosophy.

Hegelianism | philosophy | Britannica

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(2006). Hegel, Identity Politics and the Problem of Slavery. Culture, Theory and Critique: Vol. 47, Intellectual History, pp. 87-104.

Hegel, Identity Politics and the Problem of Slavery ...

A struggle to the death ensues. However, if one of the two should die, the achievement of self-consciousness fails. Hegel refers to this failure as "abstract negation" not the negation or sublation required. This death is avoided by the agreement, communication of, or subordination to, slavery.

"Cassirer employs his remarkable gift of lucidity to explain the major ideas and intellectual issues that emerged in the course of nineteenth century scientific and historical thinking. The translators have done an excellent job in reproducing his clarity in English. There is no better place for an intelligent reader to find out, with a minimum of technical language, what was really happening during the great intellectual movement between the age of Newton and our own."-- New York Times. -- Publisher description.

In this study of Hegel's philosophy, Brinkmann undertakes to defend Hegel's claim to objective knowledge by bringing out the transcendental strategy underlying Hegel's argument in the Phenomenology of Spirit and the Logic. Hegel's metaphysical commitments are shown to become moot through this transcendental reading. Starting with a survey of current debates about the possibility of objective knowledge, the book next turns to the original formulation of the transcendental argument in favor of a priori knowledge in Kant's First Critique. Through a close reading of Kant's Transcendental Deduction and Hegel's critique of it, Brinkmann tries to show that Hegel develops an immanent critique of Kant's position that informs his reformulation of the transcendental project in the Introduction to the Phenomenology of Spirit and the formulation of the position of 'objective thought' in the Science of Logic and the Encyclopedia of the Philosophical Sciences. Brinkmann takes the reader through the strategic junctures of the argument of the Phenomenology that establishes the position of objective thinking with which the Logic begins. A critical examination of the Introduction to the Lectures on the History of Philosophy shows that Hegel's metaphysical doctrine of the self-externalization of spirit need not compromise the ontological project of the Logic and thus does not burden the position of objective thought with pre-critical metaphysical claims. Brinkmann's book is a remarkable achievement. He has given us what may be the definitive version of the transcendental, categorial interpretation of Hegel. He does this in a clear approachable style punctuated with a dry wit, and he fearlessly takes on the arguments and texts that are the most problematic for this interpretation. Throughout the book, he situates Hegel firmly in his own context and that of contemporary discussion." -Terry P. Pinkard, University Professor, Georgetown University, Washington, D.C, USA "Klaus Brinkmann ' s important Hegel study reads the Phenomenology and the Logic as aspects of a single sustained effort, in turning from categories to concepts, to carry Kant ' s Copernican turn beyond the critical philosophy in what constitutes a major challenge to contemporary Cartesianism." - Tom Rockmore, McAnulty College Distinguished Professor, Duquesne University, Pittsburgh, Pennsylvania, USA "In this compelling reconstruction of the theme of objective thought, Klaus Brinkmann takes the reader through Hegel ' s dialectic with exceptional philosophical acumen.... Many aspects of this book are striking: the complete mastery of the central tenets of Kant ' s and Hegel ' s philosophy, the admirable clarity in treating obscure texts and very difficult problems, and how Brinkmann uses his expertise for a discussion of the problems of truth, objectivity and normativity relevant to the

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contemporary philosophical debate. This will prove to be a very important book, one that every serious student of Kant and Hegel will have to read." - Alfredo Ferrarin, Professor, Department of Philosophy, University of Pisa, Pisa, Italy

A study of Hegel's appeal to literature in the Phenomenology of Spirit.

Wes Furlotte critically evaluates Hegel's philosophy of human freedom in terms of his often-disregarded conception of nature. In doing so, he gives us a new portrait of Hegel's final system that is surprisingly relevant for our contemporary world, connecting it with recent work in speculative realism and new materialism.

Originally published in 1971, this volume was created to commemorate the bicentenary of Hegel's birth in 1770. Thirteen essays are included from experts with diverse approaches, concentrating on the central issues of Hegel's political philosophy, and covering all of the major political works. These essays demonstrate the vitality of Hegel's philosophical perspective, engaging the reader and providing a way into the often difficult explication of his ideas. Whilst this is a commemorative edition, and the views put forward are broadly sympathetic, a critical distance is maintained, allowing for numerous fresh insights. Accessible and highly informative, this book will be of value to anyone with an interest in Hegelian thought and its political implications.

In this book, I deal with some fundamental problems of the Hegelian dialectic. For this purpose, I take a middle course between total scepticism, which considers dialectic as a devastator sophistry with no respect even for the non-contradiction principle, and authoritarian dogmatism, which claims to solve any question with the magic wand of the Hegelian *Aufhebung*. That is, I decide to be critical, defining concepts anew, bringing out sources, determining conditions of possibility and fields of validity, accepting or rejecting when necessary. Following G. R. G. Mure's thinking, from an inner point of view I examine whether, in carrying out his work, Hegel remains faithful to the different principles he proclaims, and I find substantial deviations. And, following W. Becker's thinking, from an external point of view, that is, from a formal, empirical or existential contemporary angle, I try to determine the extent to which we may legitimately talk about the fruitfulness of Hegelian dialectic. In this way, I reconstruct Hegel's thought so that it may become acceptable to us-readers of the twentieth-century-as intelligible and coherent as possible. I conclude that dialectic, as a logic of human reality, has to be grasped and expressed from the viewpoint of the particular historical individual, in constant interaction with the cultural environment of his or her time. Using this approach, I investigate the questions at issue from Hegel's Logic point of view.

What could the term multiplicity mean for philosophy? Haas contends that modern understandings of the concept are either Aristotelian or Kantian. The Hegelian concept of multiplicity, Haas suggests, is opposed to both, or supersedes them.

The problem of knowledge in German Idealism has drawn increasing attention. This is the first attempt at a systematic critique that covers all four major figures, Kant, Fichte, Schelling, and Hegel. The book offers a fresh and challenging analysis.

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