Hegel The Logic Of Self Consciousness And The Legacy Of Subjective Freedom

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Poststructuralists hold Hegel responsible for giving rise to many of modern philosophy's problematic concepts—the authority of reason, self-consciousness, the knowing subject. Yet, according to Simon Lumsden, this animosity is rooted in a fundamental misunderstanding of Hegel's thought, and resolving this tension can not only heal the rift between poststructuralism and German idealism but also point these traditions in exciting new directions. Revisiting the philosopher's key texts, Lumsden calls attention to Hegel's reformulation of liberal and Cartesian conceptions of subjectivity, identifying a critical though unrecognized continuity between poststructuralism and German idealism. Poststructuralism forged its identity in opposition to idealist subjectivity; however, Lumsden argues this model is not found in Hegel's texts but in an uncritical acceptance of Heidegger's characterization of Hegel and Fichte as "metaphysicians of subjectivity." Recasting Hegel as both post-Kantian and postmetaphysical, Lumsden sheds new light on this complex philosopher while revealing the surprising affinities between two supposedly antithetical modes of thought.

Identity and Difference Philip T. Grier 2012-02-01 Contributors draw on Hegel's account of identity and difference to challenge conventional
theories of identity.

Self-Consciousness and Objectivity
Sebastian Rödl 2018-01-08 Sebastian Rödl undermines a foundational dogma of contemporary philosophy: that knowledge, in order to be objective, must be knowledge of something that is as it is, independent of being known to be so. This profound work revives the thought that knowledge, precisely on account of being objective, is self-knowledge: knowledge knowing itself.

Hegel's Theory of Intelligibility
Rocío Zambrana 2015-11-20 Hegel’s Theory of Intelligibility picks up on recent revisionist readings of Hegel to offer a productive new interpretation of his notoriously difficult work, the Science of Logic. Rocío Zambrana transforms the revisionist tradition by distilling the theory of normativity that Hegel elaborates in the Science of Logic within the context of his signature treatment of negativity, unveiling how both features of his system of thought operate on his theory of intelligibility. Zambrana clarifies crucial features of Hegel’s theory of normativity previously thought to be absent from the argument of the Science of Logic—what she calls normative precariousness and normative ambivalence. She shows that Hegel’s theory of determinacy views intelligibility as both precarious, the result of practices and institutions that gain and lose authority throughout history, and ambivalent, accommodating opposite meanings and valences even when enjoying normative authority. In this way, Zambrana shows that the Science
of Logic provides the philosophical justification for the necessary historicity of intelligibility. Intervening in several recent developments in the study of Kant, Hegel, and German Idealism more broadly, this book provides a productive new understanding of the value of Hegel's systematic ambitions.

The Jena System, 1804-5 Georg Wilhelm Friedrich Hegel 1986 As he worked on the Jena sytem, Hegel's understanding of the nature of logic and its connection with metaphysics underwent changes crucial to his later system. As a result, logic acquired a new and expanded significance for him. This text is thus the key to an understanding of the works of Hegel's maturity, and to their relation to the major works of Schelling and Fichte that preceded them. Scholars from the universities of Guelph, Lethbridge, McGill, McMaster, Toronto, Trent, and York have prepared this translation, a work of critical analysis in its own right. The introduction by H.S. Harris adds a concrete dimension to Hegel's abstract categories, showing how, in developing these categories, Hegel was even at the early date thinking deeply about the structure and life of society.

Hegel's Preface to the Phenomenology of Spirit Georg Wilhelm Friedrich Hegel 2005 This is a new translation, with running commentary, of what is perhaps the most important short piece of Hegel's writing. The Preface to Hegel's first major work, the Phenomenology of Spirit, lays the groundwork for all his other writing.
by explaining what is most innovative about Hegel's philosophy. This new translation combines readability with maximum precision, breaking Hegel's long sentences and simplifying their often complex structure. At the same time, it is more faithful to the original than any previous translation. The heart of the book is the detailed commentary, supported by an introductory essay. Together they offer a lucid and elegant explanation of the text and elucidate difficult issues in Hegel, making his claims and intentions intelligible to the beginner while offering interesting and original insights to the scholar and advanced student. The commentary often goes beyond the particular phrase in the text to provide systematic context and explain related topics in Hegel and his predecessors (including Kant, Spinoza, and Aristotle, as well as Fichte, Schelling, Hölderlin, and others). The commentator refrains from playing down (as many interpreters do today) those aspects of Hegel's thought that are less acceptable in our time, and abstains from mixing his own philosophical preferences with his reading of Hegel's text. His approach is faithful to the historical Hegel while reconstructing Hegel's ideas within their own context.

Reading Brandom Gilles Bouché

2020-02-17 Robert Brandom’s rationalist philosophy of language, expounded in his highly influential Making It Explicit, has been the subject of intense scrutiny and debate, establishing him as one of the leading philosophers of his generation. In A Spirit of Trust, Brandom presents the fruits of his thirty-year engagement with Hegel. He submits that the Phenomenology of Spirit holds not only many lessons for today’s philosophy of language, but also a moral lesson much needed in today’s increasingly polarized societies, in the form of a postmodern ethics of trust. In this outstanding collection, leading philosophers examine and assess A Spirit of Trust. The twelve specially commissioned chapters explore topics including: negation and truth empirical and speculative concepts experience conflict and recognition varieties of idealism premodern ethical life and modern alienation a postmodern ethics of trust. Reading Brandom: On A Spirit of Trust is essential reading for all students.
and scholars of Brandom's work and those in philosophy of language. It will also be important reading for those studying nineteenth-century philosophy, particularly Hegel and the Phenomenology of Spirit. 

Hegel Jean-Luc Nancy 2002 At once an introduction to Hegel and a radically new vision of his thought, this work penetrates the entirety of the Hegelian field with brevity and precision, while compromising neither rigour nor depth.

Hegel's Concept of Life Karen Ng 2020 "This book defends a new interpretation of Hegel's idealism as oriented by a philosophical and logical concept of life, with a focus on Hegel's Science of Logic. Beginning with the influence of Kant's Critique of Judgment, Karen Ng argues that Hegel's key philosophical contributions concerning self-consciousness, freedom, and logic, all develop around the idea of internal purposiveness, an idea that Hegel takes to be "Kant's great service to philosophy." In the first part of the book, Ng charts the development of the purposiveness theme in Kant's third Critique, and argues that the key innovation from that text is the claim that the purposiveness of nature opens up and enables the non-arbitrary operation of the power of judgment. She argues that this innovation is the key for understanding Hegel's philosophical method in the Differenzschrift (1801) and Phenomenology of Spirit (1807), a method in which the theory of self-consciousness plays a central role. With the aid of arguments from Fichte and Schelling, Hegel argues against
Kant that internal purposiveness is constitutive of cognition's activity, shaping its essential relation to both self and world. In part two, Ng defends a new and detailed interpretation of Hegel's Logic, arguing that Hegel's Subjective Logic can be understood as Hegel's own version of a critique of judgment, in which life comes to be understood as opening up the possibility of intelligibility as such. She argues that Hegel's theory of judgment is modelled on reflective, teleological judgments, in which something's species or kind provides the objective context for predication. The Subjective Logic culminates in the argument that life is a primitive or original activity of judgment, one that is the necessary presupposition for the actualization of self-conscious cognition. Ng demonstrates that absolute method is best interpreted as the ongoing dialectic between life and self-conscious cognition, providing a new way of understanding Hegel's philosophical system--

The Collected Works of Georg Wilhelm Friedrich Hegel
Georg Wilhelm Friedrich Hegel 2019-04-26
This meticulously edited collection has been formatted for your eReader with a functional and detailed table of contents: Introduction: The Life and Work of Georg Wilhelm Friedrich Hegel
Books: The Phenomenology of Mind
The Science of Logic
The Philosophy of Mind
The Philosophy of Right
The Philosophy of Law
The Philosophy of Fine Art
Lectures on the Philosophy of History
Lectures on the History of Philosophy
Lectures on the Proofs of
What is the relation between thinking and the I that thinks? And what is the relation between thought and reality? The ordinary view shared by modern philosophers from Descartes to Kant, as well as by common sense, is that there is only thought when someone thinks something, and thoughts and concepts are mental acts that refer to objects outside us. In Thinking and the I: Hegel and the Critique of Kant, Alfredo Ferrarin shows that Hegel’s philosophy entails a radical criticism of this ordinary conception of thinking. Breaking with the habitual presuppositions of both modern philosophy and common sense, Ferrarin explains that thought, negation, truth, reflection, and dialectic for Hegel are not properties of an I and cannot be reduced to the subjective activity of a self-conscious subject. Rather, he elucidates, thought is objective for Hegel in different senses. Reality as a whole is animated by a movement of thought and an unconscious logic as a spontaneity that reifies itself in determinate forms. Ferrarin concludes the book with a comprehensive comparison of Hegel’s and Kant’s concepts of reason. While it mainly focuses on Hegel’s Phenomenology, Science of Logic, and Encyclopaedia, this ambitious book covers all
aspects of Hegel’s philosophy. Its originality and strength lie in its recovery of the original core of Hegel’s dialectic over and above its currently predominant transcendental, neopragmatist, or realist appropriations. It will be essential reading for all students of Hegel, Kant, and German idealism in general for years to come.

**Logic and Existence** Jean Hyppolite 1997-01-01

This first English translation illuminates Hegelianism's most obscure dialectical synthesis: the relation between the phenomenology and the logic. This book is essential for understanding the development of French thought in this century.

**Hegel's Logic** William Torrey Harris 1890

"This book discusses the philosophy of Hegel, in particular, his work, Logic. It features the author's study of the entire scope and plan of the Hegelian Logic, especially its relations to other branches of knowledge and to preceding philosophic systems." (PsycINFO Database Record (c) 2010 APA, all rights reserved).

**The Collected Works of Georg Wilhelm Friedrich Hegel. Illustrated** Georg Wilhelm Friedrich Hegel 2021-04-14

The works of German thinker Georg Wilhelm Friedrich Hegel represent the apex of German classical philosophy. It was Hegel who pounded out the dialectical methodology that shaped the doctrine of idealism into a fully formed and deeply thought-out philosophical system. For many philosophical contemporaries, the name Hegel is synonymous with the word philosopher. Friedrich Nietzsche
once boldly stated that "Hegel is taste," and, speaking of Hegel, the thinker Vladimir Solovyov remarked: "of all the philosophers, only to Hegel did philosophy mean everything." The book includes the following of Hegel’s works: The Phenomenology of Spirit The Logic of Hegel Hegel’s Philosophy of Mind Elements of the Philosophy of Right The Philosophy of Fine Art The Philosophy of History Lectures on the History of Philosophy Lectures on the Proofs of the Existence of God Hegel Ware Robert B. Ware 2019-08-08 Hegel's philosophy has often been misunderstood. This volume offers a new interpretation of Hegel's thought, challenging traditional readings and reconsidering Hegel in terms of his understanding of his own philosophy. Robert Bruce Ware shows why Hegel believed that in grasping the essence of its age, a philosophy also indicates the direction of subsequent intellectual development. Contrary to received interpretations, Ware argues that the significance of Hegel's philosophy could not have been fully appreciated prior to the dramatic intellectual developments that have characterised the twentieth century. This interpretation involves a hermeneutic reciprocity, whereby Hegel on the one hand provides a philosophical foundation for contemporary developments, while at the same time the latter assist in the clarification of Hegel's philosophy. The result is not only a clearer understanding of Hegel, but a deeper insight into the intellectual revolutions of our day. This book is unique in connecting Hegel to the
tradition of analytic philosophy though the foundations of mathematical logic. Though these would seem to be unlikely companions, the author show that they serve to illuminate one another. Ware's application of set theory does much to clarify some of Hegel's more difficult claims, while remaining fully accessible to the non-specialised reader and engaging to a broad philosophical audience.

Hegel, Logic and Speculation Paolo Diego Bubbio 2019-08-22 This book offers new critical perspectives on the relationship between the notions of speculation, logic and reality in Hegel's thought as basis for his philosophical account of nature, history, spirit and human experience. The systematic functions of logic and pure thought are explored in their concrete forms and processual progression from subjective spirit to philosophy of right, society, the notion of habit, the idea of work, art, religion and science. Engaging the relation between the Logic and its realisations, this book shows the internal tension that inhabits Hegel's philosophy at the intersection of logical (conceptual) speculation and concrete (interpretative) analysis. The investigation of this tension allows for a hermeneutical approach that demystifies the common view of Hegel's idealism as a form of abstract thought, while allowing for a new assessment of the importance of speculation for a concrete understanding of the world.

The Philosophy of Hegel: Collected Works Georg Wilhelm Friedrich Hegel

**Hegel's Concept of Life** Karen K. Ng 2020 "This book defends a new interpretation of Hegel's idealism as oriented by a philosophical and logical concept of life, with a focus on Hegel's Science of Logic. Beginning with the influence of Kant's Critique of Judgment, Karen Ng argues that Hegel's key philosophical contributions concerning self-consciousness, freedom, and logic, all develop around the idea of internal purposiveness, an idea that Hegel takes to be "Kant's great service to philosophy." In the first part of the book, Ng charts the development of the purposiveness theme in Kant's third Critique, and argues that the key innovation from that text is the claim that the
purposiveness of nature opens up and enables the non-arbitrary operation of the power of judgment. She argues that this innovation is the key for understanding Hegel's philosophical method in the Differenzschrift (1801) and Phenomenology of Spirit (1807), a method in which the theory of self-consciousness plays a central role. With the aid of arguments from Fichte and Schelling, Hegel argues against Kant that internal purposiveness is constitutive of cognition's activity, shaping its essential relation to both self and world. In part two, Ng defends a new and detailed interpretation of Hegel's Logic, arguing that Hegel's Subjective Logic can be understood as Hegel's own version of a critique of judgment, in which life comes to be understood as opening up the possibility of intelligibility as such. She argues that Hegel's theory of judgment is modelled on reflective, teleological judgments, in which something's species or kind provides the objective context for predication. The Subjective Logic culminates in the argument that life is a primitive or original activity of judgment, one that is the necessary presupposition for the actualization of self-conscious cognition. Ng demonstrates that absolute method is best interpreted as the ongoing dialectic between life and self-conscious cognition, providing a new way of understanding Hegel's philosophical system---

**Hegel's Logic**

Georg Wilhelm Friedrich Hegel 1975 What I think remains sustainable and valid in Hegel's thought is the attempt to regard the
ongoing crisis of reason as itself constitutive of self-consciousness.

Hegel's Apotheosis of Logic

Stephen Theron

2017-01-06

This book presents what Hegel calls “the vital spirit of the actual world”, the truth, namely, of logic’s form and content as one concrete whole. Axiomatic here is that thinking is necessarily free and unbounded, if we could escape a performative contradiction in evaluating it. Thinking is absolute, what Hegel calls spirit or mind, Geist. He identifies three forms of “absolute spirit”, namely art, religion and philosophy, where each form is absorbed into the next one; philosophy subsumes religion and religion subsumes art, in a process seeking and achieving the absolute.

Philosophy, therefore, is ultimately theology as fulfilling the latter in mind’s constitutive self-transcendence towards “the absolute idea”, itself the absolute, Hegel asserts. This is “absolute idealism”, where the Idea is true being and finite things are transitory notions. This book aims to clarify such conceptions, whereby “theological” transcendent grace is natural or “all in all”, faith is absolute knowledge in germ, things are the opposite of what they “immediately” seem, while achieved self-consciousness is “the ruin of the individual” abstractly parted from its objects. Thus external nature is internal, the whole in or one with the part, necessity absolute freedom, these being stages of Logic. Hegel needs a second, related trio to the above
three forms. This is logic, nature and mind, likewise, in ceaseless process, a returning upon self. Thus art’s foundational quality mirrors that of “the logical art”. The individual art-object, art as striving for absolute perfection, founds spirit’s trajectory. Hence, consciousness first appears individual only as set towards universal self-consciousness in “absolute knowing”.

Hegel Robert Bruce Ware 1999 This volume offers a new interpretation of Hegel's thought, challenging traditional readings and reconsidering Hegel in terms of his understanding of his own philosophy. Ware connects Hegel to analytic philosophy through mathematical logic.

The Bloomsbury Companion to Hegel Allegra de Laurentiis 2013-02-14 This international collaborative project on G. W. F. Hegel's philosophy includes contributions by eighteen scholars of 18th to 20th century philosophy. It will be an essential reference tool for students and scholars of modern philosophic thought in general and of 19th century German thought in particular. The first part of the volume examines Hegel's early writings up to and including the 1807 Phenomenology of Spirit. The second part is devoted to Hegel's major mature works and lectures as well as to the primary themes of his system of philosophy. It opens with a comprehensive account of Hegel's Science of Logic followed by detailed treatments of the Philosophy of Nature and the Philosophy of Spirit from the
Encyclopaedia of Philosophical Sciences. Three further parts of this volume investigate key concepts and interpretive issues, paradigmatic forms of Hegelian argumentation, and main lines of Hegel's influence since the mid-19th century. The volume contains chronologies of Hegel's life and works, a bibliography of primary and secondary sources and an analytical index.

The Phenomenology of Mind (Two Volumes in One) Georg W. F. Hegel 2011-12-01 A sweeping investigation of how knowledge is obtained by means of absolute truth, including how the spirit reveals itself as absolute reality, The Phenomenology of Mind is an intellectual tour-de-force and represents a great philosophical work for the ages. Originally published in German in 1807, Hegel proffers his unique viewpoint that knowledge is not separated from, nor outside of, absolute reality—but that knowledge is itself reality, and posits that reality is mental and spiritual. Presented here as two volumes in one, it includes: Intention and Method of the Argument of the Phenomenology Consciousness and Self-Consciousness [The Nature of] Free Concrete Mind: Reason [The Nature of] Free Concrete Mind: Spirit Absolute Knowledge And much more...German philosopher GEORG WILHELM FRIEDRICH HEGEL (1770-1831) was born in Stuttgart and studied at Tübingen, where his contemporaries included Schelling and the poet Hölderlin. As a philosophical disciple of Kant, Hegel was of the Idealist School of philosophers and remained an unparalleled influence on German philosophy throughout the 19th
century. Additional works by Hegel include: The Objective Logic (1812-13), The Subjective Logic (1816), Encyclopedia of the Philosophical Sciences in Outline (1817), and Philosophy of Right (1821).

**Hegel on Logic and Religion** John W. Burbidge A distinction often missed by Hegelian interpreters is that, for Hegel, logic functions differently when it is applied to the contingencies of nature and history. Burbidge shows that Hegel did not claim to have reached the end of history. The future is open.

**Hegel's 'Phenomenology of Spirit'**

Stephen Houlgate 2012-11-08 Hegel's Phenomenology of Spirit is probably his most famous work. First published in 1807, it has exercised considerable influence on subsequent thinkers from Feuerbach and Marx to Heidegger, Kojève, Adorno and Derrida. The book contains many memorable analyses of, for example, the master / slave dialectic, the unhappy consciousness, Sophocles' Antigone and the French Revolution and is one of the most important works in the Western philosophical tradition. It is, however, a difficult and challenging book and needs to be studied together with a clear and accessible secondary text. Stephen Houlgate's Reader's Guide offers guidance on: Philosophical and historical context Key themes Reading the text Reception and influence Further reading

**The Transition from "consciousness" to "self-consciousness" in Hegel's Phenomenology of Spirit** Jon Bartley Stewart 1992
**Hegel on Self-Consciousness** Robert B. Pippin 2010-12-06 In the most influential chapter of his most important philosophical work, the Phenomenology of Spirit, Hegel makes the central and disarming assertions that "self-consciousness is desire itself" and that it attains its "satisfaction" only in another self-consciousness. Hegel on Self-Consciousness presents a groundbreaking new interpretation of these revolutionary claims, tracing their roots to Kant's philosophy and demonstrating their continued relevance for contemporary thought. As Robert Pippin shows, Hegel argues that we must understand Kant's account of the self-conscious nature of consciousness as a claim in practical philosophy, and that therefore we need radically different views of human sentience, the conditions of our knowledge of the world, and the social nature of subjectivity and normativity. Pippin explains why this chapter of Hegel's Phenomenology should be seen as the basis of much later continental philosophy and the Marxist, neo-Marxist, and critical-theory traditions. He also contrasts his own interpretation of Hegel's assertions with influential interpretations of the chapter put forward by philosophers John McDowell and Robert Brandom.

**The Logic of Desire** Peter Kalkavage 2007 The best introduction for the general reader to Georg Wilhelm Friedrich Hegel's Phenomenology of Spirit.

**Apperception and Self-Consciousness in Kant and German Idealism** Dennis
In Apperception and Self-Consciousness in Kant and German Idealism, Dennis Schulting examines the themes of reflexivity, self-consciousness, representation and apperception in the philosophy of Immanuel Kant and German Idealism more widely. Central to Schulting's argument is the claim that all human experience is inherently self-referential and that this is part of a self-reflexivity of thought, or what is called transcendental apperception, a Kantian insight that was first apparent in the work of Christian Wolff and came to inform all of German Idealism. In this rigorous text, Schulting establishes the historical roots of Kant's thought and traces it through to his immediate successors, Karl Leonhard Reinhold, Johann Gottlieb Fichte and Georg Wilhelm Friedrich Hegel. He specifically examines the cognitive role of selfconsciousness and its relation to idealism and situates it in a clear and coherent history of rationalist philosophy.

Hegel's Idealism
Robert B. Pippin
1989 Hegel is presented as a critical philosopher whose disagreements with Kant only enhance the idealist arguments against empiricism, realism and naturalism in this original interpretation.

The Origin and Significance of Hegel's Logic
Sir James Black Baillie
1901

Hegel's Science of Logic
Georg Wilhelm Friedrich Hegel
1969 Most of the major schools of contemporary philosophy, from Marxism to Existentialism, are reactions to Hegelianism and all, if they are to
be understood, require some understanding of Hegel's Logic. From its first appearance in 1812, this work has been recognized by both admirers and detractors alike as being the absolute foundation of Hegel's system.

**Phenomenology of Spirit** Georg Wilhelm Friedrich Hegel 1998 wide criticism both from Western and Eastern scholars.

**Hegel and Metaphysics** Allegra de Laurentiis 2016-04-25 This international collection of essays from the 2014 Hegel Society of America Meeting addresses three major stances in the decades-long controversy on the topic: Hegel as a full-blooded pre-critical metaphysician; Hegel as a thinker without metaphysics; and Hegel as a neo-Aristotelian metaphysician par excellence. This work successfully overcomes the stalemates between 'analytic' and 'continental', 'anti-metaphysical' and 'metaphysical' Hegel.

**Hegel's Concept of Life** Karen Ng 2020-01-02 Karen Ng sheds new light on Hegel's famously impenetrable philosophy. She does so by offering a new interpretation of Hegel's idealism and by foregrounding Hegel's Science of Logic, revealing that Hegel's theory of reason revolves around the concept of organic life. Beginning with the influence of Kant's Critique of Judgment on Hegel, Ng argues that Hegel's key philosophical contributions concerning self-consciousness, freedom, and logic all develop around the idea of internal purposiveness, which appealed to Hegel deeply. She
charts the development of the purposiveness theme in Kant's third Critique, and argues that the most important innovation from that text is the claim that the purposiveness of nature opens up and enables the operation of the power of judgment. This innovation is essential for understanding Hegel's philosophical method in the Differenzschrift (1801) and Phenomenology of Spirit (1807), where Hegel, developing lines of thought from Fichte and Schelling, argues against Kant that internal purposiveness constitutes cognition's activity, shaping its essential relation to both self and world. From there, Ng defends a new and detailed interpretation of Hegel's Science of Logic, arguing that Hegel's Subjective Logic can be understood as Hegel's version of a critique of judgment, in which life comes to be understood as opening up the possibility of intelligibility. She makes the case that Hegel's theory of judgment is modelled on reflective and teleological judgments, in which something's species or kind provides the objective context for predication. The Subjective Logic culminates in the argument that life is a primitive or original activity of judgment, one that is the necessary presupposition for the actualization of self-conscious cognition. Through bold and ambitious new arguments, Ng demonstrates the ongoing dialectic between life and self-conscious cognition, providing ground-breaking ways of understanding Hegel's philosophical system.
claimed that the heart of his entire system was a book widely regarded as among the most difficult in the history of philosophy, The Science of Logic. This is the book that presents his metaphysics, an enterprise that he insists can only be properly understood as a "logic," or a "science of pure thinking." Since he also wrote that the proper object of any such logic is pure thinking itself, it has always been unclear in just what sense such a science could be a "metaphysics." Robert B. Pippin offers here a bold, original interpretation of Hegel's claim that only now, after Kant's critical breakthrough in philosophy, can we understand how logic can be a metaphysics. Pippin addresses Hegel's deep, constant reliance on Aristotle's conception of metaphysics, the difference between Hegel's project and modern rationalist metaphysics, and the links between the "logic as metaphysics" claim and modern developments in the philosophy of logic. Pippin goes on to explore many other facets of Hegel's thought, including the significance for a philosophical logic of the self-conscious character of thought, the dynamism of reason in Kant and Hegel, life as a logical category, and what Hegel might mean by the unity of the idea of the true and the idea of the good in the "Absolute Idea." The culmination of Pippin's work on Hegel and German idealism, no Hegel scholar or historian of philosophy will want to miss this book.

Hegel's Dialectical Logic Ermanno Bencivenga 2000 The book ends with
applications of Hegelian logic to the history of philosophy, discursive strategies, and promises, as well as with a final formulation of the challenge presented by the Hegelian viewpoint." "This fresh re-evaluation of the significance of Hegel on the contemporary scene is written in a clear and accessible style, making it excellent reading for philosophers, political scientists, literary theorists, and their students."--BOOK JACKET.

Hegel's Dialectic Hans-Georg Gadamer 1976-01-01 Tracing the development of the notion of the dialectic from the classical Greek thinkers to the modern thinkers, Gadamer demonstrates that Hegel 'worked out his own dialectical method by extending the dialectic of the Ancients.' Excellently translated, this book is a valuable if demanding addition to Gadamer's philosophical work now available in English.