

A Commentary On Hegel S Science Of Logic

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Georg Wilhelm Hegel - The Phenomenology of Spirit

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Hegel's Phenomenology of Spirit (FOREWORD)

What is HEGELIAN DIALECTIC? What does HEGELIAN DIALECTIC mean? HEGELIAN DIALECTIC meaningA **Commentary On Hegel S**

It is very much a commentary rather than an interpretation: there is no framing at the beginning of the text to orientate the reader, no attempt to develop and sustain a distinctive characterization of either Hegel's method or project in the work, and the emphasis is on articulating the structure of Hegel's transitions rather than on explaining their significance.

Commentary to Hegel's Science of Logic, by **David Gray** —

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A Commentary to Hegel's Science of Logic. David Gray Carlson. Springer, Jan 4, 2007 - Philosophy - 632 pages. 0 Reviews. Hegel is regarded as the pinnacle of German idealism and his work has undergone an enormous revival since 1975. In this book, David Gray Carlson presents a systematic interpretation of Hegel's 'The Science of Logic', a work ...

A Commentary to Hegel's Science of Logic—David Gray —

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A Commentary on Hegel's Logic by John McTaggart 1910

Show all. About the authors. DAVID GRAY CARLSON has been professor of law at the Benjamin N. Cardozo School of Law, New York, USA, since 1981. He has published frequently on Hegelian logic and is the editor of works on Hegel, deconstruction and psycho-analysis. His current project is to bring Hegel's logical system to bear on Anglo-American jurisprudence and to relate Hegel's logic to the constitution of the psycho-analytical subject.

A Commentary to Hegel's Science of Logic+David Gray —

Introduction. In his 1945 work The Open Society and its Enemies, Karl Popper famously attacked what he saw as the intellectual roots of fascism. Tracing a lineage from Plato to its modern progenitors, he asserted that “Hegel’s hysterical historicism was the fertiliser from which totalitarianism was grown.” (Popper 1945: 270). Popper’s chapter on “Hegel and the New Tribalism” includes a long list of charges, questioning Hegel’s motives as an employee of the Prussian State, his ...

Part One: Hegel and Fascism—Centre for Analysis of the —

Main A Commentary on Hegel's Logic. A Commentary on Hegel's Logic J. Ellis McTaggart. Language: english. Pages: 336. File: PDF, 17.47 MB. Preview. Send-to-Kindle or Email . Please login to your account first; Need help? Please read our short guide how to send a book to Kindle. ...

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Hegel's Naturalism: Mind, Nature, and the Final Ends of Life, Oxford, 2012. Excerpt: In his 1807 Phenomenology, Hegel titled the sections on ancient Greece “The True Spirit.”. This form of life is “true” in that it presents us with a view of what our agency would look like if we were both self-conscious (and.... More.

Commentary—G. W. F. Hegel

A Commentary to Hegel's Science of Logic: Author: David Gray Carlson: Edition: illustrated, reprint: Publisher: Palgrave Macmillan UK, 2007: ISBN: 1403986282, 9781403986283: Length: 632 pages: Subjects

A Commentary to Hegel's Science of Logic—David Gray —

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A Commentary on Hegel's Philosophy of Mind Michael Inwood Philosophy of Mind is the third part of Hegel's Encyclopaedia of the Philosophical Sciences, in which he summarizes his philosophical system.

A Commentary on Hegel's Philosophy of Mind+Michael —

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A Commentary on Hegel's Logic: **Amazon.co.uk**: **McTaggart** —

A Commentary on Hegel's Philosophy of Mind Edited by Michael Inwood. The only full commentary on this text; Explains Hegel's ideas clearly whilst staying close to the way this difficult philosopher originally expressed his ideas; Includes an introductory survey of the whole of Hegel's thought

A Commentary on Hegel's Philosophy of Mind—Michael —

Hegel's Doctrine of Reflection: Being a Paraphrase and a Commentary Interpolated Into the Text of the Second Volume of Hegel's Larger Logic, Treating of "Essence". William Torrey Harris (ed.) - 1881 - American Mathematical Society.

Kim Atkins; Commentary on Hegel—PhilPapers

@ Commentaries on Hegel's work as a whole Findlay, J.N. (1958) Hegel: A Re-examination Mure, G.R. (1965) The Philosophy of Hegel Lauer, Quentin (1971) Hegel's Idea of Philosophy Rosen, S. (1974) G.W.F. Hegel: An Introduction to the Science of Wisdom Rotenstreich, N. (1974) From Substance to Subject: Studies in Hegel

A Hegel Bibliography

Hegel is regarded as the pinnacle of German idealism and his work has undergone an enormous revival since 1975. In this book, David Gray Carlson presents a systematic interpretation of Hegel's 'The Science of Logic', a work largely overlooked, through a system of accessible diagrams, identifying and explicating each of Hegel's logical derivations.

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Hegel's classic Phenomenology of Spirit is considered by many to be the most difficult text in all of philosophical literature. In interpreting the work, scholars have often used the Phenomenology to justify the ideology that has tempered their approach to it, whether existential, ontological, or, particularly, Marxist. Werner Marx deftly avoids this trap of misinterpretation by rendering lucid the objectives that Hegel delineates in the Preface and Introduction and using these to examine the whole of the Phenomenology. Marx considers selected materials from Hegel's text in order both to clarify Hegel's own view of it and to set the stage for an examination of post-Hegelian philosophy. The primary focus of Marx's book is on the account. Hegel gives of the phenomenological journey from natural consciousness to philosophical wisdom (or absolute knowledge, as Hegel calls it). In showing that Hegel's many statements concerning consciousness 'finding itself' or 'knowing itself' in its world can be understood as discovering the rationality of the conditioning world, Marx offers a solution to several sets of interrelated problems that have troubled students of Hegel. His book contains valuable analyses of the relation between Hegel's thought and that of Descartes and Kant as well as that of Karl Marx, and it also sheds considerable light on the question of the internal unity or coherence of the Phenomenology.

This book presents three generations of German, French, and Anglo-American thinking on the Hegelian narrative of desire, recognition, and alienation in life, labor, and language—a narrative that has been subject to extensive commentary in philosophy, literature, psychoanalysis, and feminist thought. The texts focus on a central topos in Western thought, the story of self-consciousness awakened in nature and in history. John O'Neill argues that current postmodern rejections of the Hegelian-Marxist narrative demand an understanding of the texts included here. Without Hegel and Marx in our toolbox, he argues, we will flounder in a world marked by the split between postmodern indifference and premodern passion. The book makes a strong selection from the history of Hegelian-Marxist debate, hermeneutical and critical theory, and Freudian/Lacanian and feminist commentary on the dialectic of desire and recognition, on the levels of social psychology and political economy. Included are articles by Karl Marx, G. W. F. Hegel, Alexandre Kojève, Jean Hyppolite, Jean-Paul Sartre, Georg Lukács, Jürgen Habermas, Hans-Georg Gadamer, Howard Adelman, Shlomo Avineri, Jessica Benjamin, Edward S. Casey and J. Melvin Woody, Henry S. Harris, George Armstrong Kelly, Ludwig Steg, Judith N. Shklar, and Henry Sussman. The texts and commentaries show how the Hegelian-Marxist narrative of desire, recognition, and alienation is a contested story, one in which class, race, and gender issues are drawn into a historical romance that is being rewritten in contemporary cultural politics.

wide criticism both from Western and Eastern scholars.

Hegel is one of the most important modern philosophers, whose thought influenced the development of existentialism, Marxism, pragmatism, hermeneutics, and deconstruction. Yet Hegel's central text, the monumental Science of Logic, still remains for most philosophers (both figuratively and literally) a firmly closed book. The purpose of The Opening of Hegel's Logic is to dispel the myths that surround the Logic and to show that Hegel's unjustly neglected text is a work of extraordinary subtlety and insight. Part One of The Opening of Hegel's Logic argues that the Logic provides a rigorous derivation of the fundamental categories of thought and contrasts Hegel's approach to the categories with that of Kant. It goes on to examine the historical and linguistic presuppositions of Hegel's self-critical, presuppositionless logic and, in the process, considers several signif-cant criticisms of such logic advanced by Schelling, Feuerbach, Gadamer, and Kierkegaard. Separate chapters are devoted to the relation between logic and ontology in Hegel's Logic and to the relation between the Logic itself and the Phenomenology. Part Two contains the text - in German and English - of the first two chapters of Hegel's Logic, which cover such categories as being, becoming, something, limit, finitude, and infinity. Part Three then provides a clear and accessible commentary on these two chapters that both examines Hegel's arguments in detail and relates his insights to those of other philosophers, such as Descartes, Spinoza, Kant, Nietzsche, and Levinas. The Opening of Hegel's Logic aims to help students and scholars read Hegel's often formidably difficult text for themselves and discover the wealth of philosophical riches that it contains. It also argues that Hegel's project of a presuppositionless science of logic is one that deserves serious consideration today.

GEORG WILHELM FRIEDRICH HEGEL (1770-1831) THE PLACE OF HEGEL IN THE HIS TOR Y OF PHILOSOPHY In order to gain a proper perspective of Hegel's place in the history of philo sophy, it might be useful to focus on one key concept which has evolved significantly in meaning, from the time of Aristotle to Hegel. I am speaking of the philosophical concept of the "category. " In Aristotle's system, there were ten categories (or "predicaments") of reality or being. These included substantiality, time, place, quantity, quality, and other aspects of knowable beings. The most notable thing about these categories is that they all have to do with what we would call "objective" realities. That is, none of them purport to describe subjective or mental states or conditions. In modern philosophy (i. e., philosophy since the time of Descartes), there was a swing of the pendulum in the opposite direction, from objectivity to subjectivity - culminating in the twelve new "categories" of Kant. All of Kant's categories were subjective ways o'looking at reality: We can organize objective phenomena into universal unities; therefore the first Kantian cate gory is "unity. " We can separate objective phenomena into particular divi sions; therefore the second category is "plurality. " And so forth. With Hegel, the modern trend to subjectivism is arrested, and we have, not surprisingly, a new type of "category" - the category of the unity of thought and being, of self and other, of subject and object.

A Commentary to Hegel's Science of Logic By David Gray Carlson

Brown offers close textual analysis of Hegel's theory of modality (actuality, possibility, necessity, contingency). It situates Hegel within historical and contemporary debates about metaphysics, bringing him into dialogue with Aristotle, Leibniz, Kant, Heidegger, and Agamben. It is of benefit to anyone interested in the history of possibility.

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.

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