

Hegel-Studien, Bd. 56

Rainer Enskat: Die Form der Dialektik in Hegels Phänomenologie des Geistes Abstract: In his Phenomenology of Spirit Hegel has – in comparison with the enormous complexity of the whole work – in a somewhat hidden way hinted at the formal nucleus of what he conceives of as dialectic, especially as the dialectical movement. This movement has the form of a sceptical examination, testing the claims of the consciousness to be in the possession of knowledge. Such a claim is bound, as Hegel shows, to many different cognitive levels of the consciousness – beginning with sensual certainty and ending with absolute knowledge. The way of the examination corresponds exactly to the levels of the consciousness. But on its way to the absolute knowledge the examination encounters, appropriate to its sceptical intention, as many non-veracious forms of knowledge as are different from absolute knowledge. Each sceptical test which encounters a non-veracious form of knowledge presents necessarily the nothingness of what it is the result, a result which contains what the foregoing non-veracious forms of knowledge save anyhow as true. In the following article it is to show that this nucleus of the form of the dialectical movement stands the test if applied to the step resp. jump from sensual certainty to perception. If the following interpretations and analyses are founded well enough it is justified to be confident that interpretations and analyses of further ‘experiences of consciousness’ on the same line can be fruitful. Bernardo Ferro: How Platonic is Hegel’s Dialectic? A new approach to an old debate Abstract: While in recent years the link between Hegel and Aristotle has been widely explored, Hegel’s Platonic heritage seems to have faded into the background. This asymmetry is partly due to the standard characterization of Plato as a dogmatic metaphysician, committed to a “two-world” ontology. In this paper, I show that Hegel’s engagement with Plato stands out precisely for his rejection of this kind of reading and, moreover, that this attitude sheds an important light on his own thought. To determine how, I focus on Plato’s and Hegel’s conceptions of dialectics. I argue that both models, despite their obvious differences, share key structural similarities, which can only be truly appreciated by moving beyond mainstream Platonism. This change of perspective allows for a clearer understanding of Hegel’s philosophical development and for new insights into his philosophy as a whole. Anton Friedrich Koch: Hegel’s Parmenidean Descent to the Science Without Contrary Abstract: This essay is intended to make Hegel’s Science of Logic intelligible from its basic antidogmatic methodological rule and resolve: “to want to think purely”, i. e. without presuppositions. The beginning of the Logic (with Being, Nothing, Becoming, Being-therere) is deduced from this resolve in detail, as is the central logical operation of negation, especially in application to itself, i. e. non-well-founded or circular negation. Various forms of negation in the logic of being and the three basic types of circular negation that are operative in the logic of being, essence and concept respectively are distinguished and all findings are related to Hegel’s text. The discussion takes place within the framework of classical metaphysics and logic (Plato, Aristotle, Leibniz) and contemporary analytic metaphysics. In particular, Michael Della Rocca’s radically monistic Parmenidean Ascent (2020) to Being is discussed as a profiling foil against which Hegel’s Parmenidean descent from Being to negation, becoming and to all sorts of distinctions stands out. A second foil for comparison is the “science without contrary” that Sebastian Rödl presented in Self-Consciousness and Objectivity (2018). It turns out that Hegel is much more considerate of the radical sceptic than Rödl. – All in all, the Science of Logic is portrayed here as Hegel’s theory of the pre-temporal, purely logical evolution of logical space (the Hegelian Absolute). As such it is designed by Hegel as the final nonstandard metaphysics which, if successful, would critically assess all possible standard metaphysical theories, each of which fixes and immobilises a fluid stage in the logical evolution and treats it as the static whole of logical space. – If successful, mind you, but there are reasons to believe that Hegel does not achieve what he is aiming at. Christian Krijnen: Heterologie oder Dialektik? Rickerts Lehre vom Ursprung des Denkens im Spiegel der hegelschen Logik Abstract: With his heterology, the southwest German neo-Kantian Heinrich Rickert developed a doctrine that proved to be groundbreaking not only



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