

**Structure**

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**13.0 OBJECTIVES**

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The objectives of this unit are,

- to understand the Significance of a Study of Hegel
- to elucidate Hegel's Views on Philosophy
- to locate Hegel in a History of Ideas
- to understand Hegel from the Perspective of Antecedent Philosophical Traditions
- to understand Hegel's notion of Absolute Knowledge, Hegel's Dialectical Method, Hegel's idea of Master- Slave Relationship

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**13.1 INTRODUCTION**

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Many philosophical movements on the Continent in the nineteenth and twentieth centuries, such as Existentialism and Marxism, as also the principal preoccupations of the analytic philosophers, can be seen as critical responses to Hegel. Contrariwise, Hegel can be perceived as having proposed resolutions to many prevalent problematic philosophical positions, such as an immaculate Cartesian subject irretrievably distant from the world, an exaggerated liberalism that threatened communities, and a dogmatic materialism. In the

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Preface to *Phenomenology of Spirit*, Hegel likens philosophy to “the owl of Minerva”, the goddess of wisdom, who, however, is sighted only at dusk, *after* the events of the day, for only then can philosophy acquire the material for reflection, and fulfil its role as “the thought of the world.”\*

Hegel has had an unenviable reputation as a Prussian reactionary, more damningly, as the intellectual forerunner of militarism and Nazism in Germany. Karl Marx, in *Economic and Philosophical Manuscripts* dismissed, what he called Hegel’s merely idealistic, theoretical understanding of reality.† We need to ascertain the truth of these accusations, in the process offering an elucidation of some of those key concepts that Hegel employed in his thought.

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## 13.2 LIFE

George Wilhelm Friedrich Hegel was born in 1770 in Stuttgart, Germany. He attended the *Gymnasium* from 1776-1788, then enrolled for a Master of Philosophy at the University of Tübingen. Hegel and his generation were legatees of a turbulent history of the Continent. The storming of the Bastille took place in France in 1789, signaling the commencement of the French Revolution. The upheavals in France reverberated across Europe, resonating specially with Germans as they attempted to put up with the authoritarianism of their princes. The revolution, though being waged in France, held the promise of change and renewal. The next seven years saw Hegel become a house tutor for five years, followed by his shift to Frankfurt. This was an extraordinarily fecund phase in Hegel’s life.

Contemporary political issues, economics, religion, history and theology engrossed him completely.

It is in the Frankfurt years that Hegel first articulated his urge to work out a philosophical system. Philosophy, for him, is the widest context in which our thoughts on society, religion and politics are systematically presented. Here it is worthwhile to cite from Frederick Beiser, a celebrated scholar on Hegel. He observes, “We live in such a specialized and pluralistic age that no one expects to see the restoration of wholeness, the recovery of unity with ourselves, others and nature; but these were the grand ideals behind Hegel’s philosophy.” ‡

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\* Hegel, G.W.F., *Phenomenology of Spirit (PS)*, Trans A.V. Miller, Clarendon Press, Oxford, 1977, Preface, P.1.

† Marx, Karl, *Economic and Philosophic Manuscripts of 1844*, First Published: 1959, Trans. Martin Miligan, 2009.

‡ Beiser, Frederick, Routledge, London, 2005, P.1.

Spinoza, whom Hegel had studied closely, and his pantheistic monism, held a definitive appeal for him. 1806 saw the completion of *Phenomenology of Spirit (PS)* a singularly important milestone in Hegel's academic output. *Science of Logic* was published in two volumes in 1812 and 1813. In 1817 Hegel brought out the *Encyclopedia of Philosophical Sciences*. He was appointed a Professor of Philosophy at the University of Berlin in 1818, where he remained till his death in 1831, of cholera.

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### 13.3 HEGEL AND HIS PREDECESSORS

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In a sense radicalism of every denomination, whether Cartesian, Kantian, phenomenological or existentialist, can never be path-breaking, it must be located in a history of ideas. Traditions appearing to be obsolete, from chronologically later perspectives, furnish nonetheless, the material and the broad framework for debates in an idiom that appears to certainly possess the gloss of novelty, but is the outcome of a critical engagement with some prevalent thought or the other. Let us illustrate this point.

#### 13.3.1 On Descartes

Descartes' mind-body dualism rested on a humanist premise— it is my thinking that discloses my essential personality. The phrase *cogito, ergo sum* was employed by him to express this newly- awakened optimism: truth is a *human* prerogative, accessible to disciplined thought, not, as in earlier times, an ecclesiastic privilege.

This dichotomy was repudiated by Hegel who argued for the inescapable embodiment of the subject. Reluctant to essentialize thinking as the *only* feature of the *cogito*, Hegel stressed that it is also an *expressive* being. He would go on to highlight the gradual unraveling of reality, there is no instantaneous flash that precedes this revelation. According to Hegel, the *cogito/* subject is constantly engaged in combating lesser forms of consciousness, such as impulses or inclinations. Far from being a cohesive, integrated unit which it appeared to be in *Meditations*, consciousness, for Hegel, is internally fragmented. However, these divisions are continuously being reconciled in higher modes of consciousness. The point is that unlike Descartes, knowledge or certitude does not get disclosed to us in a lightening flash; Hegel would delineate an entire “dialectical” journey that is undertaken by consciousness before the terminus is reached. I shall presently clarify the dialectical method as it occurs in Hegel's thought.

### 13.3.2 On Kant

Hegel's critique of Enlightenment is also, simultaneously, his criticism of Kant. He interrogated Enlightenment because of its rationalist and individualist ideology. The Enlightenment was a movement in Europe which began in England in the seventeenth century, spread thence to America and France one hundred years later, and was evidenced in Germany in the eighteenth century. Hume, Voltaire, Rousseau and Kant were its important representatives. Celebrating reason, specifically scientific rationality as exemplified in Isaac Newton, Enlightenment drew upon the notion of a world that was the site for the enactment of human agency.

Hegel had multiple issues with the Enlightenment, the principal one being the dualistic fragmentation of the self that was integral to scientific rationality, a hallmark of Enlightenment. Secondly, he was opposed to the intellectual basis of the Social Contract theorists who belonged to this period, that perceived people as inherently selfish. Finally, he was disinclined to look at nature as a mechanism, which emanated from Enlightenment.

Where Kant had viewed Understanding as a consummate faculty, Hegel perceived it as evolving as it engages with prevalent theories and certitudes. In general, philosophy is a continuous engagement with contesting ideas. This is a belief that Hegel inherited from the Greeks. For instance, Plato's writings were found to be in the form of "dialogues," a refreshingly novel medium for our otherwise complex philosophical discussions. Rather than employ abstruse vocabulary and complex argumentation, Platonic discussants resolve major issues in metaphysics, epistemology and politics in *conversation*. Various points of views are exchanged in these dialogues by the participants, subjected to cross-questioning (*elenchus*), and accepted or demolished according to the relative strength of the live defense by the proponents of aforementioned views. The substantial point being made here by Hegel is that "understanding" does not connote a *fixed* quantity (for example, twelve categories of the Understanding that was the Kantian view), rather, it grows, and becomes more "aggregative" as it moves along.

Hegel criticized the faculty view of consciousness that emerged from Kantian ethics. He rejected a morality of formal principles, or a morality that based itself on a passion-reason conflict. Kant defaulted in his conception of morality because he endeavored to sift feelings and inclinations from the rational principle of duty. As contrasted to this Hegel emphasized an intersubjective dimension of morality, a life of customs and conventions lived with others.

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## 13.4 SOME KEY CONCEPTS IN HEGEL'S THOUGHT

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### 13.4.1 The Dialectical Method

Human life for Hegel was not static and inviolate, but he viewed it as historical and developmental. Philosophy is constantly negotiating contrary ideas, perceiving each idea as a fragment of truth at best, thus mandating us to continue our search for truth as undivided and entire. This negative activity of thought has been called “dialectical” by Hegel. Interestingly, consciousness is conceptualized as itinerant, or as a journeying consciousness. It traverses various stages— perception, self-consciousness, reason, and finally, Spirit. This movement is called “dialectical.” It has three major milestones, *thesis* or an idea or thought, its *antithesis*, or its criticism, and, finally, the *synthesis*, which is a repudiation of the faultiness in different worldviews, while retaining the perceived strengths in each.

Let us illustrate this method. Suppose we live in a democracy where there is guaranteed freedom of the press. Let us call this stage a *thesis*. Over a period of time this license given to the press is bound to be abused in some quarters, the press may publish material that is inflammatory in nature, or, employing abusive language towards a particular caste, community or a religious minority, thus mandating a review. It is not unrealistic to expect a reactionary response by the authorities towards this law, resulting in an unmitigated censorship of the press. Strict surveillance may be mounted on editorials of various dailies, the Censor Board of the country may be armed with plenipotentiary authority to disallow a perceived transgression, etc. This is called *antithesis*. In the altered political scenario subsequent to the ban on the freedom of the press, there is bound to be considerable civic disgruntlement and frustration, leading on to the final stage, namely, *synthesis*. This stage will display a cautious rejection of the fault-lines in the thesis and the antithesis, while simultaneously incorporating into policy the cogent positions from each. Translated into law, this might entail some deliberated restrictions on the freedom of the press. Thus, freedom of the press gets restored, albeit with some in-built conditions.

What this example proves is that reason as a critical force will question customs, prevalent notions of morality, superstitions, and the prevailing political and religious institutions.

#### PONDER BOX-I

- The Dialectical Method seems to be an interesting way to understanding historical happenings. Would you like to try applying it to any part of history that you are familiar with?
- Do you think that the “synthesis” is a terminal point after which all movement halts? Does it work like this in human history?

However, and this is significant in Hegel's thought, reason can never play an *annihilative* role towards these, else we shall be confronted with the *totalitarianism* of reason, which is not acceptable. The larger point being made by Hegel is that all ideas/theses must be taken on board, analyzed, but not destroyed. The truth in each thesis or antithesis must be preserved before newer forms of thought and institutions are established.

### 13.4.2 Spirit

Hegel gave a special place to history in philosophy. The movement guiding history is rational. The history being referred to here is cosmic, it is not specific to a particular society or individual. Does history in this collective sense have a telos? In the *Lectures on the History of Philosophy* Hegel observes, "Everything that from eternity has happened in heaven and earth, the life of God and all the deeds of time are simply the struggles of Spirit to know itself and to find itself."\*

It is evident that the Spirit is not an accomplished force, it is evolving. Here Spirit does not have the Cartesian connotations of an individualized consciousness. Hegel laments about the modern, truncated subject, contrasting it to the Greek citizens inhabiting the city-states during ancient times. The Socratic dictum *know thyself* has been appropriated by Hegel to castigate the culture of self-knowledge acquired in the interiority of one's subjectivity. He wishes us rather to reorient our goals and pursue human reality or Spirit.

The telos that is the driver of history is the Spirit's endeavor to advance from potentiality to actuality. I have already observed that Spirit in Hegel is not an individual, finite consciousness, but as universal. According to Hegel, "Spirit's intelligent comprehension of itself is at the same time the progression of the total evolving reality. This progression is not one that takes its course through the thought of an individual and exhibits itself in a single consciousness, for it shows itself in the history of the world in all the richness of its form."†

#### Check Your Progress I

**Note:** a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit.

#### POUNDER BOX-II

The concept of the Spirit has humanistic connotations in Hegel's thought.

Do you think the "humanity" therein being talked about is universal? Or, is there a Eurocentric bias in Hegel?

\* *Lectures on the History of Philosophy*, trans E.S. Haldane & F.H. Simpson, 1966, P.23.

† *PS*, P. 111.

1. Discuss the Dialectical Method in Hegel’s philosophy. Give examples.

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2. How is the notion of the Spirit in Hegel different from:

- a. Descartes’ Cogito
- b. The Self in Kant?

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### 13.4.3 Religion

Among the contemporary philosophers who exercised an enormous influence on Hegel were Friedrich Schelling and Friedrich Holderlin. They were his roommates at the University. Hegel studied major philosophical works with them. Rousseau, a celebrated French thinker, particularly captured the imagination of this group of young men. From Rousseau Hegel derived the inspiration to launch a trenchant attack on the traditional Judeo-Christian notion of a transcendent God. Hegel’s argument was that a transcendent God would undermine human autonomy. This proposition was to become a major tenet in a movement that began in Europe in the nineteenth century, and acquired the dimensions of a “cult” in the twentieth century. This movement was called existentialism. Running down what Hegel called an “objective” religion, he advocated a “natural” faith. Where objective religion was theoretical and doctrinal, natural religion derived from the demands of morality and practical religion. He believed that a morality supported by Christian faith was elitist in character, it could never assume the character of a mass morality. Only a natural religion, one founded on *reason* and not on authority (such as was evidenced in Christianity), could support a practical morality.

### 13.4.4 Absolute Truth/Knowledge

Kant had famously asserted the complementarity of concepts-percepts in the acquisition of knowledge. Hegel perceived this thesis to imply, not what is true of an individual self, but the constitution or the structuration of the world of objects by consciousness *in general*. Through

#### PONDER BOX-III

The notion of a knowledge that is universal, a truth that is complete, do try to engage with this idea in your mind and see what all knowledges you could put together.

a shared culture, especially by virtue of a common language, we construct the world, striving always for intersubjective agreement. Obviously, the concepts in terms of which coherence is put into the world are peculiar to different folk groups and tribes. But Hegel emphasizes the collective nature of the truth or knowledge. Thus, the reader must make a note of this: truth arises amidst us from multiple perspectives, there is a complete relativity of what we evaluate as worthwhile, or what we shun from doing; Hegel's point is that we must overcome these diverse perceptions and strive for a consensus. Here it is pertinent to quote Robert Solomon, "The most obvious and important historical predecessor of Hegel's spirit is Rousseau's General Will, coupled with suggestions of the Christian concepts of the 'Holy Spirit' and 'communion', but philosophically the most immediate predecessors are Kant's abstract notion of 'Humanity', and the French slogan of 'fraternity'."\*

In a concrete and tangible way Schilling had anticipated Hegel when, in 1790s, he talked about a "living universe", one which displayed the notion of an integrated unity of nature, history and religion, manifesting itself as an absolute ego that became a palpable force inspiring all human beings to realize it. Hegel built on this insight, extrapolating the dialectic movement of thought and applying it to the fields of human history. He also attempted to make Truth more inclusive by incorporating into itself nature, science, ethics, religion and art. In every area of life truth becomes larger and larger as it is confronted by opposing ideas and criticisms. This continual self-defense finally takes it in the direction of becoming a consummate force. This unqualified identity is the Spirit. It lends to the entirety of the world as a unity.

In a move reminiscent of the ancient Greeks, Hegel's Spirit symbolizes an undivided spiritual community, the individual, much like its counterpart in a typical Greek city-state, is rendered subservient to this universal Spirit/ the State. An extremely important formative influence on Hegel was also that of the Romantic movement. This latter was a cultural protest against the reductive conception of reason, evidenced in Enlightenment. Reason in this sense privileged the universal over the particular, the objective over the subjective, and perceived nature as subservient to human purpose. The Romantics repudiated this centrality being awarded to a scientific rationality. Hegel's absolute idealism, an organic conception of nature, and a communitarian ideology were, in considerable measure, a Romantic legacy.

### **Check Your Progress II**

**Note:** a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit.

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\* Solomon, Robert.C., *Continental Philosophy Since 1750*, Oxford University Press, 1988, P.1.



1. Examine the concept of Absolute Knowledge as Hegel understood it.

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### 13.4.5 Metaphysics

Hegel regarded metaphysics as foundational to philosophy. Many of his successors endeavored to read metaphysics “out” of his thought, nudging him in the direction of a social epistemology. This exegetical license has been questioned by well-known Hegelian scholars such as Jurist, Solomon and Sinnebrink.\* For Hegel metaphysical queries were inescapable. Kant had castigated metaphysics because of its preoccupations with the realm of the transcendent. Hegel perceived the task of philosophy to be the pursuit of the Absolute. However, as we have already observed, for Hegel the Absolute does not transgress the boundaries of the finite world, but is immanent in the particular.

Beiser has given to us a reading of metaphysics in Hegel that does not see it as engaged only with transcendent entities.† The Absolute (or the Universal) according to this version, becomes manifest *only* through the particular or the individual. Critics of Hegel have misread the *logical* priority of the universal as an *ontological* priority. Hegel is not a Platonist who hypostatizes the Absolute in a segregated, other world. Following Aristotle Hegel believes that universals exist only in particulars, akin to the forms animating the objects. It is in Aristotle, rather than in Plato, that the germs of an absolute idealism, attributed to Hegel, are to be found. Scholars have mistakenly seen in Spinoza’s monism an anticipation of an absolute idealist position that is evidenced in Hegel. The forms inherent in particulars are, in an Aristotelian sense, the *formal-final* causes of things.

Let me give an example of this dual causality to understand Aristotle, and by implication, Hegel better. If we take up any piece of music, vocal or instrumental, its *formal* cause is its essential nature, how it is sung/played. Its *final* cause is that which impels the musician to play it, the *purpose* that is sought in its creation, whether it is to entertain, or to arouse an emotion, or to lodge a protest against a policy or decree of the government.

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\* Jurist, E.L., *Beyond Hegel and Nietzsche: Philosophy, Culture and Agency*, The MIT Press, U.S.A., 2000

Solomon, Robert, *Continental Philosophy Since 1750...*

Sinnebrink, Robert, *Understanding Hegelianism*, Acumen, London, 2007.

† Beiser, *Ibid.*, 195.

The *final* cause coverts into a teleological worldview at the hands of Hegel. To believe that an idea or form animates every object is to affirm that everything aspires to realize the idea. This is the substantive thesis of objective idealism. It is not allotting privilege to the concept of a mind or an intentionality that has awarded reason to the world of objects. Rather, the rational design that governs the world is a form or a structure inherent in the world. The world as an entity independent of consciousness is never contested by Hegel.

Schelling and Holderlin deeply influenced Hegel in conceptualizing a reality as primarily non-dualistic, thus questioning the spectatorial image of mind versus nature in the Cartesian manner. In the *Preface to PS* Hegel clearly states his metaphysical views. He writes,

“The bud disappears in the bursting-forth of the blossom and one might say that the former is refuted by the latter; similarly, when the fruit appears, the blossom is shown up in its turn as false manifestation of the plant, and the fruit now emerges as the Truth of it instead. These forms ...are moments of an organic unity in which they not only do not conflict, but in which each is as necessary as the other, and this mutual necessity alone constitutes the life of the whole.”\*

### 13.4.6 Master and Slave

In an insightful remark Jurist says, “The move from consciousness to *Geist* in *Phenomenology of Spirit* testifies to the limitations of a monadological subjectivity, divorced from culture as it appears to be.”† This view that absolutely everything in the human world is a product not of nature but of culture was a unique insight an philosophy that came to us from Hegel. Hegel was unhappy with the state-of-nature Social Contract theorists. The latter clearly grounded themselves on a state-of-nature where isolated individuals, finding that human nature is nasty and egoistic, decide to come together to form a social covenant (Hobbes). A legacy of the Enlightenment was a passionate pursuit of autonomy. Even Rousseau celebrated the pre-social individual in the state of nature as ‘born free and happy’.

Of course he went on ultimately to propose the social contract theory, but the presumptions from which the theory arose were those of a man who was deeply suspicious of civilization.

#### *Ponder Box IV*

Try and see how you would apply the Master- Slave conflict in a concrete instance of your choice.

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\* *PS*, P.2.

† Jurist, E.L. *Ibid.*, P.29.

Contesting this individualism Hegel advances a *social* notion of humanity. Placed in an interpersonal context rather than an intuitive, private one, self-consciousness is conceived as a *developing* subject. Opposing Descartes Hegel perceives self-certitude as a futile acquisition. Chapter IV of *PS* is called “*Independence and Dependence of Self-consciousness: Lordship and Bondage*”. The chapter unfolds as a tale of two self-consciousness’s that encounter each other and immediately, a combat begins between them to attempt the mutual subordination of the other. Each self attempts to establish its supremacy over the other. However, the annihilation of the other is not sought, the other’s subjugation is the goal in this war. A victorious consciousness needs to be acknowledged by a lesser one, so the victor lets the vanquished live. Thus is the nomenclature of Master-Slave introduced by Hegel.

Although the Master grants the Slave its life, he does not acknowledge the Slave as a rational center, equal to himself. As the parable unfolds the reader finds the Slave’s complete objectification. The Slave must look after the Master and attend to all his needs. A life of drudgery for the Slave is contrasted to the comfortably ensconced life of the Master. The climax comes when the Master is shown as slavishly dependent on the Slave, while the Slave, recognizing this, becomes confident. The Master’s access to the object-world is through the mediation of the Slave who toils continuously so that the Master may be served. Paradoxically, it is this very service rendered to the Master, hitherto a symbol of his bondage, that becomes an enabling condition of the Slave’s freedom. In mastering nature the Slave gets progressively emancipated from his slavish mentality. The Master, on the other hand, remains a consumer at best, recognition of his authority has certainly come to him, but only by an “inferior” consciousness.”

It is not difficult to understand why this section on Master-Slave was perceived by a well-known scholar of Hegel called Alexandre Kojève, a Russian émigré to France, as suggesting the transformational potential in every experience of oppression. Commenting on this “prejudiced” reading Robert Sinnebrink says, “ Kojève’s ‘explosion’ of Hegel’s texts is generated by his idiosyncratic combination of Marxist and Heideggerian themes, which together gave his reading of Hegel’s master-slave dialectic both revolutionary and existential dimensions.”\*

### **13.4.7 Ethics**

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\*Sinnebrink, Robert, *Ibid.*, PP. 136-137.

Hegel's ethical position seems to have got formulated as he tried understanding Kant's theory of morality. He found that implicit in Kantian theory were two irreconcilable divisions; one, between a human being and a transcendent God, and the second, between reason and inclinations. Hegel observed that these disharmonies were, by no means, original to Kant. They were the key tenets of Christian morality, and Kant had uncritically accepted them. I have already shown how the notion of a transcendent God would undermine human autonomy. Now, coming to the second division, Hegel believes that this would render morality impossible. A morality of formal principles that disregards passions cannot give us an ethical theory. Moreover, the divide between reason and passions is an internal one, personal to the subject who is experiencing it. It cannot be construed as a generalized thesis. Reason independently of passions is lifeless. Hegel sides with the Romantic's condemnation of any demeaning of passions.

For Hegel, the basis of ethics was a community. He coined a term called *Sittlichkeit* in German. This notion rebutted a morality for all times, invariant and universal. *Sittlichkeit* brings together reason and customs. In *The Philosophy of the Right* and *Lectures on the Philosophy of History* Hegel takes ethics to new heights as he talks about an enlarged human community, a vision of the Spirit that encircles us all, overcoming all divisions.

1. What are those elements in Hegel's thought that lend themselves to:
  - a. an Existentialist interpretation;
  - b. a Marxist interpretation

**Check Your Progress III**

**Note:** a) Use the space provided for your answer.  
b) Check your answers with those provided at the end of the unit.

1. What are those elements in Hegel's thought that lend themselves to:
  - a. an Existentialist interpretation ;
  - b. a Marxist interpretation

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2. What is the goal that Hegel sets for himself when he undertakes to study Philosophy?

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### 13.5 LET US SUM UP

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G.W.F. Hegel (1770-1831) was a German philosopher. His first book, published in 1807, was called *Phenomenology of Spirit*. The principal ideas of his philosophy are found in this work.

According to him, philosophy is a unificatory enterprise, bringing together material from religion, science, ethics, art and history.

The idea of philosophy as a progression, a key insight in Hegel, was borrowed from biology. He presented to the reader a teleological conception of philosophy, the goal or telos being variously described in his thought as Absolute Truth/Knowledge/Spirit. The odyssey of the Spirit is found in *PS*, this journey being “dialectical”. Conflicting ideas are taken up for discussion, each representing only a partial view, but none can be straight-forwardly rejected. The Spirit is not a solitary consciousness. It is not, in the manner of Descartes, acquired in introspection. The Master-Slave section in *PS* demonstrates the interpersonal dimension of human experience.

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### 13.6 Key Words

**Absolute Knowledge/Truth:** Is an all-embracing perspective on everything—psychology, art, science, ethics and religion.

Also, a consummate stage where surrendering our individuality, we perceive ourselves as a moral community.

**Consciousness:** It is not a cohesive, integrated self as it had been for the rationalists, but internally fragmented. Hegel has spoken of a journeying consciousness as it goes through elementary forms to more sophisticated ones.

**Dialectical Method:** There are inadequacies in any point of view, these are overcome over a period of time, and a new point of view, opposed to the first may appear. Contestations pertaining to the second view arise, leading to a third stage that is a synthesis of the positive features of both the first and the second points of view.

**Philosophy:** In Hegel’s thought philosophy brings together our thoughts on society, religion and politics, and presents them in a systematic fashion.

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### 13.7 FURTHER READINGS AND REFERENCES

- Basu, Rekha. *Continental Philosophy: Selections from the European Continent*. Delhi: Worldview publication, 2020.
- Beiser, Frederick. *Hegel*. New York: Routledge, 2008.
- Hegel, G.W.F. *Phenomenology of Spirit*. Trans. A.V. Miller. Oxford: Clarendon Press, 1977.

- Jurist, E.L. *Beyond Hegel and Nietzsche: Philosophy, Culture and Agency*. Cambridge, U.S.A.: The MIT Press, 2000.
- Kedourie, Elie. *Hegel and Marx: Introductory Lectures*. New Jersey: Blackwell, 1995.

### Web-links

- [https://en.wikipedia.org/wiki/Georg\\_Wilhelm\\_Friedrich\\_Hegel](https://en.wikipedia.org/wiki/Georg_Wilhelm_Friedrich_Hegel)
- <https://plato.stanford.edu/entries/hegel/>
- <https://plato.stanford.edu/entries/hegel-dialectics/>
- <https://philpapers.org/browse/g-w-f-hegel>
- <https://iep.utm.edu/hegelsoc/>

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## 14.7 ANSWERS TO CHECK YOUR PROGRESS

*(Guideposts to Answers. Learners are advised to substantiate their answers by using their own illustrations and examples, wherever applicable.)*

### Check Your Progress I

1.

- A dynamic view of society as opposed to a stationary one.
- Progress takes the form of contestation and conflict.
- The “contested” is never eliminated, but retained partially.

Think up concrete examples and apply this insight. Examples given in the study- material.

2.

- Hegel rejected the idea of a self attained in introspection.
- The self in *PS* arises through mutual recognition in a social space.
- Spirit in Hegel is an overcoming of the Cartesian dualism, it is an all-embracing cosmic force that envelopes us all and nature as well.
- The Spirit, unlike the self in Kant, is not transcendently located. It is an immanent force.
- The Spirit is not, in the manner of a Kantian self, a unifier of an individual’s experiences. It is a cosmic force.

- Kant's system of Categories is timeless, Hegel would emphasize the fluid nature of Categories, as well as insist that they cannot be numerically restricted to being just twelve.

### Check Your Progress II

1.

- Hegel looked back to a history of philosophy, and perceived it as a progression, as an attempt to overcome various divisions that had entered our worldviews.
- Each Truth contributed by an individual or a perspective is partial at best.
- The Absolute is the awareness of something that is much larger than our parochial perceptions on knowledge and truth.
- *PS* is intended to introduce the standpoint of Absolute Knowledge, and present it in a systematic manner.

### Check Your Progress III

1. The dialectical method would have appealed to both the Existentialist and the Marxist. Contesting, rather than straight-forwardly accepting, is key to both these traditions. While the Existentialist rebels against social, moral and religious truths handed down to us by tradition, the Marxist militates against a socio-economic order in society that is inequitable.

2.

- Hegel has conceived philosophy in universalist terms.
- Undertakes an evaluation of diverse philosophies in an effort to extract truth.
- Hegel was influenced by Kant, Schelling and Holderlin.
- To arrive at Truth which is complete is the goal of philosophy.