

Background Info

Hegel was primarily interested in the necessity of the development of consciousness, history, logic and philosophy
He also showed interest in Spinoza, and became acquainted with science through his works as a tutor

He is most often applied/compared to Kant and Spinoza

On Logic

Hegel gives a more organised relation between the categories than Kant, and asks himself how the categories are related. He claimed that categories are dogmatic when not researched and that they are developed by means of contradiction
-> hence, we should unfold categories rather than reject them (as Kant did)
In short, logic has to be developed by looking at itself

determination

According to Hegel, determination happens because of self-determination, which is then exceeded

Consciousness

In *phenomenology of spirit* Hegel's main focus is on consciousness, specifically the question "what are the necessary structures of consciousness?"
-> consciousness has a subject-object structure
-> self-consciousness has a subject-subject structure; this includes relationships of labour (e.g.?) and the spirit/geist
According to Hegel, consciousness is necessary for immanent/inherent self-development

Aufhebung/Sublimation

Hegel claims that contradictions happen when categories are applied to themselves that are "too abstract"

The contradictions lead to new categories that are consequences of applying the first category to itself

The new category needs the old category and thus cannot stand on its own

This tension leads to a new and more concrete category

-> both old categories and thus have disappeared as standing on their own

-> both old categories are saved in the new category

The cycle repeats

This

According to Hegel the first category is *particularity* also called "this"

-> "this" is the first category because it is free of judgement (i.e. hold a pen and say "there is this" implies established categories and hence no judgement about it can exist)
-> assumptions can be misleading, so the only proper start is to have no structure except for the givenness of consciousness: "this" contains no assumptions of the structure of experience and hence is the most particular

These "thises" can be different from each other but not in the way that they are a "this" and their "thisness"

"this" is both:

- particular, in the sense that it is a "this"
- universal/general, in the sense that it is not the other "this"

"this" with regard to the object, should be independent of the circumstances of knowability and completely general

This (cont)

"this" with regard to the subject, should be independent of the circumstances of the world and completely general

the development of "this": *

Other other "this" are also not the other "this" -> Only by having all the different "not this" combined can we capture "this"

1) "This" needs to unify all the different "not this"

2) Other objects also have "not this"

3) Object with qualities/plurality and unity

4) This is still maintained in there!



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Not published yet.

Last updated 20th March, 2023.

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