

# Hegel's philosophy - briefly

## math homework solver

Content:

The origins of the philosophy of Hegel

Hegel philosophy - briefly

Hegel dialectic - briefly

Hegel's logic - briefly

Hegel Nature Philosophy - Brief

Hegel's spirit philosophy - briefly

Hegelianism

The influence of Hegel on Western and Russian thinkers

Read also articles Philosophy of John Duns Scotus, Philosophy of Thomas Aquinas - Briefly, Jordano Bruno philosophy, Tommaso Campanella, Jacob Beech, Philosophy of Francis Bacon - Briefly, the Philosophy of Descartes - Briefly, Pascal's Philosophy - Briefly, Spinoza's Philosophy - Briefly, Thomas Hobbes philosophy - briefly, John Locke - Briefly, Leibniz's Philosophy - Briefly, Berkeley's Philosophy - Briefly, Philosophy of Enlightenment - Briefly, Kant Philosophy - Briefly, Philosophy Fichte - Briefly, Schopenhauer's Philosophy - Briefly, Hegel's Philosophy - Briefly, Nietzsche's philosophy - briefly the origins of Hegel philosophy

Hegel's philosophy is not only his personal creation, it was prepared by the same philosophical areas and presents, on the one hand, the completion of the path laid by the Leibnizian, as well as Kant and his successors. Kant, instead of the previous understanding of knowledge as actions of the object on the subject, believed that it was more consequence of organizing a person, his cognitive ability, although not only one. This is the teachings of Kant about knowledge and paved the path of Hegel's philosophy. According to Gnosetology of Kant, the cognitive ability for the development of knowledge needs the impact of an external factor - things in themselves; In cognitive ability, only the form of knowledge, but not content. Inventory "Clean Mind" of Kant, no matter how rich, concluding, in addition to pure forms of sensual opinion (space and time), the category of the reason and the ideas of the mind, stretched only on the subjective side of knowledge, but not on the objective factor of it (the impact outgoing From things in yourself). Fichte

in his philosophy eliminated an objective factor. Clean mind became the only source of knowledge - not only its forms, but also content. Cognitive ability concluded the basics of all possible knowledge, so it remained only to figure out the process that the pure mind develops all knowledge from himself. This process, according to Fichte, is performed in me, and, on the shelling, in the absolute, there are three steps: an irrequisite position (thesis), conscious opposition (antithesis) and a conscious combination of assumed and laid (synthesis).

From families a civil society is drawn up. Its a higher species is a state that is persecuted not only the benefit of individuals, but seeks to implement the requirements of a reasonable objective spirit. The monarchical type of statehood Conservative Hegel put higher than the Republican. The Republic, according to Hegel, exaggerates the importance and role of the individual and because of this, inevitably decomposes from the inside, moving in its opposite - despotism. Monarch is the personification of great spiritual interests, the state itself, which has become a man, impersonal, who became a reason for personal, the common will, who became the will of personal.

With the advent of civil societies and states, the objective spirit proceeds to historical development. Hegel's philosophy is devoted to him.

The third stage of the development of the Spirit is the absolute spirit - there is the unity of subjective and objective. At this stage, the Spirit becomes completely free from any contradictions and reconciles with himself. The absolute spirit reaches true, perfect knowledge about himself, passing, according to Hegel, three steps: 1) contemplation in art, 2) the activities of the feeling and submission in religion and 3) life of pure thought in philosophy. The subject of art, beautiful, is an absolute in sensual phenomenon, an idea in a limited existence. Depending on the ratio of these two elements: the external image and internal content, their predominance or equilibrium, art is either a symbolic (separate existence of ideas and forms, aesthetic form only as a symbol of ideas, without exact and concrete embodiments - Eastern art, architecture) or classical (Clear and direct materialization of ideas - Greek art, plastic) or romantic (idealization of material form - Christian art, poetry). In religion, the absolute idea is not expressed in the coarse material, but in spiritual images and feelings. Hegel believes that religion and philosophy, in essence, are identical: both are striving for the unity of the final with infinite, and differ only in forms. Religion depicts in images, in the ideas that philosophy contains in the form of a concept. In philosophy, the absolute spirit reaches a high stage of self-consciousness, as if returning to himself, enriched with a long history of self-development. Philosophy, according to Hegel, there is a thinking very idea, in her spirit stands face to face with himself. In such a self-knowledge there is nothing external, it is the thinking itself, which includes and recognizing itself with the essence of things; Outside such absolute nothing exists and, on the contrary, everything exists in it. Since such knowledge of the absolute is the highest goal of philosophy, then, therefore, Hegelianism has an absolute philosophy, superior to all other philosophical systems, religions and art, it gives the unagnation of the universe.

## Hegelianism

Hegel left after herself a whole philosophical school, which soon broke up into separate directions. Apple partition served mainly theological and religious issues. Hegel considered his system

"orthodox", but in his own school there was soon a voice rang about the fact that he will overtake state and church forms, rejects the personal god and personal immortality. Disputes began, and the school broke up, which was particularly promoted by Strauss with his written "Life of Jesus". In the hegel'yancy, the left side (Strauss) was formed, from which the extreme left left (Feuerbach, brothers Bauer, etc.), the right conservative (Göschel, Gabler, Erdman) and the center (Rosencranz, Batke, Conrad), were separated. The famous critics of church history and philosopher of the religion of the negative direction (mainly Feyerbach and Max Stirener) came out of the left hegelians (journalists). The extreme left hegelians have extended their research from the religious and philosophical region and on social and political issues. Marx and Engels, overlooking Hegel's philosophy in a materialistic spirit, built its system of economic materialism on it.

Hegelianism had a great influence on the development of science. Especially some sectors of scientific research were developed in the spirit of the Gegel system - the philosophy of religion, the history of philosophy, the philosophy of history, aesthetics.

### The influence of Hegel on Western and Russian thinkers

Hegel's philosophy spread far beyond the borders of his Creator: the French was introduced to Leru, Ott ("Hegel and German Philosophy", couples., 1844), Prej ("Hegel. Presentation of his doctrine." Toulouse, 1845) and DR: British Stirling ("Secret Hegel" and "Hegelian System", Lond .. 1865), Italians Vera, Mariano, Spavent and others

In Russia, Hegel's philosophy played an important cultural role at one time. In 1830-40, the philosophy of Hegel was vividly educated Russian people. About the views of Hegel hotly and for a long time argued, the brochures about Hegel were read up to the inability. Gegelian ideas about aesthetics, religion, philosophy, right, morality were walking ideas. Two very prominent flows of Russian social and philosophical thought, Slavophilism and Westerity were in fairly close relations with Hegel's philosophy. The most prominent Westerners: Stankevich, Granovsky, Belinsky, Ogarev, Bakunin and Herzen rose on Hegele. Slavophiles were also engaged in a lot of Hegel philosophy. Gegelitsev should include Gotoshsky, Nevolin, Hegeli is obliged to a lot of Rarkin, Amphitheators (prof. Moscow Theological Academy) and others. It is clear that hegele wrote a lot in Russia. The first in Russian literature Article about Hegel belongs to Rarkina "Review of Gegel Logic" (Moskvatik, 1841; t. IV. "From lectures on the history of philosophy of law in connection with the history of philosophy in general,"); Gototsky gave "Review of the Hegel philosophy" (Kiev, 1860, also in 2 tons of the philosophical lexicon). Before the revolution in Russian, the following writings about the Hegel philosophy were issued: Gaim. "Hegel and his time." Lectures on the initial emergence, development, essence and dignity of hegelev philosophy. Translate Solynikova (St. Petersburg, 1861); M. A. Antonovich, "On Gegel Philosophy". Contemporary, 1861, 8, pp. 201 - 238; Gilyarov-Platonov, Hegel Ontology ("Questions of Philosophy and Psychology", 1891, BN. 8 and 10; 1892, BN 11); Gradovsky, "Political Philosophy of Hegel" (Jour. Min. Nar. Pr. 150. p. 39 - 81); Stasyulevich, "Experience of the historical review of the main systems of the philosophy of history" (SPB., 1866, p. 394 - 506).

Read also Articles Pythagoras and Pythagoreans, Pythagorean School of Philosophy, Soficist

