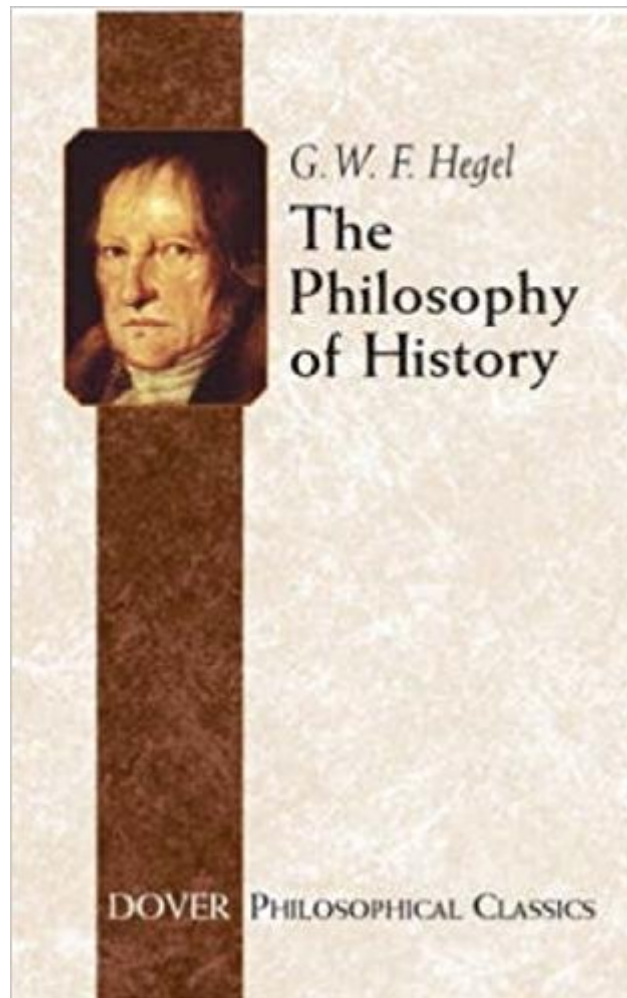




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The Philosophy Of History (Dover Philosophical Classics)



Synopsis

Hegel wrote this classic as an introduction to a series of lectures on the "philosophy of history" – a novel concept in the early nineteenth century. With this work, he created the history of philosophy as a scientific study. He reveals philosophical theory as neither an accident nor an artificial construct, but as an exemplar of its age, fashioned by its antecedents and contemporary circumstances, and serving as a model for the future. The author himself appears to have regarded this book as a popular introduction to his philosophy as a whole, and it remains the most readable and accessible of all his philosophical writings. Eschewing the methods of original history (written during the period in question) and reflective history (written after the period has passed), Hegel embraces philosophic history, which employs a priori philosophical thought to interpret history as a rational process. Reason rules history, he asserts, through its infinite freedom (being self-sufficient, it depends on nothing beyond its own laws and conclusions) and power (through which it forms its own laws). Hegel argues that all of history is caused and guided by a rational process, and God's seemingly unknowable plan is rendered intelligible through philosophy. The notion that reason rules the world, he concludes, is both necessary to the practice of philosophic history and a conclusion drawn from that practice.

Book Information

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Movements

Customer Reviews

Here is one volume is an important series of the lectures of philosopher Georg Hegel on the

philosophy of history, including: * "Original History" * "Reflective History" * "Philosophical History" * "Reason Governs the World" * "Essential Destiny of Reason" * "The Abstract Characteristics of the Nature of Spirit" * "The Means Spirit Uses to Realize Its Idea" * "The Embodiment Spirit Assumes - the State" * and more. This essential volume belongs in the library of all students of philosophy and of 19th-century intellectualism. --This text refers to an alternate Paperback edition.

Georg Wilhelm Friedrich Hegel (1770-1831) was a German philosopher and a major figure in German Idealism. --This text refers to an alternate Paperback edition.

An OCR copy should not be the first copy to come up on 's site. I ordered this because I was ordering roughly 30 academic texts and did not have the time to pour through each description. There is absolutely no formatting, no table of contents, no index and the footnotes are muddled for the most part. Considering that this is already a difficult work in German, let alone in translation, it is impossible to decipher in the provided format. Worthless in an academic setting and should not be at the top of 's list when you search for the work.*This is not a review of the work itself, which is important for any understanding of Western philosophy.

Rather pedantic, but I am glad to be familiar with the original work -- or at least the translation.

Its difficult to review a book with so many different and new ideas. In parts I found the book downright racist. In other parts, I found it absolutely brilliant. In certain parts, I found it plain boring. In other parts, I just didn't know how to judge the arguments advanced because I had no other knowledge of the historical incidents being described. But overall, I think its a fascinatingly ambitious book in the way that it tries to weave together nearly all of human history into a single narrative. One can very clearly see how historical materialism is only a step removed from Hegel. Aside from the rather long and abstract introduction (that lays down the Hegelian system of history) the rest of the book is actually quite easy to read (with the exceptional passages). Perhaps the best part of the book is his discussion of freedom and necessity and the connection of individual and collective interests as a stimulus to history. These parts, I thought, were absolutely brilliant.

Many scholars, much more capable than, I have discussed this book. I take the essential notion to be that history is comprised of mankind's struggle to gain the "freedom" that permits one to examine his/her situation and, through that examination, to realize his/her ultimate spirit, our "Geist." He sees

a divine hand interwoven with this process. He believed the ultimate evolution of this freedom occurred in Europe. I suppose, in his day, there was some basis for this conclusion. But He died in 1831, long before WWI and WWII. I'd guess he'd have a different take on things after these conflagrations.

This is a really interesting book to those looking to philosophical narrative of its history. The book has enough data to encourage the reader to look into a further research on each of its historical period.

It tried to make human thought and objective reality connected. I believe there is no connection between our spirit and the external world, but this work challenged me to think again.

A bit theoretical and difficult to follow, because the text was based on the original lectures given by Hegel long time ago. Pedagogical principles have developed a lot since his time.

excellent understanding of forces intervening in world affairs

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