

Author's Name

Professor's Name

Course Name

Date

### Hegel's Dialectic

“Dialectic” is a term used in describing an approach to philosophical argument that involves contradictory process between opposing views. In Plato's writing, dialectic is a highly valued object of truth, it is closely related to the Socratic method, and it is akin to dialogue. On the other hand, based on Aristotle's school of thought, dialectic can be describes as an inferior form of reasoning since it was grounded on the priori knowledge instead of empirical observations. However, dialectic can be related to rhetoric based Cicero's school of thought. In the contemporary world, dialectic is observed with the German philosophical traditions such as that of Kant and Hegel. Kant's definition of dialectic is closely associated with Aristotle's and included illusory knowledge which is resonant of sophistry. This is to say, Kant's observation of dialectic no longer provides rules for fulfilling convincing judgment, however, it teaches the method of detecting and uncovering illusory judgments that contain a semblance of truth. An analysis of Hegel's dialectic reveals that Hegel believed that reasons and knowledge could generate contradictions and new premises can create further contradictions.

Nonetheless, it is with Hegel that the contemporary concept of dialectic is crystallized. Although the conception of idea of dialectic can be credited to Kant, Hegel view on dialectic is seen as a medium of truth instead of just being a means of uncovering illusion. Hegelian dialectics was also grounded on his empathetic faith in the interrelation or connectedness of all

aspects of the world. That is, the ostensible self-subsistence interconnectedness of finite objects seemed to Hegel as illusions

As the cornerstone of his philosophy, Hegel's dialectic uses a contradictory processes between opposite sides. The contradicting views in the work of Hegel on logic involve the various definitions of logical ideas that are opposite to each other. In the "Phenomenology of Spirit" which outlines Hegel's philosophy of reasoning and epistemology, the contrasting sides refer to different meanings of awareness as well as the definition of the object that consciousness claims to know or is aware of. Furthermore, in Hegel's dialectics, the contradictory process between opposing sides contributes to a true development or evolution from less urbane views or definitions to more sophisticated ones. Hegel considered this speculative mode of cognition or dialectical method as the hallmark of his philosophy.

The primary object in Hegel's dialectic is to create the existence of logical connections between different categories which are engaged in the establishment of experience. Hegel teaches that if such connections are scrutinized with attention and care, it will be determined that they lead to one another in such a manner that an attempt to use the first subject while rejecting the second one contributes to the contradiction.

In other words, Hegel's dialectics involve the reconciliation of ostensive contradictions to achieve the unconditional truth. The formulation of Hegelian dialectics involves a three-step process that comprised of the movements from thesis (concept) then antithesis (opposite) and lastly to synthesis. An individual starts with a static, effectively defined thesis (concept), then goes to antithesis (opposite) which epitomizes any paradoxes resulting from the considering the inflexibly delineated concept. The antithesis and concept are resolved and yoked to produce the embracing synthesis or resolution. Concisely put, Hegel's dialectic represents itself through self-

separation and reinstates its self-unity by acknowledging this isolation as nothing except own free manifestation or expression. This formulation is interminably renewable since Hegel believed it will only dismiss when the universe comes to an end. Whenever synthesis is attained, it produces new internal paradoxes, and then further resolutions. Synthesis can also be seen as teleological since the later phase of Hegel's dialectics comprises of all the earlier phases. The infinite character in Hegel's dialectic reflects his optimistic belief in progress and concept of holistic truth.

Dialectics saturated Hegelian philosophy, however, his dialectical subjectivity models as the interpenetrations between object and subject. Based on Hegel concept, one can view subjectivity as being for self which can only be attained through another. This simply means that human cannot define himself purely in relation to himself or herself, instead, it is through their interaction with the external environment that they can gain self-consciousness. The subjects solely exist through their relationship with others. Self-consciousness exists for itself and in itself by and when it exists for another subject, that is, existence can only be achieved through acknowledgment. Importantly, subjectivity is not just a one-sided relationship through with reality, or the outside world is mediated or defined. Hegel's subjects are not autonomous entities that interpret the universe, instead, universe interprets subjects. The subject continuously adjusts its self-consciousness based on its interactions with the outside world.

Furthermore, it through self-consciousness that people get a criterion to ascribe knowledge. Being conscious about something usually, have two intentions or destinations which include a specific object and the consciousness itself. This object duality creates two possibilities of a standard knowledge, either knowledge occurs when the object fits the notion or when the notion fits the object. However, it is through this separation that unknowable truth is created that

Hegel seeks to move away from. Rather, Hegel views people to be facing two sides of a similar process. When one looks at the notion of truth, which attains to knowledge, as something in the object to which human notion has been objectified and then judges the object on whether it corresponds with the notion, he or she will realize that the processes involve the same movement. The processes are the same because they involve the same consciousness. Therefore, consciousness being a comparison and by itself knowing whether notion corresponds object, creates knowledge development process with itself as a standard.

Marx shared the interests of Hegel in modeling subjectivity as dialectical relationships. The first important permutation of Hegel's dialectic is the dialectical materialism. The way dialectical materialism departs from Hegel can be explained using a cursory glance at the essential difference between materialism and idealism. Succinctly explained, Hegelian dialectic assumes that rationality is the impelling cause in the external reality, while Marxist concentrated on material force to direct the course of the universe. Within the dialectical materialism philosophy by Marx, the notion of dialectic can be argued as the paradoxes between classes, modes of production and relations and forces of production.

Therefore, Hegelian dialectic can be broken down into two elements. The first element involves describing the development of knowledge regarding dialectic which involves a good deal of plausibility. Hegel used the word "knowledge" in the subjective sense, to designate mental capacity and also in the objective sense to mean ideas, thoughts, and theories. Hegel believed that knowledge could only be expressed through philosophy. Therefore, the dialectic triad could only be effectively used when studying the philosophical theory development. It is, thus not surprising that Hegel applies the dialectic methods in his philosophy history.

To comprehend dangers ascribed to Hegel's reasoning on the development of knowledge, it is critical to recall that during Hegel's time, logic was often defined and described as the theory of thinking or reasoning and, therefore, the central laws of logic were referred to as laws of thoughts. Thus, it's fairly understandable that Hegel's believed in dialectic to be the actual description of human thinking and reasoning. This makes it necessary to reject the law of contradiction that was clearly a serious barrier to the acceptance of dialectic. Dialectic can be seen as fundamental since it can compete with logic. To some extent, Hegel's view of knowledge development is weak because of any logical reasoning, whether in truly rational philosophy, after or before Hegel, and whether in Mathematics or science is usually based on the contradiction law.

The second Hegel's dialectic element explains his identity philosophy. In case reality and reason are identical and there is dialectical development of reason, then there must also be a dialectical development of reality. The universe should be governed under the laws of dialectical logic. Therefore, we need to find the same contradictions in the world that the dialectic logic permits. It is through this fact that the universe is full of contradictions which demonstrates from another perspective that the contradiction law should be discarded since the law provides that no pair of contradictory prepositions or self-contradictory preposition can correspond to the facts. This is to say, the law of contradiction implies that contradiction cannot happen in the world of facts and that facts cannot contradict one another. However, on the basis of the philosophy of the identity of reality and reasons, it is believed that facts can contradict one another because ideas can contradict one another and that facts originate from contradictions the same way ideas do. Therefore, the law of contradiction must be discarded.

After analysis of Hegelian dialectics, it is also important to determine the fate of dialectic after Hegel. Hegel's philosophy of identity believes that reality is mind-like, thus characterized by absolute idealism. Such dialectical philosophy may be turned around to become a form of materialism. This materialism may be seen as a revival of particular aspects of Cartesianism modified by dialectic links. Nonetheless, abandoning its original idealist meaning, dialectic risks losing everything which made it understandable and plausible. To this point, it is important to credit Hegel as an important founder of the school of thinkers and a crucial inventor of the historical method that believed in explaining development historically. From Hegel's school of thought, an individual can argue that particular social institutions can be explained by demonstrating the way humankind has gradually developed them.

Today's philosophers believe that the significance of historical approaches for social theory is overrated, however, the belief in this method has not disappeared. Modern philosophers believe in Marx's view that sociological science is the only one that can demonstrate the way dialectic forces work in history. Hegel's dialectic cannot be recognized as a rigorous basis for the scientific forecast. But the reinforced dogmatism is the worst obstacle for scientific growth. No scientific development can happen in the absence of free competition of thoughts. Thus, dialectic has played an unfortunate role in the development of philosophy and philosophical theories making it to lose significance in the current society.

In conclusion, dialectic is the hallmark of Hegel's philosophy. Hegel was determined to create the existence of logical connections between different categories of experience. To achieve this, he developed a three-step process involving a thesis, antithesis, and synthesis. Hegel also viewed subjectivity as being for self which can only be attained through another. In his dialectics, Hegel viewed self-consciousness as key to the attainment of knowledge and

reasoning. The use of Hegelian dialectic has since reduced because it is based on history and not science. The entire development of dialectic reveals that Hegel based his philosophy on history. This should be a warning against inherent dangers in his philosophical system-building.