

Hegel As Educator

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excerpt from hegel as educator the present work would view hegel from a standpoint perhaps new to english readers hegel s philosophy has often been made to seem a wall about hegel himself his thought is the man it has been said an outline therefore of his system often serves as biography but in fact hegel s life is full of interest apart from his philosophy this is especially true of him as student and teacher part first would show hegel mainly in these relationships about the publisher forgotten books publishes hundreds of thousands of rare and classic books find more at forgottenbooks com this book is a reproduction of an important historical work forgotten books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy in rare cases an imperfection in the original such as a blemish or missing page may be

replicated in our edition we do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works

a controversial monograph that challenges the current misconceptions about the relevance of hegel to educational thought

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i why hegel for teachers the so called philosopher of absolute knowledge i say to you the philosophy of hegel 1770 1831 from the 20th century has experienced and still today dawn of the 21st century has experienced a great revival and this fact was and is in large part the four important reasons 1 because hegel was rediscovered and re evaluated as progenitor of the philosophy of marxism and not only by marxist philosophical orientation 2 because the historical perspective of quest for knowledge that hegel put in everything in a general sense as well as karl marx also influenced a the philosophy of foucault 1926 1984 with your method called archaeological value b the philosophy of nietzsche 1844 1900 with its genealogy of morality and with the so called theory of the three transformations of spirit the camel the lion and the child c the philosophies of sartre and heidegger with their existentialism different and also of others 3 because at the time and even more so today has been a growing recognition of the importance of their pleas epistemological phenomenological under the foundations of your idealism dialectical to search for knowledge 4 because important philosophers georg lukács herbert marcuse theodor adorno ernst bloch alexandre kojève and gotthard gntner were and others even today have been responsible directly and indirectly by the rebirth of hegel putting in evidence the foundations of epistemological philosophy or phenomenology of spirit iihowever in the same way no philosopher was and or has been so badly translated or interpreted as hegel his philosophy was in many cases distorted account of tragic way and until today due to this reason has been misunderstood or poorly understood by many mostly teachers that is many who talked about hegel did not know what they were talking or knowing what they were talking they didn t know correctly him talking certainly this is due to the fact for having been

criticized and pejoratively called idealistic by philosophers like feuerbach karl marx 1818 1883 friedrich engels and others have also been on the same track placed historically on condition of conservative thinker pre deterministic as plato descartes and many others i e placed in a condition 1 of preserver of social injustices or the status quo 2 of non revolutionary iii what we can say however that if you see throughout this work is that the dialectical idealism of hegel although the same designs nature as being the manifestation of pure idea in much if it differs from idealisms of classical thinkers such as plato and modern as descartes since according to him hegel the ideas pure giving rise to the nature are not unchangeable because the being is conceived by him as future likely to be and the truth within this context it is understood as something historic i e as what is shown dialectically in time this is hegel without a shadow of a doubt epistemologically speaking gave qualitative leaps in relation to all other philosophers and not only those considered idealists iv even karl marx and engels as we all know radical critic of hegel to develop its dictates materialist philosophy dialectics it s called materialist dialectics of history if not the copied plagiarism was very little original in relation to it since only reversed the philosophical conception of the same to for example defending the idea that the dialectical process starts from the field nature and not the idea pure i e developed virtually the same epistemology of hegel and at the end just codified it backwards this is i think that karl marx read both hegel who used in reverse the dialectical idealism of hegel in databases materialistic and economic

invaluable for those interested in the how the people have been viewed in the history of political philosophy educational theory the year 2016 witnessed an unprecedented shock to political elites in both europe and america populism was on the march fueled by a substantial ignorance of or contempt for the norms practices and institutions of liberal democracy it is not surprising that observers on the left and right have called for renewed efforts at civic education for liberal democracy to survive they argue a form of political education aimed at the people is clearly imperative in teachers of the people dana villa takes us back to the moment in history when the people first appeared on the stage of modern european politics that moment the era just before and after the french revolution led many major thinkers to celebrate the dawning of a new epoch yet these same thinkers also worried intensely about the people s seemingly evident lack of political knowledge experience and judgment focusing on rousseau hegel tocqueville and mill villa shows how reformist and progressive sentiments were often undercut by skepticism concerning the political capacity of ordinary people they therefore felt that the people needed to be restrained educated and guided by laws and institutions and a skilled political elite the result villa argues was less the taming of democracy s wilder impulses than a pervasive paternalism culminating in new forms of the tutorial state ironically it is the reliance upon the distinction between teachers and taught in the work of these theorists that generates civic passivity and ignorance and this in turn creates conditions favorable to the emergence of an undemocratic and illiberal populism an extremely timely book nadia urbinati columbia university

education self consciousness and social action reconstructs the hegelian concept of education bildung and shows that this concept could serve as a powerful alternative to current psychologist notions of learning taking a hegelian perspective stojanov claims that bildung should be interpreted as growth of mindedness and that such a growth has two central and interrelated components including the development of self consciousness toward conceptual self articulation and the formation of one s capacity for intelligent social action the interrelation between the two central components of education implies that learning is transformed into education only when it involves the self consciousness and the identity of the learner since both are grounded in the ethical beliefs and values of the individual transforming learning into education therefore requires that education also address students everyday ethical assumptions as well as their articulation and conceptualization this claim has a number of implications for educational policy and pedagogy one being that learning and teaching in schools are educative only if they have ethical significance for both students and teachers another implication is that the point of departure for educative teaching becomes the actual everyday ethical beliefs and experiences of the students rather than fixed curricular contents students encountering with sciences and arts should aim at the conceptual articulation of those beliefs and experiences an articulation which makes individual s rational autonomy and self determination possible education self consciousness and social action will be of great interest to academics researchers and postgraduate students interested in the philosophy of education it should also be essential reading for anyone engaged in the study of hegel s work

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