

## The Categories of Dialectical Movements in Hegelian Logic

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### Abstract:

*The present article deals with the dialectical process of G. W. F Hegel (1770/1831) which has as a base for his Absolute Idealism the dialectic method, Platonic tradition. But, the dialectics of Hegel does not work so mechanical, but acts in a dynamic process, where things are not certain, and yes are changing, fruits of contradictions; The historic change comes in the same sense, being the result of ideas. The dialectical movement is a constant becoming (the being is; is not; the be is the becoming), i.e. , thesis, antithesis and synthesis, therefore, the synthesis becomes a new thesis, requiring a new antithesis and therefore another summary, a constant movement. In this article it will examine the reasoning of the Dissertation in Hegel is general statement on the be. The Negation of the Thesis or Antithesis and finally the recasting of thesis and antithesis, in the form of denial of denial in the form of a Summary of the thesis and antithesis. Such dialectical system is the great revolution of Hegel, the critique of the concept of identity of Aristotle; proposing a dialectic that changes the reality itself, and also the human nature, which is no longer standing.*

**Key words:** Dialectics, Hegel, Logic

### Introduction

Georg Wilhelm Friedrich Hegel (1770-1831) is one of the greatest systematic thinkers in the history of Western philosophy. In addition to epitomizing German idealist

philosophy, Hegel boldly claimed that his own system of philosophy represented an historical culmination of all previous philosophical thought. Hegel's overall encyclopedic system is divided into the science of Logic, the philosophy of Nature, and the philosophy of Spirit. Of most enduring interest are his views on history, society, and the state, which fall within the realm of Objective Spirit.

The dialectics<sup>1</sup> can be described as the art of dialog and discussion. All dialog presents a discussion because the natural emergence of a confrontation of ideas, where a thesis is defended and contradicted shortly thereafter. Being at the same time, a discussion where you can appreciate and defend with the concepts involved.

The dialectic arose from practical form in ancient Greece (*dialektike*), however, do not know precisely what was the creator of the term and technique (*tekne*) of rational discourse. The thinker Aristotle believed the Zenôn as the founder, others attach to Socrates the inventor of the dialectics by use of a discursive method to propagate their ideas, but it should be noted that it was G. W. F. Hegel who advocated the dialectics to resume the dialogs of Greek thinkers Parmenides of Ebe Sure and Heraclitus of Ephesus.

In Hegel, the dialectics moves originally in three phases, i.e. part of the thesis that generates an Antithesis that does arise a Synthesis, which is higher and overcomes the two previous categories.

This article will address the logic contained in Hegelian dialectic that is the historical reality of the humanity from the oriental civilizations up to the modern concepts of State, i.e., describe it will analyze the applicability of division of Hegelian

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<sup>1</sup> **Dialectic** S. f (From the Greek *dialektike* (*tekne*), discussion, by Latin *dialectic*.) Art to argue or discuss; Method of reasoning which consists in examining the reality, highlighting its contradictions and seeking to overcome them. thought Development of thesis, antithesis and synthesis.

dialectic in co-relation to the Thesis, Antithesis and Synthesis. Being the Synthesis of a representation of the overrun of the contradiction.

## 1. The Dialectic in Hegel

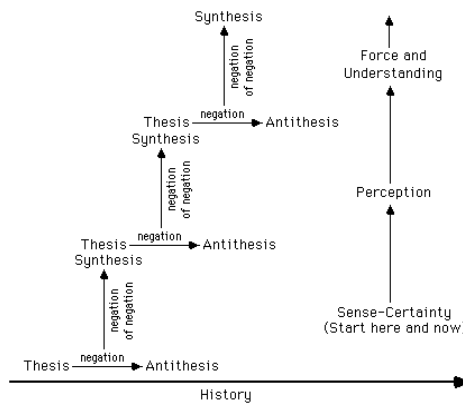
What exactly is the Hegelian dialectic? Georg Wilhelm Friedrich Hegel was the philosopher who invented a method of argumentation for the resolution of conflicting situations the dialectics. Simplifying, the basis of Hegelian dialectic says that the reason cannot understand anything unless it can be divided into two opposite poles. Good/Bad, Right/Wrong, Left /Right, i.e., always in two moments, hence Hegel proposes a third time, the Synthesis.

To have made the commencement and later founded the synthesis as the third moment of the dialectics, Hegel is projected as the mentor of modern dialectic. The reality of contradiction continues setting up a truth that can destroy the substance of reality yes. "The *being*" (Sein), something that has order (finite in itself) is to open the Pandora's box that establishes the prelude to the destruction; because at the moment there is the birth is also the moment of his death , because everything is moving to the chaos by the shock of reality contrary, synthesis and antithesis being because the *antithesis* the source of all movement and of the whole of life" in Hegel, i.e. the life is a synthesis of the moment in which they are born until the moment that you die, and the interval (the best) between the two is the Life (Sucupira, 1983, p68).

The dialectic in Hegel cannot be defined simply to a friction of denial and affirmation, because the reality fenomenica understood by the human senses cannot withstand the shock of continuous variation of perceptions. Between the positivity of the thesis and the negativity of antithesis, should seek an alternative conciliatory the synthesis, in Hegel's view,

is the synthesis of all that is good in theory and what is good in antithesis.

It should be pointed out that the dialectic is not only affirmation and its opposition, because reality can also conceive of the consensus. You can postulate that synthesis is the beginning of a new process triadic Hegelian, i.e., it will become a new thesis that you will find an antithesis and subsequently a new synthesis.



**Figure 1: The dialectical Ascent out.**

Source: adapted from Dialect (Steinhart, 1998).

The key to understand the autonomization is to first understand the dialectics. Is the dialectics, becoming, and not being grounds is the bypass juvenile hall by enrolling: "is the real issue is not exhausted by stating it the an aim, but by via it out, nor is the result the current whole, but rather the result together with the process through which it came about" (Hegel, 2002, 20.07.2001, p. 26-27, paragraph 3).

The existence of a type of government or society, called Thesis, will lead to the appearance of the opposite of this kind of government or society, which Hegel called Antithesis. Thesis and antithesis of course start to battle against each other, because systems are precisely opposite and, therefore, with different visions of the world. If the thesis and antithesis

1980's for a long period of time, without which no hand annihilate the other, this battle will result in both sides changing to a hybrid system of government and society, which Hegel called Synthesis.

Hegel seeks support in the history of humanity the moments dialectic, according to Hegel (1770/1831), THE trajectory dialectics meets a history marked by three moments: thesis, antithesis and synthesis. The first time dating back to ancient civilizations. I believe that the spirit (Geist), is intrinsic in nature, Hegel classifies as objective (Gegenstand). The second time, the influence of Greek peoples, but starts really with the spread of Christianity . Hegel defines it as subjective. The spirit is replaced by the desire for freedom from the awareness of their existence. The third time, called by Hegel's synthesis of absolute, begins with the French Revolution, at which time the spirit conscious controls nature. There appears, the modern State, from the desire for freedom.

To understand this logic that permeates the thought and reality, Hegel seems to indicate that the movement is based on contradiction, being possible understand the reality and the thought itself. For Hegel, the science of be should coincide with the science of thought. The sense of being (thesis), which should fenomenicamente manifest through the non-being (antithesis) culminating in come-to-be, as the dialectical moment detailed below:

The dialectical, taken for themselves by understanding separately, is the skepticism - especially when it is shown in scientific concepts: the skepticism contains a simple denial as a result of the dialectic. The dialectic is usually considered as an art outside, who on a whim is confusing in certain concepts, and a simple appearance of contradictions between them; so that wouldn't be a nullity these determinations and yes this appearance; and the opposite would be true what belongs to understanding. ( ... ) In his determinidade peculiar, dialectics is before the nature and true of determinations-of-understanding - of things and finite in general. The reflection

is before all the exceed on the determinidade isolated, and a relate this latest by which it is implemented in relationship - although being maintained in its value alone. The dialectic, on the contrary, this is overcome immanent in that unilateralism, the limitation of determinations of understanding is exposed as it is, this is, as its denial. All the finite is this; suprasumir himself. The dialectic is therefore the soul drive scientific progress; and it is the only principle by which enters the contents of science connection and the need intrinsic, as well as, the dialectic in general, lies the true elevation - not outside - on the finite". (Hegel, 1995: pp. 162-3)

In each moment dialectic, are some modern science . In the first stage is the mathematics, the *idea pure* becomes object of logic, taking as point initial assumption the universality of be (*ontos*) or the becoming, the pure idea (thesis). The if from and develop creates the more general notion of being, comes to its opposite, the non-being, which is the idea sold, the private world of conscience that meets the synthesis of both, known as *Spirit (Geist)*, i.e. , the idea that took account of themselves through nature. In the second stage we have the object of the philosophy of nature, representation outside of itself<sup>2</sup> (antithesis). The idea goat multiplied in several ways that becomes antithetical as observed in the sciences that takes care of the mechanical (and space), physics (bodies) and organic (life). In the second stage we have the object of the philosophy of nature, representation outside of itself<sup>3</sup> (antithesis). The idea goat multiplied in several ways that becomes antithetical as observed in the sciences that takes care of the mechanical (and space), physics (bodies) and organic (life).

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<sup>2</sup> Hegel refers often in spirit, not as something transcendental and not religious, and yes spirit in the sense of knowledge, cogito, intelligence.

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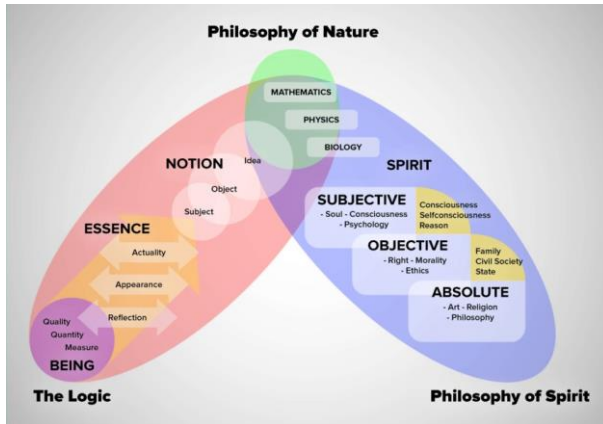


Figure 2 - The Encyclopedia of the Philosophical Sciences.

Source: Marxists Internet Archive. In <[www.marxists.org/reference/archive/hegel/help/diagrams.htm](http://www.marxists.org/reference/archive/hegel/help/diagrams.htm)>

On the third time dialectic, meet the pure idea (thesis) and the Nature (antithesis), i.e. , object and the subject, forming the philosophy of Absolute Spirit that is manifested noumenically as a philosophy of the spirit , and is divided in *Spirit Subjective* (individual emotion, desire, imagination) a form of the thesis and the antithesis, the so-called *Spirit Objective*, which manifests itself in collective will through the morality and takes place in culture, which becomes formalized in objects of the Law, Politics. It should be noted that the synthesis of *Subjective Spirit* and *Spirit Objective* culminates in *Absolute Spirit*.

Spirit of Absolute, which usually manifests itself primarily in the arts and religion, it reaches the last stage of the third moment in philosophy, which is the highest manifestation (Geist), the knowledge of all knowledge, when the Spirit reaches the absolute awareness, as a bird of Athena that appears at dusk, so the philosophical criticism is made at the end of the dialectic. The details of the dialectics, Hegel gave special emphasis to the right, the art or aesthetics, religion. With this, made with that many researchers who followed him, had various interests in several ways.



Fig.3 - Athena's bird symbol of Philosophy, and Attic Greek Coin circa 450-40 B. C.

Source: Peter Y. Chou, Wisdom Portal.

## 2. The division of Hegel's dialectic logic

For the purposes of this study it is believed that it can divide didactically into three parts as well as are the three terms or moments, but this division implies the change of real understanding as demonstrated below:

Logic	Moments
<p><b>1ST</b> - THE intellect or the Doctrine of direct influence of Parmenides); that is the theory of "immutability". That is the "be", and the "not", which is nothing; and the identity of being and of things.</p>	<p><b>Thesis:</b> This is a general statement on the be, for example: the chair is of wood .Such a claim may be denied.</p>
<p><b>2ND</b> - THE intellectual or the Doctrine of Essence (direct influence of Heraclitus); That everything changes, nothing is eternal; (the history of the river ... ) and the struggle of opposites: cold, heat, life, death, good, bad ...</p>	<p><b>Antithesis:</b> constitutes a denial of the thesis, for example "the chair is not made only of wood" ,but product of trees destroyed by human work and the instruments used by man. The antithesis is the first denial that can also be denied.</p>
<p><b>3RD</b> - THE Speculative or The Doctrine of the Concept (Synthesis of thought parmenídic and heraclítico).</p>	<p><b>Summary:</b> constitutes a denial of denial, are the thesis and antithesis reconsidered, in case recast: the chair is a product of human labor with the help of instruments. The synthesis is a new thesis to be developed. This in constant movement, is not sealed at any time</p>



Again Hegel to conceive the rational process as a dialectical process triune sees the contradiction not as "illogical", "paradoxical", but as the *real engine of thought*. The thought is not static, but proceeds by contradictions overcome, the thesis (claim) the antithesis (denial) and hence the synthesis (conciliation). A proposition (thesis) there is no opposition to another proposition (antithesis). The first will be modified in the process of opposition and you will see a new one. The antithesis is contained in the thesis that it is therefore contradictory. The existing conciliation in synthesis is provisional in so far as it itself becomes a new thesis.

Hegel reaches the real, concrete, starting from the abstract: the reason dominates the world and has the task to unification, the conciliation, the maintenance of the order of the whole. This reason is dialectic, because proceeds per unit *and opposition of contrary*. Here Hegel thus incorporates Heraclitus.

For the common sense, the opposition between true and false is something fixed; usually he (common sense) expects to approve or reject in block a philosophical system exists; and, an explanation on such a system, it only accepts one or other of these attitudes.

The dialectic is also a theory engaged. Unlike metaphysics, is questioning point, contestadora. Constantly Demands a review of the theory and criticism of the practice. There is no criterion of relevance (nor scientific, social, theoretical, or practical) that can determine that a point of view is relatively more valid than another. The teacher thinker of his praxis, should maintain a critical and a constant self-criticism, a doubt carried the suspicion, and the humility of which Paul speaks FREIRE, to recognize daily limitations of thought and theory. In conclusion, the dialectic is opposed to dogmatism, the reductionism, therefore, is always open, unfinished, overcoming constantly.

The dialectics for Hegel is the procedure top of thought is, at the same time, we repeat it, "the gear and the pace of things

themselves". Let us take, for example, as the fundamental concept of be enriched dialectically. How is that, this concept simultaneously the most abstract and the most real, the most empty and more sympathetic (this concept in that the old Parmenides closed: the being is nothing more we can say), is transformed into something else? It is by virtue of the contradiction that this concept involves. The concept of being is more general, but also the poorest. Be, without any quality or determination - is, in the final analysis, not be absolutely nothing, it is not! The be, pure and simple, is equivalent to the non-being (behold the antithesis). It is easy to see that this contradiction is solved in *come-to-be* (post to come *-to-be* is no longer what it was). The two contrary that engender the becoming (synthesis), and then rejoin cast, reconciled.

Karl Marx part of the Hegelian dialectic to his reflection, there is an example of dialectical episode taken from the Phenomenology of the Spirit, the lord and the slave. Two men are fighting among themselves. One of them is full of courage. Accepts to risk their lives in combat, thus showing that it is a free man, than his life. The other, who does not dare to risk his life, is won. To be a witness, or a trophy of your victory, preserves with life the defeated, rather than kill him, making his slave. This is the slave (*servus*), that, etymologically *retained* (*with servu*).

**A)** The lord obliges the slave, while he himself enjoys the pleasures of life. The lord does not cultivate his garden, does not cook their food, does not light your fire: he has the slave for this. The lord does not know the rigors of the material world, a time that brought a slave between him and the world. The lord, because it reads the recognition of its superiority in the gaze was obedient to his slave, is free, while the latter sees stripped of fruits of his work, in a situation of absolute submission.

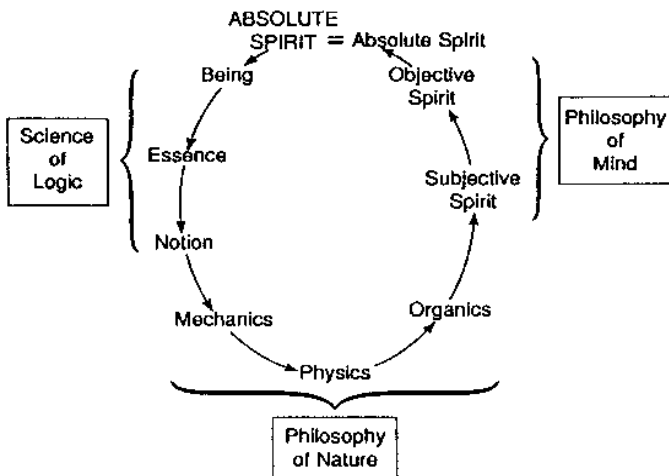
**(B)** However, this situation will become dialectically because the position of Mr houses an internal contradiction: the lord is only on the basis of the existence of the slave, which makes its. The lord is only because it is recognized as such by the awareness of slave and also because it lives on the work of this slave. In this sense, it is a kind of slave of his slave.

**(C)** In fact, the slave, that was even more the slave of life than the slave of his lord (was for fear of dying that is submitted), you will find a new form of freedom. Placed in an unfortunate situation in which you know only trials, learns to stay away from all external events, to free themselves from everything that the oppressing, developing a personal conscience. But, above all, the slave unceasingly occupied with the work, learns to overcome the nature to use the laws of matter and retrieves a certain form of freedom (the domain of nature) through his work. By a dialectical conversion copy, the servile work returns you to the freedom. Thus, the slave, transformed by trials and by their own work, teaches his lord the true freedom that is the domain of himself. Thus, the freedom stoic if presents the Hegel as the reconciliation between the field and the bondage.

Hegel's part, fundamentally, of synthesis a priori in Kant, in which the spirit is made up substantially as the manufacturer of the reality and all its activity is limited to the scope of the experience, because it is the intimate nature of the synthetic a priori cannot in any way, to transcend the experience, of luck that Hegel was fatally impelled to a monism immanentist, which should necessarily become panlogista, dialectic. Thus, should you believe in reality only experience the divine characteristics of ancient God transcendent, destroyed by Kant. Hegel should, therefore, come to pantheism immanentist, which Schopenhauer, the great critical rationalist idealism and optimistic, declare nothing more be that atheism immanentist.

However, in order to increase the reality of the experience to the order of the absolute reality, the divine, Hegel was obliged to show the rationality of the absolute reality of the experience, which, being the world of experience limited and inadequate, because of the so-called evil metaphysical, physical and moral, could not, of course, be designed by being (of Aristotelian philosophy), identical to itself and excluding its opposite, and where the limitation, the denial, the evil, cannot, in any way, generate naturally positive values of true good. But this absolute rationality of the reality of the experience should be designed by the *come-to-be* absolute (Heraclitus), where an element generates its opposite, and the denial and the evil are conditions of positivity and well.

It was, therefore, the need for the invention of a new logic, in order to rationalise the element potential and negative experience, that is, everything that is in the world of arracional and irrational. AND why Hegel invented the dialectic of opposites, whose fundamental characteristic is the denial, in which the positivity is achieved by the negativity, the pace famous of thesis, antithesis and synthesis. This dialectic of opposites resolves and composes in itself the positive element of the thesis and antithesis. That is, every element of reality, establishing himself absolutely (thesis) and not exhausting the Absolute that is a moment, demand its opposite (antithesis), which denies and which integrates, in a richer reality (synthesis), for here begin the dialectical process. The new Hegel's logic differs from the former, not only by the denial of the principle of identity and contradiction - as they were designed in the logic former - but also because the new logic is considered as being the law itself to be. That is to say, coincides with the ontology, in that the object itself is no longer the be, but becoming absolute.



**Figure 4. The Returning Nature of Hegel's Dialectic.**

Font: Essentials Of Unification Thought - The Head-Wing Thought. Available in < <http://www.tparents.org/Library/Unification/Books/Euth/0Toc.htm#Copyright>>

I do not need to add to the experience being the absolute reality, and being also *come-to-be*, the story in general is valued in philosophy; also there is no need to point out how the concrete concept, that is, the particular historically associated with the whole, takes the place of the abstract concept, which represents the element and universal joint of individuals. We are, therefore, faced with a panlogismo, not a static, such as Spinoza, and yes dynamic, in which - through the absolute idealism - the monism, which Hegel considered pantheism, is brought to its extreme consequences metaphysical immanentist.

It can be summed up thus: The logic first, in the traditional way that the be is identical to itself and excludes its opposite (principle of identity and contradiction); while the hegelian logic asserts that reality is changing , becoming, passage of a being at its opposite ;

The traditional logic says that the concept is universal abstract, while it captures the be immutable, really, even if not totally; the step that the hegelian logic maintains that the

concept is universal concrete, that is, historical connection of the particular with the totality of the real, where everything is mainly related with everything;

The traditional logic also differs substantially the philosophy, whose object is the universal and unchanging, of history, whose object is the particular and the mutable; while the hegelian logic assimilates the philosophy with the history, while the being is *coming-to-be*.

The traditional logic is distinguished from the ontology, while our thoughts, if it captures the being, not the exhausts fully - as does the thought of God; while the hegelian logic coincides with the ontology, because the reality is the dialectical development of the "logos" divine, that the human spirit becomes fully aware of himself.

Traditional Logic	Hegel's Logic
The being is identical to itself (principle of identity and contradiction).	The reality is changing, becoming (passage of an element to its opposite).
The concept is universal abstract	The concept is universal concrete
Basically distinguished the philosophy, whose object is the universal and unchanging	It assimilates the philosophy of being is coming-to-be.
It is distinguished from the ontology (thinking does not perceive the total, not the exhausts, as does the thought of God)	COINCIDES with the ontology (the reality is the dialectics of own "logos" divine)

Hegel's Science of Logic proposed a philosophical reasoning new, the dialectics. The dialectic used in Philosophy of Law in the explanation of the State and Society, demonstrated the movement of History in the transformation of institutions and human culture. The determinations of the Dialectics civil society bourgeois and the constitutional State gain the perspective of time . The hegelian thought lingered identify with the new mode of production. He conceived the Story in the dynamics of their societies, recognizing the special features of

each, making them part of a whole complex. Was precursor and controversial. In its wake, many other historians that even in intention to criticize them, they recognized their innovation. He was unique, and he thought the History as no other until that moment.

In the History of the world, the most noble and the most beautiful is sacrificed on the altar. The reason may not be that if in fact individuals natural have been harmed, the private purposes are lost in the universal. The reason you see the sunrise and perish the work that sprang from the universal work of the human race, a work that actually exists in the world to which we belong.

## **Final Considerations**

Observing the path taken by human thought since that man freed yourself from the mythical way of conceiving the world up to the present time, it is clear that there are two possible ways to explain the reality that surrounds us. A, according to which, there is a universal element and static that determines everything that exists. The other, on the contrary, shows us a reality in constant transformation. In accordance with the first concept, the literary work is seen as an expression of universal unity and absolute, which implies that there is in all the works, any time or culture, something that can be recognized by all human beings, also any time or culture. The second concept, however, is in favor of a vision in which the work appears as single in each season or society in which it is designed, not having a universal essence. Kant and Hegel, two German philosophers of the 18th century, differed in this respect. The first believed in the existence of a universal truth and unattainable for the man. The second, on the other hand, defended the idea that all truths are human and basically subjective. While previous philosophers tried to determine criteria for what man can know about the world, establishing assumptions that are ageless to human knowledge about

reality, Hegel stated not be possible we conceive this atemporality, because the bases of knowledge change from generation to generation, becoming impossible, therefore, the existence of eternal truths. According to the philosophical concept hegelian, reason cannot be divorced from the time.

Thus, Hegel developed a historical form of thinking, according to which, a philosophy or thought cannot be separated from its historical and social context. Outside the historic process there are no criteria to decide on what is more or less true and rational, because the reason is a dynamic process. In this way, we can say that the hegelian philosophy is not back to the understanding of the deepest nature of existence, but rather, to a productive thought, through a method that aims at the understanding of the course of history. The human reason is progressive, i.e. walks as the progress of humanity, adding something new to what already exists. A thought, generally, formula from other earlier, to be contradicted by others in the future. Thus, there are two opposite ways of thinking about creating a tension, which will be broken up with the appearance of a third thought formulated, summarising the strengths of two previous, giving way to the Hegelian dialectic. If the reality is impregnated of opposites and contradictions, the description of this reality should be, must be, these opposites and contradictions.

The central role of the contradiction lies in the fact that it is in the philosophy of Hegel the heart of dialectics. The passion of the Holy Spirit, which is the forward by determining, by surpassing, in a movement that has its heart in the contradiction, in the struggle of opposites, which expire in summary, and in continuity, in an eternal battlefield; continues to spiral upward or downward.

The dialectic is because the movement of the Spirit, whose voltage caused by contradiction is the impetus that makes it spin, something that conspires to make a state leave



soon to be what it is and if you convert it to another, it is the seed of the future.

Without the understanding that things must contain one another in its concept and its truth lies in this relation, say Hegel, it is not possible to give a step in Philosophy.

Thus, Hegel proposes a new reading of the history of the world through the manifestation of the reason that has as a starting point for future: this is the summary of a long and troubled social process that makes the story a phenomenon beyond the accumulation of subjective facts narrated in time, but it is a real shock of moments and internal processes of summaries and opposites expressed in various forms of culture and of various forms of knowledge, even in the scientific.

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