

The Hebrew University of Jerusalem

Syllabus

Presentation of the Absolute: Schelling vs. Hegel - 15942

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HU Credits: 4

Degree/Cycle: 2nd degree (Master)

Responsible Department: philosophy

Academic year: 0

Semester: Yearly

Teaching Languages: Hebrew

Campus: Mt. Scopus

Course/Module Coordinator: Dr. Tatiana Karachentseva

Coordinator Email: Tatiana.Karachentseva@mail.huji.ac.il

Coordinator Office Hours: Wed. 15.00-16.00

Teaching Staff:

Dr. Tatiana Karachentseva

Course/Module description:

According to both Schelling and Hegel, the purpose of speculative philosophy is to develop a system embracing all possible modi of presentation of the Absolute. During the course, the problem of presentation (*Darstellung*) of the Absolute will be the focus of our discussions in class. We will pay attention to the fact that not only on the level of solution to this problem but also on the level of its articulation as a philosophical problem Schelling's point of view is substantially different from Hegel's one.

We will elucidate these differences and confront Schelling's interpretation of the Presentation with that of Hegel's. We will also clarify the common ground which nevertheless Schelling and Hegel, as speculative philosophers, share.

We will also pay close attention to the fact that neither Schelling nor Hegel introduced the problem of Presentation into philosophy for the first time, but rather took it up directly from Kant. That is why the comparison of Kant's interpretation of this problem with those offered by Schelling and Hegel will be the main methodological tool for our analysis. Kant discerned two basic types of the Presentation: schematism and symbolism. The first belongs to the theoretical philosophy where it has the meaning of transcendental determinations of time (as an a priori form of intuition) through categories of the understanding. The second belongs to the aesthetics where it has the meaning of a way which enables to free time from its transcendental determinations through the understanding's categories. In both cases the presentation functions as a "monogram" of the transcendental imagination. Although, according to Kant's practical philosophy, the idea of freedom requires something like schematism, its "schematization" is carried out by means of the understanding, and has nothing to do with determinations of the intuition, imagination, and time. It explains why there is no third type of the presentation in Kant's critical philosophy. Both Schelling and Hegel did not accept Kant's articulation of the presentation's problem. Neither did any one of them accept Kant's typology of the different modi of presentation. Instead, each one of them transformed the problem (in his own way) and offered the Absolute as the common ground of all modi of presentation (including the Idea of Freedom). We will analyze the specifics of these two new speculative ways to understand the presentation. Our analysis will be based on critical reading of relevant texts. In the first semester we will focus our reading on Schelling's "Philosophical investigations into the essence of human freedom" and Hegel's "System of ethical life", in the second - on Schelling's "The System of Transcendental Idealism" and Hegel's "The Science of Logic". We will try to explain the radical transformation which Kant's critical conception of presentation undergoes in the speculative philosophy. We will also try to explicate the meaning of the problem of presentation in the context of contemporary philosophy.

Course/Module aims:

The purposes of the course are:

- To explicate the conceptual framework through which Kant articulates the problem of presentation and within which he gives its solution.
- To compare Kant's solution to the problem of presentation with the solutions that Schelling and Hegel offered.
- To analyze the ways in which Schelling introduced the idea of freedom into the system of *modi* presenting the Absolute.
- To explain why Schelling's system requires to interpret nature as not subjected to the condition of time.
- To explicate the function of art in Schelling's system.
- To analyze the way in which Hegel opposed the positive freedom to the negative one. To explain why according to Hegel only the positive freedom could be considered as the necessary condition for developing the adequate presentation of the Absolute.
- To explicate Hegel's system of *modi* of the presentation.
- To demonstrate the function of logic in Hegel's system.
- To compare Schelling's solution of the presentation problem with Hegel's solution, and show the meaning of the problem of presentation in contemporary philosophy.

Learning outcomes - On successful completion of this module, students should be able to:

Upon completion of the course, students should be able to:

- Analyze the ways of articulation of the presentation problem in different philosophical systems, as well as explicate the conceptual structure of its solutions.
- Discern characteristic features of the speculative interpretation of philosophical problems in general and of the presentation problem in particular.
- Show differences between the speculative way of thinking and the critical one.
- Give a critical evaluation of the speculative method of thinking and interpretations of the presentation proposed in the framework of speculative philosophy.
- Explicate the implicit presence of figures of speculative thinking in contemporary philosophical thought.

Attendance requirements(%):

100%

Teaching arrangement and method of instruction: Discussion will be the main method of this course.

Course/Module Content:

Kant's articulation of the problem of presentation and the First program of German idealism. Schelling on the possibility of the universal philosophy (Lessons 1, 2, 3)
Schelling on the essence of freedom (Lessons 4-7)
Hegel and the problem of freedom (Lessons 8-11)
The problem of the adequate presentation of the Absolute: Hegel contra Schelling in the Phenomenology of Spirit (Lessons 12-14)
Different modi of presentation of the Absolute and the problem of System: Schelling's solution according to the System of transcendental idealism (Lessons 15-20)
Different modi of presentation of the Absolute and the problem of System: Hegel's solution according to the Science of Logic (Lessons 21-26)
Conclusions (Lessons 27-28)

Required Reading:

Primary Sources

F.-W.-J. Schelling:

The Unconditional in Human Knowledge: Four early essays (1794-1796)
Philosophical investigations into the essence of human freedom
System of Transcendental Idealism
The Philosophy of Art

G.-W.-F. Hegel:

System of ethical life
The Phenomenology of Spirit
Lectures on Logic
Lectures on Fine Arts

Additional Reading Material:

F.-W.-J. Schelling:

Presentation of My System of Philosophy
Philosophy and Religion
System of Philosophy in General and of the Philosophy of Nature in Particular
On the History of Modern Philosophy

G.-W.-F. Hegel:

Who Thinks Abstractly?
The Difference between Fichte's and Schelling's System of Philosophy
Faith and Knowledge
Lectures on Logic (Berlin, 1831)

Matthew C. Altman (Ed.), *The Palgrave Handbook of German Idealism*
Karl Ameriks (Ed.), *The Cambridge Companion to German Idealism*
Alain Badiou, *The Rational Kernel of the Hegelian Dialectic*
Jennifer Ann Bates, *Hegel's Theory of Imagination*
Frederick C. Beiser, *German Idealism: The struggle against subjectivism*
Frederick C. Beiser, *Hegel*
Andrew Bowie, *Schelling and Modern European Philosophy: An Introduction*
Matt Ffytche, *The Foundation of the Unconscious: Schelling, Freud and the Birth of the Modern Psyche*
Paul W. Franks, *All or Nothing: Systematicity, Transcendental Arguments, and Skepticism in German Idealism*
Markus Gabriel, *Transcendental Ontology: Essays in German Idealism*
Markus Gabriel and Slavoj Žižek, *Mythology, Madness, Laughter: Subjectivity in German Idealism*
John Laughland, *Schelling versus Hegel: From German Idealism to Christian Metaphysics*
Catherine Malabou, *The Future of Hegel: Plasticity, Temporality, Dialectics*
Bruce Matthews, *Schelling's Organic Form of Philosophy: Life as the Schema of Freedom*
Jean Luc Nancy, *Hegel: The Restlessness of the Negative*
Judith Norman, Alistair Welchman (ed.), *The New Schelling*
Lara Ostaris (Ed.), *Interpreting Schelling/ Critical Essays*
Leo Rauch, *Hegel's Phenomenology Text and Commentary*
Sally Sedgwick, *The Reception of Kant's Critical Philosophy: Fichte, Schelling, and Hegel*
Dale E. Snow, *Schelling and the End of Idealism*
Robert Stern, *Hegel, Kant and the Structure of the Object* Jere O'Neill Surber *Hegel and Language*
Robert Stern, *Hegelian Metaphysics*
Tyler Tritten, *Beyond Presence: The Late F.W.J. Schelling's Criticism of Metaphysics*
Donald Phillip Verene, *Speculative Philosophy*
Donald Phillip Verene, *Hegel's Absolute: An Introduction to Reading the Phenomenology of Spirit*
Robert M. Wallace, *Hegel's Philosophy of Reality, Freedom, and God*
Slavoj Žižek, *The Abyss of Freedom/Ages of the World*
Slavoj Žižek, *The Indivisible Remainder: On Schelling and related Matters*
Slavoj Žižek (Ed.), *Hegel and the Infinite: Religion, Politics, and Dialectic*

Course/Module evaluation:

End of year written/oral examination 0 %
Presentation 30 %
Participation in Tutorials 30 %
Project work 40 %

Assignments 0 %
Reports 0 %
Research project 0 %
Quizzes 0 %
Other 0 %

Additional information: