

Hegel As Educator

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Explore Georg Wilhelm Friedrich Hegel's profound influence not just as a groundbreaking philosopher, but specifically in his capacity as an educator. This analysis delves into how his complex German Idealism and dialectical method informed his pedagogical approach, shaping intellectual development and critical thinking among his students and leaving a lasting legacy on the concept of philosophical education.

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Hegel as Educator

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 www.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.

Hegel as educator

In this wide-ranging and compelling set of essays, Nigel Tubbs illustrates how a philosophical notion of education lies at the heart of Hegelian philosophy and employs it to critique some of the stereotypes and misreadings from which Hegel often suffers. With chapters on philosophical education in relation to life and death, self and other, subject and substance, and to Derrida and Levinas in particular, Tubbs brings Hegelian education - read as recollection - to bear on modern social and political relations. He argues, in sum, that Hegelian philosophy comprehended in terms of education yields a theory of self and other that can inform and reform relations between rich and poor, West and East. Finally, the book addresses the most controversial aspect of any defence of Hegel, namely the comprehension of the absolute and its imperialist implications for Western history. The author argues passionately that through a notion of philosophical education Hegel teaches us not to avoid the dilemmas that are endemic to modern Western power and mastery when trying to comprehend some of our most pressing human concerns.

Hegel as Educator (Classic Reprint)

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Hegel as Educator

Introduction -- Jean-Jacques Rousseau: creating and "preserving" a free people -- Hegel as political educator -- Tocqueville: the aristocrat as democratic pedagogue -- J.S. Mill: democracy and the authority of the instructed -- Conclusion

Education in Hegel

This book brings various philosophical, social, religious and political perspectives to bear upon the work that teachers do, and to the often contradictory experiences they have in such work. Introduces teachers to philosophical ways of understanding their work. Intervenes in academic debates pertaining to the idea of the teacher. Arguments are grounded in the everyday experiences that teachers have. The material is carefully and deliberately organised around these experiences.

Hegel As Educator

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Hegel's Educational Theory and Practice

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 post-graduate students interested in the philosophy of education. It should also be essential reading for anyone engaged in the study of Hegel's work.

Hegel's Educational Ideas

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 Günther) 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. II However, 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"

Teachers of the People

John White's study is the most substantial work on what the aims of education should be since Whitehead's Aims of Education of 1929. It draws on material not only from schools and colleges, but also from the broader educative or miseducative nature of the 'ethos' of society and some of its major institutions. Sifting the different views about aims which are now prevalent and circulating in the world of education, he integrates the more defensible of them into an articulated set of positive recommendations. The study takes a broadly philosophical and non-technical st' it is written to help practitioners orient themselves in what is often bewildering territory, at a time when the question of what the aims of education ought to be has acquired a new urgency for politicians and educational administrators, as well as for those directly involved in educational institutions, head teachers and their staff.

Philosophy of the Teacher

At about the age of 13 I began to realise that my formal education was separating itself off from my philosophical education. Of course, at the time I did not know it in this way. I experienced it as a split between what I was being taught and my experience of what I was being taught. It was, I now know, the philosophical experience of formal schooling. It was not until beginning the study of sociology at 16 that I came across the idea of dualisms—pairs of opposites that always appeared together but were never reconciled. In sociology it was the dualism of the individual and society. The question most asked in our classes was always regarding which aspect of the dualism dominated the other. The answer we always leaned towards was that both were mutually affected by the other. The answer seemed to lie somewhere in the middle. It was only at university, first as an undergraduate and then as a postgraduate, that I came across the idea of the dialectic. Slowly I began to recognise that the dualisms which plagued

social theory—I and we, self and other, good and evil, modernity and post-modernity, autonomy and heteronomy, freedom and nature, truth and relativism, and so many more—were not only dialectical in being thought about, but also that the thought of them being dialectical had an even stranger quality. It was the same experience as being at school.

Hegel as Educator - Scholar's Choice Edition

The papers in this book have emerged from a conference which was organized in Zurich in 2003 by the Pestalozzianum Research Institute for the History of Education and the Educational Institute of the University of Zurich. The conference was organized in light of the increasing internationalization of educational discussion within the last ten to twenty years and the topic was the relation between pragmatism and educational theory.

Education, Self-consciousness and Social Action

Published in 1997, this book is an examination of the determination of the concept of enlightenment, and related notions, within modern social relations. The work opens up innovative areas of research into the relationship between philosophy, social relations, and education. It applies Gillian Rose's work on "the broken middle" of Hegelian philosophy to social and educational theorizing. It offers a critique of the idea of enlightenment, and of the identity of the teacher in social theory - Rousseau, Marx and Durkheim - in critical theory - Habermas and Adorno - in "postmodernism" - Foucault and Nietzsche - and in a variety of educational and pedagogical theories. The book concludes with an original application of Hegelian speculative philosophy to the teacher/student relationship. This work challenges those working in social theory and in education to comprehend the contradictions on their theorising as a shared philosophical consciousness, a shared "broken middle".

Hegel for Teachers

Vygotsky Philosophy and Education reassesses the works of Russian psychologist Lev Vygotsky by arguing that his central ideas about the nature of rationality and knowledge were informed by the philosophic tradition of Spinoza and Hegel. Presents a reassessment of the works of Lev Vygotsky in light of the tradition of Spinoza and Hegel informing his work. Reveals Vygotsky's connection with the work of contemporary philosophers such as Brandom and McDowell. Draws on discussions in contemporary philosophy to revise prominent readings of Vygotskian psychology and revisits educational debates where Vygotsky's ideas were central. Reveals the limitations of appropriations of Vygotsky which fail to recognize the Hegelian provenance of his work. Shows the relevance of Brandom's inferentialism for contemporary educational theory and practice.

The Hegelian Objective Mind in Education

This book argues for a modern version of liberal arts education, exploring first principles within the divine comedy of educational logic. By reforming the three philosophies of metaphysics, nature and ethics upon which liberal arts education is based, Tubbs offers a profound transatlantic philosophical and educational challenge to the subject.

Hegel's Philosophy of Education

This book, bringing together contributions by forty-five authors from fourteen countries, represents mostly new material from both emerging and seasoned scholars in the field of philosophy of education. Topics range widely both within and across the four parts of the book: Wittgenstein's biography and style as an educator and philosopher, illustrating the pedagogical dimensions of his early and late philosophy; Wittgenstein's thought and methods in relation to other philosophers such as Cavell, Dewey, Foucault, Hegel and the Buddha; contrasting investigations of training in relation to initiation into forms of life, emotions, mathematics and the arts (dance, poetry, film, and drama), including questions from theory of mind (nativism vs. initiation into social practices), neuroscience, primate studies, constructivism and relativity; and the role of Wittgenstein's philosophy in religious studies and moral philosophy, as well as their profound impact on his own life. This collection explores Wittgenstein not so much as a philosopher who provides a method for teaching or analyzing educational concepts but rather as one who approaches philosophical questions from a pedagogical point of view. Wittgenstein's philosophy is essentially pedagogical: he provides pictures, drawings, analogies, similes, jokes, equations, dialogues

with himself, questions and wrong answers, experiments and so on, as a means of shifting our thinking, or of helping us escape the pictures that hold us captive.

The Aims of Education Restated (International Library of the Philosophy of Education Volume 22)

This new study of modern educational thought relates the selected thinkers and theories to a profound change in the way in which men have come to understand themselves and the world. The theories of Rousseau, Kant, Froebel, Hegel, Marx, Nietzsche contemporary English-speaking philosophers and schemes of education, Sartre, Helvetius and B.F. Skinner, are shown, in separate studies, to be variations upon the theme of man as a self-defining and self-legislating subject in a world that does nothing to present him with any Law or Way. Education therefore becomes a problem, a matter of arbitrary selection of what the young are to be taught and to do.

Philosophy's Higher Education

Philosophy as Interplay and Dialogue is an original and stimulating collection of essays. It covers conceptual and critical works relevant to current theoretical developments and debates. An international group of philosophers of education come together each summer on a Greek island. This book is the product of their diligent philosophical analysis and extended dialogues. To deploy their arguments, the authors draw on classical thinkers and contemporary prominent theorists, such as Badiou and Malabou, with fresh and critical perspectives. This book thus makes an original contribution to the field. (Series: Studies on Education, Vol. 5) [Subject: Philosophy of Education]

Teachers of the People

The third volume of philosopher G.W.F. Hegel's LECTURES ON THE PHILOSOPHY OF RELIGION covers Hegel's philosophical interpretation of Christianity. Taken together, the three volumes establish a critical study, separating the material and publishing it as autonomous units on the basis of a complete re-editing of the sources--a series of actual lectures delivered by Hegel in 1821, 1824, 1827, and 1831.

Pragmatism and Education

Five Introductory Essays In Psychology And Ethics, Introduction, Section I. Mind Subjective, Section II. Mind Objective, Section III. Absolute Mind. I here offer a translation of the third or last part of Hegel's encyclopaedic sketch of philosophy, -the Philosophy of Mind. The volume, like its subject, stands complete in itself. But it may also be regarded as a supplement or continuation of the work begun in my version of his Logic. I have not ventured upon the Philosophy of Nature which lies between these two. That is a province, to penetrate into which would require an equipment of learning I make no claim to, -a province, also, of which the present-day interest would be largely historical, or at least bound up with historical circumstances. The translation is made from the German text given in the Second Part of the Seventh Volume of Hegel's Collected Works, occasionally corrected by comparison with that found in the second and third editions (of 1827 and 1830) published by the author. I have reproduced only Hegel's own paragraphs, and entirely omitted the Zusätze of the editors. These addenda-which are in origin lecture-notes-to the paragraphs are, in the text of the Collected Works, given for the first section only. The psychological part which they accompany has been barely treated elsewhere by Hegel: but a good popular exposition of it will be found in Erdmann's Psychologische Briefe. The second section was dealt with at greater length by Hegel himself in his Philosophy of Law (1820). The topics of the third section are largely covered by his lectures on Art, Religion, and History of Philosophy. I do not conceal from myself that the text offers a hard nut to crack. Yet here and there, even through the medium of the translation, I think some light cannot fail to come to an earnest student. Occasionally, too, as, for instance, in §406, 459, 549, and still more in §552, 573, at the close of which might stand the words Liberavi animam meam, the writer really "lets himself go," and gives his mind freely on questions where speculation comes closely in touch with life.

Contradiction of Enlightenment

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Freedom and the State [microform] : a Study of Hegel's Philosophy of Education

Žižek demands we take a long, hard look at the painful reality of education in contemporary capitalist society, and to actively seek out its 'trouble in paradise': Why is it education is supposedly failing to

meet the demands of our society? Why is it there are record levels of stress for teachers? Why is it there is a record level of complaints from our university students? How is it now possible to compare a higher education course with a vacuum cleaner, toaster or television? This book illuminates aspects of Žižek's ideas which sheds light into these modern challenges and tensions in education, and considers alternative ways forward. Though Žižek frustrates as much as he inspires with his own recipe of Lacan, Hegel and Marx, this book aims to give an entry route into Žižekian critique of education, a topic area he very rarely directly talks about.

Vygotsky

One day in 1938, John Dewey addressed a room of professional educators and urged them to take up the task of "finding out just what education is." Reading this lecture in the late 1940s, Philip W. Jackson took Dewey's charge to heart and spent the next sixty years contemplating his words. The stimulating result of a lifetime of thinking about educating, *What Is Education?* is a profound philosophical exploration of how we transmit knowledge in human society and how we think about accomplishing that vital task. Most contemporary approaches to education follow a strictly empirical track, aiming to discover pragmatic solutions for teachers and school administrators. Jackson argues that we need to learn not just how to improve on current practices but also how to think about what education means—in short, we need to answer Dewey by constantly rethinking education from the ground up. Guiding us through the many facets of Dewey's comments, Jackson also calls on Hegel, Kant, and Paul Tillich to shed light on how a society does, can, and should transmit truth and knowledge to successive generations. Teasing out the implications in these thinkers' works ultimately leads Jackson to the conclusion that education is at root a moral enterprise. At a time when schools increasingly serve as a battleground for ideological contests, *What Is Education?* is a stirring call to refocus our minds on what is for Jackson the fundamental goal of education: making students as well as teachers—and therefore everyone—better people.

Philosophy and Modern Liberal Arts Education

This scarce antiquarian book is a facsimile reprint of the original. Due to its age, it may contain imperfections such as marks, notations, marginalia and flawed pages. Because we believe this work is culturally important, we have made it available as part of our commitment for protecting, preserving, and promoting the world's literature in affordable, high quality, modern editions that are true to the original work.

A Companion to Wittgenstein on Education

Professor Kaminsky's lucid exposition is, surprisingly, the first attempt in English to deal extensively and critically with Hegel's views on art, as outlined in his difficult volumes on that subject. *Hegel on Art* thus performs a needed service for those interested in either the philosophy or the history of the fine arts. Hegel's idealistic metaphysics was the last European endeavor to construct a universal philosophical system on the traditional pattern, and to modern readers it can easily appear more imposing than useful. But in his examination of art, according to Professor Kaminsky, the German philosopher became "the most empirical of the empiricists," and his observations can be valuable to us quite independent of our commitment to his metaphysics. Moreover, as Professor Kaminsky shows, Hegel's metaphysical framework does give him an advantage not available under the rigorous skepticism of today's positivist or symbolist: he can recognize that art mirrors the world of action, and so can provide it with objective validity. As the author concludes in *Hegel's defense*: "It may well be that only art can be used to communicate the important episodes that happen to us or others....Without art, we lose one of our great sources of information as to who we are and what we ought to do." "[Kaminsky] succeeds in the difficult task of summarizing Hegel's aesthetics in a clear, well-balanced text which follows the historical lines set down by the philosopher. His work is the most extensive study of the subject available in English."—*Library Journal*

Hegel's First Principle

The Education of Autonomous Man