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Volume 1: Manuscripts of Introduction and Lectures of 1822–1823 Edited by Robert E. Brown and Peter C. Hodgson with the assistance of William G. Geuss. This volume is based on Vorlesungsmanuskripte II (1816–1831), edited by Walter Jaeschke, and G. W. F. Hegel, Vorlesungen über die Philosophie der Weltgeschichte,Bertin, 1822–1823, edited by Karl Heins-Bring, Karl Brehmen, and Horiam Seelmann. First published in 2013, it offers an entirely new version of Hegel's Lectures on the Philosophy of World History to the English-speaking public. The present edition provides a clear structure for scholars and readers alike. Given text was a table of contents for Hegel's Lectures on the Philosophy of World History, covering various topics such as manuscripts, transcriptions, and world history periods including the Oriental World, Greek World, Roman World, and others. The rewritten text would maintain the same structure but with subtle changes. Rewritten text: Hegel's lectures on the philosophy of world history began in the winter semester of 1822-23 in Berlin, marking the first time he explored this discipline. These lectures were repeated four times, with the last occurrence being in 1830-31. World history was the final component of Hegel's system to be addressed in his lectures, following the proofs of God's existence. The lectures gained immense popularity as they served as an introduction to his thoughts and touched upon other aspects of his system, including philosophy of right, spirit, art, and religion. Before 1822-23, Hegel discussed world history within the context of his philosophy of right lectures, which were published in 1820-21. The development of world history as a distinct topic led to its own set of lectures, alongside his other significant historical work, the lectures on the history of philosophy, which reached their final form during the Berlin period. Although auditors' transcriptions exist for all Hegel's world history lectures, only fragments of his manuscripts have survived, including parts of the Introduction from 1822, 1828, and most of the 1830-31 Introduction. This edition translates the manuscript materials and the transcription of the first set of lectures from 1822-23, with a second volume planned to include the last set of lectures from 1830-31 and selections from the intervening years. The manuscripts of the Introduction, specifically those from 1822 and 1828, consist of three sheets housed in different locations: the Hegel Collection of the Staatsbibliothek Preussischer Kulturbesitz in Berlin and the Deutsches Literaturarchiv in Marbach. The two sheets from the Schiller-Nationalmuseum in Marbach are connected and form a single unit despite being separated by uncertain circumstances. On top of the first sheet, Hegel wrote the date of his beginning lectures in 1828, with a notation for October 30th, 1828, alongside an earlier start date of October 31st, 1822. While this might suggest that Hegel rewrote the manuscript from earlier material, the order and ink quality indicate it was written later. The extant sheets are from the lectures starting in 1828-29 but show some similarities to the 1822-23 series, with only minor additions. The 1830-31 manuscript has been part of the Staatsbibliothek's Hegel Collection since the late 19th century. It features the date October 8th, 1830, and is highly edited with a great deal of revision, almost like a fair copy. This suggests it was intended as a preliminary stage for publication, although there's no concrete evidence to support this. Despite its edited state, the manuscript has missing sections and passages not used in the final lectures. The transcription shows discrepancies between the two until they diverge towards the end, indicating significant revisions. Whole. However, Hegel did not follow through with this plan and again lectured on the whole of Weltgeschichte. One can only assume that he was too busy with his numerous publication plans to devote time to revising the Introduction. His rectorate fell during the previous year, and numerous publication projects made it impossible to undertake a thorough revision of the beginning of the philosophy of world history lectures. The writing of the manuscript probably occurred in October 1830; instead of expanding the Introduction as intended, his version in 1830-31 is shorter than that of 1822-23. Loose Sheets Two sets of loose sheets relate to the philosophy of world history. The first set contains a fragment written on the back of a single quarto sheet and relates to Hegel's preparation for his manuscript of the Introduction. It represents a preliminary stage of the middle section of the manuscript, discussing how freedom is actualized in the world. The second set, "Course [of World History]," is written on the back of a letter from Hegel to Friedrich Wilken and corresponds to the beginning of Part C in the 1830-31 manuscript. Transcriptions Of The Lectures Two excellent transcriptions exist of this first course of lectures: those prepared by Karl Gustav Julius von Griesheim and Heinrich Gustav Hotho. The text was written down during lectures with many abbreviations and unclear points. German editors think that Hotho does a better job explaining Hegel's language and ideas without adding his own thoughts, whereas Griesheim has less detail and more summaries reflecting his own views. Yet, surprisingly, there is significant agreement between Griesheim and Hotho's notes. Given this extensive overlap, both sources can be used to create a coherent text that closely represents what Hegel actually said. Additional reference can be made to another transcription by Kehler when necessary, which covers the 1824-25 lectures but is not complete. In his early lectures on world history, Hegel gave considerable attention not just to the introduction but also to the Oriental World (China, India, Persia, Egypt), covering nearly half the volume after the introduction. This reflected a growing interest in Asia during the 1820s and was influenced by his study of available literature. He applied this knowledge not only to lectures on world history but also to art, religion, and the history of philosophy. However, towards the end of these lectures, Hegel ran out of time and had to compress his discussion of the Germanic world, an imbalance he later addressed in subsequent lectures. These lectures show that, at least for 1822-23, Hegel's treatment of geography is systematically tied into his discussion of the state as one of its essential features, rather than being treated separately or relegated to an appendix. The state, as the bearer of history, has both a spiritual-cultural and natural aspect. Historical events are manifestations of spirit interacting with nature, leading to the history of human consciousness of freedom. This progress in freedom is seen as the work of God in history, forming a theodicy that explains how humanity moves towards greater awareness and freedom. Hegel's last lectures on world history were given in 1830-31, just before his death in November 1831. These lectures provide a more balanced view of the four major "worlds" or "realms" of world history (Oriental, Greek, Roman, and Germanic). We could have held our translation of Hegel's manuscript for these lectures until the second volume, but there are good reasons to present it now along with other materials. Previous editions of Hegel's Weltgeschichte have been compiled from various sources, including lecture transcriptions and manuscripts. The first edition was prepared by Eduard Gans in 1837, based on later lectures, but it also included some earlier material. A second edition, edited by Karl Hegel, appeared in 1840, featuring more extensive use of early lectures. John Sibree translated this edition into English in 1857, and it remained the primary source for over a century. In 1917, Georg Lasson published a four-volume edition, which was later revised by Johannes Hoffmeister in 1955. Despite these earlier editions, they obscured the original conception of individual lectures and masked changes introduced by Hegel. These editions aimed to create a unified text rather than providing a critical source for studying Weltgeschichte. Lasson's edition, for instance, combined manuscript passages with parallel texts from transcriptions, without distinguishing between sources or lecture series. Hoffmeister made minor adjustments to Lasson's work, recognizing the need for re-editing. The manuscript materials were printed in italics and intertwined with passages from transcriptions in Roman type¹⁷. The appendices retained the sections on "geographical basis of world history" and "division of world history". This edition, translated by Nisbet in 1975, remains the best source for Hegel's Introduction in English. The critical edition focuses on publishing separate units of transcriptions. Due to practical limitations, a selection must be made based on reliability and intrinsic value. The principal criterion is the quality of sources, with Griesheim and Hotho's transcription of 1822-23 being considered optimal. This edition also includes Karl Hegel's transcription of 1830-31, allowing for publication of the first and last lecture series, along with selections from intervening years. The principles guiding the translation of key terms in the Lectures on the Philosophy of Religion are outlined. These principles include using a shared glossary, prioritizing precision over fluency, preserving the spoken word, adopting a "down" format, and employing gender-inclusive language. The translation notes that what follows is not a chronological account but rather a cultural and political portrayal of various civilizations, highlighting their unique characteristics and the progression of spirit, truth, and freedom. The medium of oral lectures is seen as ideally suited for philosophical portraiture, with Hegel's philosophy being best approached in the spirit of Plato's, as something that can be distorted if written down. The importance of "watching it at work" on the podium to appreciate this kind of thinking is emphasized, and the goal of Hegel's philosophy is to permit thinking to remain open, fluid, and continuous. Historians transform external events into intellectual representations by crafting narratives and poetic accounts. It's the historian who creates a cohesive whole from past occurrences, investing it with immortality and elevating it beyond its fleeting nature. Original historians focus on contemporaneous events within their own world, often participating or leading in them. Their writings serve as "bibles" for their people, conveying the material in a fresh and vibrant manner. Reflective history transcends the present to capture not only temporal but also spiritual aspects of human existence. It encompasses all written records by those traditionally considered historians, with the author's spirit influencing the content and style. Hegel distinguishes between several modes of reflective history: surveys of people, countries, or the world; attempts to depict the spirit of an age, often reflecting the author's own spirit; and pragmatic history, which can be either amateurish in its psychological analysis or rational in its focus on totality. In the 1830-31 lectures, Hegel approaches philosophy as the contemplation of world history through thinking. This raises questions about whether thinking should be subservient to empirical existence or if it should impose speculative reasoning on history. Historians like Ranke are criticized for their lack of political context and overarching purpose in their accounts. The manuscript breaks off without completing discussions on reflective history or philosophical history, prompting reference to the transcription of lectures from 1822-23. The primary objective of philosophy, as outlined by Hegel, is to refute the notion that it imposes its own ideas on history. Instead, it seeks to uncover what actually occurred. Philosophy posits that reason governs the world and that world history is a rational process. This perspective assumes that reason is its own presupposition, serving as the ultimate purpose of history, manifesting itself in both the natural universe and the spiritual realm. Hegel's speculative cognition, or metahistory, forms the foundation for understanding world history as a rational and necessary course. However, he also emphasizes the importance of empirical study. He criticizes historians for introducing their own assumptions, such as myths about a primeval wise people, and instead advocates for meditative thinking to uncover the truth. Hegel acknowledges that many believe in divine providence guiding history, but he argues that this guidance appears openly throughout history and should not be reduced to isolated signs. He insists that philosophy must address religious truths directly, acknowledging that God has revealed Himself to humanity in Christianity, making divine nature knowable. The actualization of spirit in history unfolds through three major stages: the Oriental world, where only one individual is free; the Greek and Roman world, where some individuals are free but dependent on slavery; and the Germanic or European world, where all are recognized as inherently free. This recognition leads to a long and difficult process of history, which Hegel describes as "the progress of the consciousness of freedom." The central question becomes: What means does spirit employ to actualize freedom in history?

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