

Hegel's Science of Logic

Demonstrated on typical mistakes of bourgeois science

1. Introduction

If one looks at the humanities as they are taught in universities today, from economics to sociology, linguistics and psychology to philosophy, one realizes one thing: There is a variety of theories on the same object, and these theories not only stand side by side, they contradict each other. That this doesn't really seem to bother anyone is not due to an inability to recognize the errors.

Hegel criticized the way these sciences deal with arguments, i.e. the basic patterns of their mistakes, over 150 years ago. In any case, pluralism does not exist because one would not know better. On the other hand, Hegel has not developed any recipes for correct thinking. The knowledge of the forms used by a correct and a false science helps one, for example, in the case of "insights" of science from the field of economics or politics, to recognize errors more easily. What one can learn from Hegel is his science of science itself. Hegel called this science dialectics.

2. Dialectics as a Method

The word "dialectics" is also known to people who have not yet read a line of Hegel. What is understood by it already shows a false conception of thinking as such: for Sir Karl Popper, dialectics are "the illusion of the false prophets", and he means something like the popular idea that dialectics are the rhetorical bag of tricks that Marxists use to cloud the brain of decent people so that they believe everything. Bloch and other proponents of dialectics see them as a process that gives hope, because everything is "more than it is", a way not to see things as they actually are, but to see them as the better possibility of themselves, as something that points beyond them.

What both positive and negative interpretations have in common is that dialectics are seen as a *method of thinking*. However, it is absurd to see thinking and arguing as a means to an end: When the result is clear, when one already knows what is to result from thinking - then what is the point of mental efforts that produce the same result? Anyone who wants to hope with Bloch should do so, and anyone who wants to sell a scam as a "false prophet" is in favour of a message that should be believed anyway. Mentally crawling back to an already established result is quite a superfluous affair.

What is still in it at Bloch and what some people expressly advocate is that dialectics as a method should at the same time be objective, appropriate to the matter. For Altvater, dialectics are "the method of criticism because capitalism is contradictory". In other words, they are a way of doing science that corresponds to the matter under investigation. But: how can one know this? One would have to have already examined the matter - without a method - in order to be able to decide which method suits it. But then the method is being cut out.

Up to this point, dialectics have been used as an example for the idea of thinking as a method at all. All bourgeois scientists, whether proponents or opponents of dialectics, have this idea. The latter have only one objection against dialectics: it is the wrong method.

3. Hegel's Refutation of all Methodologies

Hegel, who at the time was not yet dealing with such lowbrow stuff as is being disseminated in university today, has once and for all shown in his criticism of Kant the unfoundedness of such ideas. Kant wanted, in order to mark out the field for science, so to speak, to investigate the capacity for knowledge. Hegel about this:

Essays On Hegels Logic

JG Myers



Essays On Hegels Logic:

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