

EDITORIAL

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A PRACTICAL READING OF HEGEL'S LOGIC

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I am very glad to present, as guest editor, the Special Issue of the *Revista de Estudos Hegelianos* devoted to the topic of “The Practical Dimension of G.W.F. Hegel’s Logic”.

The articles published here are the result of research of authors from different traditions and interpretative strands. Nevertheless, the contributions collectively aim to provide an account of the link between the Logic and the practical sphere of Hegel’s philosophy through an original redefinition of the meaning of the logical discipline itself and its role within the system, which is based on the shared necessity to address Hegel’s system in a unitary way.

On the occasion of the 125th anniversary of Hegel’s death, Adorno held a commemoration at the Freie Universität of Berlin; the text of the commemoration was subsequently published in 1957 with the title *Aspekte der Hegelschen Philosophie*. In this essay, Adorno disapproves of the possibility of considering form and content of Hegel’s system as separable and as distinguishing an idealist and a realist side at the core of Hegel’s philosophy. Adorno claims: “the idea that the *a priori* is also the *a posteriori* [...] is not an audacious piece of bombast; it is the mainspring of Hegel’s thought: it inspires both his criticism of a grim empirical reality and his critique of a static apriorism”.¹ According to Adorno, it is precisely because of Hegel’s systematic form of philosophy—because of its overarching attitude—that “the opposition between mere matter and a consciousness that bestows form and meaning is extinguished”.² Therefore, Adorno suggests thinking of Hegel’s criticisms of both the positivity of reality and subjectivistic positions as fulfilled with the determination of the totality of the system.

¹ ADORNO, T. W. *Aspects of Hegel’s Philosophy*. In: Adorno, T. W. **Hegel: Three Studies**. Cambridge, Massachusetts and London: The MIT Press, 1993, p. 3.

² ADORNO. *Aspects of Hegel’s Philosophy*, p. 5.



Moreover, Adorno rejects the “trivial *aperçu* according to which Hegel, the absolute idealist, was a great realist and a man with a sharp historical eye”,³ since it is grounded in an inadequate comprehension of the systematic form of Hegel’s philosophy. In this sense, the aprioristic construction of the philosophical system represents an essential character of Hegel’s idealism: it does not come up besides—or in spite of—Hegel’s interest in reality and in the determinacy of the object of knowledge.

These considerations facilitate the task of introducing the rationale of this Special Issue.

Indeed, I believe that this particular remark on Hegel’s system is still relevant and is helpful in shedding light on a unitary reading of Hegel’s system. In particular, it fosters a critique of a pure theoretical and abstract reading of speculative logic.

The Special Issue constitutes therefore a refutation of any intra-systematic methodological dualism affecting the consideration of the relation between the Logic and the *Realphilosophie* (comprising philosophy of nature and philosophy of spirit). Such a refutation becomes central to the debate on the status of the Logic and for the comprehension of the grounding role played by the Logic within the system.

The task to highlight the practical dimension of Hegel’s logic, carried out by the texts here collected, is a way to rethink the status of Hegel’s logic in general—the concrete validity of the logical forms, the methodological issue, the relation between the Logic and the *Realphilosophie*—beyond the opposition of metaphysical and anti-metaphysical, Aristotelian and post-Kantian interpretations that has predominantly characterized the debate on Hegelian philosophy in the last thirty years. To such a task is indeed linked the possibility to address the issue of the role of the Logic in relation to the categories, cultural forms, and social institutions of the present in a critical perspective. Continuing to recognize the Logic as playing a fundamental role for the Hegelian project of the renewal of philosophy, the perspective opened up by this Special Issue may allow to find within the framework of the logical categories proof of the practical vocation of Hegel’s philosophy.

The Special Issue is composed of the following texts.

In the article *Logic and Ethics—Hegel’s Logic of Action* that opens this Special Issue, **Angelica Nuzzo** directly addresses the question of Hegel’s logic as a practical science. Her proposal to read the Hegelian logic as such as “logic of action” allows, on the one hand, to

³ ADORNO. *Aspects of Hegel’s Philosophy*, p. 2.

consider the issue of its reality not in terms of “application” to the *Realphilosophie*, and, on the other hand, to criticize a supposed separation with ethics. By giving an assessment of the original practical character of Hegel’s logic the article suggests a convergence between logical and practical truth that paves the way for a confrontation with the realm of politics.

Hegel, Peirce, and Aristotle on the “Geometric” Logic of Practical Reason by **Paul Redding** is an attempt to show how for Hegel logic cannot be considered in abstraction from the concrete world in which thought is immersed. The article is devoted to a comparison between Peirce’s abduction, Aristotle’s non-standard “geometric” type of practical inference, and the judgment of the concept in Hegel’s “Subjective Logic”. In explaining the evaluative nature of these inferences and their link to an action to carry out in the world, Redding argues for a practical dimension as a common trait of Aristotle’s, Hegel’s and Peirce’s logics.

In *Libertad epistémica, libertad especulativa. Acercamiento a una lógica de la libertad o libertad lógica*, **Victor Duplancic** builds up the idea of a meta-category of freedom through the analysis of specific passages of Hegel’s *Science of Logic* and the discussion with the notions of epistemic and speculative freedom emerging in the debate on the matter.

In *Systematische und historische Bemerkungen zum — bleibenden — kritischen Anspruch von Hegels spekulativer Logik*, **Gregor Schäfer** argues against the interpretative strand that conceives a systematic dualism affecting speculative logic and objective spirit. In particular, by providing an assessment of the critical value of the speculative elements of Logic, Schäfer puts into question the reading of a reconciling activity of speculation towards the present and points out the speculative task of articulating a historical crisis.

By focusing on the section “Wirklichkeit” of the *Science of Logic*, **Alexander Schubert** shows the inner logic of the essential determinations of Hegel’s practical philosophy, in light of the inseparability between logic and practical philosophy. The article *Hegels Logik der Wirklichkeit und ihre Bedeutung für die praktische Philosophie* aims to provide an argument in support to the contemporary relevance of Hegel’s philosophy in addressing the challenges of our present time, in some case against some specific contents of Hegel’s own practical philosophy, and against some positions of feminism and postcolonialism debate unable to appreciate the critical value of his method.

With *Hegel’s Logical Instruction at the Gymnasium Illustre (1776–1788): The Textbooks in Context*, **Daniel Badenhorst** intends to retrace the genesis of Hegel’s logic in order to pave the way to an evaluation of its practical dimensions on the basis of the context

from which it emerged. In particular, the article provides a reconstruction of the logical instruction that Hegel received during his time at the *Gymnasium Illustre* in Stuttgart (1776–1788).

In order to reconsider the status of Hegel’s logic and the real validity of the logical categories, **Luca Illetterati** focuses on one of the most controversial and obscure parts of the *Science of Logic*, that is the “decision” of the absolute idea to *frei entlassen*, in the passage from Logic to Nature. *The Action of the Absolute Idea: On the Relationship between Thinking and Reality in Hegel's Philosophy* aims to give an account of the systematic relation between Logic and *Realphilosophie*, by rethinking externality and the divergence with the logical dimension as a fundamental feature of the inner dialectics of the finite.

Pedro Sepúlveda Zambrano’s review to *La travesía de la libertad: Ensayos sobre Hegel* (Madrid: Abada Editores, 2021) by Miguel Giusti concludes this Special Issue. In his review Pedro Sepúlveda Zambrano extensively deals with the idea of the speculative meaning of freedom at stake in Giusti’s work, with particular focus on the contemporary relevance for political thought.

As guest editor of this Special Issue, I express my gratitude for the work of the editors of the *Revista Eletrônica Estudos Hegelianos* in finalizing the publication, and to all the members of its Editorial Board, Prof. Ricardo Crissiuma in particular, for endorsing this project. Finally, I thank the authors who participated in the Special Issue “The Practical Dimension of G.W.F. Hegel’s Logic” for the outstanding result of their contribution.

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