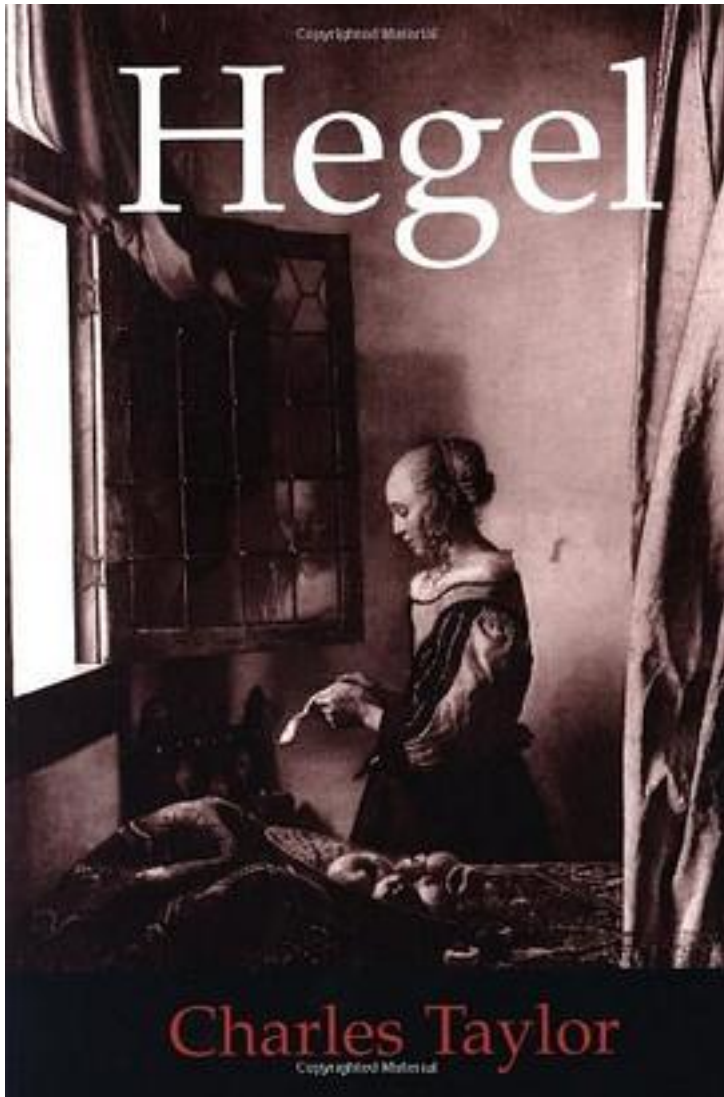


Hegel



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著者:Theodor W. Adorno

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This short masterwork in twentieth-century philosophy provides both a major reinterpretation of Hegel and insight into the evolution of Adorno's critical theory. The first study focuses on the relationship of reason, the individual, and society in Hegel, defending him against the criticism that he was merely an apologist for bourgeois society. The second study examines the experiential content of Hegel's idealism, considering the notion of experience in relation to immediacy, empirical reality, science, and society. The third study, "Skoteinos," is an unusual and fascinating essay in which Adorno lays out his thoughts on understanding Hegel. In his reflections, which spring from his experience teaching at the Goethe University in Frankfurt, questions of textual and philosophical interpretation are intertwined. Rescuing the truth value of Hegel's work is a recurring theme of the critical theory of the Frankfurt School, and nowhere is this goal pursued with more insight than in these three studies. The core problem Adorno sets for himself is how to read Hegel in a way that comprehends both the work and its historical context, thereby allowing conclusions to be drawn that may seem on the surface to be exactly opposed to what Hegel wrote but that are, nevertheless, valid as the present truth of the work. It is the elaboration of this method of interpretation, a negative dialectic, that was Adorno's underlying goal. Adorno's efforts to salvage the contemporaneity of Hegel's thought form part of his response to the increasingly tight net of social control in the aftermath of World War II. In this, his work is related to the very different attempts to undermine reified thinking undertaken by the various French theorists. The continued development of what Adorno called "the administered world" has only increased the relevance of his efforts.

作者介绍:

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标签

阿多诺

黑格尔

Adorno

黑格尔研究

哲学

Hegel

德国

黑格尔及其研究

评论

批评对象是存在主义和实证主义，强调重点是黑格尔辩证法中直接性与mediation之间的相互决定相互中介，以及哲学作为表达非同一性的悖论：表达本身即同一化。由此引申出一系列相互中介的对子：语言的交流与语言的呈现、主体与客体、历史与自然，等等。

至今讀過最有啟發性的詮釋，真正的可怕的思維力度

阿多诺以内在批判的视角解读黑格尔，一方面将黑格尔哲学作为一个整体去解读其风格特征的真理内涵，另一方面将黑格尔哲学置于人类历史启蒙的关键环节中，即现代性逐渐成熟，资本主义总体化进程初具规模的语境中，考察其得失。阿多诺以黑格尔式“有规定的否定”的方法去理解黑格尔哲学本身，释放其力量，同时指认黑格尔哲学的自我理解与实际形态之间的区别。阿多诺认为：1、黑格尔意义上的真正的知识进步是，发现先天法则的或然性，这在实证主义中早已被遗忘；2、黑格尔哲学率先超出了主体主义，精神现象学的“静观”意味着，无法一下子被主体把握的客体本身占据了重要的地位。主体与客体之间的相互中介极为重要。阿多诺借此批判当代哲学意识中对主观性内容直接性的信仰，强调没有任何东西是不受中介的；3、黑格尔提交出一个充满对抗性的总体观……

可以算adorno的一个入门级的书，不过翻译的也太硬了吧，英语哪来那么多倒装，一看就是译者偷懒直接语序不变翻译。

基本上延续了卢卡奇以来对黑格尔激进的解读，而且也进一步完成了卢卡奇关于资本主义二律背反那一部分的内容，即黑格尔何以关涉概念的内容，路径可能让蠢搞德古的人觉得过于简单，但是如果从西马的对于哲学中的物化的思想谱系看就很容易理解阿多诺的主旨。

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书评

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