

Hegel's Concept of Experience^a

"Science of the *Experience* of Consciousness" – this is the title which Hegel put at the head of *The Phenomenology of Spirit* when it was published in 1807. The word "experience" is printed in boldface midway between the two other terms. "Experience" identifies what "phenomenology" is. What is Hegel thinking by stressing the word "experience" in this way? The answer is provided by the passage which, following after the "Preface" to the *System of Science*, inaugurates the work. The text in the original edition runs:^{*}

[1] It is natural to suppose that, before philosophy enters upon the matter proper to it – namely, the real knowledge of what truly is – it is necessary to come first to an understanding concerning knowledge, which is looked upon as the instrument by which to take possession of the absolute, or as the means through which to get a sight of it. The precaution seems legitimate, partly because there are various kinds of knowledge, among which one might be better adapted than another for the attainment of our purpose, – and thus a wrong choice is possible; and partly because knowing is a faculty of a definite kind and with a determinate range, and so without the more precise determination of its nature and limits we might take hold on clouds of error instead of the heaven of truth. This apprehensiveness is sure to pass even into the conviction that the whole enterprise, which sets out to secure for consciousness by means of knowledge the in-itself, is in its very nature absurd; and that between knowledge and the absolute there lies a boundary which completely cuts off the one from the other. For if knowledge is the instrument by which to get possession of absolute essence, the suggestion immediately occurs that the application of an instrument to anything does

^{*} First edition, 1950: implicitly thought from the Events.

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J Dewey



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Table of Contents Hegels Concept Of Experience

1. Understanding the eBook Hegels Concept Of Experience
 - The Rise of Digital Reading Hegels Concept Of Experience
 - Advantages of eBooks Over Traditional Books
2. Identifying Hegels Concept Of Experience
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Hegels Concept Of Experience
 - User-Friendly Interface
4. Exploring eBook Recommendations from Hegels Concept Of Experience
 - Personalized Recommendations
 - Hegels Concept Of Experience User Reviews and Ratings
 - Hegels Concept Of Experience and Bestseller Lists

5. Accessing Hegels Concept Of Experience Free and Paid eBooks
 - Hegels Concept Of Experience Public Domain eBooks
 - Hegels Concept Of Experience eBook Subscription Services
 - Hegels Concept Of Experience Budget-Friendly Options
6. Navigating Hegels Concept Of Experience eBook Formats
 - ePub, PDF, MOBI, and More
 - Hegels Concept Of Experience Compatibility with Devices
 - Hegels Concept Of Experience Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Hegels Concept Of Experience
 - Highlighting and Note-Taking Hegels Concept Of Experience
 - Interactive Elements Hegels Concept Of Experience
8. Staying Engaged with Hegels Concept Of Experience
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Hegels Concept Of Experience
9. Balancing eBooks and Physical Books Hegels Concept Of Experience
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Hegels Concept Of Experience
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Hegels Concept Of Experience
 - Setting Reading Goals Hegels Concept Of Experience
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Hegels Concept Of Experience
 - Fact-Checking eBook Content of Hegels Concept Of Experience
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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