

The contribution of Hegelian philosophy to define Alienation as a psychological concept

Dr. FEKIH laid 
University of Tlemcen

The 30th international Hegel congress April 23/26, 2014

Abstract:

This article analyzes how the Hegelian philosophy has contributed to the psychological definition of the alienation concept. For Hegel alienation expresses a fall in otherness. It involves the inability to recognize ourselves in one thing or external reality. We can say that the mind expresses the truth of Concept in the real world of human experience. The Spirit is the universal subject that drives the story, expressed through it. Negativity is the principle of dialectical exceeded that integrates the elements of truth in a higher and more comprehensive approach. While the concept expresses the truth of pure thought, which deals only itself, the Spirit expresses the same truth in a world that man experiences in practice. We can say that for Hegel only the development of the Spirit is necessary. The need ultimately expresses the inner impulse of the Spirit, which leads him to assert themselves as free subjects. It is in this sense that Hegel can say that the Spirit is a concrete concept. It is thought that takes body which incarnates, one might say, giving rise to different aspects of the cultural, becoming Spirit World.

The term alienation raise to the rank of a task in philosophical thought , where we can understand better put Marx 's most publicized of alienation in writing first light put Hegel, accounting to their discussions of the subject of the importance of reliable on the grounds that they constitute the background underlying to a large part of discussions and dialogues, the most recent on the issue of alienation which we could understand when we go back to Hegel talks and therefore all that is an effect, constant and unchanging reality it means that it's fixed , which made critics attacking philosophy, basing on the glorification of the Prussian state as it the real reality and prudent.

From those points, we find the dialectical thought when Hegel begins the experience realize that the world is free, and human nature, and in the case of alienation accost and what are the odds it. Every way of thinking excludes this contradiction of logic, but logic is invalid, thought does not match the reality, but as far as convert's fact give him. Instead by understanding its construction contradictory, and here leads principle controversy to push thought beyond the limits of philosophy. Understanding the real situation means understanding the things that they do in reality, and sees Hegel that while the scientific method of positive leads us from the direct experience of things to build mathematical sense, philosophical thinking leads us from the direct experience of presence to the historic building , and is the principle of the freedom that is the driving force lurking in the deepest of existence, and that the same process of being in the world is free but are looting continuing to threat deny freedom, so the freedom carry essentially the character of looting. Existence alienation is at the same time the process started dating herself to itself as it understands alienation and controlled, and is meant historically attain a state belonging to the world where the individual remains in close harmony with the whole.

From this we find that the alienation is the concept and expression of mental about the relationship of the individual faculty. Life of the mind when Hegel reflected in man's struggle lasting in order to understand what is there and formed in accordance with the fact understandable , as well as the mind power of a historical basis and achieve happen as evolving process in the world spatiotemporal which is ultimately not only a full history of mankind . From that Hegel select the concept of alienation that arises when no change in the concept of the same person, it's not something one does or the intended result of the disposal of released deliberately fool and find a solution to this situation may emigrant in his name, and may select Hegel alienation of those involved .

The first is useful in the sense of separation: and where one feels the beginning of loneliness full compatible with the social structure which is where, but after that it could arise conflicts that result in the return of man to himself and the tag of person himself, after having this original unit , he achieved the new unit. The relationship of the individual structure of the social becomes a relationship repulsion, and up the individual is immersed in excellence discovered recently to consider the structure of the social , which may unit with the former something else entirely, here the situation arises mismatch in awareness between the self and the social structure, conceived the individual structure social college as something out with him and his opponent becomes curious about himself, and at a time where the individual "Strange" about the social structure Strange it is also the same , on the grounds that the human mind is basically and that the college is essential for all what is essentially mental, so that the

separation of the individual from the college result from man's alienation from the same core finished to the maximum peaks of extremism in disharmony with itself , and the idea of the college is talking about Hegel, but in the framework of his conception of the concept of dialectical destruction, there is no relationship exist as long as all existence is to have in part, it cannot be understood only as a relationship of thought, so that self growing is the same comprehensive, and the world is aware of the human self college core of things where there is no ultimately any fact is not related to fundamentals very live and not be the fact that the self, and the world will be expatriate is real as long as man does not destroy the objectivity rigid and recognize himself and his private life from behind the image of the things and the laws, when it acquires rights of this self-consciousness at the end be so might guided to the access road is not the reality of the self, but also to the fact and the world. Here Hegel brings us to the second meaning of the alienation which he considers it the exceeded and conquers of the first factor.

Alienation sense of abandonment or delivery: which Hegel considered the opposite of the meaning of the first, it is nothing intentional, just as it includes a waiver of a conscious or recognition of it, with a view to ensure the achievement of a very undesirable and is the unit with the overall structure of social and abandon overcome the final and the last on alienation. However, giving up should be complete and continuous , as it this way alone can prevent the return of alienation , where the strength of the individual represented in making itself compatible with the social structure of the college, which in the assignment of the same and the Council approves the same as the structure and may be found on the level objective, so that the individual can achieve unity with the social structure of college only to deliver the same, just any sacrifice its interests his own desires to the extent necessary, then it is giving away to be exact.

And there is a third concept used in Hegel alienation is the concept of " bifurcation " with respect to more Hegel uses this concept attractive to the attention of what he calls the philosophy of the prior two conditions : firstly, all the world is unified, that is, the absolute same as the existing core and his image, which is not actual .

The second condition is the emergence of awareness out about this all, and this bifurcation between consciousness and the world is closely linked to one of the patterns of alienation of Hegel, when he clarify the idea of bifurcation as a historical phenomenon, referring to it as a result of widening horizons of civilization, saying " the greater the spread of culture and whenever bone growth expressions of life that instills bifurcation itself in the greater and the strength of the bifurcation increasing glitter halo that surrounds it and has become a strange and untenable for civilization as a whole attempts itself to consistency again, " and ends with Hegel to say that the way to overcome the bifurcation does not lie in religion or art, but the philosophy that function lies in overtaking or unify what has been analyzed or separated through the process of understanding , and expresses Hegel felt that reason alone is capable of uniting this that separated and subjected irony absolute paradox of relativity, which depends on the basic unit. Hegel in this form of the mind begins to end it on the grounds that all manifestations of existence are only a manifestation of the overall abstract of mind.

Bibliographie

- Conrad Boey., L'aliénation dans La phénoménologie de l'esprit de G. W. F. Hegel., Desclée de Brouwer, 1970
- Georg Wilhelm Friedrich Hegel. Phenomenology of Spirit. Translated by A.V.Miller., Analysis of the text and foreword by J.N.Findlay., Motilal Banarsidass Publ., 1998
- Pinkard, Terry. Hegel's Phenomenology: the Sociality of Reason. Cambridge: Cambridge University Press, 1996.