Neo-Hegelianism (IU. N. DAVYDOV) http://encyclopedia2.thefreedictionary.com/Neo-Hegelianism

a trend in idealist philosophy from the late 19th century through the first third of the 20th. Its adherents sought to create an integrated world view based on a reinterpretation of the philosophy of G. W. F. Hegel. Neo-Hegelianism became popular in nearly all the countries of Europe as well as in the United States but, depending on different sociopolitical conditions and theoretical premises, it assumed diverse forms in each country.

In Great Britain, the United States, and the Netherlands, neo-Hegelianism developed from a belated—in comparison with Germany, Russia, France, and Italy—interest in traditional Hegelianism, which became popular in these countries in the 1870's and 1880's. Therefore, it is more difficult to distinguish British, American, and Dutch orthodox Hegelians from their neo-Hegelian counterparts, who attempted to combine Hegelianism with new philosophical trends.

In Great Britain, the transition from Hegelianism to neo-Hegelianism was represented by (if one excludes J. Stirling, who first introduced Hegel's philosophy to the English), E. Caird, J. Caird, F. Bradley, R. Haldane, and J. Baillie, and to a certain extent by B. Bosanquet, J. McTaggart, and R. Collingwood. The principal features of this transition were as follows:

(1) Attempts to interpret idealist dialectics in the spirit of a bourgeois-liberal reconciliation of contradictions and to regard the Hegelian world view in its entirety as a religious teaching and as the "theoretical form" of Christianity (E. Caird).

(2) The use of Hegelianism to overcome English positivism (J. Caird). In this regard, the dialectical method served as a means of analyzing appearance and materiality in order to attain true reality, that is, a reality beyond empirical experience (Bradley).

(3) A tendency to surmount the extremes of Bradley's absolute idealism and a striving to defend the rights and freedom of the individual. This tendency was evident in the moderate personalism of Bosanquet and the radical personalism of McTaggart, both of whom sought to combine Hegelian teachings about the absolute with the affirmation of the metaphysical value of the individual.

(4) The attempt, made by Haldane, among others, to interpret Hegel in the spirit of relativism (absolute historicism). Haldane sought to interpret Hegel's dialectical method as a phenomenological method (in the sense of the "phenomenology of the spirit") for defining conceptually the stages of human experience. Collingwood adopted and further developed this interpretation.

In the United States, where interest in Hegelianism was first manifested by the St. Louis school headed by W. T. Harn's and was to a certain degree dependent on the work of the British Hegelians, neo-Hegelianism was—for such philosophers as B. Bowne and J. Royce—part of the movement from Hegelianism to personalism.

Neo Hegelianism

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Neo Hegelianism:

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to artists and art critics and to national identity and nation building Also explored is the complex interactions between Indian and European thought during this period including the role of missionary teachers and the influence of foreign universities in the evolution of Indian philosophy This pattern of interaction although often disparaged as inauthentic is continuous with the cosmopolitanism that has always characterized the intellectual life of India and that the philosophy articulated during this period is a worthy continuation of the Indian philosophical tradition *The Encyclopedia Americana*, 1927

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