

Preface

Hegel's *Logic* is often thought of as a work in metaphysics, rather than one in logic. Whatever, exactly, is meant by logic – Aristotelian syllogistic, “formal” or mathematical logic – the concerns of this area of philosophy are simply too austere to capture Hegel's ambitions. Hegel's *Logic* has more often seemed to pursue some unique form of metaphysics, of transcendental idealist philosophy (or even of some unique combination of these). While I am sympathetic to this received interpretation of Hegel's *Logic*, I believe it is potentially misleading. Hegel's *Logic* is not a logic in any straightforward sense, but it does contain an interesting answer to an old question in the philosophy of logic.

That question is the following. What justifies a law of logic, for example the law of noncontradiction? What legitimates the use of some set of logical materials, for example the proposition? What case is there for laws and materials on which all, or nearly all, of our justifications (ultimately) depend? In the face of this problem, we seem to confront a dilemma. On the one hand, we may simply shirk the demand for an argument-based justification and treat their justification as a type of brute fact. However, this seems philosophically suspect. On the other, we may attempt to provide a rational argument for these laws. However, this risks vicious circularity. Most authors, historically and down to the present day, have preferred the former route. As I hope to show, this more sober approach is characteristic of both the Scholastic-Aristotelian tradition, on the one hand, and Kant, on the other. However, Kant's followers, the German idealists, opt for the latter, more ambitious, approach. Fichte and Hegel attempt the impossible feat of arguing for the laws and materials of traditional logic noncircularly. Since it is Hegel's attempt that will mainly concern me here, I argue that he sets out to achieve this ambitious feat with three sets of resources.

First, a set of principles whose content and justification are independent of formal logic. This is Hegel's ontology or theory of the categories.

Preface To Logic

Yicheng Fang



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