

**Philosophy 4310**  
**Final Examination**  
**May 9, 1994**

The final examination will be an occasion for you to put together your thoughts on the argument of Hegel's *Encyclopedia*. You may choose between two questions:

**A.**

Given that the suspension of the diadic structure of consciousness—the topic of the *Phenomenology* and the “Three Positions (Attitudes) of Thought with Respect to Objectivity,” *Enz.* §§ 26–78, namely, subject/object—is the condition for theoretical (or ‘speculative’) philosophy in Hegel, consider how the triadic structure of thinking informs the theory of determinacy *per se* in the first part of the *Encyclopedia*—being: contrastive determinacy, essence: determination, and concept: determinate individuality (in the moments of universality, particularity, singularity)—and then how moments of determinacy are exhibited in any *one* phase of Nature (*Enz.* §§ 245–376) and of Spirit (*Enz.* §§ 377–577).

The main point of this exercise will be for you to see how clearly any two moments (selected by you) of spheres external to the sphere of determinacy *per se*, Nature and Spirit, exhibit structures of determinacy *per se*.

**B.**

What is Right *per se* (Wallace: “intrinsic right”)? How does its structure—developed via the moments of Property, Contract, and Right *versus* Wrong—exhibit the structure, and inadequacy, of contrastive determinacy (the Logic of “Being”)? How does the ultimate wrong-doer, the criminal, manifest this inadequacy of Right *per se*? Why does Right *per se* come to be—via the moral subject’s three moments of positing, of Purpose (Wallace: “Design”), Intention and Welfare, and Good and Evil—the ultimate object of positing (in accordance with the Logic of “Essence”) by the moral subject? Why does Right *per se* prove to be unattainable, given the logic of positing (determination)? Why is Evil an option incapable of elimination at the level of moral subjectivity? Why is the option for Evil—positing my own particular determinacy as the universal Right *per se*—an indication of the need for Ethical Life. How is Right *per se* made more determinate within that stage of Ethical Life called Civil Society—implicitly in the System of Needs and explicitly in the Administration of Justice?

Of course, the more determinate mode of Right *per se* in Civil Society turns out to require, for its stability, a further moment of Ethical Life, the State, which, in turn, requires the further sphere of Absolute Spirit—Art, Religion, and Philosophy—for its adequate determinacy, but you need not enter upon this further elaboration of the development of determinacy in the *Encyclopedia* to answer this question.

As indicated in the syllabus, you will have the option of treating this final exam either as a take-home essay—due at 3:00 PM on May 9th—or as an in-class essay—to be written in blue books from 3:00–4:20 PM on May 9th.