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Teleology in systematic form

In his logical project, Hegel places the teleology in the higher sphere of thinking – the teleology is the last conceptual development which works out the base for the Absolute idea. Hegel concentrates his analysis on *the purpose* as the main component of teleology. He undoubtedly declares that “the purpose is to be taken as the rationality in its concrete existence”¹. Namely for this reasons, the definition and “the movement of purpose”² is of great importance. This must provide the purpose and the purposive connection with rational construction and so with their own systematic “form”³. This will be also the task of the present paper – to develop the analysis in order to derive the logical moments of the teleological form. As Hegel sees this, that is the syllogism. So we start to follow its creation as a logical completing of the construction based on the whole “sphere of objectivity”⁴. Accordingly, we will define the objective syllogism and try to deduce its specific elements, configurations and modes.

Hegel considers the teleology as summarizing how the metaphysics describes “the absolute essence of the world”⁵. As a metaphysical point of view, the teleology encompasses the ultimate vision of what exists and gives the comprehension of its absolute nature. According to Hegel, the metaphysics, especially in its earlier systems, has its own task in pointing the final reasons for existing of the “objective world” and so it presupposes “a certain picture of the world”⁶. The world has been conceived as a “blind mechanism” or in connection to “an intelligence”⁷. Hegel formulates “the teleological principle”, namely as “associated with an *extra-mundane* intelligence”⁸ and its purposes for the creation of the world. The summarized subjectivity,

¹ G. W. F. Hegel, *The Science of Logic*, translated by George di Giovanni, Cambridge 2010, 657.

² *Ibid.*, 657, 669.

³ *Ibid.*, 667.

⁴ *Ibid.*, 656.

⁵ *Ibid.*, 651.

⁶ *Ibid.*

⁷ *Ibid.*

⁸ *Ibid.*, 652.