

Stephen Houlgate

Debates over the 'end of art' have tended to obscure Hegel's work on the arts themselves. Benjamin Rutter opens this study with a defence of art's indispensability to Hegel's conception of modernity; he then seeks to reorient discussion toward the distinctive values of painting, poetry, and the novel. Working carefully through Hegel's four lecture series on aesthetics, he identifies the expressive possibilities particular to each medium. Thus, Dutch genre scenes animate the everyday with an appearance of vitality; metaphor frees language from prose; and Goethe's lyrics revive the banal routines of love with imagination and wit. Rutter's important study reconstructs Hegel's view not only of modern art but of modern life and will appeal to philosophers, literary theorists, and art historians alike.

This book presents a comprehensive and detailed exploration of the relationship between the thought of G.W.F. Hegel and that of John McDowell, the latter of whom is widely considered to be one of the most influential living analytic philosophers. It serves as a point of entry in McDowell's and Hegel's philosophy, and a substantial contribution to ongoing debates on perceptual experience and perceptual justification, naturalism, human freedom and action. The chapters gathered in this volume, as well as McDowell's responses, make it clear that McDowell's work paves the way for an original reading of Hegel's texts. His conceptual framework allows for new interpretive possibilities in Hegel's philosophy which, until now, have

remained largely unexplored. Moreover, these interpretations shed light on various aspects of continuity and discontinuity between the philosophies of these two authors, thus defining more clearly their positions on specific issues. In addition, they allow us to see Hegel's thought as containing a number of conceptual tools that might be useful for advancing McDowell's own philosophy and contemporary philosophy in general. This classic introduction to one of the most influential modern thinkers, G.W.F. Hegel (1770-1831) has been made even more comprehensive through the addition of four new chapters. New edition of a classic introduction to Hegel. Enables students to engage with many aspects of Hegel's philosophy. Covers the whole range of Hegel's mature thought. Relates Hegel's ideas to other thinkers, such as Luther, Descartes and Kant. Offers a distinctive and challenging interpretation of Hegel's work.

The Hegel Reader is the most comprehensive collection of Hegel's writings currently available in English. First published in 1801, Hegel's Phenomenology of Spirit has exercised considerable influence on subsequent thinkers, from Marx and Kierkegaard to Heidegger, Kojève, Adorno and Derrida.

"Hegel on Being provides an authoritative treatment of Hegel's entire logic of being. Stephen Houlgate presents the Science of Logic as an important and neglected text within Hegel's oeuvre that should hold a more significant place in the history of philosophy. In the Science of Logic, Hegel set forth a distinctive conception of the most fundamental forms of being through ideas on quality,

quantity and measure. Exploring the full trajectory of Hegel's logic of being from quality to measure, this two-volume work by preeminent Hegel scholar, Houlgate situates Hegel's text in relation to the work of Plato, Aristotle, Descartes, Spinoza, Kant, and Frege. Volume I: Quality and the Birth of Quantity in Hegel's 'Science of Logic' covers all material on the purpose and method of Hegel's dialectical logic and charts the crucial transition from the concept of quality to that of quantity, as well as providing an original account of Hegel's critique of Kant's antinomies across two chapters. Volume II: Quantity and Measure in Hegel's 'Science of Logic' continues the discussion of Hegel's logic of being and considers all aspects of quantity and measure in his logic, including his basic categories of being, writings on calculus, philosophy of mathematics, as well as a comparative study of Hegel and Frege's approach to logic. Lucidly written, with characteristic philosophical depth and analysis, Houlgate's *Hegel on Being* explicates one of Hegel's most complex works, providing a vital reference for a generation of Hegel scholars and a major contribution to the literature on 19th century German philosophy"--

That aesthetics is central to Hegel's philosophical enterprise is not widely acknowledged, nor has his significant contribution to the discipline been truly appreciated. Some may be familiar with his theory of tragedy and his (supposed) doctrine of the "end of art," but many philosophers and writers on art pay little or no attention to his lectures on aesthetics. The essays in this collection, all but one written specifically for this volume,

aim to raise the profile of Hegel's aesthetic theory by showing in detail precisely why that theory is so powerful. Writing from various perspectives and not necessarily aligned with Hegel's position, the contributors demonstrate that Hegel's lectures on aesthetics constitute one of the richest reservoirs of ideas about the arts, their history, and their future that we possess. Addressing a range of important topics, the essays examine the conceptual bases of Hegel's organization of his aesthetics, his treatment of various specific arts (architecture, sculpture, painting, music, and tragedy), and several of the most famous issues in the literature--including the "end of art" thesis, the relation between art and religion, and the vexed relationship between Hegel and the romantics. Together they shed light on the profound reflections on art contained in Hegel's philosophy and also suggest ways in which his aesthetics might resonate well beyond the field of philosophical aesthetics, perhaps beyond philosophy itself.

Now in a special gift edition, and featuring a brand new foreword by Anthony Gottlieb, this is a dazzlingly unique exploration of the works of significant philosophers throughout the ages and a definitive must-have title that deserves a revered place on every bookshelf.

Comprehensive two-volume work on Hegel's logic of being which charts the trajectory from quality to quantity alongside comparative studies with major philosophers.

Immanuel Kant is among the most pivotal thinkers in

the history of philosophy. His transcendental idealism claims to overcome the skepticism of David Hume, resolve the impasse between empiricism and rationalism, and establish the reality of human freedom and moral agency. A thorough understanding of Kant is indispensable to any philosopher today. The significance of Kant's thought is matched by its complexity. His revolutionary ideas are systematically interconnected and he presents them using a forbidding technical vocabulary. A careful investigation of the key concepts that structure Kant's work is essential to the comprehension of his philosophical project. This book provides an accessible introduction to Kant by explaining each of the key concepts of his philosophy. The book is organized into three parts, which correspond to the main areas of Kant's transcendental idealism: Theoretical Philosophy; Practical Philosophy; and, Aesthetics, Teleology, and Religion. Each chapter presents an overview of a particular topic, while the whole provides a clear and comprehensive account of Kant's philosophical system.

The first study of its kind, *The Impact of Idealism* assesses the impact of classical German philosophy on science, religion and culture. This third volume explores German Idealism's impact on the literature, art and aesthetics of the last two centuries. Each essay focuses on the legacy of an idea or concept

from the high point of German philosophy around 1800, tracing out its influence on the intervening period and its importance for contemporary discussions. As well as a broad geographical and historical range, including Greek tragedy, George Eliot, Thomas Mann and Samuel Beckett, and key musicians and artists such as Wagner, Andy Warhol and Frank Lloyd Wright, the volume's thematic focus is broad. Engaging closely with the key aesthetic texts of German Idealism, this collection uses examples from literature, music, art, architecture and museum studies to demonstrate Idealism's continuing influence.

"This book is the first to take account of the clarification in Hegel interpretation, and on these documents in particular, made possible by the entirely new critical edition. . . . Jaeschke is able to give fresh interpretations and new insights into long standing controversies in the field."--Robert R.

Williams, Hiram College, Ohio

Confirms that Hegel's philosophy of nature continues to have great significance for our understanding of the natural world.

These lectures on logic, more specifically proof theory, are basically intended for postgraduate students and researchers in logic. The question at stake is the nature of mathematical knowledge and the difference between a question and an answer, i.e., the implicit and the explicit. The problem is

delicate mathematically and philosophically as well: the relation between a question and its answer is a sort of equality where one side is "more equal than the other": one thus discovers essentialist blind spots. Starting with Godel's paradox (1931)--so to speak, the incompleteness of answers with respect to questions--the book proceeds with paradigms inherited from Gentzen's cut-elimination (1935). Various settings are studied: sequent calculus, natural deduction, lambda calculi, category-theoretic composition, up to geometry of interaction (GoI), all devoted to explicitation, which eventually amounts to inverting an operator in a von Neumann algebra. Mathematical language is usually described as referring to a preexisting reality. Logical operations can be given an alternative procedural meaning: typically, the operators involved in GoI are invertible, not because they are constructed according to the book, but because logical rules are those ensuring invertibility. Similarly, the durability of truth should not be taken for granted: one should distinguish between imperfect (perennial) and perfect modes. The procedural explanation of the infinite thus identifies it with the unfinished, i.e., the perennial. But is perenniality perennial? This questioning yields a possible logical explanation for algorithmic complexity. This highly original course on logic by one of the world's leading proof theorists challenges mathematicians, computer scientists, physicists, and

philosophers to rethink their views and concepts on the nature of mathematical knowledge in an exceptionally profound way.

The period from Kant to Hegel is one of the most intense and rigorous in modern philosophy. The central problem at the heart of it was the development of a new standard of theoretical reflection and of the principle of rationality itself. The essays in this volume consider both the development of Kant's system of transcendental idealism in the three Critiques, the *Metaphysical Foundations of Natural Science*, and the *Opus Postumum*, as well as the reception and transformation of that idealism in the work of Fichte, Schelling, and Hegel.

In a new retelling of the romantic rationalist adventure of ideas that is Hegel's classic *The Phenomenology of Spirit*, Robert Brandom argues that when our self-conscious recognitive attitudes take Hegel's radical form of magnanimity and trust, we can overcome a troubled modernity and enter a new age of spirit.

This companion provides original, scholarly, and cutting-edge essays that cover the whole range of Hegel's mature thought and his lasting influence. A comprehensive guide to one of the most important modern philosophers Essays are written in an accessible manner and draw on the most up-to-date Hegel research Contributions are drawn from across the world and from a wide variety of philosophical approaches and traditions Examines Hegel's influence on a range of thinkers, from Kierkegaard and Marx to Heidegger, Adorno and Derrida

Begins with a chronology of Hegel's life and work and is then split into sections covering topics such as Philosophy of Nature, Aesthetics, and Philosophy of Religion. Reflects new advances in Hegel scholarship and demonstrates the contemporary relevance of the Philosophy of Right.

This book, covering all aspects of Hegel's logic, raises fundamental issues as well as particular problems of interpretation. It discusses whether a speculative logic is possible at all and whether Hegelian logic requires a metalogic or whether it can and ought to make an absolute beginning. It examines, conceptually and historically, the being-nothing dialectic, the relation of essence to show (Schein), and Hegel's treatment of the modal categories. It proposes radically different views of the role of the 'understanding' in Hegelian logic and a radically different view of the necessity underlying it. The book concludes with the argument that Hegel's dialectical logic can cope with a problem that Aristotle's could not. *Essays on Hegel's Logic* provides a welcome introduction to those interested in this central piece of Hegel's system, and it poses the question of whether, and how, the logic provides a closure to the system. In different ways, and with different degrees of explicitness, the book deals precisely with this issue.

Hegel frequently claimed that the heart of his entire system was a book widely regarded as among the most difficult in the history of philosophy, *The Science of Logic*. This is the book that presents his metaphysics, an enterprise that he insists can only be properly understood as a "logic," or a "science of pure thinking." Since he also wrote that the proper object of any such logic is pure thinking itself, it has always been unclear in just what sense such a science could be a "metaphysics." Robert B. Pippin offers here a bold, original interpretation of Hegel's claim that only now, after Kant's

critical breakthrough in philosophy, can we understand how logic can be a metaphysics. Pippin addresses Hegel's deep, constant reliance on Aristotle's conception of metaphysics, the difference between Hegel's project and modern rationalist metaphysics, and the links between the "logic as metaphysics" claim and modern developments in the philosophy of logic. Pippin goes on to explore many other facets of Hegel's thought, including the significance for a philosophical logic of the self-conscious character of thought, the dynamism of reason in Kant and Hegel, life as a logical category, and what Hegel might mean by the unity of the idea of the true and the idea of the good in the "Absolute Idea." The culmination of Pippin's work on Hegel and German idealism, no Hegel scholar or historian of philosophy will want to miss this book.

Few thinkers are more controversial in the history of philosophy than Hegel. He has been dismissed as a charlatan and obscurantist, but also praised as one of the greatest thinkers in modern philosophy. No one interested in philosophy can afford to ignore him. This volume considers all the major aspects of Hegel's work: epistemology, logic, ethics, political philosophy, aesthetics, philosophy of history, philosophy of religion. Special attention is devoted to problems in the interpretation of Hegel: the unity of the *Phenomenology of Spirit*; the value of the dialectical method; the status of his logic; the nature of his politics. A final group of chapters treats Hegel's complex historical legacy: the development of Hegelianism and its growth into a left and right-wing school; the relation of Hegel and Marx; and the subtle connections between Hegel and contemporary analytic philosophy.

This guide brings together eighteen original interpretations of the modern philosophers from Descartes to Nietzsche. The contributors succeed brilliantly in placing their figures within a

rich historical, cultural, and philosophical context, noting some of the important ways in which their ideas and arguments were shaped by the intellectual currents of the time, and how they in turn shaped subsequent philosophical debate.

Hegel's *Philosophy of Right* concerns ideas on justice, moral responsibility, family life, economic activity, and the political structure of the state. It shows how human freedom involves living with others in accordance with publicly recognized rights and laws. This edition combines a revised translation with a cogent introduction to Hegel's work.

Although Hegel considered *Science of Logic* essential to his philosophy, it has received scant commentary compared with the other three books he published in his lifetime. Here philosopher Stanley Rosen rescues the *Science of Logic* from obscurity, arguing that its neglect is responsible for contemporary philosophy's fracture into many different and opposed schools of thought. Through deep and careful analysis, Rosen sheds new light on the precise problems that animate Hegel's overlooked book and their tremendous significance to philosophical conceptions of logic and reason. Rosen's overarching question is how, if at all, rationalism can overcome the split between monism and dualism.

Monism—which claims a singular essence for all things—ultimately leads to nihilism, while dualism, which claims multiple, irreducible essences, leads to what Rosen calls “the endless chatter of the history of philosophy.” The *Science of Logic*, he argues, is the fundamental text to offer a new conception of rationalism that might overcome this philosophical split. Leading readers through Hegel's book from beginning to end, Rosen's argument culminates in a masterful chapter on the Idea in Hegel. By fully appreciating the *Science of Logic* and situating it properly within Hegel's oeuvre, Rosen in turn provides new tools for wrangling with the conceptual puzzles that have brought so many other

philosophers to disaster.

Hegel is one of the most important modern philosophers, whose thought influenced the development of existentialism, Marxism, pragmatism, hermeneutics, and deconstruction. Yet Hegel's central text, the monumental *Science of Logic*, still remains for most philosophers (both figuratively and literally) a firmly closed book. The purpose of *The Opening of Hegel's Logic* is to dispel the myths that surround the *Logic* and to show that Hegel's unjustly neglected text is a work of extraordinary subtlety and insight. Part One of *The Opening of Hegel's Logic* argues that the *Logic* provides a rigorous derivation of the fundamental categories of thought and contrasts Hegel's approach to the categories with that of Kant. It goes on to examine the historical and linguistic presuppositions of Hegel's self-critical, presuppositionless logic and, in the process, considers several significant criticisms of such logic advanced by Schelling, Feuerbach, Gadamer, and Kierkegaard. Separate chapters are devoted to the relation between logic and ontology in Hegel's *Logic* and to the relation between the *Logic* itself and the *Phenomenology*. Part Two contains the text - in German and English - of the first two chapters of Hegel's *Logic*, which cover such categories as being, becoming, something, limit, finitude, and infinity. Part Three then provides a clear and accessible

commentary on these two chapters that both examines Hegel's arguments in detail and relates his insights to those of other philosophers, such as Descartes, Spinoza, Kant, Nietzsche, and Levinas. The Opening of Hegel's Logic aims to help students and scholars read Hegel's often formidably difficult text for themselves and discover the wealth of philosophical riches that it contains. It also argues that Hegel's project of a presuppositionless science of logic is one that deserves serious consideration today.

Of the first six chapters of the Phenomenology of the spirit -- Summary of the course in 1937-1938 -- Philosophy and wisdom -- A note on eternity, time, and the concept -- Interpretation of the third part of chapter VIII -- A dialectic of the real and the phenomenological method in Hegel.

The philosopher G.W.F. Hegel (1771-1831) is now recognized to be one of the most important modern thinkers. His influence is to be found in Marx's conception of historical dialectic, Kierkegaard's existentialism, Dewey's pragmatism and Gadamer's hermeneutics and Derrida's deconstruction. Until now, however, it has been difficult for the non-specialist to find a reasonably comprehensive introduction to this important, yet at times almost impenetrable philosopher. With this book Stephen Houlgate offers just such an introduction. His book is written in an accessible style and covers a range of

topics: the philosophy of history, logic and phenomenology, political philosophy, aesthetics and the philosophy of religion. In the course of the book the author relates Hegel's ideas to those of many other thinkers, including Luther, Descartes, Kant and Thomas Kuhn.

This volume comprises studies written by prominent scholars working in the field of German Idealism. These scholars come from the English speaking philosophical world and Continental Europe. They treat major aspects of the place of religion in Idealism, Romanticism and other schools of thought and culture. They also discuss the tensions and relations between religion and philosophy in terms of the specific form they take in German Idealism, and in terms of the effect they still have on contemporary culture. The authors consider figures such as Kant, Fichte, Hegel, and Jacobi. The book will prove very informative to researchers and teachers working in the fields of philosophy, philosophy of religion, and classical German philosophy.

"A genuine contribution to the literature . . . important especially to specialists in Continental philosophy but also to historians, literary theorists, and others who read recent European philosophy and who thus would want to think through the problem of the hegemony of vision."—David Hoy, University of California, Santa Cruz

A new translation of the final work of French

philosopher Jean Cavailles. In this short, dense essay, Jean Cavailles evaluates philosophical efforts to determine the origin—logical or ontological—of scientific thought, arguing that, rather than seeking to found science in original intentional acts, a priori meanings, or foundational logical relations, any adequate theory must involve a history of the concept. Cavailles insists on a historical epistemology that is conceptual rather than phenomenological, and a logic that is dialectical rather than transcendental. His famous call (cited by Foucault) to abandon "a philosophy of consciousness" for "a philosophy of the concept" was crucial in displacing the focus of philosophical enquiry from aprioristic foundations toward structural historical shifts in the conceptual fabric. This new translation of Cavailles's final work, written in 1942 during his imprisonment for Resistance activities, presents an opportunity to reencounter an original and lucid thinker. Cavailles's subtle adjudication between positivistic claims that science has no need of philosophy, and philosophers' obstinate disregard for actual scientific events, speaks to a dilemma that remains pertinent for us today. His affirmation of the authority of scientific thinking combined with his commitment to conceptual creation yields a radical defense of the freedom of thought and the possibility of the new.

This book presents three generations of German,

French, and Anglo-American thinking on the Hegelian narrative of desire, recognition, and alienation in life, labor, and language—a narrative that has been subject to extensive commentary in philosophy, literature, psychoanalysis, and feminist thought. The texts focus on a central topos in Western thought, the story of self-consciousness awakened in nature and in history. John O’Neill argues that current postmodern rejections of the Hegelian-Marxist narrative demand an understanding of the texts included here. Without Hegel and Marx in our toolbox, he argues, we will flounder in a world marked by the split between postmodern indifference and premodern passion. The book makes a strong selection from the history of Hegelian-Marxist debate, hermeneutical and critical theory, and Freudian/Lacanian and feminist commentary on the dialectic of desire and recognition, on the levels of social psychology and political economy. Included are articles by Karl Marx, G. W. F. Hegel, Alexandre Kojève, Jean Hyppolite, Jean-Paul Sarte, Georg Lukács, Jürgen Habermas, Hans-Georg Gadamer, Howard Adelman, Shlomo Avineri, Jessica Benjamin, Edward S. Casey and J. Melvin Woody, Henry S. Harris, George Armstrong Kelly, Ludwig Siep, Judith N. Shklar, and Henry Sussman. The texts and commentaries show how the Hegelian-Marxist narrative of desire, recognition, and alienation is a contested story, one in which

class, race, and gender issues are drawn into a historical romance that is being rewritten in contemporary cultural politics.

Twenty essays from the Royal Institute of Philosophy Lecture series on modern major German thinkers.

Hegelian philosophy is now enjoying an enormous renaissance in the English-speaking world. At the very centre of his work is the monumental Science of Logic . Hegel's theory of subjectivity, which

comprises the final third of the Science of Logic , has been comparatively neglected. This volume collects 15 essays on various aspects of Hegel's theory of subjectivity. For Hegel, substance is subject .

Anyone aspiring to understand Hegel's philosophy cannot afford to neglect this central topic.

Hegel's 'Phenomenology of Spirit'A Reader's GuideA&C Black

Hegel and the Philosophy of Nature is an important new study of Hegel's profound philosophical account of the natural world. It examines Hegel's alleged idealism, his concepts of space and time, the conception of speculative geometry, his critical engagement with Kant's Metaphysical Foundations of Natural Science, his critique of Newtonian science, his concept of evolution, the notion of Aufhebung, and his infamous theory of planetary objects. The book confirms that, far from being surpassed by nineteenth- and twentieth-century scientific developments, Hegel's philosophy of nature

continues to have great significance for our understanding of the natural world.

This study of Hegel and Nietzsche evaluates and compares their work through their common criticism of the metaphysics for operating with conceptual oppositions such as being/becoming and egoism/altruism. Dr Houlgate exposes Nietzsche's critique as employing the distinction of Life and Thought, which itself constitutes a metaphysical dualism of the kind Nietzsche attacks. By comparison Hegel is shown to provide a more profound critique of metaphysical dualism by applying his philosophy of the dialectic, which sees such alleged opposites as defining components of a dynamic. In choosing to study a theme so fundamental to both philosophers' work, Houlgate has established a framework within which to evaluate the Hegel-Nietzsche debate; to make the first full study of Nietzsche's view of Hegel's work; and to compare Nietzsche's Dionysic philosophy with Hegel's dialectical philosophy by focusing on tragedy, a subject central to the philosophy of both. Angelica Nuzzo offers a comprehensive reconstruction & a detailed analysis of Kant's 'Critique of Judgement', proposing a new reading of Kant's notion of human experience in which domains, as different as knowledge, morality & the experience of beauty & life, are viewed in a unified perspective.

"What is the meaning of being?" This is the central question of Martin Heidegger's profoundly important work, in which the great philosopher seeks to explain the basic problems of existence. A central influence on later philosophy, literature, art, and criticism—as well as existentialism and much of postmodern thought—Being and Time forever changed the intellectual map of the modern world. As Richard Rorty wrote in the New York Times Book Review, "You cannot read most of the important thinkers of recent times without taking Heidegger's thought into account." This first paperback edition of John Macquarrie and Edward Robinson's definitive translation also features a new foreword by Heidegger scholar Taylor Carman.

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