

Hegel Systematic Contingency

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. Much of contemporary philosophy, political theory, and social thought has been shaped directly or indirectly by Georg Wilhelm Friedrich Hegel, though there is considerable disagreement about how his work should be understood. He has been described both as a metaphysician and characterized as an ironic narrator who anticipated the character of philosophy after metaphysics. His position is equally ambiguous with regard to his political thought. He has been construed both as an enemy of the liberal state and as a friend of freedom. This volume's revisionist reassessment, building on the scholarship of Klaus Hartmann, explores these ambiguities in favor of a non-metaphysical reading of Hegel's arguments. It also shows how the foundations of his political thought support a liberal democratic state. This reappraisal of Hegel's arguments resituates him as a philosopher who anticipates the difficulties of post-modernity and offers a basis for reassessing ontology, aesthetics, and revolution. Philosophers and those doing work in political theory will find this volume of great interest.

This book provides a wide-ranging and in-depth reappraisal of the relation between Marx's economic theory in *Capital* and Hegel's *Logic* by leading Marxian economists and philosophers from around the world.

Features original articles by some of the most distinguished contemporary scholars of Hegel's thought, The most comprehensive collection of Hegel scholarship available in one volume, Examines Hegel's writing in a chronological order, from his very first published works to his very last, Includes chapters on the newly edited lecture series Hegel conducted in the 1820s Book jacket.

Hegel and the Metaphysical Frontiers of Political Theory

Dialectics, Contradiction, and Modality

The Relevance of Hegel's Concept of Philosophy

Perspectives from Asian and Continental Philosophy

Hegel Reconsidered

Marx's *Capital* and Hegel's *Logic*

The second edition of the *Historical Dictionary of Hegelian Philosophy* covers all aspects of Hegel's thought. It discusses his students and colleagues, as well as key figures who either adopted (and adapted) his thought or attempted to explicate it for generations. This is done through a chronology, an introductory essay, a glossary of German terms, a bibliography, and over 50 cross-referenced dictionary entries.

Philosophical Apprenticeships gathers fresh and innovative essays written by the next generation of Canada's philosophers on the work of prominent Canadian philosophers currently researching topics in continental philosophy. The authors--doctoral students studying at Canadian universities--have studied with, worked with, or been deeply influenced by these philosophers. Their essays present, discuss, and develop the work of their mentors, addressing issues such as time, art, politics, hermeneutics, and phenomenology. The result is a volume that introduces the reader to the work of current Canadian philosophers and to their successors, who will soon be making their own contributions to Canadian continental philosophy. Includes articles by Gabriel Malenfant on Bettina Bergo, Saulius Geniusas on Gary Madison, John Marshall on Samuel Mallin, François Doyon on Claude Piché, Stephanie Zubcic on Jennifer Bates, Alexandra Morrison on Graeme Nicholson, Scott Marratto on John Russon, and Jill Gilbert on John Burbridge.

Hegel's Philosophy of Right presents a collection of new essays by leading international philosophers and Hegel scholars that analyze and explore Hegel's key contributions in the areas of ethics, politics, and the law. The most comprehensive collection of Hegel's *Philosophy of Right* available. Features new essays by leading international Hegel interpreters divided in sections of ethics, politics, and law. Presents significant new research on Hegel's *Philosophy of Right* that will set a new standard for future work on the topic.

How Hegel proves the truth of logic by examining the dynamics of lived experience.

Beyond Metaphysics and the Authoritarian State

Hegel After Deleuze and Guattari

The Structure of Social Domination in Capitalism

From Classical German Philosophy to Contemporary Metaphilosophy

Freedom in Philosophy and the State

Hegel's Concept of Life

Karen Ng sheds new light on Hegel's famously impenetrable philosophy. She does so by offering a new interpretation of Hegel's idealism and by foregrounding Hegel's *Science of Logic*, revealing that Hegel's theory of reason revolves around the concept of organic life. Beginning with the influence of Kant's *Critique of Judgment* on Hegel, Ng argues that Hegel's key philosophical contributions concerning self-consciousness, freedom, and logic all develop around the idea of internal purposiveness, which appealed to Hegel deeply. She charts the development of the purposiveness theme in Kant's third *Critique*, and argues that the most important innovation from that text is the claim that the purposiveness of nature opens up and enables the operation of the power of judgment. This innovation is essential for understanding Hegel's philosophical method in the *Differenzschrift* (1801) and *Phenomenology of Spirit* (1807), where Hegel, developing lines of thought from Fichte and Schelling, argues against Kant that internal purposiveness constitutes cognition's activity, shaping

its essential relation to both self and world. From there, Ng defends a new and detailed interpretation of Hegel's Science of Logic, arguing that Hegel's Subjective Logic can be understood as Hegel's version of a critique of judgment, in which life comes to be understood as opening up the possibility of intelligibility. She makes the case that Hegel's theory of judgment is modelled on reflective and teleological judgments, in which something's species or kind provides the objective context for predication. The Subjective Logic culminates in the argument that life is a primitive or original activity of judgment, one that is the necessary presupposition for the actualization of self-conscious cognition. Through bold and ambitious new arguments, Ng demonstrates the ongoing dialectic between life and self-conscious cognition, providing ground-breaking ways of understanding Hegel's philosophical system.

While indeterminacy is a recurrent theme in philosophy, less progress has been made in clarifying its significance for various philosophical and interdisciplinary contexts. This collection brings together early-career and well-known philosophers—including Graham Priest, Trish Glazebrook, Steven Crowell, Robert Neville, Todd May, and William Desmond—to explore indeterminacy in greater detail. The volume is unique in that its essays demonstrate the positive significance of indeterminacy, insofar as indeterminacy opens up new fields of discourse and illuminates neglected aspects of various concepts and phenomena. The essays are organized thematically around indeterminacy's impact on various areas of philosophy, including post-Kantian idealism, phenomenology, ethics, hermeneutics, aesthetics, and East Asian philosophy. They also take an interdisciplinary approach by elaborating the conceptual connections between indeterminacy and literature, music, religion, and science.

"This book defends a new interpretation of Hegel's idealism as oriented by a philosophical and logical concept of life, with a focus on Hegel's Science of Logic. Beginning with the influence of Kant's Critique of Judgment, Karen Ng argues that Hegel's key philosophical contributions concerning self-consciousness, freedom, and logic, all develop around the idea of internal purposiveness, an idea that Hegel takes to be "Kant's great service to philosophy." In the first part of the book, Ng charts the development of the purposiveness theme in Kant's third Critique, and argues that the key innovation from that text is the claim that the purposiveness of nature opens up and enables the non-arbitrary operation of the power of judgment. She argues that this innovation is the key for understanding Hegel's philosophical method in the Differenzschrift (1801) and Phenomenology of Spirit (1807), a method in which the theory of self-consciousness plays a central role. With the aid of arguments from Fichte and Schelling, Hegel argues against Kant that internal purposiveness is constitutive of cognition's activity, shaping its essential relation to both self and world. In part two, Ng defends a new and detailed interpretation of Hegel's Logic, arguing that Hegel's Subjective Logic can be understood as Hegel's own version of a critique of judgment, in which life comes to be understood as opening up the possibility of intelligibility as such. She argues that Hegel's theory of judgment is modelled on reflective, teleological judgments, in which something's species or kind provides the objective context for predication. The Subjective Logic culminates in the argument that life is a primitive or original activity of judgment, one that is the necessary presupposition for the actualization of self-conscious cognition. Ng demonstrates that absolute method is best interpreted as the ongoing dialectic between life and self-conscious cognition, providing a new way of understanding Hegel's philosophical system"--

The literary and scientific renaissance that struck Germany around 1800 is usually taken to be the cradle of contemporary humanism. Posthumanism in the Age of Humanism shows how figures like Immanuel Kant and Johann Wolfgang Goethe as well as scientists specializing in the emerging modern life and cognitive sciences not only established but also transgressed the boundaries of the "human." This period so broadly painted as humanist by proponents and detractors alike also grappled with ways of challenging some of humanism's most cherished assumptions: the dualisms, for example, between freedom and nature, science and art, matter and spirit, mind and body, and thereby also between the human and the nonhuman. Posthumanism is older than we think, and the so-called "humanists" of the late Enlightenment have much to offer our contemporary re-thinking of the human.

An Essay in Metaphysics

Self-Consciousness, Freedom, Logic

The Oxford Handbook of Hegel

Hegel's Actuality Chapter of the Science of Logic

Hegel's Systematic Contingency

A Reexamination

This handbook presents the conceptions and principles central to every aspect of Hegel's systematic philosophy. In twenty-eight thematically linked chapters by leading international experts, The Palgrave Hegel Handbook provides reliable, scholarly overviews of each subject, illuminates the main issues and debates, and details concisely the considered views of each contributor. Recent scholarship challenges traditional, largely anti-Kantian, readings of Hegel, focusing instead on Hegel's appropriation of Kantian epistemology to reconcile idealism with the rejection of foundationalism, coherentism and skepticism. Focused like Kant on showing how fundamental unities underlie the profusion of apparently independent events, Hegel argued that reality is rationally structured, so that its systematic structure is manifest to our properly informed thought. Accordingly, this handbook re-assesses Hegel's philosophical aims, methods and achievements, and re-evaluates many aspects of Hegel's enduring philosophical contributions, ranging from metaphysics, epistemology, and dialectic, to moral and political philosophy and philosophy of history. Each chapter, and The Palgrave Hegel Handbook as a whole, provides an informed, authoritative understanding of each aspect of Hegel's philosophy.

This book is an investigation of algorithmic contingency and an elucidation of the contemporary situation that we are living in: the regular arrival of algorithmic catastrophes on a global scale. Through a historical analysis of philosophy, computation and media, this

book proposes a renewed relation between nature and technics.

In a systematic treatment of Hegel's concept of philosophy and all of the different aspects related to it, this collection explores how Hegel and his understanding of his discipline can be put into dialogue with current metaphilosophical inquiries and shed light on the philosophical examination of the nature of philosophy itself. Taking into account specific aspects of Hegel's elaboration on philosophy such the scientificity of philosophy as a self-grounding rational process and his explanation of the relationship between philosophy and the history of philosophy, an international line-up of contributors consider: - Hegel's concept of philosophy in general from skepticism, idealism, history and difference, to time, politics and religion - The relation of Hegel's concept of philosophy to other philosophical traditions and philosophers including Kant, Fichte, Schelling, and Jacobi - Hegel's concept of philosophy with reference to philosophy's relation to other forms of rationality and disciplines - The relation of Hegel's concept of philosophy to specific issues in present metaphilosophical debates. Reflecting the renewed and widespread interest in Hegel seen in Analytic philosophy and Continental thought, this volume advances study of Hegel's conceptual tools and provides new readings of traditional philosophical problems.

This book offers new critical perspectives on the relationship between the notions of speculation, logic and reality in Hegel's thought as basis for his philosophical account of nature, history, spirit and human experience. The systematic functions of logic and pure thought are explored in their concrete forms and processual progression from subjective spirit to philosophy of right, society, the notion of habit, the idea of work, art, religion and science. Engaging the relation between the Logic and its realisations, this book shows the internal tension that inhabits Hegel's philosophy at the intersection of logical (conceptual) speculation and concrete (interpretative) analysis. The investigation of this tension allows for a hermeneutical approach that demystifies the common view of Hegel's idealism as a form of abstract thought, while allowing for a new assessment of the importance of speculation for a concrete understanding of the world.

The Suspension of Reason in Hegel and Schelling

Hegel on Possibility

Hegel's Philosophy of Language

Person, Being, and History

The Bloomsbury Companion to Hegel

The Blackwell Guide to Hegel's Phenomenology of Spirit

This book develops a genuinely critical theory of capitalism based on Hegel's Science of Logic.

In this volume, scholars draw deeply on negative theology in order to consider some of the oldest questions in the philosophy of religion that stand as persistent challenges to inquiry, comprehension, and expression. The chapters engage different philosophical methodologies, cross disciplinary boundaries, and draw on varied cultural traditions in the effort to demonstrate that apophaticism can be a positive resource for contemporary philosophy of religion.

Hegel has had a remarkable, yet largely unremarked, role in Canada's intellectual development. In the last half of the twentieth-century, as Canada was coming to define itself in the wake of World War Two, some of Canada's most thoughtful scholars turned to the work of G.W.F. Hegel for insight. *Hegel and Canada* is a collection of essays that analyses the real, but under-recognized, role Hegel has played in the intellectual and political development of Canada. The volume focuses on the generation of Canadian scholars who emerged after World War Two: James Doull, Emil Fackenheim, George Grant, Henry S. Harris, and Charles Taylor. These thinkers offer a uniquely Canadian view of Hegel's writings, and, correspondingly, of possible relations between situated community and rational law. Hegel provided a unique intellectual resource for thinking through the complex and opposing aspects that characterize Canada. The volume brings together key scholars from each of these five schools of Canadian Hegel studies and provides a richly nuanced account of the intellectually significant connection of Hegel and Canada.

Both Hegel's philosophy and psychoanalytic theory have profoundly influenced contemporary thought, but they are traditionally seen to work in separate rather than intersecting universes. This book offers a new interpretation of Hegel's Phenomenology of Spirit and brings it into conversation the work of two of the best-known contemporary psychoanalysts, Christopher Bollas and André Green. *Hegel and Psychoanalysis* centers a consideration of the Phenomenology on the figure of the Unhappy Consciousness and the concept of Force, two areas that are often overlooked by studies which focus on the master/slave dialectic. This book offers reasons for why now, more than ever, we need to recognize how concepts of intersubjectivity, Force, the Third, and binding are essential to an understanding of our modern world. Such concepts can allow for an interrogation of what can be seen as the profoundly false and constructed senses of community and friendship created by social networking sites, and further an idea of a "global community," which thrives at the expense of authentic intersubjective relations.

Unity of Opposites?

Hegel, Logic and Speculation

Hegel's Ontology of Power

Historical Dictionary of Hegelian Philosophy

The Dialectical Justification of Philosophy's First Principles

Transcendence, Immanence, and Intercultural Philosophy

Wes Furlotte critically evaluates Hegel's philosophy of human freedom in terms of his often-disregarded conception of nature. In doing so, he gives us a new portrait of Hegel's final system that is surprisingly relevant for our contemporary world, connecting it with recent work in

speculative realism and new materialism.

Does the fact that everything has a cause imply that all events are causally determined? Drawing on discussions from the history of philosophy, John Burbidge's *Cause for Thought* captures the diverse dynamics found in physics, chemistry, biology, animal psychology, and rational action. At each level, forms of activity emerge that cannot be reduced to the functioning of simpler, more elementary components. By exploring the logic of what happens when two causal conditions reciprocally interact, Burbidge develops a concept of complex cause in which an agent generates effects not simply because of the action of its constituent components, but also because of the way those components mutually supplement and reinforce one another. By extending this to the interaction of agents with their environment, Burbidge throws light on the structure of organisms, on the distinctive contributions of consciousness and rationality, and on the quest for a comprehensive explanation of the cosmos. Recovering the force and legitimacy of metaphysical inquiry by focusing on the concept of cause and causality, *Cause for Thought* offers a new way of understanding natural processes, the role of consciousness and free will, and the significance of rational explanation.

For over one hundred and fifty years G.W.F. Hegel's ghost has haunted theoretical understanding and practice. His opponents first, and later his defenders, have equally defined their programs against and with his. In this way Hegel's political thought has both situated and displaced modern political theorizing. This book takes the reception of Hegel's political thought as a lens through which contemporary methodological and ideological prerogatives are exposed. It traces the nineteenth century origins of the positivist revolt against Hegel's legacy forward to political science's turn away from philosophical tradition in the twentieth century. The book critically reviews the subsequent revisionist trend that has eliminated his metaphysics from contemporary considerations of his political thought. It then moves to re-evaluate their relation and defend their inseparability in his major work on politics: the *Philosophy of Right*. Against this background, the book concludes with an argument for the inherent metaphysical dimension of political theorizing itself. Goodfield takes Hegel's reception, representation, as well as rejection in Anglo-American scholarship as a mirror in which its metaphysical presuppositions of the political are exceptionally well reflected. It is through such reflection, he argues, that we may begin to come to terms with them. This book will be of great interest to students, scholars, and readers of political theory and philosophy, Hegel, metaphysics and the philosophy of the social sciences.

In the thesis I explain why an immanent approach in philosophy means taking contingency to be "irreducible". I show why Deleuze and Guattari believe this to be the case and why they think Hegel fails to do this. I then go on to show in what way Hegel incorporates contingency into his system and how he also creates his own sense of "necessity" that emerges from the systematic treatment of contingent concepts. In this way I show how Hegel can respond to the demand for immanence made by Deleuze and Guattari. I suggest that freedom, for Hegel, consists in the systematic treatment of contingency in our lives and in our thinking.

Posthumanism in the Age of Humanism

Hegel's Conception of the Determinate Negation

Hegel's Phenomenology

Contemporary Continental Philosophy in Canada

Recursivity and Contingency

Reading Hegel

This book shows that, far from incorporating everything into an all-consuming necessity, Hegel's philosophy requires the novelty of unexpected contingencies to maintain its systematic pretensions. John Burbidge explores how Hegel applied this approach to chemistry, biology, psychology and history, and proposes implications on contemporary science.

Anchored in his spirit, the various essays in this volume by colleagues and former students of Schmitz examine his thought and the subjects of his teaching.

The 'death' of German Idealism has been decried innumerable times since its revolutionary inception, whether it be by the 19th-century critique of Western metaphysics, phenomenology, contemporary French philosophy, or analytic philosophy. Yet in the face of two hundred years of sustained, extremely rigorous attempts to leave behind its legacy, German Idealism has resisted its philosophical death sentence. For this exact reason it is timely ask: What remains of German Idealism? In what ways does its fundamental concepts and texts still speak to us? Drawing together new and established voices from scholars in Kant, Fichte, Hegel, and Schelling, this volume offers a fresh look on this time-honoured tradition. It uses myriad of recently developed conceptual tools to present new and challenging theories of its now canonical figures.

This book presents detailed discussions from leading intercultural philosophers, arguing for and against the priority of immanence in Chinese thought and the validity of Western interpretations that attempt to import conceptions of transcendence. The authors pay close attention to contemporary debates generated from critical analysis of transcendence and immanence, including discussions of apophasis, critical theory, post-secular conceptions of society, phenomenological approaches to transcendence, possible-world models, and questions of practice and application. This book aims to explore alternative conceptions of transcendence that either call the tradition in the West into question, or discover from within Western metaphysics a thoroughly dialectical way of thinking about immanence and transcendence.

A Companion to Hegel

Rethinking German Idealism

A Commentary

Cause for Thought

Philosophical Apprenticeships

Problem of Nature in Hegel's Final System

In this rigorous historical analysis, Lauer challenges traditional readings that have reduced two of German idealism's most important thinkers to opposing caricatures: Hegel the uncompromising systematist blind to the novelty and contingency of human life and Schelling the protean thinker drawn to all manner of pseudoscientific charlatanry. Bringing together recent scholarship that is just beginning to realise Schelling's centrality in the overthrow of metaphysics and Hegel's openness to diversity and innovation, this book shows that both thinkers can be read as contributing to the Kantian project of showing both the utter necessity and the limitations of reason. In readings of texts spanning each thinker's career, Lauer shows that animating much of Hegel and Schellings' most passionate work is their recognition of the need neither for a canonization of reason nor for its overthrow, but for its 'suspension'. Their lifelong willingness to revisit both their definitions of reason and their accounts of its role in philosophy give these discussions a vitality and depth that few in the history of philosophy can match.

Hegel's Systematic Contingency By J. Burbidge

In Hegel's Conception of the Determinate Negation, Terje Sparby develops a comprehensive account of the three forms of the determinate negation in Hegel's philosophy.

In this bold new book, Jim Vernon develops the general theory of language implicitly contained in the writings of G.W.F. Hegel. Vernon offers novel readings of Hegel's central works in order to explain his views on some long neglected topics and as such demonstrates that his accounts of representation, the concept and the speculative sentence can be used to create sophisticated theories of language acquisition, universal grammar and linguistic practice. Hegel's defence of a scientific philosophy that is necessary and universal seems to eliminate the need for a philosophical linguistics. Since thought is demonstrably objective in itself, questions about the language through which it is expressed appear to be external to philosophy. This has caused many commentators to neglect the real problems that the historical and cultural associations of language pose for the adequate expression of universal thought. Others, exploiting this apparent inadequacy, have argued that the lack of rigorous linguistic analysis in Hegel's philosophy is its greatest, and perhaps fatal, flaw. Although the very idea of a Hegelian linguistics is controversial, this book argues that there are resources within the texts of Hegel for developing a general theory of language as the reciprocal grounding of a universal grammatical form and a particular lexical content. Moreover, it uses this theory to resolve the apparent tension between the necessity of Hegelian philosophy and the contingency of its linguistic expression. In the light of Hegel's critical relation to contemporary debates in Continental and Anglo-American philosophy, coupled with the central role that philosophy of language plays in both streams, this important new study offers the first comprehensive, integrated and fully developed analysis of Hegel's theory of language.

The Palgrave Hegel Handbook

Hegel and Canada

Hegel and Psychoanalysis

Apocalyptic Political Theology

Mind, Matter, and the Life Sciences after Kant

Contemporary Debates in Negative Theology and Philosophy

A spirit is haunting contemporary thought – the spirit of Hegel. All the powers of academia have entered into a holy alliance to exorcize this spirit: Vitalists and Eschatologists, Transcendental Pragmatists and Speculative Realists, Historical Materialists and even 'liberal Hegelians'. Which of these groups has not been denounced as metaphysically Hegelian by its opponents? And which has not hurled back the branding reproach of Hegelian metaphysics in its turn? Progressives, liberals and reactionaries alike receive this condemnation. In light of this situation, it is high time that true Hegelians should openly admit their allegiance and, without obfuscation, express the importance and validity of Hegelianism to the contemporary intellectual scene. To this end, a small group of Hegelians of different nationalities have assembled to sketch the following book – a book which addresses a number of pressing issues that a contemporary reading of Hegel allows a new perspective on: our relation to the future, our relation to nature and our relation to the absolute.

Hegel's philosophy of religion contains an implicit political theology. When viewed in connection with his wider work on subjectivity, history and politics, this political theology is a resource for apocalyptic thinking. In a world of climate change, inequality, oppressive gender roles and racism, Hegel can be used to theorise the hope found in the end of that world. Histories of apocalyptic thinking draw a line connecting the medieval prophet Joachim of Fiore and Marx. This line passes through Hegel, who transforms the relationship between philosophy and theology by philosophically employing theological concepts to critique the world. Jacob Taubes provides an example of this Hegelian political theology, weaving Christianity, Judaism and philosophy to develop an apocalypticism that is not invested in the world. Taubes awaits the end of the world knowing that apocalyptic destruction is also a form of creation. Catherine Malabou discusses this relationship between destruction and creation in terms of plasticity. Using plasticity to reformulate apocalypticism allows for a form of apocalyptic thinking that is immanent and materialist. Together Hegel, Taubes and Malabou provide the resources for thinking about why the world should end. The resulting apocalyptic pessimism is not passive, but requires an active refusal of the world.

Providing a groundbreaking collective commentary, by an international group of leading philosophical scholars, Blackwell's Guide to Hegel's Phenomenology of Spirit transforms and expands our understanding and appreciation of one of the most challenging works in Western philosophy. Collective philosophical commentary on the whole of Hegel's Phenomenology in sequence with the original text. Original essays by leading international philosophers and Hegel experts. Provides a comprehensive Bibliography of further sources. Providing a clear interpretation of Hegel's characterizations of possibility and actuality in the Science of Logic, this book departs from the standard understandings of these concepts to break new ground in Hegelian scholarship. The book draws out some of the implications of Hegel's view of immanent possibility, especially as it relates to Leibniz's thesis of modal optimism: his view that this world is the best of all possible worlds. Reading Hegel as a philosopher of possibility, against a tradition that has conceived of him primarily as a philosopher of necessity, rationality, and finitude, Nahum Brown demonstrates the historical background and philosophical traditions from which Hegel's concept of possibility emerges. Systematically outlining Hegel's conceptions of positive and negative freedom, Brown reveals the Hegelian underpinnings of our conception of reality and what it is to be in the world itself. Original and convincing, this book is crucial for philosophers approaching modality from any tradition.

A New Interpretation of "Phenomenology of Spirit"

Hegels Concept of Life

Hegel's Philosophy of Right

The Significance of Indeterminacy

Aesthetic Reflection in Kant and Hegel

Sublime Understanding

This international collaborative project on G. W. F. Hegel's philosophy includes contributions by eighteen scholars of 18th to 20th century philosophy. It will be an essential reference tool for students and scholars of modern philosophic thought in general and of 19th century German thought in particular. The first part of the volume examines Hegel's early writings up to and including the 1807 Phenomenology of Spirit. The second part is devoted to Hegel's major mature works and lectures as well as to the primary themes of his system of philosophy. It opens with a comprehensive account of Hegel's

Science of Logic followed by detailed treatments of the Philosophy of Nature and the Philosophy of Spirit from the Encyclopaedia of Philosophical Sciences. Three further parts of this volume investigate key concepts and interpretive issues, paradigmatic forms of Hegelian argumentation, and main lines of Hegel's influence since the mid-19th century. The volume contains chronologies of Hegel's life and works, a bibliography of primary and secondary sources and an analytical index.

The topic of the sublime is making a return to contemporary discourse on aesthetics and cognition. In *Sublime Understanding*, Kirk Pillow makes sublimity the center of an alternative conception of aesthetic response and interpretation. He draws an aesthetics of sublimity from Kant's *Critique of Judgment*, bolsters it with help from Hegel, and establishes its place in a broadened conception of human understanding (thus differing from the many scholars who use Hegel to dismiss Kant or vice versa). He argues that sublime reflection provides a model for an interpretive response to the uncanny Other outside our conceptual grasp; it advances our sense-making pursuits but eschews unified, conceptual determination. Thus "sublime understanding" is the always partial, indeterminate grasping of contextual wholes through which we make sense of the uncanny particular in both art and the lived world. The book is divided into three parts. In the first two parts, Pillow presents insightful reinterpretations of Kant's and Hegel's aesthetics. In the third part he develops his own model of an aestheticized understanding, which illuminates contemporary discussions of metaphor and interpretation, while bridging Anglo-American and continental treatments of these issues. The presentation is a model of clear and well-crafted exposition, exemplifying the practice of aesthetically reflective sublime understanding that it articulates.

Brown offers close textual analysis of Hegel's theory of modality (actuality, possibility, necessity, contingency). It situates Hegel within historical and contemporary debates about metaphysics, bringing him into dialogue with Aristotle, Leibniz, Kant, Heidegger, and Agamben. It is of benefit to anyone interested in the history of possibility.

Hegel, Taubes and Malabou