Idealism And Existentialism Hegel And Nineteenth And Twentieth Century Philosophy Continuum Stud | de597f6bec5a27ee13edbed36131618b

The Oxford Handbook of Continental Philosophy

Mock interviews with Kant, Hegel, Fichte, Schelling, Reinhold, Jacobi, Schlegel, and a letter from Schopenhauer.

The Palgrave Fichte Handbook

The first study of its kind, The Impact of Idealism assesses the impact of classical German philosophy on science, religion and culture. This second volume explores German Idealism's impact on the historical, social and political thought of the nineteenth, twentieth and twenty-first centuries. Each essay focuses on 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. New light is shed on key developments of Idealist thought, such as Marxism, Critical Theory and feminism, and previously unexamined areas of Idealism's influence are discussed for the first time. This unique, interdisciplinary collection traces the impact of Kant, Hegel, Schelling, Fichte and others in Britain, Europe, North America and beyond. Its insights represent vital contributions to their respective fields, as well as to our understanding of German Idealism itself.

The Oxford Handbook of German Philosophy in the Nineteenth Century

Awarded Honorable Mention in the category of multi-volume reference work in the 2010 American Publishers Awards for Professional and Scholarly Excellence "This outstanding eight-volume work opens up new vistas and possibilities by bringing canonical figures, the necessary supporting cast, and marginal voices often given short shrift in less comprehensive histories into sharp focus. This history recounts Continental philosophy's liberating role in philosophical thought and will deepen readers' understanding, whether they be advanced undergraduates or seasoned scholars. Essential." - Choice "A superb and absolutely unique project that will be an invaluable resource for students and teachers of continental philosophy. The academic rigor and
quality of the project is truly exemplary and is unlike anything currently on the market. It will be a landmark publication that will provide the first comprehensive history of continental philosophy in the English language (probably the first in any language)." - Michael Naas, DePaul University, Chicago Beginning with Kant and the earliest responses to his critical philosophy and ending with the latest developments in continental thinking across a range of disciplines, these volumes present the first coherent and comprehensive history of the continental tradition of philosophy. The essays, all newly commissioned, cover not only all the major philosophers and schools but also relevant thinkers and movements outside philosophy. Together, these volumes offer a unique resource for understanding the complex and interconnected history of continental philosophy.

The Palgrave Handbook of German Idealism

In the first conceptual, methodological overview of German Idealism, Franks offers a reconstruction true to the movement's own times but also deeply relevant to contemporary thought. The result is a characterization of German Idealism that reveals its sources as well as its pertinence--and its challenge--to contemporary philosophical naturalism.

Irony and Idealism

In this book - the first large-scale survey of the complex relationship between Hegel's idealism and Anglo-American analytic philosophy - Tom Rockmore argues that analytic philosophy has consistently misread and misappropriated Hegel. According to Rockmore, the first generation of British analytic philosophers to engage Hegel possessed a limited understanding of his philosophy and of idealism. Succeeding generations continued to misinterpret him, and recent analytic thinkers have turned Hegel into a pragmatist by ignoring his idealism. Rockmore explains why this has happened, defends Hegel's idealism, and points out the ways that Hegel is a key figure for analytic concerns, focusing in particular on the fact that he and analytic philosophers both share an interest in the problem of knowledge.

Idealism and Existentialism

"Understanding Hegelianism" explores the ways in which Hegelian and anti-Hegelian currents of thought have shaped some of the most significant movements in twentieth-century European philosophy, particularly the traditions of critical theory, existentialism, Marxism and poststructuralism. The first part of the book examines Kierkegaard's existentialism and Marx's materialism, which present two defining poles of subsequent Hegelian and anti-Hegelian movements. The second part looks at the contrasting critiques of Hegel by Lukacs and Heidegger, which set the stage for the appropriation of Hegelian themes in German critical theory and the anti-Hegelian turn in French poststructuralism. The role of Hegelian themes in the work of Adorno, Habermas and Honneth are explored. In the third part, the rich tradition of Hegelianism in modern French philosophy is considered - the work of Wahl, Kojève, Hyppolite, Lefebvre, Sartre, de Beauvoir as well as the radical critique of Hegelianism articulated by Derrida and Deleuze. Although the focus is primarily on German and French appropriations of Hegelian thought, the author also explores some of the recent developments in Anglophone Hegelianism.

Understanding Hegelianism

Hegel (1770-1831) is one of the major philosophers of the nineteenth century. Many of the major philosophical movements of the
twentieth century - from existentialism to analytic philosophy - grew out of reactions against Hegel. He is also one of the hardest philosophers to understand and his complex ideas, though rewarding, are often misunderstood. In this magisterial and lucid introduction, Frederick Beiser covers every major aspect of Hegel's thought. He places Hegel in the historical context of nineteenth-century Germany whilst clarifying the deep insights and originality of Hegel's philosophy. A masterpiece of clarity and scholarship, Hegel is both the ideal starting point for those coming to Hegel for the first time and essential reading for any student or scholar of nineteenth century philosophy. Additional features: glossary chapter summaries chronology annotated further reading.

**The Impact of Idealism**

**Adorno and Existence**

Current research claims loneliness is passively caused by external conditions: environmental, cultural, situational, and even chemical imbalances in the brain and hence avoidable. In this book, the author argues that loneliness is actively constituted by acts of reflexive self-consciousness (Kant) and transcendent intentionality (Husserl) and therefore unavoidable.

**Gadamer and the Legacy of German Idealism**

No period of history has been richer in philosophical discoveries than Germany during the eighteenth and nineteenth centuries. And while it was the eighteenth century that saw Germany attain maturity in the discipline (above all in the works of Immanuel Kant), it was arguably the nineteenth century that bore the greatest philosophical fruits. The Oxford Handbook of German Philosophy in the Nineteenth Century is the first collective critical study of this great period in intellectual history. A team of leading experts explore individual philosophers working in the period, including Fichte, Hegel, Kierkegaard, and Nietzsche; key philosophical movements associated with it, Idealism and Romanticism amongst them; different areas of philosophy that received particular attention at this time; and the central philosophical topics under debate. An essential resource for anyone working in the area, the Handbook will lead the direction of future research in this vital period of philosophy.

**The Unity of Hegel's "Phenomenology of Spirit"**

The Transcendence of the Ego may be regarded as a turning-point in the philosophical development of Jean-Paul Sartre. Prior to the writing of this essay, published in France in 1937, Sartre had been intimately acquainted with the phenomenological movement which originated in Germany with Edmund Husserl. It is a fundamental tenet of Husserl, the notion of a transcendent ego, which is here attacked by Sartre. This disagreement with Husserl has great importance for Sartre and facilitated the transition from phenomenology to the doctrine of Being and Nothingness.

**Kierkegaard's Relations to Hegel Reconsidered**

This collection of essays and reviews represents the most significant and comprehensive writing on Shakespeare's A Comedy of Errors. Miola's edited work also features a comprehensive critical history, coupled with a full bibliography and photographs of major
productions of the play from around the world. In the collection, there are five previously unpublished essays. The topics covered in these new essays are women in the play, the play's debt to contemporary theater, its critical and performance histories in Germany and Japan, the metrical variety of the play, and the distinctly modern perspective on the play as containing dark and disturbing elements. To compliment these new essays, the collection features significant scholarship and commentary on The Comedy of Errors that is published in obscure and difficulty accessible journals, newspapers, and other sources. This collection brings together these essays for the first time.

**Between Kant and Hegel**

This Handbook explores the complex relations between two great schools of continental philosophy: German idealism and existentialism. While the existentialists are commonly thought to have rejected idealism as overly abstract and neglectful of the concrete experience of the individual, the chapters in this collection reveal that the German idealists in fact anticipated many key existentialist ideas. A radically new vision of the history of continental philosophy is thereby established, one that understands existentialism as a continuous development from German idealism. Key Features Operates at both the macro-level and micro-level, treating both the two schools of thought and the individual thinkers associated with them Explores the relations from shifting perspectives by examining how the German idealists anticipated existentialist themes and how the existentialists concretely drew on the work of the idealists Meticulously uncovers and documents many little-known points of contact between the German idealists and the existentialists Includes often neglected figures such as Jacobi and Trendelenburg This Handbook is an essential resource for researchers and advanced students interested in thinking critically about the broad development of continental philosophy. Moreover, the individual chapters on specific philosophers contain a wealth of information that will compel experts in the field to reconsider their views on these figures.

**From Rationalism to Existentialism**

The Oxford Handbooks series is a major new initiative in academic publishing. Each volume offers an authoritative and up-to-date survey of original research in a particular subject area. Specially commissioned essays from leading figures in the discipline give critical examinations of the progress and direction of debates. Oxford Handbooks provide scholars and graduate students with compelling new perspectives upon a wide range of subjects in the humanities and social sciences. The Oxford Handbook of Continental Philosophy is the definitive guide to the major themes of the continental European tradition in philosophy in the nineteenth and twentieth centuries. Brian Leiter and Michael Rosen have assembled a stellar group of contributors who provide a thematic treatment of continental philosophy, treating its subject matter philosophically and not simply as a series of museum pieces from the history of ideas. The scope of the volume is broad, with discussions covering a wide range of philosophical movements including German Idealism, existentialism, phenomenology, Marxism, postmodernism, and critical theory, as well as thinkers like Hegel, Marx, Nietzsche, Freud, Heidegger, and Foucault. This Handbook will be an essential reference point for graduate students and professional academics working on continental philosophy, as well as those with an interest in European literature, the history of ideas, and cultural studies.

**Sophie's World**

Irony and Idealism investigates the historical and conceptual structure of the development of a philosophically distinctive
conception of irony in early- to mid-nineteenth century European philosophy. The principal figures treated are the romantic thinkers Friedrich Schlegel and Novalis, Hegel, and Kierkegaard. Fred Rush argues that the development of philosophical irony in this historical period is best understood as providing a way forward in philosophy in the wake of Kant and Jacobi that is discrete from, and many times opposed to, German idealism. Irony and Idealism argues, against the grain of received opinion, that among the German romantics Schlegel’s conception of irony is superior to similar ideas found in Novalis. It also presents a sustained argument showing that historical reconsideration of Schlegel has been hampered by contestable Hegelian assumptions concerning the conceptual viability of romantic irony and by the misinterpretation of what the romantics mean by 'the absolute.' Rush argues that this is primarily a social-ontological term and not, as is often supposed, a metaphysical concept. Kierkegaard, although critical of the romantic conception, deploys his own adaptation of it in his criticism of Hegel, continuing, and in a way completing, the arc of irony through nineteenth-century philosophy. The book concludes by offering suggestions meant to guide contemporary reconsideration of Schlegel’s and Kierkegaard’s views on the philosophical significance of irony.

**Heideggerian Marxism**

The history of Continental philosophy is often conceived as being represented by two major schools: German idealism and phenomenology/existentialism. These two schools are frequently juxtaposed so as to highlight their purported radical differences. There is a commonly held view that an abrupt break occurred in the nineteenth century, resulting in a disdainful rejection of idealism in all its forms. This break is often located in the transition from Hegel to Kierkegaard. The history of philosophy in the first half of the nineteenth century has thus been read as a grand confrontation between the overambitious rationalistic system of Hegel and the devastating criticisms of it by Kierkegaard’s philosophy of existence. This work aims to undermine this popular view of the radical break between idealism and existentialism by means of a series of detailed studies in specific episodes of European thought. As a whole, this book represents an important attempt to demonstrate the long shadow cast by Kant and Hegel over the subsequent history of European philosophy.

**All Or Nothing**

In his late work Religion within the Boundaries of Mere Reason, Immanuel Kant struggles to answer a straightforward, yet surprisingly difficult, question: how is radical conversion—a complete reorientation of a person’s most deeply held values—possible? In this book, Ryan S. Kemp and Christopher Iacovetti examine how this question gets taken up by Kant’s philosophical heirs: Schelling, Fichte, Hegel and Kierkegaard. More than simply developing a novel account of each thinker’s position, Kemp and Iacovetti trace how each philosopher formulates his theory in response to tensions in preceding views, culminating in Kierkegaard’s claim that radical conversion lies outside a person’s control. Kemp and Iacovetti close by examining some of the moral-psychological implications of Kierkegaard’s account, particularly the question of how someone might responsibly relate to values that have, by their own admission, been acquired in contingent and accidental fashion.

**Kierkegaard and the Matter of Philosophy**

The Frankfurt School philosopher Herbert Marcuse (1898-1979) studied with Martin Heidegger at Freiburg University from 1928 to 1932 and completed a dissertation on Hegel’s theory of historicity under Heidegger’s supervision. During these years, Marcuse wrote a number of provocative philosophical essays experimenting with the possibilities of Heideggerian Marxism. For a time he
believed that Heidegger’s ideas could revitalize Marxism, providing a dimension of experiential concreteness that was sorely lacking in the German Idealist tradition. Ultimately, two events deterred Marcuse from completing this program: the 1932 publication of Marx’s early economic and philosophical manuscripts, and Heidegger’s conversion to Nazism a year later. Heideggerian Marxism offers rich and fascinating testimony concerning the first attempt to fuse Marxism and existentialism. These essays offer invaluable insight concerning Marcuse’s early philosophical evolution. They document one of the century’s most important Marxist philosophers attempting to respond to the “crisis of Marxism”: the failure of the European revolution coupled with the growing repression in the USSR. In response, Marcuse contrived an imaginative and original theoretical synthesis: “existential Marxism.”

**Hegel**

Hegel broke open the deadliest assumptions of Western thought by conceiving being as becoming and consciousness as the social-subjective relation of spirit to itself, yet his white Eurocentric conceits were grotesquely inflated even by the standards of his time. With In a Post-Hegelian Spirit, Gary Dorrien emphasizes both sides of this Hegelian legacy, contending that it takes a great deal of digging and refuting to recover the parts of Hegel that still matter for religious thought. By distilling his signature argument about the role of post-Kantian idealism in modern Christian thought, Dorrien fashions a liberationist form of religious idealism: a post-Hegelian religious philosophy that is simultaneously both Hegelian--as it expounds a fluid, holistic, open, intersubjective, ambiguous, tragic, and reconciliatory idea of revelation--and post-Hegelian, as it rejects the deep-seated flaws in Hegel’s thought. Dorrien mines Kant, Schleiermacher, and Hegel as the foundation of his argument about intellectual intuition and the creative power of subjectivity. After analyzing critiques of Hegel by Søren Kierkegaard, Karl Marx, Karl Barth, and Emmanuel Levinas, Dorrien contends that though these monumental figures were penetrating in their assessments, they appear one-sided compared to Hegel. In a Post-Hegelian Spirit further engages with the personal idealist tradition founded by Borden Parker Bowne, the process tradition founded by Alfred North Whitehead, and the daring cultural contributions of Paul Tillich, W. E. Du Bois, Martin Luther King, Jr., Rosemary Radford Ruether, David Tracy, Peter Hodgson, Edward Farley, Catherine Keller, and Monica Coleman. Dispelling common interpretations that Hegel’s theology simply fashioned a closed system, Dorrien argues instead that Hegel can be interpreted legitimately in six different ways and is best interpreted as a philosopher of love who developed a Christian theodicy of love divine. Hegel expounded a process theodicy of God salvaging what can be salvaged from history, even as his tragic sense of the carnage of history cuts deep, lingering at Calvary.

**Understanding German Idealism**

The Danish philosopher Søren Kierkegaard was one of the most original thinkers of the 19th Century - and one of the most enigmatic men who ever walked the Earth. Philosophically, Kierkegaard was the “bridge” that led from Hegel to Existentialism. Kierkegaard abhorred Hegel’s abstract, Know-it-all idealism that tried to capture reality in a few words. Kierkegaard’s attack on social and religious complacency and his single-handed assault on traditional Western philosophy generated a crisis that produced a radically new way of philosophizing and made him the founder of the school that would later be called Existentialism. To Kierkegaard, reality was personal, subjective – it began and ended with the individual – and philosophy was not something one merely talked about, it was the way you lived. For such a brilliant thinker, the way Kierkegaard lived was... somewhat too interesting? His “abstract” love affair? His obsession with death? His “leap of Faith,” his cynicism, his marvelous sense of humor - how do you put all that into one man? For starters, you read Kierkegaard For Beginners. It explains, plainly and simply, the great
Danish thinker’s obsession with the particularity of human existence as well as his demonstration of how the creation of an authentic new kind of individual is possible

**Existentialist Ethics**

This book offers an examination of the political and ontological significance of the authorship of Søren Kierkegaard in relation to German Idealism and contemporary European philosophy.

**G. W. F. Hegel**

wide criticism both from Western and Eastern scholars.

**Phenomenology of Spirit**

Born from the combination of two projects—a presentation of the important essays from the Critical Journal of Schelling and Hegel that were still untranslated and an anthology of excerpts from the works of the generation of German thinkers between Kant and Hegel—this 15-year-old work contains five excerpts from the latter and 4 essays from the former. The transition philosophers represented include K.L. Reinhold, G.E. Schulze, J.G. Fichte, S. Maimon, and J.S. Beck. Introductory essays from the translators are included for each project. Paper edition (unseen), $18.95. Annotation copyrighted by Book News, Inc., Portland, OR

**Reason and Conversion in Kierkegaard and the German Idealists**

One day Sophie comes home from school to find two questions in her mail: "Who are you?" and "Where does the world come from?" Before she knows it she is enrolled in a correspondence course with a mysterious philosopher. Thus begins Jostein Gaarder’s unique novel, which is not only a mystery, but also a complete and entertaining history of philosophy.

**A New German Idealism**

Simon Critchley's Very Short Introduction shows that Continental philosophy encompasses a distinct set of philosophical traditions and practices, with a compelling range of problems all too often ignored by the analytic tradition. He discusses the ideas and approaches of philosophers such as Kant, Hegel, Nietzsche, Husserl, Heidegger, Sartre, Habermas, Foucault, and Derrida, and introduces key concepts such as existentialism, nihilism, and phenomenology by explaining their place in the Continental tradition. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

**German Idealism**

In this enduring text, renowned philosopher Robert C. Solomon provides students with a detailed introduction to modern
existentialism. He reveals how this philosophy not only connects with, but derives from, the thought of traditional philosophers through the works of Nietzsche, Kierkegaard, Husserl, Heidegger, Sartre, and Merleau-Ponty. Thus, existentialism emerges from the school of rational thought as a logical evolution of respected philosophy.

**The Oxford Handbook of Philosophy and Race**

"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.

**Kierkegaard For Beginners**

This Handbook provides a comprehensive single-volume treatment of Fichte's philosophy. In addition to offering new researchers an authoritative introduction and orientation to Fichtean thought, the volume also surveys the main scholarly and philosophical controversies regarding Fichtean interpretation, and defends a range of philosophical theses in a way that advances the scholarly discussion. Fichte is the first major philosopher in the post-Kantian tradition and the first of the great German Idealists, but he was no mere epigone of Kant or precursor to Hegel. His work speaks powerfully and originally to a wide range of issues of enduring concern, and his many innovations importantly anticipate major developments, including absolute idealism, phenomenology, and existentialism. He is therefore not only a path-breaking thinker but also a pivotal figure in Western intellectual history. Wide-ranging, well-organised and timely, this key volume makes Fichte's work both accessible and relevant. It is essential reading for scholars, graduate researchers and advanced students interested in Fichte, German Idealism, and the history of nineteenth-century philosophy in the West.

**Hegel, Idealism, and Analytic Philosophy**

The thought of G. W. F. Hegel (1770 -1831) has had a deep and lasting influence on a wide range of philosophical, political, religious, aesthetic, cultural and scientific movements. But, despite the far-reaching importance of Hegel's thought, there is often a great deal of confusion about what he actually said or believed. G. W. F. Hegel: Key Concepts provides an accessible introduction to both Hegel's thought and Hegel-inspired philosophy in general, demonstrating how his concepts were understood, adopted and critically transformed by later thinkers. The first section of the book covers the principal philosophical themes in Hegel's system: epistemology, metaphysics, philosophy of mind, ethical theory, political philosophy, philosophy of nature, philosophy of art, philosophy of religion, philosophy of history and theory of the history of philosophy. The second section covers the main post-Hegelian movements in philosophy: Marxism, existentialism, pragmatism, analytic philosophy, hermeneutics and French poststructuralism. The breadth and depth of G. W. F. Hegel: Key Concepts makes it an invaluable introduction for philosophical beginners and a useful reference source for more advanced scholars and researchers.

**The Palgrave Handbook of German Idealism and Existentialism**
The Oxford Handbook of Philosophy and Race provides up-to-date explanation and analyses by leading scholars in African American philosophy and philosophy of race. Fifty-one original essays cover major topics from intellectual history to contemporary social controversies in this emerging philosophical subfield that supports demographic inclusion and emphasizes cultural relevance.

**Phenomenology of Life in a Dialogue Between Chinese and Occidental Philosophy**

The philosophy of Hans-Georg Gadamer interests a wide audience that spans the traditional distinction between European (continental) and Anglo-American (analytic) philosophy. Yet one of the most important and complex aspects of his work - his engagement with German Idealism - has received comparatively little attention. In this book, Kristin Gjesdal uses a close analysis and critical investigation of Gadamer's *Truth and Method* (1960) to show that his engagement with Kant, Hegel, and Schleiermacher is integral to his conception of hermeneutics. She argues that a failure to engage with this aspect of Gadamer's philosophy leads to a misunderstanding of the most pressing problem of post-Heideggerian hermeneutics: the tension between the commitment to the self-criticism of reason, on the one hand, and the turn towards the meaning-constituting authority of tradition, on the other. Her study provides an illuminating assessment of both the merits and the limitations of Gadamer's thought.

**Consciousness and Loneliness: Theoria and Praxis**

German Idealism is one of the most fruitful and influential movements in the history of philosophy. The Palgrave Handbook of German Idealism covers this era in meticulous detail, with contributions from some of the best scholars in this field, nearly all of which have been specially commissioned for this volume. Chapters set the philosophers and their work in historical context, evaluate the philosophical importance of the four most important idealists (Kant, Fichte, Schelling, and Hegel), and address the many fields of philosophy to which they made the greatest impact, including epistemology, ethics, aesthetics, political theory, logic, and metaphysics. In addition, separate sections of the book are devoted to contemporary reactions to Kant, German Romanticism, and lesser-known idealists who are often neglected in the secondary literature. Because of its comprehensiveness and the quality of its scholarship, this book is an essential resource for both students and specialists.

**Continental Philosophy: A Very Short Introduction**

To introduce this collection of research studies, which stem from the programs conducted by The World Phenomenology Institute, we need say a few words about our aims and work. This will bring to light the significance of the present volume. The phenomenological philosophy is an unprejudiced study of experience in its entire range: experience being understood as yielding objects. Experience, moreover, is approached in a specific way, such a way that it legitimates itself naturally in immediate evidence. As such it offers a unique ground for philosophical inquiry. Its basic condition, however, is to legitimize its validity. In this way it allows a dialogue to unfold among various philosophies of different methodologies and persuasions, so that their basic assumptions and conceptions may be investigated in an objective fashion. That is, instead of comparing concepts, we may go below their differences to seek together what they are meant to grasp. We may in this way come to the things them selves, which are the common objective of all philosophy, or what the great Chinese philosopher Wang Yang Ming called "the investigation of things". It is in this spirit that the Institute's programs include a "cross-cultural" dialogue meant to bring about a profound communication among philosophers in their deepest concerns. Rising above artificial cultural confinements, such dialogues bring scholars, thinkers...
and human beings together toward a truly human community of minds. Our Institute unfolds one consistent academic program.

In a Post-hegelian Spirit

In The Unity of Content and Form in Philosophical Writing, Jon Stewart argues that there is a close relation between content and form in philosophical writing. While this might seem obvious at first glance, it is overlooked in the current climate of Anglophone academic philosophy, which, Stewart contends, accepts only a single genre as proper for philosophical expression. Stewart demonstrates the uniformity of today’s philosophical writing by contrasting it with that of the past. Taking specific texts from the history of philosophy and literature as case studies, Stewart shows how the use of genres like dialogues, plays and short stories were an entirely suitable and effective means of presenting and arguing for philosophical positions given the concrete historical and cultural contexts in which they appeared. Now, Stewart argues, the prevailing intolerance means that the same texts are dismissed as unphilosophical merely due to their form, although their content is, in fact, profoundly philosophical. The book’s challenge to current conventions of philosophical is provocative and timely, and will be of great interest to students and scholars of philosophy, literature and history.

Introducing the German Idealists

In 2012, philosopher and public intellectual Slavoj Žižek published what arguably is his magnum opus, the one-thousand-page tome Less Than Nothing: Hegel and the Shadow of Dialectical Materialism. A sizable sequel appeared in 2014, Absolute Recoil: Towards a New Foundation of Dialectical Materialism. In these two books, Žižek returns to the German idealist G. W. F. Hegel in order to forge a new materialism for the twenty-first century. Žižek’s reinvention of Hegelian dialectics explores perennial and contemporary concerns: humanity’s relations with nature, the place of human freedom, the limits of rationality, the roles of spirituality and religion, and the prospects for radical sociopolitical change. In A New German Idealism, Adrian Johnston offers a first-of-its-kind sustained critical response to Less Than Nothing and Absolute Recoil. Johnston, a leading authority on and interlocutor of Žižek, assesses the recent return to Hegel against the backdrop of Kantian and post-Kantian German idealism. He also presents alternate reconstructions of Hegel’s positions that differ in important respects from Žižek’s version of dialectical materialism. In particular, Johnston criticizes Žižek’s deviations from the secular naturalism and Enlightenment optimism of his chosen sources of inspiration: not only Hegel, but Karl Marx and Sigmund Freud too. In response, Johnston develops what he calls transcendental materialism, an antireductive and leftist materialism capable of preserving and advancing the core legacies of the Hegelian, Marxian, and Freudian traditions central to Žižek.

The History of Continental Philosophy

One of the very few accounts in English of German idealism, this ambitious work advances and revises our understanding of both the history and the thought of the classical period of German philosophy. As he traces the structure and evolution of idealism as a doctrine, Frederick Beiser exposes a strong objective, or realist, strain running from Kant to Hegel and identifies the crucial role of the early romantics--HÄ¶lderlin, Schlegel, and Novalis--as the founders of absolute idealism. Traditionally, German idealism is understood as a radical form of subjectivism that expands the powers of the self to encompass the entire world. But Beiser reveals a different--in fact, opposite--impulse: an attempt to limit the powers of the subject. Between Kant and Hegel he finds a movement away from cosmic subjectivity and toward greater realism and naturalism, with one form of idealism succeeding another as each

**The Unity of Content and Form in Philosophical Writing**

Adorno was forever returning to the philosophies of bourgeois interiority, seeking the paradoxical relation between their manifest failure and their hidden promise. As Peter E. Gordon shows, Adorno's writings on Kierkegaard, Husserl, and Heidegger present us with a photographic negative—a philosophical portrait of the author himself.

**The Transcendence of the Ego**

A major re-evaluation of the complex relations between the philosophies of Kierkegaard and Hegel.

**Being and Time**

"Understanding German Idealism" provides an accessible introduction to the philosophical movement that emerged in 1781, with the publication of Kant's monumental "Critique of Pure Reason", and ended fifty years later, with Hegel's death. The thinkers of this period, and the themes they developed revolutionized almost every area of philosophy and had an impact that continues to be felt across the humanities and social sciences today. Notoriously complex, the central texts of German Idealism have confounded the most capable and patient interpreters for more than 200 years. "Understanding German Idealism" aims to convey the significance...
of this philosophical movement while avoiding its obscurity. Readers are given a clear understanding of the problems that motivated Kant, Fichte, Schelling and Hegel and the solutions that they proposed. Dudley outlines the main ideas of transcendental idealism and explores how the later German Idealists attempted to carry out the Kantian project more rigorously than Kant himself, striving to develop a fully self-critical and rational philosophy, in order to determine the meaning and sustain the possibility of a free and rational modern life. The book examines some of the most important early criticisms of German Idealism and the philosophical alternatives to which they led, including romanticism, Marxism, existentialism, and naturalism.

The Philosophy of Fine Art

Hegel's Phenomenology is considered by many to be the most difficult book in the philosophical canon. While some authors have published excellent essays on various chapters and aspects of the book, few authors have successfully tackled the whole. In The Unity of Hegel's "Phenomenology of Spirit", Jon Stewart interprets Hegel's work as a dialectical transformation of Kantian transcendental philosophy, providing from this unified standpoint a case for Hegel's own conception of philosophy as a system. In restoring them to their larger systematic contexts, Stewart clarifies Hegel's individual analyses, as well as indicating the meaning and significance of the transitions and illustrating the parallelisms between the respective analyses. Many of Hegel's main themes-universal-particular, mediacy-immediacy-are traced through the text, demonstrating Hegel's formal continuity. By examining at the microlevel the particulars of the dialectical movement, and by analyzing at the macrolevel the role of the argument in question in the context of the work as a whole, Stewart provides a detailed analysis of the Phenomenology and a significant scholarly demonstration of Hegel's own conception of the Phenomenology as a part of a systematic philosophy.

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