Charles Taylor Hegel

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.

Robert Brandom's rationalist philosophy of language, expounded in his highly influential Making It Explicit, has been the subject of intense scrutiny and debate, establishing him as one of the leading philosophers of his generation. In A Spirit of Trust, Brandom presents the fruits of his thirty-year engagement with Hegel. He submits that the Phenomenology of Spirit holds not only many lessons for today's philosophy of language, but also a moral lesson much needed in today's increasingly polarized societies, in the form of a postmodern ethics of trust. In this outstanding collection, leading philosophers examine and assess A Spirit of Trust. The twelve specially commissioned chapters explore topics including: negation and truth empirical and speculative concepts experience conflict and recognition varieties of idealism premodern ethical life and modern alienation a postmodern ethics of trust. Reading Brandom: On A Spirit of Trust is essential

reading for all students and scholars of Brandom's work and those in philosophy of language. It will also be important reading for those studying nineteenth-century philosophy, particularly Hegel and the Phenomenology of Spirit. Terry Pinkard draws on Hegel's central works as well as his lectures on aesthetics, the history of philosophy, and the philosophy of history in this deeply informed and original exploration of Hegel's naturalism. As Pinkard explains, Hegel's version of naturalism was in fact drawn from Aristotelian naturalism: Hegel fused Aristotle's conception of nature with his insistence that the origin and development of philosophy has empirical physics as its presupposition. As a result, Hegel found that, although modern nature must be understood as a whole to be non-purposive, there is nonetheless a place for Aristotelian purposiveness within such nature. Such a naturalism provides the framework for explaining how we are both natural organisms and also practically minded (self-determining, rationally responsive, reason-giving) beings. In arguing for this point, Hegel shows that the kind of self-division which is characteristic of human agency also provides human agents with an updated version of an Aristotelian final end of life. Pinkard treats this conception of the final end of "being at one with oneself" in two parts. The first part focuses on Hegel's account of agency in naturalist terms and how it is that agency requires such a self-division, while the second part explores

how Hegel thinks a historical narration is essential for understanding what this kind of self-division has come to require of itself. In making his case, Hegel argues that both the antinomies of philosophical thought and the essential fragmentation of modern life are all not to be understood as overcome in a higher order unity in the "State." On the contrary, Hegel demonstrates that modern institutions do not resolve such tensions any more than a comprehensive philosophical account can resolve them theoretically. The job of modern practices and institutions (and at a reflective level the task of modern philosophy) is to help us understand and live with precisely the unresolvability of these oppositions. Therefore, Pinkard explains, Hegel is not the totality theorist he has been taken to be, nor is he an "identity thinker," à la Adorno. He is an anti-totality thinker. This rich study explores the elements of Hegel's social and political thought that are most relevant to our society today. Combating the prevailing post-World War II stereotype of Hegel as a proto-fascist, Charles Taylor argues that Hegel aimed not to deny the rights of individuality but to synthesise them with the intrinsic good of community membership. Hegel's goal of a society of free individuals whose social activity is expressive of who they are seems an even more distant goal now, and Taylor's discussion has renewed relevance for our increasingly globalised and industrialised society. This classic work is presented in a fresh

series livery for the twenty-first century with a specially commissioned new preface written by Frederick Neuhouser.

Introduction to Hegel's thought for the student and general reader, emphasizing in particular his social and political thought and his continuing relevance to contemporary problems.

For Descartes, knowledge exists as ideas in the mind that represent the world. In a radical critique, Hubert Dreyfus and Charles Taylor argue that knowledge consists of much more than the representations we formulate in our minds. They affirm our direct contact with reality—both the physical and the social world—and our shared understanding of it.

This study examines the philosophical foundations of Hegel's social theory by articulating the normative standards at work in his claim that the central social institutions of the modern era are rational or good.

In the Lectures on the Proofs of the Existence of God, prepared just before his death, Hegel states that the question of proving God can receive its "scientific" treatment in the (Science of) Logic and nowhere else. He also states that Logic, at least his logical system, is the same as that of metaphysics. Here, everything finds its place in relation to everything else. This book presents a total system in the light of which everything, from physics to theology, finds its place and true

presentation. It chiefly follows, in textual citation, the later, more concise version (as Part One of the Encyclopaedia of the Philosophical Sciences) of Hegel's two presentations of this science. The stress has been on showing God's own thought, or that of the cosmos, with which all mind is as such in unity. Logic and its forms, Hegel claims, is and are "the form of the world". This ultimate objectivity, therefore, is at once utter subjectivity. The opposition collapses. The method here has been simply to follow the logic's own development of thought (a development from within which Hegel himself calls its only method), to allow it once more to run its course rather than to merely "comment" on it, as if from a superior standpoint. In this work on Logic specifically, therefore, the intention is not to substitute one religion for another, as so many scholars, such as Charles Taylor, interpret Hegel as doing. Rather, it stakes out the path for specifically theological development as its ecumenical absorption into sophia, into the Idea as "all in all", into the pure theology or wisdom of the ecumenical "Church". One stakes this out, not in a "reduction" to philosophy, but in the re-establishment of metaphysics as itself the true theologia, the mind of heaven. What else could philosophy meaningfully be, unless "understanding spiritual things spiritually", the being led into all truth, perched on the shoulders of those going before? Twentieth-century Canada fostered a range of great minds, but the country's

diversity and wide range of academic fields have led to their ideas being portrayed as the work of isolated thinkers. Canadian Idealism and the Philosophy of Freedom contests this assumption by linking the works of C.B. Macpherson, George Grant, and Charles Taylor to demonstrate the presence of a Canadian intellectual tradition.

Everywhere we hear of decline, of a world that was better before the influence of modernity. While some lament Western culture's slide into relativism and nihilism and others celebrate the trend as a liberating sort of progress, Taylor calls on us to face the moral and political crises of our time, and to make the most of modernity's challenges.

Over the past four decades, Charles Taylor's work as an intellectual historian, epistemologist, and normative political theorist has made him a leading figure in contemporary social philosophy. In Charles Taylor: Thinking and Living Deep Diversity, Mark Redhead examines the problem of political fragmentation, the problem of how to accommodate narrowly defined groups while promoting allegiance to a larger polity, through an analysis of Taylor's thought and politics. Redhead argues that Taylor's work evinces a gallant, though unsucessful confrontation with fragmentation that dramatically illuminates the politcal, moral and epistemological tensions at play in a problem of political fragmentation.

Charles Taylor is both a major contribution to contemporary debates about liberalism, group rights, and multiculturalism as well as a path breaking study of the politics, life, and thought of Charles Taylor. How (Not) to Be Secular is what Jamie Smith calls "your hitchhiker's guide to the present" -- it is both a reading guide to Charles Taylor's monumental work A Secular Age and philosophical guidance on how we might learn to live in our times. Taylor's landmark book A Secular Age (2007) provides a monumental, incisive analysis of what it means to live in the post-Christian present -- a pluralist world of competing beliefs and growing unbelief. Jamie Smith's book is a compact field guide to Taylor's insightful study of the secular, making that very significant but daunting work accessible to a wide array of readers. Even more, though, Smith's How (Not) to Be Secular is a practical philosophical guidebook, a kind of how-to manual on how to live in our secular age. It ultimately offers us an adventure in self-understanding and maps out a way to get our bearings in today's secular culture, no matter who "we" are -- whether believers or skeptics, devout or doubting, self-assured or puzzled and confused. This is a book for any thinking person to chew on. Showing the relevance of Hegel's arguments, this book discusses both original texts and their interpretations.

A major and comprehensive study of the philosophy of Hegel, his place in the history of ideas, and his continuing relevance and importance. Professor Taylor relates Hegel to the earlier history of philosophy and, more particularly, to the central intellectual and spiritual issues of his own time. He engages with Hegel sympathetically, on Hegel's own terms and, as the the subject demands, in detail. We are made to grasp the interconnections of the system without being overwhelmed or overawed by its technicality. We are shown its importance and its limitations, and are enabled to stand back from it.

From Sources of the Self to A Secular Age, Charles Taylor has shown how we create ways of being, as individuals and as a society. Here, he demonstrates that language is at the center of this generative process. Language does not merely describe; it constitutes meaning, and the shared practice of speech shapes human experience.

The recovery of Watson's thought is particularly valuable. Sibley shows that Watson, an internationally respected philosopher in the early twentieth century, discussed idealism and support for imperialism in ways that are particularly relevant in our new age of empire. A consideration of Grant's relationship to Hegel illuminates what led Grant to declare that Canada was "impossible" in the age of technology. Sibley's comparison of Grant and Trudeau is both unexpected

and intriguing. So, too, is his analysis of the "illiberal strands" in Taylor's "politics of recognition."

There are few philosophical questions to which Charles Taylor has not devoted his attention. His work has made powerful contributions to our understanding of action, language, and mind. He has had a lasting impact on our understanding of the way in which the social sciences should be practised, taking an interpretive stance in opposition to dominant positivist methodologies. Taylor's powerful critiques of atomistic versions of liberalism have redefined the agenda of political philosophers. He has produced prodigious intellectual histories aiming to excavate the origins of the way in which we have construed the modern self, and of the complex intellectual and spiritual trajectories that have culminated in modern secularism. Despite the apparent diversity of Taylor's work, it is driven by a unified vision. Throughout his writings, Taylor opposes reductive conceptions of the human and of human societies that empiricist and positivist thinkers from David Hume to B.F. Skinner believed would lend rigour to the human sciences. In their place, Taylor has articulated a vision of humans as interpretive beings who can be understood neither individually nor collectively without reference to the fundamental goods and values through which they make sense of their lives. The contributors to this volume, all distinguished philosophers and social theorists in

their own right, offer critical assessments of Taylor's writings. Taken together, they provide the reader with an unrivalled perspective on the full extent of Charles Taylor's contribution to modern philosophy.

The Hegelian-Marxist idea of alienation fell out of favor after the postmetaphysical rejection of humanism and essentialist views of human nature. In this book Rahel Jaeggi draws on the Hegelian philosophical tradition, phenomenological analyses grounded in modern conceptions of agency, and recent work in the analytical tradition to reconceive alienation as the absence of a meaningful relationship to oneself and others, which manifests in feelings of helplessness and the despondent acceptance of ossified social roles and expectations. A revived approach to alienation helps critical social theory engage with phenomena such as meaninglessness, isolation, and indifference. By severing alienation's link to a problematic conception of human essence while retaining its social-philosophical content, Jaeggi provides resources for a renewed critique of social pathologies, a much-neglected concern in contemporary liberal political philosophy. Her work revisits the arguments of Rousseau, Hegel, Kierkegaard, and Heidegger, placing them in dialogue with Thomas Nagel, Bernard Williams, and Charles Taylor.

The place of religion in society has changed profoundly in the last few centuries,

particularly in the West. In what will be a defining book for our time, Taylor takes up the question of what these changes mean, and what, precisely, happens when a society becomes one in which faith is only one human possibility among others.

Charles Taylor is a philosopher concerned with morality and the nature of the identity of individuals and groups in the West. This book offers an evaluation of Taylor's conception of self, and its moral and political possibilities.

"An urgent manifesto for the reconstruction of democratic belonging in our troubled times." —Davide Panagia Across the world, democracies are suffering from a disconnect between the people and political elites. In communities where jobs and industry are scarce, many feel the government is incapable of understanding their needs or addressing their problems. The resulting frustration has fueled the success of destabilizing demagogues. To reverse this pattern and restore responsible government, we need to reinvigorate democracy at the local level. But what does that mean? Drawing on examples of successful community building in cities large and small, from a shrinking village in rural Austria to a neglected section of San Diego, Reconstructing Democracy makes a powerful case for re-engaging citizens. It highlights innovative grassroots projects and shows how local activists can form alliances and discover their own power to

solve problems.

This volume contains the proceedings of the First Jerusalem Philosophical Encounter - started by the Hebrew University Institute of Philosophy (now the S. H. Bergman Centre for Philosophical Studies), which took place on December 28-31, 1974. In recent years the culture-gap that separates philosophers seems slowly - indeed much too slowly - to be narrowing. Although short circuits in communication still do happen and mutual disrespect has not vanished, it is becoming unfashionable to demonstrate ignorance of another philosophical tradition or to shrug it off with a supercilious smile. Perhaps dialectically, the insufficiency of any self-centred view that tries to immunize itself to challenges from without starts to disturb it from within. Moreover, as the culture- (and language-) bound nature of many philosophical divergencies is sinking more deeply into consciousness, the irony of an attitude of intolerance to them becomes more apparent. Our aim was to make a modest contribution to this development. We did not, however, mean to confuse genuine differences and problems in communication. Consequently, the more realistic term "encounter" was preferred to the idealizing "dialogue. " The Israeli hosts, themselves trained in a variety of philosophical traditions, felt that there is something in between real dialogue on the one hand and mutual estrangement on the other, and wished to

provide a meeting place for it.

With a selection of essays chosen from a wide range of possible candidates this collection strikes an optimal balance between direct relevance to controversies and rigorous contributions from Hegelian scholarship with regard to Hegel and the law.

In this extensive inquiry into the sources of modern selfhood, Charles Taylor demonstrates just how rich and precious those resources are. The modern turn to subjectivity, with its attendant rejection of an objective order of reason, has led—it seems to many—to mere subjectivism at the mildest and to sheer nihilism at the worst. Many critics believe that the modern order has no moral backbone and has proved corrosive to all that might foster human good. Taylor rejects this view. He argues that, properly understood, our modern notion of the self provides a framework that more than compensates for the abandonment of substantive notions of rationality. The major insight of Sources of the Self is that modern subjectivity, in all its epistemological, aesthetic, and political ramifications, has its roots in ideas of human good. After first arguing that contemporary philosophers have ignored how self and good connect, the author defines the modern identity by describing its genesis. His effort to uncover and map our moral sources leads to novel interpretations of most of the figures and movements in the modern

tradition. Taylor shows that the modern turn inward is not disastrous but is in fact the result of our long efforts to define and reach the good. At the heart of this definition he finds what he calls the affirmation of ordinary life, a value which has decisively if not completely replaced an older conception of reason as connected to a hierarchy based on birth and wealth. In telling the story of a revolution whose proponents have been Augustine, Montaigne, Luther, and a host of others, Taylor's goal is in part to make sure we do not lose sight of their goal and endanger all that has been achieved. Sources of the Self provides a decisive defense of the modern order and a sharp rebuff to its critics.
HegelCambridge University Press
DIVAn accounting of the varying forms of social imaginary that have underpinned the rise of Western modernity./div
This unique collection focuses on Hegel's Philosophy of Action as it relates to current concerns. Including key papers by Taylor, MacIntyre, and McDowell as well as eleven especially commissioned contributions, it aims to readdress the dialogue between Hegel and contemporary philosophy of action.
Debating Humanity explores sociological and philosophical efforts to delineate key features of humanity that identify us as members of the human species. After challenging the normative contradictions of contemporary posthumanism, this

book goes back to the foundational debate on humanism between Jean-Paul Sartre and Martin Heidegger in the 1940s and then re-assesses the implicit and explicit anthropological arguments put forward by seven leading postwar theorists: self-transcendence (Hannah Arendt), adaptation (Talcott Parsons), responsibility (Hans Jonas), language (Jrgen Habermas), strong evaluations (Charles Taylor), reflexivity (Margaret Archer) and reproduction of life (Luc Boltanski). Genuinely interdisciplinary and boldly argued, Daniel Chernilo has crafted a novel philosophical sociology that defends a universalistic principle of humanity as vital to any adequate understanding of social life.

In Hegel's Critique of Liberalism, Steven B. Smith examines Hegel's critique of rights-based liberalism and its relevance to contemporary political concerns. Smith argues that Hegel reformulated classic liberalism, preserving what was of value while rendering it more attentive to the dynamics of human history and the developmental structure of the moral personality. Hegel's goal, Smith suggests, was to find a way of incorporating both the ancient emphasis on the dignity and even architectonic character of political life with the modern concern for freedom, rights, and mutual recognition. Smith's insightful analysis reveals Hegel's relevance not only to contemporary political philosophers concerned with normative issues of liberal theory but also to political scientists who have urged a

revival of the state as a central concept of political inquiry.

There are, always, more things in heaven and earth than are dreamt of in one's philosophy—and in these essays Charles Taylor turns to those things not fully imagined or avenues not wholly explored in his epochal A Secular Age. Here Taylor talks in detail about thinkers who are his allies and interlocutors, such as Iris Murdoch, Alasdair MacIntyre, Robert Brandom, and Paul Celan. He offers major contributions to social theory, expanding on the issues of nationalism, democratic exclusionism, religious mobilizations, and modernity. And he delves even more deeply into themes taken up in A Secular Age: the continuity of religion from the past into the future; the nature of the secular; the folly of hoping to live by "reason alone"; and the perils of moralism. He also speculates on how irrationality emerges from the heart of rationality itself, and why violence breaks out again and again. In A Secular Age, Taylor more evidently foregrounded his Catholic faith, and there are several essays here that further explore that faith. Overall, this is a hopeful book, showing how, while acknowledging the force of religion and the persistence of violence and folly, we nonetheless have the power to move forward once we have given up the brittle pretensions of a narrow rationalism.

Philosophical Papers will interest a very wide range of philosophers and students

of the human sciences.

This book provides a timely, compelling, multidisciplinary critique of the largely tacit set of assumptions funding Modernity in the West. A partnership between Michael Polanyi and Charles Taylor's thought promises to cast the errors of the past in a new light, to graciously show how these errors can be amended, and to provide a specific cartography of how we can responsibly and meaningfully explore new possibilities for ethics, political society, and religion in a post-modern modernity.

Dimensions of his intellectual commitment - dimensions left implicit in his philosophical writing.

The Canadian philosopher Charles Taylor is a key figure in contemporary debates about the self and the problems of modernity. This book provides a comprehensive, critical account of Taylor's work. It succinctly reconstructs the ambitious philosophical project that unifies Taylor's diverse writings. And it examines in detail Taylor's specific claims about the structure of the human sciences; the link between identity, language, and moral values; democracy and multiculturalism; and the conflict between secular and non-secular spirituality. The book also includes the first sustained account of Taylor's career as a social critic and political activist. Clearly written and authoritative, this book will be

welcomed by students and researchers in a wide range of disciplines, including philosophy, psychology, politics, sociology, anthropology, cultural studies and theology.

This book is an important gateway through which professional analytic philosophers and their students can come to understand the significance of Hegel's philosophy for contemporary theory of action. As such it will contribute to the erosion of the sterile barrier between the continental and analytic approaches to philosophy. Michael Quante focuses on what Hegel has to say about such central concepts as action, person and will, and then brings these views to bear on contemporary debates in analytic philosophy. Crisply written, this book will thus address the common set of preoccupations of analytic philosophers of mind and action, and Hegel specialists.

Charles Taylor is one of the most important English-language philosophers at work today; he is also unique in the philosophical community in applying his ideas on language and epistemology to social theory and political problems. In this book Taylor brings together some of his best essays, including "Overcoming Epistemology," "The Validity of Transcendental Argument," "Irreducibly Social Goods," and "The Politics of Recognition." As usual, his arguments are trenchant, straddling the length and breadth of contemporary philosophy and

public discourse. The strongest theme running through the book is Taylor's critique of disengagement, instrumental reason, and atomism: that individual instances of knowledge, judgment, discourse, or action cannot be intelligible in abstraction from the outside world. By developing his arguments about the importance of "engaged agency," Taylor simultaneously addresses themes in philosophical debate and in a broader discourse of political theory and cultural studies. The thirteen essays in this collection reflect most of the concerns with which he has been involved throughout his career—language, ideas of the self, political participation, the nature of modernity. His intellectual range is extraordinary, as is his ability to clarify what is at stake in difficult philosophical disputes. Taylor's analyses of liberal democracy, welfare economics, and multiculturalism have real political significance, and his voice is distinctive and wise.

Hegel for Social Movements by Andy Blunden is an introduction to the reading of Hegel for social change activists, focusing a non-metaphysical reading of the Logic and the Philosophy of Right.

The first extended treatment of Hegel's theory of the unconscious and his anticipation of Freud.