La Malheur De La Conscience Dans La Philosophie De Hegel

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There can be no doubt that most of the thinkers who are usually associated with the existentialist tradition, whatever their actual doctrines, were in one way or another influenced by the writings of Kierkegaard. This influence is so great that it can be fairly stated that the existentialist movement was largely responsible for the major advance in Kierkegaard's international reception that took place in the twentieth century. In Kierkegaard's writings one can find a rich array of concepts such as anxiety, despair, freedom, the crown, and sickness that all came to be standard motifs in existentialist literature. Sartre played an important role in canonizing Kierkegaard as one of the forefathers of existentialism. However, there has been little attention to the didactic role of Kierkegaard's work. Indeed, Sartre seems to be exploiting Kierkegaard for his own purposes and suspicions of misrepresentation and distortions have led recent commentators to go back and reexamine the complex relation between Kierkegaard and the existentialist thinkers. The articles in the present volume feature a range of contexts including the French, German, Spanish and Russian traditions of existentialism. They examine the rich and varied use of Kierkegaard by these later thinkers, and, most importantly, they critically analyze his purported role in this famous intellectual movement. The Phenomenology of Spirit is arguably Hegel's most influential and important work, and is considered to be essential in understanding Hegel's philosophical system and his contribution to western philosophy. The Routledge Guidebook to Hegel's Phenomenology of Spirit introduces the major themes in Hegel's great work and aids the reader in understanding this key work, examining: The context of Hegel's thought and the background to his writing Each separate part of the text in relation to its goals, meaning and significanceThe reception the book has received since its publicationThe relevance of Hegel's ideas to modern philosophyWith a helpful introductory overview of the text, end of chapter summaries and further reading included throughout, this text is essential reading for all students of philosophy, and all those wishing to get to grips with Hegel's contribution to our intellectual world. "The philosopher Emmanuel Levinas produced a considerable body of work, most notably Totality and infinity and Otherwise than Being, as well as a series of texts devoted specifically to Judaism. Yet Levinas would not have achieved his current status and influence were it not that his probing of the ethical relation to the other continued to raise more questions than it answers, and this within this different order of intellectual inquiry. Thus it is this Levinasian motif of the encounter with the other that was chosen to serve as a principle both of unity and diversity for the present volume" -- from book cover.Twenty-three of the most important writings by contemporary continental thinkers on the work of Hegel, Pragmatism, Feminism, and Democracy is James Livingston's virtuosic reflection on the period between 1890 and 1930, a primal scene of American history during which a wave of intellectual currents came together—and fell apart—to reorient society. Tying in critical insights on corporate capitalism, consumer culture, populism, and the American Left, Livingston analyzes the intersections and similarities of pragmatism and feminism to yield an original, provocative blend of historiography, feminist theory, and American intellectual history. For much of the twentieth century, French intellectual life was dominated by theologians and historians of mentalities. Traditionally, the study of the mind and of its limits and capabilities was the domain of philosophy, however, in the first decades of the twentieth century practitioners of the emergent human and social sciences were increasingly competing with philosophers in this field: ethnologists, sociologists, psychologists and historians of science were all claiming to study 'how people think.' Scholars, including Gaston Bachelard, Georges Canguilhem, Lén In Broučchvc, Lucien Lévy-Bruhl, Lucien Febvre, Abel Rey, Alexandre Koyré and Hélène Metzger were all investigating the mind historically and participating in shared research projects. Yet, as they have since been appropriated by the different disciplines, literature on their findings has so far failed to consider the critical junctures between the domains. In this exemplary book, Cristina Chimirso reconstructs the world of these intellectuals and the key debates in the philosophy of mind, particularly between those who studied specific mentalities by employing prevalently historical and philological methods, and those who thought it possible to write a history of the mind, outlining the evolution of ways of thinking that had produced the modern mentalities. Dr Chimirso situates the key French scholars in their historical context and shows how their ideas and agendas were indissolubly linked with their social and institutional positions, such as their political and religious allegiances, their status in academia, and their familial situation. The author employs a vast range of original research, using philosophical and scientific texts as well as archive documents, correspondence and seminar minutes from the period covered, to recreate the milieu in which these relatively neglected scholars worked. As one of the foremost historians of philosophy of mind and science, and proud of Brunschvicg's contribution to philosophical thought in fin-de-siècle France receives full explication in the first English-language study on his work. Arguing that Brunschvicg is crucial to understanding the philosophical schools which took root in 20th-century France, Pietro Terzi locates Brunschvicg alongside his contemporary Henri Bergson, as well as the range of thinkers he taught and influenced, including Levinas, Merleau-Ponty, de Beauvoir, and Sartre. Brunschvicg's deep engagement with debates concerning spiritualism and rationalism, neo-Kantian philosophy, and the role of mathematics in philosophy made him the perfect supervisor for a whole host of nascent philosophical ideas which were forming in the work of his students. Terzi outlines Brunschvicg's defence of neo-Kantian judgment, historical analysis and the inexactibility of the natural and humanist sciences to any rigorous system of philosophy, with wide-ranging implications for contemporary scholarship. First published in 1997. Routledge is an imprint of Taylor & Francis, an informa company.Foucault's Legacy brings together the work of eight Foucault specialists in an important collection of essays marking the 25th anniversary of Foucault's death. Focusing on the importance of Foucault's most central ideas for present-day philosophy, the book shows how his influence goes beyond his own canonical tradition and linguistic milieu. The essays in this book explore key areas of Foucault's thought by comparing aspects of his work with the thought of a number of major philosophers, including Nietzsche, Rorty, Hegel, Sartre, Merleau-Ponty, Deleuze, Vattimo and Williams. This collection has to broader issues such as totalitarianism, religion, and self-sacrifice. Presenting a fresh and exciting vision of Foucault as a philosopher of enduring influence, the book shows how important Foucault remains to philosophy today. First published in 2003. Routledge is an imprint of Taylor & Francis, an informa company. This book is the first English-language collection of essays by leading Camus scholars around the world to focus on Albert Camus' place and status as a philosopher.
amongst philosophers, engaging with leading Western thinkers, and considering themes of enduring interest.

Nine essays chosen by Lacan reveal the evolving thought of Europe's major Freudian psychoanalysts. A philosopher, sociologist and urban theorist, Henri Lefebvre is one of the great social theorists of the twentieth century. This accessible and innovative introduction to the work of Lefebvre concentrates on the most significant aspects of his career and theory in a concise but comprehensive examination of his work. Andy Merrifield provides a critical assessment of Lefebvre's philosophy, while stressing the way his long and adventurous life of ideas and political engagement live on as an enduring and inspiring interrelated whole. Presents a new translation with commentary of chapter IV ("Self- Consciousness") of Hegel's Phenomenology of Spirit. The act of thought-through thought would precede the thought thinking or becoming conscious of an act. The notion of act involves a violence essentially: the violence of transitivity, lacking in the transparency of thought. . . Totality and Infinity The work of Emmanuel Levinas revolves around two preoccupations. First, his philosophical project can be described as the construction of a formal ethics, grounded upon the transcendence of the other human being and a subject's spontaneous responsibility toward that other. Second, Levinas has written extensively on, and as a member of, the cultural and textual life of Judaism. These two concerns are intertwined. Their relation, however, is one of considerable complexity. Levinas' philosophical project stems directly from his situation as a Jewish thinker in the twentieth century and takes its particular form from his study of the Torah and the Talmud. It is, indeed, a hermeneutics of biblical experience. If inspired by Judaism, Levinas' ethics are not eo ipso confessional. What his ethics takes from Judaism, rather, is a particular way of conceiving transcendence and the other human being. It owes to the philosophy of Franz Rosenzweig and Martin Buber a logos of the world and of the holy, which acknowledges their incommensurability without positing one as fallen and the other as supernal. Jean Hyppolite produced the first French translation of Phenomenology of Spirit. His major works are in the Hegelian tradition, but his approach to the upsurge of interest in phenomenology in France, where Hegel's Phenomenology of Spirit was translated and read for the first time, was strongly influenced by Husserl. Hyppolite's influence was as much due to his role as a teacher as it was to his translation or commentary: Foucault and Deleuze were introduced to Hegel in Hyppolite's classes, and Derrida studied under him.

More than fifty years after its original publication, Hyppolite's analysis of Hegel continues to offer fresh insights to readers. This unique book addresses subjects such as vitalism, neo-Kantianism, existentialism, Marxism and feminism, and provides concise biographies of the influential philosophers who shaped these movements, including entries on over ninety thinkers. Offers discussion and cross-referencing of ideas and figures Provides Appendix on the distinctive nature of French academic culture This subtitle and elegantly argued assessment of Hegel's Phenomenology of Spirit is an important work of scholarship not previously published in English. Although Kierkegaard's reception was initially more or less limited to Scandinavia, it has for a long time now been a highly international affair. As his writings became translated into the different languages, his reputation spread, and he became read more and more by people increasingly distant from his native Denmark. While in Scandinavia, the attack on the Church in the last years of his life became something of a cause célèbre, later many different aspects of his work became the object of serious scholarly investigations well beyond the original northern borders. As his reputation grew, he was co-opted by a number of different philosophical and religious movements in different contexts throughout the world. The three tomes of the present volume attempt to record the history of this reception according to national and linguistic categories. Tome III is the most geographically diverse, covering the Near East, Asia, Australia and the Americas. The section on the Near East features pioneering articles on the Kierkegaard reception in Israel, Turkey, Iran, and the Arab world. The next section dubbed Asia and Australia features articles on the long and rich traditions of Kierkegaard research in Japan and Korea along with the more recent ones in China. A final section is dedicated to Americas with articles on Canada, the United States, hispanophone South America, Mexico and Brazil. The philosophy of Gilles Deleuze is increasingly gaining the prestige that its astonishing inventiveness calls for in the Anglo-American theoretical context. His wide-ranging works on the history of philosophy, cinema, painting, literature and politics are being taken up and put to work across disciplinary divides and in interesting and surprising ways. However, the backbone of Deleuze's philosophy - the many and varied sources from which he derived his thought - has not until now received the recognition it deserves. By examining essays by a range of the world's foremost Deleuze scholars, and a number of up and coming theorists of his work, the book is composed of in-depth analyses of the key figures in Deleuze's lineage whose significance - as a result of either their obscurity or the complexity of their place in the Deleuzean text - has not previously been well understood. This work will prove indispensable to students and scholars seeking to understand the context from which Deleuze's ideas emerge. Included are essays on Deleuze's relationship to figures as varied as Marx, Simondon, Wronski, Hegel, Hume, Malemon, Ruyer, Kant, Heidegger, Husserl, Reimann, Leibniz, Bergson and Freud. Phenomenology and existentialism transformed understanding and experience of the Twentieth Century to their core. They had strikingly different inspirations and yet the two waves of thought became merged as both movements flourished. The present collection of research devoted to these movements and their unfolding interaction is now especially revealing. The studies in this first volume to be followed by two succeeding ones, range from the predecessors of existentialism - Kierkegaard/ Jean Wahl, Nietzsche, to the work of its adherents - Shestov, Berdiaev, Unamuno, Blondel, Blumenberg, Heidegger and Maritain, Derrida and Ponty - to existentialism's confluence with Christianity or with atheism. Among the leading Husserlian insights are treated essence and event, pure intuition, and the role of language in the Husserlian philosophy. The wondrous interference of Husserl's intensional logic and Heidegger's existential analysis into Derrida's deconstruction is also treated. Included is an essay on Freud and Derrida that reveals the way the two inspirational sources 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, category-mediacy-immediacy-are traced through the text, demonstrating the macrolevel role of the argument in question in the context from which Hegel's thought was produced. 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. A two-volume set. Print edition available in cloth only. Awarded the Nicholas Hoare/Renaud-Bray Canadian Philosophical Association Book Prize, 2001 From the Preface: Hegel's Ladder aspires to be . . . a 'literal commentary' on Die Phänomenologie des Geistes. . . . It was the conscious goal of my thirty-year struggle with Hegel to write an explanatory commentary on this book; and with its completion I regard my own 'working' career as concluded. The prevailing habit of commentators. . . . is founded on the general consensus of opinion that whatever else it may be, Hegel's Phenomenology is not the logical 'Science' that he believed it was. This is the received view that I want to overthrow. But if I am right, then an acceptably continuous chain of argument, paragraph by paragraph, ought to be discoverable in the text.Jean Wahl (1888–1974), once considered by the likes of George Bataille, Gilles Deleuze, Emmanuel Levinas, and Gabriel Marcel to be among the greatest French philosophers, has today nearly been forgotten outside France. Yet his influence on French philosophical thought can hardly be overestimated. Levinas wrote that “during over a half century of teaching and research, [Wahl] was the life force of the academic extra-academic, and even, to a degree anti-academic philosophy necessary to a great culture.” And Deleuze, for his part, commented that “Apart from Sartre, who remained caught none the less in the trap of the verb to be, the most important philosopher in France was Jean Wahl.” Besides engaging with the likes of Bataille, Bergson, Deleuze, Derrida, Levinas, Maritain, and Sartre, Wahl also played a significant role, in some cases almost singlehandedly, in introducing French philosophy to movements like existentialism, and American pragmatism and literature, and thinkers like Hegel, Kierkegaard, Nietzsche, Jaspers, and Heidegger. Wahl was also an original philosopher and poet in his own right. This volume of selections from Wahl's philosophical writings makes a selection of his most important work available to the English-speaking philosophical community for the first time. Jean Wahl was Professor of Philosophy at the Sorbonne from 1938 to 1967, save during World War II, which he spent in the United States, having escaped from the Drancy internment camp. His books in Hegel following World War II.