
Between Kant And Hegel Lectures On German Idealism

Kant and the Experience of Freedom
Between Kant and Hegel: lectures on German idealism
Between Kant and Hegel
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Philosophy of the Unconditioned ; On the Philosophy of Kant ; The Development from
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Between Kant and Hegel
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Hegel's Lectures on the History of Philosophy
Between Kant and Hegel

The Difference Between the Fichtean and Schellingian Systems of Philosophy

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MADILYNN GREYSON

Kant and the Experience of Freedom

Oxford University Press, USA

Georg Wilhelm Friedrich Hegel was one of the foremost philosophers of the nineteenth century, best known for his exploration of the realm of human existence, and, in particular, his beliefs in an ultimate reality called the Absolute Spirit. A lifelong scholar, theorist, lecturer and writer, Hegel's reputation as the most important philosopher in Germany eventually led to his prestigious post as Chair of Philosophy at the University of Berlin in 1818, a position he would hold till his death in 1831. In 1820, Hegel published his most sophisticated statements of legal, moral, social and political philosophy in his *Philosophy of Right*. The work begins with a discussion of the concept of free will, and progresses into the examination of Hegel's three spheres of 'right': abstract right, morality, and ethical life. Although Hegel's reputation has diminished significantly, his influence can be seen in the works of such important figures as Karl Marx, Jean-Paul Sartre, F. W. Bradley, and John Dewey. [Between Kant and Hegel: lectures on German idealism](#) Indiana University Press

This collection of essays by one of the preeminent Kant scholars of our time transforms our understanding of both Kant's aesthetics and his ethics. Guyer shows that at the very core of Kant's aesthetic theory, disinterestedness of taste becomes an experience of freedom and thus an essential accompaniment to

morality itself. At the same time he reveals how Kant's moral theory includes a distinctive place for the cultivation of both general moral sentiments and particular attachments on the basis of the most rigorous principle of duty. Kant's thought is placed in a rich historical context including such figures as Shaftesbury, Hutcheson, Hume, Burke, Kames, as well as Baumgarten, Mendelssohn, Schiller, and Hegel. Other topics treated are the sublime, natural versus artistic beauty, genius and art history, and duty and inclination. These essays extend and enrich the account of Kant's aesthetics in the author's earlier book, *Kant and the Claims of Taste* (1979).

Between Kant and Hegel University of Toronto Press

A bold and beautifully written exploration of the "afterlife" of God, showing how apparently secular habits of mind in fact retain the structure of religious thought. Once in the West, our lives were bounded by religion. Then we were guided out of the darkness of faith, we are often told, by the cold light of science and reason. To be modern was to reject the religious for the secular and rational. In a bold retelling of philosophical history, Michael Rosen explains the limits of this story, showing that many modern and apparently secular ways of seeing the world were in fact profoundly shaped by religion. The key thinkers, Rosen argues, were the German Idealists, as they sought to reconcile reason and religion. It was central to Kant's philosophy that, if God is both just and assigns us to heaven or hell for eternity, we must know what is required of us and be able to choose freely. In trying to live moral lives, Kant

argued, we are engaged in a collective enterprise as members of a "Church invisible" working together to achieve justice in history. As later Idealists moved away from Kant's ideas about personal immortality, this idea of "historical immortality" took center stage. Through social projects that outlive us we maintain a kind of presence after death. Conceptions of historical immortality moved not just into the universalistic ideologies of liberalism and revolutionary socialism but into nationalist and racist doctrines that opposed them. But how, after global wars and genocide, can we retain faith in any conception of shared moral progress and, if not, what is to become of the idea of historical immortality? That is our present predicament. A seamless blend of philosophy and intellectual history, *The Shadow of God* is a profound exploration of secular modernity's theistic inheritance.

Hegel's Philosophy of Right Harvard University Press

Hegel's critique of Kant was a turning point in the history of philosophy: for the first time, the concrete, situated, and in certain senses "naturalistic" style pioneered by Hegel confronted the thin, universalistic, and argumentatively purified style of philosophy that had found its most rigorous expression in Kant. The controversy has hardly died away: it virtually haunts contemporary philosophy from epistemology to ethical theory. Yet if this book is right, the full import of Hegel's critique of Kant has not been understood. Working from Hegel's mature texts (after 1807) and reading them in light of an overall interpretation of Hegel's project as a linguistic, "definitional" system, the book offers major reinterpretations of Hegel's views: The Kantian thing-in-itself is not denied

but relocated as a temporal aspect of our experience. Hegel's linguistic idealism is understood in terms of his realistic view of sensation. Instead of claiming that Kant's categorical imperative is too empty to provide concrete moral guidance, Hegel praises its emptiness as the foundation for a diverse society.

Lectures on Kant's Political Philosophy Marcombo

This new English translation of Hegel's 1819/20 lectures on the philosophy of Right presents an accessible and engaging version of Hegel's mature legal and political thought.

Understanding Hegel's Mature Critique of Kant Taylor & Francis

Georg Wilhelm Friedrich Hegel gave many lectures in logic at Berlin University between 1818 and his untimely death in 1831. Edited posthumously by Hegel's son, Karl, these lectures were published in German in 2001 and now appear in English for the first time. Because they were delivered orally, *Lectures on Logic* is more approachable and colloquial than much of Hegel's formal philosophy. The lectures provide important insight into Hegel's science of logic, dialectical method, and symbolic logic. Clark Butler's smooth translation helps readers understand the rationality of Hegel's often dark and difficult thought. Readers at all levels will find a mature and particularly clear presentation of Hegel's systematic philosophical vision.

Hegel's Lectures on the History of Philosophy Harvard University Press

As the title indicates, *Faith and Knowledge* deals with the relation between religious faith and cognitive beliefs, between the truth of religion and the truths of philosophy and science. Hegel is guided by his understanding of

the historical situation: the individual alienated from God, nature, and community; and he is influenced by the new philosophy of Schelling, the Spinozistic Philosophy of Identity with its superb vision of the inner unity of God, nature, and rational man. Through a brilliant discussion of the philosophies of Kant, Fichte, and other luminaries of the period, Hegel shows that the time has finally come to give philosophy the authentic shape it has always been trying to reach, a shape in which philosophy's old conflicts with religion on the one hand and with the sciences on the other are suspended once for all. This is the first English translation of this important essay. Professor H. S. Harris offers a historical and analytic commentary to the text and Professor Cerf offers an introduction to the general reader which focuses on the concept of intellectual intuition and on the difference between authentic and inauthentic philosophy.

Between Kant and Hegel University of Chicago Press

Georg Wilhelm Friedrich Hegel (1770 – 1831) was a German philosopher and an important figure of German idealism. The range of Hegel's interest was very wide and it covers such topics as the history of philosophy, the philosophy of history and the philosophy of religion. Hegel has influenced many thinkers and writers whose own positions vary widely. "All the great philosophical ideas of the 19th century—the philosophies of Marx and Nietzsche, phenomenology, German existentialism, and psychoanalysis—had their beginnings in Hegel." Content: Lectures on the Philosophy of History Lectures on the History of Philosophy Lectures on the Proofs of the Existence of God

An Introduction to Hegel's Lectures on

the Philosophy of Religion Cambridge University Press

The work is an important contribution to the study of German philosophy in the English speaking world. The first of two parts, the main core of Seth's analyses of the works of Kant, Fichte, Schelling, and Hegel, was written in the summer of 1880 while the author was a Hibbert Travelling Scholar. The second part, a philosophy of religion, as this is derived from the conclusions of the first part, was written at the request of the Trustees. As the author declares in his preface to the 1882 edition, he restricts his attention to "the fundamental metaphysical position" occupied by the four thinkers. Fichte is given especially careful consideration, and a number of works by each of the philosophers that, at the time of writing, had been neglected, have been thoroughly scrutinised. It can quite fairly be said that Andrew Seth's work played an important role in the formation of British idealism and its focus on German idealists such as the one's under consideration here. But this role aside, the work is a brilliant analysis of German thought that will appeal even to the readers of today.

Spacings--of Reason and Imagination

Cornell University Press

Electrifying when first delivered in 1973, legendary in the years since, Dieter Henrich's lectures on German Idealism were the first contact a major German philosopher had made with an American audience since the onset of World War II. They remain one of the most eloquent explanations and interpretations of classical German philosophy and of the way it relates to the concerns of contemporary philosophy. Thanks to the editorial work of David Pacini, the lectures appear here with annotations

linking them to editions of the masterworks of German philosophy as they are now available. Henrich describes the movement that led from Kant to Hegel, beginning with an interpretation of the structure and tensions of Kant's system. He locates the Kantian movement and revival of Spinoza, as sketched by F. H. Jacobi, in the intellectual conditions of the time and in the philosophical motivations of modern thought. Providing extensive analysis of the various versions of Fichte's Science of Knowledge, Henrich brings into view a constellation of problems that illuminate the accomplishments of the founders of Romanticism, Novalis and Friedrich Schlegel, and of the poet Hölderlin's original philosophy. He concludes with an interpretation of the basic design of Hegel's system.

Hegel: Faith and Knowledge Oxford University Press

This book incorporates seven 'Introductions' that Hegel wrote for each of his major works: the Phenomenology, Logic, Philosophy of Right, History, Fine Art, Religion and History of Philosophy, and includes an Introduction and Epilogue by the Editors, serving to introduce Hegel to the reader and to situate him and his works into their wider context.

Philosophy of Right John Wiley & Sons
 Considered by some the best introduction to and explication of the thought of German Idealist philosopher GEORG WILHELM FRIEDRICH HEGEL (1770-1831), this 1896 translation by SAMUEL WATERS DYDE (b. 1862) of the philosopher's great 1821 work offers a succinct but comprehensive discussion of concepts of free will. A philosophical disciple of Kant, Hegel saw that free will could exist only within the larger context

of human life: of family, of work, of legality and morality, human freedom, Hegel believed could not exist in a vacuum but only via an individual's interactions with the social networks of humanity. Hegel's understanding of the individual's impact on such grand canvases as history itself exerted an unparalleled influence on German philosophy throughout the 19th century, including upon Karl Marx and his Communist Manifesto. Philosophy of Right, then, deserves a place in the essential library of anyone wishing to understand modern political thinking.

The Shadow of God Digireads.com

This is the only English edition of a set of lectures which constitute an earlier and significantly different version of Hegel's classic Philosophy of Right, one of the most influential works in Western political theory. They are essential for a full understanding of Hegel's key concepts of civil society, objective spirit, and recognition.

Lectures on Modern Idealism Good Press

Though he is a pivotal thinker in Adorno's intellectual world, the closest Adorno came to an extended discussion of Kant are two lecture courses. This volume contains his lectures from the course on the Critique of Pure Reason.

Kant's 'Critique of Pure Reason'

Harvard University Press

Electrifying when first delivered in 1973, legendary in the years since, Dieter Henrich's lectures on German Idealism were the first contact a major German philosopher had made with an American audience since the onset of World War II. They remain one of the most eloquent explanations and interpretations of classical German philosophy and of the way it relates to the concerns of contemporary philosophy. Thanks to the editorial work of David Pacini, the

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Philosophy of the Unconditioned ; On the Philosophy of Kant ; The Development from Kant to Hegel ; and Lectures on the Philosophy of Kant Harvard University Press

This new abridgment of a well-known edition makes the main insights of Hegel's famous Lectures on the History of Philosophy widely available in an inexpensive edition.

Between Kant and Hegel Princeton University Press

The premier political philosopher of his day, John Rawls, in three decades of teaching at Harvard, has had a profound influence on the way philosophical ethics is approached and understood today. This book brings together the lectures that inspired a generation of students--and a regeneration of moral philosophy. It invites readers to learn from the most noted exemplars of modern moral philosophy with the inspired guidance of

one of contemporary philosophy's most noteworthy practitioners and teachers. Central to Rawls's approach is the idea that respectful attention to the great texts of our tradition can lead to a fruitful exchange of ideas across the centuries. In this spirit, his book engages thinkers such as Leibniz, Hume, Kant, and Hegel as they struggle in brilliant and instructive ways to define the role of a moral conception in human life. The lectures delineate four basic types of moral reasoning: perfectionism, utilitarianism, intuitionism, and--the ultimate focus of Rawls's course--Kantian constructivism. Comprising a superb course on the history of moral philosophy, they also afford unique insight into how John Rawls has transformed our view of this history. *Reading Hegel* University of Chicago Press

"This volume of cutting-edge research explores a topic that has often been overlooked in scholarship on post-Kantian philosophy and German Idealism: the development of practical philosophy between Kant and Hegel. Each of the thirteen essays examines a neglected philosopher or issue or a neglected aspect of a well-known philosopher or issue. Taken together, the essays provide an historically informed and philosophically nuanced picture of the development of post-Kantian practical philosophy. The essays discuss the following philosophers: Kant, Pistorius, Ulrich, Reinhold, Schmid, Maimon, Erhard, E. Reimarus, Fichte, Humboldt, Dalberg, F. Schlegel, Jacobi, Gentz, Rehberg, Mèoser, and Hegel. The issues discussed include: the empty formalism objection; the separation between right and morality; freedom and determinism; nihilism; the right to revolution; ideology; the limits of the

liberal state"--

Practical Philosophy from Kant to Hegel Stanford University Press

By applying the tools of deconstruction to crucial texts of German Idealism, John Sallis reveals the suppressed but essential role of imagination in even the most ambitious attempts to represent pure reason. Sallis focuses on certain operations of "spacing" in metaphysics—textual lapses and leaps in which reason is displaced or suspended or abridged. In the project of establishing priority of reason, such operations can appear only in disguise, and Sallis reveals the play of imagination and metaphor that masks them.

Concentrating on what has been called the closure of metaphysics, he examines texts in which the suppression of spacing would be carried out most rigorously, texts in which even metaphysics itself is seen as only an errant roaming, a spacing that must still be secured, to be replaced by a pure space of truth. And yet, in these very texts Sallis identifies outbreaks of spacing that would disrupt the tranquil space of reason. Rather than closure, he finds an opening of reason to imagination. Sallis's reading of a metaphorical system in the Critique of Pure Reason reveals a fissuring and historicizing of what would otherwise be called pure reason. Next he traces in Fichte's major work as well as in several lesser-known texts a decentering from reason to imagination, which he characterizes as a power of hovering between opposites and beyond being. Sallis then returns to the Critique of Pure Reason to expose, in relation to the famous question of the common root of reason and sensibility, a certain eccentricity of reason. Proceeding to the Critique of Judgment, he traces a divergence of sublime nature away from

that supersensible space of reason to which Kant would otherwise assimilate it—a withdrawal toward an abyss. Finally, Sallis turns to Hegel's Encyclopedia, supplementing his reading with previously unknown notes from Hegel's lectures on those sections dealing with imagination; his reading of those sections serves to expose, within the most rigorous reduction of spacing in the history of metaphysics, an irrepressible and disseminative play of imagination.

History and Freedom OUP Oxford
Published in 1821, *Outlines of the Philosophy of Right* is considered the definitive articulation of the legal, moral, social, and political philosophy of G.W.F. Hegel. However, shortly before its publication, Hegel delivered a series of lectures on the subject matter of the work at the University of Berlin. These lectures are unlike any others Hegel gave on the philosophy of Right in that they do not supplement a published text but rather give a full and independent presentation of his mature political thought. Yet, they are also unlike Hegel's formal treatise in that they form a smooth and flowing discourse, much like Hegel's lectures on the philosophy of history, philosophy of art, philosophy of religion, and history of philosophy. Substantively, these lectures contain more extensive discussions of poverty and the proletariat than are found in Hegel's published text – discussions that carry out the retreat from optimism about the present age intimated in the preface to *Outlines* but nowhere evident in the text itself. Translated with an introduction and notes by Alan Brudner, Hegel's 1819/20 lectures on the philosophy of Right present his complete thoughts on law and the state in a manner that is more accessible and

engaging than any other Hegelian text on these subjects.

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