Charles Taylor Hegel

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

Reconciling the Solitudes

Showing the relevance of Hegel's arguments, this book discusses both original texts and their interpretations.

The Language Animal

a pretensión, lograda en gran medida por el filósofo británico autor de este ensayo, es vincular el sólido sistema hegeliano con el problema social de nuestro tiempo, así como encontrar correspondencias de enorme significación que interesarán tanto a los estudiosos como a los que apenas se inician en el
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 (Jürgen 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.

Canadian Idealism and the Philosophy of Freedom

The Transcendental Turn

Friedrich Nietzsche (1844–1900) is one of the most important philosophers of the last two hundred years, whose writings, both published and unpublished, have
had a formative influence on virtually all aspects of modern culture. This volume offers introductory essays on all of Nietzsche's completed works and also his unpublished notebooks. The essays address such topics as his criticism of morality and Christianity, his doctrines of the will to power and the eternal recurrence, his perspectivism, his theories of tragedy and nihilism and his thoughts on ancient and modern culture. Written by internationally recognized scholars, they provide the interested reader with an up-to-date and authoritative overview of the thought of this fascinating figure.

**Hegel et la société moderne**

Charles Taylor has been one of the most original and influential figures in contemporary philosophy: his 'philosophical anthropology' spans an unusually wide range of theoretical interests and draws creatively on both Anglo-American and Continental traditions in philosophy. A selection of his published papers is presented here in two volumes, structured to indicate the direction and essential unity of the work. He starts from a polemical concern with behaviourism and other reductionist theories (particularly in psychology and the philosophy of language) which aim to model the study of man on the natural sciences. This leads to a general critique of naturalism, its historical development and its importance for modern culture and consciousness; and that in turn points, forward to a positive account of human agency and the self, the constitutive role of language and value, and the scope of practical reason. The volumes jointly present some
two decades of work on these fundamental themes, and convey strongly the tenacity, verve and versatility of the author in grappling with them. They will interest a very wide range of philosophers and students of the human sciences.

Post-Secularism, Realism and Utopia

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.

Hegel

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.

Sources of the Self

This book explores the contribution to recent developments in post-secularism, philosophical realism and utopianism made by key thinkers in the Hegelian tradition. It challenges dominant assumptions about what the relationship between religion and our so-called "secular age" should be that have sought to reduce or even eliminate religiosity from the public sphere. It draws upon utopian thinkers within the Hegelian tradition whose work has challenged this narrow secularism. In particular it explores the importance of philosophical
transcendence to Hegelian and post-Hegelian religious, social and political theorising. This includes philosophers whose thinking is sympathetic or at least compatible with transcendence (such as Hegel, Taylor, Bhaskar and Bloch) but also those who have a reputation for rejecting transcendence and instead embracing immanence and even atheism (Feuerbach, Marx and Engels). By drawing on the utopian content of these thinkers it seeks to shed new light on the importance religious ideas have played in a range of philosophical positions within the broadly Hegelian tradition from theism, idealism, materialism and atheism to new ideas, especially new research on Hegel's so-called "panentheism". The book will be of interest to those working in the areas of post-secularism and utopian studies. It should also be of interest to academics and students of the recent turn within Critical Realism to "meta-reality" and its implications for Hegelianism and Marxism.

**Hegel on Action**

Kant's influence on the history of philosophy is vast and protean. The transcendental turn denotes one of its most important forms, defined by the notion that Kant's deepest insight should not be identified with any specific epistemological or metaphysical doctrine, but rather concerns the fundamental standpoint and terms of reference of philosophical enquiry. To take the transcendental turn is not to endorse any of Kant's specific teachings, but to accept that the Copernican revolution announced in the Preface of the Critique of Pure Reason sets philosophy on a new
footing and constitutes the proper starting point of philosophical reflection. In this volume a team of leading philosophers explore the concept of the transcendental as it developed through history, focusing on approaches to the transcendental project by Kant, Fichte, Hegel, Nietzsche, Husserl, Heidegger, Merleau-Ponty, and Bernard Williams. By giving systematic shape to historical material, the volume provides a unique resource for systematic reflection on transcendental philosophy.

**Charles Taylor, Michael Polanyi and the Critique of Modernity**

This book is an exploration of the relevance of Hegel's thought to contemporary society and politics.

**Debating Humanity**

The author presents an overall view of Hegel through his philosophical, political and personal ideas.

**The Philosophy of Hegel**

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.

Philosophy of History and Action

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.
Hegel and Modern Society

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.

Hegel for Social Movements

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 unsuccessful confrontation with fragmentation that dramatically illuminates the political, 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.

Hegel e a sociedade moderna

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 sees these in terms of a pervasive tension between the evolving ideals of individuality and self-realization on the one hand, and on the other a deeply-felt need to find significance in a wider community. Charles Taylor 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.

**Introductions to Nietzsche**

**Hegel and Canada**

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.

Interpreting Modernity

A Catholic Modernity?

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.

Hegel

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.

**Philosophical Arguments**

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.

Hegel's Ethics of Recognition

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

Hegel

DIVAn accounting of the varying forms of social imaginary that have underpinned the rise of Western modernity./div

Hegel
Hegel's Theory of the Modern State

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.

Foundations of Hegel's Social Theory

A complete account of his life and an overview of the philosophical concepts in Hegel's work.

Hegel's Philosophy of Reality, Freedom, and God

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.

Modern Social Imaginaries

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.

Hegel's Naturalism

In this collection of essays the distinguished and internationally renowned philosopher Charles Taylor examines federalism and nationalism in Canada,
emphasising issues surrounding the Canada/Quebec question in the last twenty-five years. He analyses the singularity of Quebec within the larger Canadian mosaic, providing a reasoned defence for the recognition of Quebec's distinctiveness within a reformed federal system.

**Philosophical Papers: Volume 1, Human Agency and Language**

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?

**The Ethics of Authenticity**

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.

**A SECULAR AGE**

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.

**Reconstructing Democracy**

A comprehensive account of Hegel's conception of recognition as the general pattern of ethical life. The author explores Hegel's intersubjective concept of spirit and shows how the idea of recognition illuminates his understanding of crime, morality, the family and war.

**Hegel and Law**

 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.

**Retrieving Realism**

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.

**Hegel’s System of Logic**
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 y la sociedad moderna
“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.

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