

Hegel On Hamann

Hegel on Hamann Hamann's Writings Hegel and the Tradition Hamann and the Tradition Hegel on Hamann Essays on Hegel's Philosophy of Subjective Spirit An Introduction to Hegel's Lectures on the Philosophy of Religion Hamann's Prophetic Mission Hegel: the Man, His Vision, and Work Hamann on Language and Religion Self-reflection in Literature Prolegomena to the Study of Hegel's Philosophy and Especially of His Logic Hegel's Ethical Thought and Feminist Social Criticism Writings on Philosophy and Language Johann Georg Hamann Hegel, the Letters German Writers from the Enlightenment to *Sturm und Drang*, 1720-1764 A History of Philosophy: German philosophy since Hegel Reading Hegel's Phenomenology Hegel's Hermeneutics G. W. F. Hegel Georg Wilhelm Friedrich Hegel Henry Silton Harris Lisa Marie Anderson Georg Wilhelm Friedrich Hegel David S. Stern Jon Stewart T. J. Beech Gustav Emil Müller Terence J. German William Wallace Jeffrey A. Gauthier Johann Georg Hamann Larry Vaughan Georg Wilhelm Friedrich Hegel James N. Hardin Johann Eduard Erdmann John Edward Russon Paul Redding

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philosophers theologians and literary critics welcome anderson's stunning translation since hamann is gaining renewed attention not only as a key figure of german intellectual history but also as an early forerunner of postmodern thought relationships between enlightenment counter enlightenment and idealism come to the fore as hegel reflects on hamann's critiques of his contemporaries immanuel kant moses mendelssohn j g herder and f h jacobi this book is essential both for readers of hegel or hamann and for those interested in the history of german thought the philosophy of religion language and hermeneutics or friendship as a philosophical category jacket

johann georg hamann was a significant figure in german philosophy during the 18th

century known for his contributions to the sturm und drang literary movement and his influence on later philosophers particularly immanuel kant and soren kierkegaard hamann was a german lutheran philosopher and writer from konigsberg known as the magician of the north he was a major figure in post kantian philosophy and a leading voice of the counter enlightenment movement the son of a midwife and a barber surgeon hamann studied philosophy and theology at the university of konigsberg despite his extensive knowledge and fluency in several languages he never held an official academic or ecclesiastical position in part because of a pronounced speech impediment finally through the intercession of his acquaintance immanuel kant he found employment as a low level official in frederick the great s tax office hamann s philosophical journey took a significant turn during a business trip to london in 1758 where he experienced a profound christian conversion this experience led him to abandon his commitment to the secular enlightenment in favor of a more orthodox view of protestant christianity hamann subsequently became a fierce critic of the enlightenment particularly its emphasis on reason and scientific rationality during his time in jena hegel wrote a lengthy review of the collected works of johann georg hamann engaging deeply with this enigmatic thinker known as the magus of the north the review emerged from a broader intellectual context in which german philosophers were wrestling with questions of language reason and faith themes that dominated hamann s cryptic writings although hamann had died in 1788 his influence persisted through figures such as herder and jacobi making hegel s critical engagement with his work particularly timely the review shows hegel s evolving philosophical method and his complex relationship to religious thought during a formative period of his intellectual development the text reveals hegel s deep ambivalence toward hamann s approach while recognizing hamann s genius and the power of his insights into the role of language in human understanding hegel ultimately criticized what he saw as hamann s retreat into subjective feeling and religious immediacy in particular hegel took issue with hamann s rejection of systematic philosophical reflection in favor of an immediate faith based grasp of truth that relied heavily on wordplay and biblical imagery for hegel this approach though poetic and powerful failed to achieve the kind of conceptual clarity and systematic understanding that philosophy requires the review thus serves as a key document for understanding how hegel positioned himself against competing approaches to questions of knowledge faith and reason in early nineteenth century german thought this modern translation contains an afterword explaining this work s place in hegel s larger philosophic system the relevant historical background and a timeline of his life and works the modern language of the translation and scholarly apparatus are designed to orient the modern reader to hegel s world in his time and highlight the continued influence of hegel in our day hegel a generally inaccessible philosopher due to the sheer size and intricacy of his thought is explained through the interpretation of tolstoy nietzsche schopenhauer and heidegger in this afterword to make his historically important body of work accessible to the armchair philosopher

georg wilhelm friedrich hegel 1770 1831 is considered a philosopher of the tradition both in the sense that his work is rooted in the political artistic religious and

philosophical traditions of european culture and in the sense that he takes up the notion of tradition as an object of philosophical investigation this collection examines hegel s philosophy as it bears on the meaning and relevance of tradition historical legal aesthetic religious and philosophical the thirteen original essays draw upon and celebrate the work of h s harris who is considered by many to be the most influential interpreter of hegel in the english speaking world the collection as a whole examines hegel s rich and nuanced relation to his own traditions including his creative reworking of the legacies of greece rome christianity the middle ages early modernity and his immediate predecessors it also shows how hegel s thought has direct relevance for us today as we seek to understand ourselves in relation to our inherited traditions the volume concludes with an afterword by h s harris and a comprehensive bibliography of harris s published works this important anthology represents the first rigorous and systematic effort to apply harris s seminal and innovative style of hegel scholarship to a wide variety of philosophical and historical issues it functions both as a study of hegel s philosophy and as a commentary on harris s vast contribution to hegel scholarship

recent years have witnessed a resurgence of scholarly interest in the work of johann georg hamann 1730 1788 across disciplines new translations of work by and about hamann are appearing as are a number of books and articles on hamann s aesthetics theories of language and sexuality and unique place in enlightenment and counter enlightenment thought edited by lisa marie anderson hamann and the tradition gathers established and emerging scholars to examine the full range of hamann s impact be it on german romanticism or on the very practice of theology of particular interest to those not familiar with hamann will be a chapter devoted to examining or in some cases placing hamann in dialogue with other important thinkers such as socrates david hume friedrich nietzsche martin buber franz rosenzweig and ludwig wittgenstein

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the first english language collection devoted to hegel s philosophy of subjective spirit

this work gives a basic introduction to hegel s religious thinking by seeing it against the backdrop of the main religious trends in his own day that he responded to

degreesd johann georg hamann 1730 88 was one of the most radical and sophisticated critics of the german enlightenment the three late works degreesgkonxompax degreesg degreesgmetakritik über den purismus der vernunft degreesg and degreesggolgatha und scheblimini degreesg written between 1779 and 1784 are polemics against iconic texts by the enlightenment luminaries lessing kant and

mendelssohn this diverse and rich material ranging from the degreesgfragmentenstreit degreesgto kant s first degreesgcritique degreesg is refracted through hamann s radical lutheranism with freemasonry and the pagan mystery religions adding lurid apocalyptic highlights hamann s idiosyncratic style and heavily intertextual manner of composition give his works a fascinating and teasing complexity and put his writing at odds with the period s preferred ideals of ease and elegance for these reasons he is a standing provocation to our assumptions about the 18th century degreesg190p maney

self reflection is fundamental for human thinking on many levels philosophy has described the mind s capacity to observe itself as a core element of human existence political and social sciences have shown how modern democracies depend on society s ability to critically reflect on their own values and practices and literature of all ages has proven self reflexivity to be a crucial trait of cultural production this volume provides the first diachronic panorama of genres forms and functions of literary self reflection and their connections with social political and philosophical discourses from the 17th century to the present far beyond the usual focus on postmodernist opacity these contributions present a rich tradition of critical transparency literary texts that show us what is behind and beyond them

johann georg hamann 1730 1788 is a major figure not only in german philosophy but also in literature and religious history in his own time he wrote penetrating criticisms of herder kant mendelssohn and other enlightenment thinkers after his death he was an important figure for goethe hegel kierkegaard and others it was only in the twentieth century however that the full and radical extent of his linguistic critique of philosophy was recognized this 2007 volume presents a translation of a wide selection of his essays including both famous and lesser known works hamann s enigmatic prose style was deliberately at odds with enlightenment assumptions about language and a full apparatus of annotation explains the numerous allusions in his essays the volume is completed by a historical and philosophical introduction and suggestions for further reading

this study discusses how j g hamann the magus of the north who stood godfather to goethe s generation delved into language and history his view of language was mediated by the depths and power of the kabbalah his treatment of history was activated by the suffering and endurance of the jews language embodied a people s deeper history for hamann and as such unified his perspective his concrete approach directed towards the creative word went against the grain of received opinion and stirred benjamin s speculations in the twentieth century in hamann s conversion vision cain slew abel as fratricide would end german kultur

profiles more than thirty german writers from the enlightenment to sturm und drang from the period 1720 64 presenting primary and secondary bibliographies and illustrated biographical essays that chronicle each writer s career in detail

in reading hegel s phenomenology john russon uses the theme of reading to clarify the methods premises evidence reasoning and conclusions developed in hegel s seminal

text russon's approach facilitates comparing major sections and movements of the text and demonstrates that each section of phenomenology of spirit stands independently in its focus on the themes of human experience along the way russon considers the rich relevance of hegel's philosophy to understanding other key western philosophers such as aristotle descartes kant husserl heidegger and derrida major themes include language embodiment desire conscience forgiveness skepticism law ritual multiculturalism existentialism deconstruction and absolute knowing an important companion to contemporary hegel studies this book will be of interest to all students of hegel's philosophy

an advance on recent revisionist thinking about hegelian philosophy this book interprets hegel's achievement as part of a revolutionary modernization of ancient philosophical thought initiated by kant in particular paul redding argues that hegel's use of hermeneutics an emerging way of thinking objectively about intentional human subjects overcame the major obstacle encountered by kant in his attempt to modernize philosophy the result was the first genuinely modern hermeneutic and nonmetaphysical philosophy redding describes hegel's accomplishment in terms of a development of kant's revolution in philosophy a copernican revolution analogous to that which initiated modern science he shows how the heterodox pantheistic views and hermeneutic social thought that merged at the end of the eighteenth century provided a fruitful environment for the transformation that kantian idealism underwent within the work of schelling and the early hegel he argues that hegel overcame schelling's pantheistic metaphysics with the phenomenology of spirit and developed a postmetaphysical hermeneutic mode of philosophy redding goes on to show how the social theory of hegel's philosophy of right and the conceptual structures of his allegedly most metaphysical work the science of logic are systematically linked to the hermeneutic insights of the phenomenology against this background hegel's works are freed from traditional misunderstandings redding demonstrates that hegel's analyses of modernity and the modern state surpass the one sided views of adam smith and jean jacques rousseau providing a coherent framework for modern social and political thought

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