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TO KAREN
who came in at the beginning
and thought it would never end

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HEGEL

Charles Taylor

*Professor of Philosophy and Political Science
McGill University, Montreal*



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Preface and Acknowledgements

This is another attempt to expound Hegel. I suppose that it would be superfluous and very possibly self-defeating to try to justify it at the outset. But it is worth looking at the difficulties which beset all such attempts.

The enterprise can easily go awry in one of two opposite ways. Either one can end up being terribly clear and sounding very reasonable at the cost of distorting, even bowdlerizing Hegel. Or one can remain faithful but impenetrable, so that in the end readers will turn with relief to the text in order to understand the commentary.

The reader will have to judge whether I have succeeded in avoiding either or both of these pitfalls. But I should like to explain now how I have tried. Part I of this book is an attempt to expound the central lines of Hegel's conception without confining myself to his own terms. I recognize that this is a hazardous undertaking. But I hope to remain faithful to Hegel's intentions by placing this outline of his philosophy in relation to the main aspirations of his generation, which his philosophical vision was intended to meet in its own unique way.

Chapter I is thus devoted to an attempt to describe the aspirations of the generation of young Romantics of the 1790s, from which Hegel sprang and against whom he defined himself. After a brief chapter on Hegel's development, I then try in chapter III to present an outline of his central ideas.

In the rest of the book I fill out this skeletal portrait by using it to expound the major phases of Hegel's work. Part II is devoted to the *Phenomenology of Spirit*. In Part III, I attempt to give an account of the Logic. This is the longest, the hardest, and for those not interested in the detail of Hegel's arguments, the most unrewarding part of the book. A reader interested in the general sweep of Hegel's thought, or more specifically in Hegel's political theory, or philosophy of history, or conception of modern culture, might skip this part. But for anyone who wants to understand how Hegel's philosophy was authenticated in his own eyes, and indeed, how this philosophy and its authentication are inseparable for Hegel, the Logic remains indispensable.

Part IV gives an exposition of Hegel's philosophy of history and politics, and of the insight Hegel had, in my view, into the dilemmas of modern societies. In Part V I look briefly at Hegel's philosophies of art and religion and his conception of the history of philosophy. And in the concluding chapter try to show in what way Hegel's philosophy is an essential part of the recapitulative

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Preface

conflict of interpretations through which we try to understand ourselves as a civilization.

My thanks go first to Isaiah Berlin, Stuart Hampshire and A. J. Ayer who set me going on this enterprise many years ago, more than I can remember or would like to recall. And I am very grateful to Isaiah Berlin for his comments on part of the manuscript and for the benefit of his wide knowledge and understanding of the whole phase of German thought and sensibility from which Hegel sprang.

I should also like to thank Bernard Williams who made some valuable suggestions for changes, of which I have perhaps not taken sufficient account; and Professors Hermann Boeschstein and Harold Sarf, and Geoffrey Chambers, for their comments on parts of the manuscript.

References Given in Abbreviated Form

ABBREVIATION	WORK	COMMENT
SW	<i>Sämtliche Werke</i> , Jubilee edition by Hermann Glockner, in xx volumes, Stuttgart, 1927–30.	
Nohl	H. Nohl (Ed.) <i>Hegels Theologische Jugendschriften</i> , Tübingen, 1907.	Collection of unpublished MSS of the 1790s.
Knox	T. M. Knox (Ed.) <i>Early Theological Writings</i> , Chicago, 1948.	Translation of some of the contents of Nohl.
<i>Differenz</i>	Hegel, <i>Differenz des Fichte'schen und Schelling'schen Systems der Philosophie</i> , ed. G. Lasson, Leipzig, 1928.	Hegel's first published philosophical work, July 1801.
<i>SdS</i>	<i>System der Sittlichkeit</i> , in G. Lasson, (Ed.), <i>Schriften zur Politik und Rechtsphilosophie</i> , Leipzig, 1923.	Unpublished work of the Jena period.
<i>Realphilo II</i>	<i>Jenaer Realphilosophie</i> , ed. J. Hoffmeister, Hamburg 1967.	Hegel's Jena lectures of 1805–6, published by Hoffmeister for the first time in the 1930s.
<i>PhG</i>	<i>Phänomenologie des Geistes</i> , G. Lasson edition, Hamburg, 1952.	The <i>Phenomenology of Spirit</i> published by Hegel in 1807 at the end of his Jena period.
<i>WL</i>	<i>Wissenschaft der Logik</i> , G. Lasson edition, Hamburg, 1963.	The <i>Science of Logic</i> , published by Hegel 1812–16 in his Nürnberg period, also known sometimes as the 'Greater Logic'.
<i>EL</i>	<i>System der Philosophie</i> , erster Teil. Die Logik, SW VIII.	These three were originally published by Hegel in 1817 under the title, <i>Encyclopaedia of the Philosophical Sciences in Outline</i> , with second and third editions in 1827 and 1830. The first part is sometimes referred to as the 'Lesser Logic'. The text referred to here is based on the third edition, with additions based on students' lecture notes. The references to these works are to paragraph numbers (§...). Hegel's paragraphs consisted of a
<i>EN</i>	<i>System der Philosophie</i> , zweiter Teil. Die Naturphilosophie, SW IX.	
<i>EG</i>	<i>System der Philosophie</i> , dritter Teil. Die Philosophie des Geistes, SW X.	

References

- principal statement, sometimes followed by an explanatory remark, sometimes in turn followed by an addition inserted by the later editors. Where useful I distinguish in my references between the principal statement and the remark, and where remark or addition are very long, I give the page reference in the SW edition.
- PR *Grundlinien der Philosophie des Rechts*, ed. J. Hoffmeister, Hamburg, 1955, or *Hegel's Philosophy of Right*, trans. T. M. Knox, Oxford 1942. References to this work, first published in 1821, are also to paragraph numbers (§...). Here also the main text of a paragraph is sometimes followed by an explanatory remark (sometimes referred to with an 'E' after the paragraph number), and also sometimes by an addition inserted by later editors on the basis of lecture notes. I have usually quoted the text of Knox's edition, but the references to paragraph number makes it easy to find the texts in the German edition as well. Where remarks or additions are long, I have given page references to the Knox edition.
- VG *Die Vernunft in der Geschichte*, ed. J. Hoffmeister, Hamburg, 1955. The introductory part of Hegel's lectures on the philosophy of history, put together from various cycles of lecture notes after his death.
- GW *Die Germanische Welt*, ed. G. Lasson, Leipzig, 1920. This is the concluding part of Hegel's lectures on the philosophy of history, put together in the way described above.
- I & I *Die Idee und das Ideal*, ed. G. Lasson, Leipzig, 1931. Introductory part of Hegel's lectures on aesthetics, again put together from lecture notes after his death.
- BRel *Begriff der Religion*, ed. G. Lasson, Leipzig, 1925. The first part of Hegel's lectures on the philosophy of religion, put together posthumously from lecture notes.
- NatRel *Die Naturreligion*, ed. G. Lasson, Leipzig, 1927. The second part of Hegel's lectures on the philosophy of religion, put together posthumously from lecture notes.
- RelGI *Die Religionen der geistigen Individualität*, ed. G. Lasson, Leipzig, 1927. The third part of Hegel's lectures on the philosophy of religion, put together posthumously from lecture notes.
- AbsRel *Die absolute Religion*, ed. G. Lasson, Leipzig, 1929. The fourth and concluding part of Hegel's lectures on the philosophy of religion, put together posthumously from lecture notes.
- GPhil *Geschichte der Philosophie*, ed. J. Hoffmeister, Leipzig, 1940. The introductory part of Hegel's lectures on the history of philosophy, put together posthumously from lecture notes.

Glossary of German Words Used in the Text

WORD	TRANSLATION	COMMENTARY
an sich	in itself	As Hegelian terms of art, cf. discussion in Chapter III. 7.
für sich	for itself	
an und für sich	in and for itself	
Aufhebung	Abrogation or suppression	In Hegel's special usage, the term combines its ordinary meaning with a rarer sense, of 'setting aside' or 'preservation'. It thus serves to designate the dialectical transition in which a lower stage is both cancelled and preserved in a higher. Cf. Chapter III. 8.
Aufklärung	Enlightenment	
Aufklärer	man (men) of the Enlightenment	
bei sich	at home	Exactly translates into French as 'chez soi', and carries also a connotation of presence to self.
Dasein	existence, or existent	Used by Hegel to designate the category of the Logic which emerges from the dialectic of Being and Nothing. In this sense, usually translated 'Determinate Being'. Cf. Chapter x. I.
Ding-an-sich	Thing-in-itself	
Geist	spirit	
Moralität	morality	Used by Hegel to designate subjectivity as it returns to itself out of its embodiment; hence also used of the cosmic spirit, or God. Used by Hegel in contrast to <i>Sittlichkeit</i> , to designate the morality which holds of us as universal rational wills, independently of our belonging (or not belonging) to a community. Cf. Chapter XIV.
sittlich	ethical	As Hegelian term of art designates the morality which holds of us in virtue of being members of a self-subsistent community, to which we owe allegiance as an embodiment of the universal. Cf. Chapter XIV.
Sittlichkeit	ethics	

Glossary

WORD	TRANSLATION	COMMENTARY
Sein	Being, to be	
Sollen	ought to	
Verstand	understanding	
Vernunft	reason	
Volk	people	
Volks- geist(er)	spirit(s) of people(s)	Cf. Chapter xv. I.
Volks- religion	religion of a people	Cf. Chapter II.
Vorstellung	representation	As a Hegelian term of art used of a mode of thought which relies on images instead of being purely conceptual. This is the mode of thought proper to religion. Cf. Chapter xvii.
Wirklichkeit	reality	Used of the real in the ordinary sense only in so far as it is there in fulfilment of the Idea. Cf. Chapter xi. III.