

Hegel On Hamann

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A fully annotated translation of a wide selection of Hamann's essays.

Frederick Burwick's modest but comprehensive and insightful introduction is preface enough to these sensible essays in the history and philosophical criticism of ideas. If we want to understand how some inquiring and intelligent thinkers sought to go beyond mechanism and vitalism, we will find Burwick's labors of assembling others and reflecting on his own part to be as stimulating as anywhere to be found. And yet his initial cautious remark is right: 'approaches', not 'attainments'. The problems associated with clarifying 'matter' and 'form' are still beyond any consensus as to their solution. Even more do we recognize the many forms and meanings of 'form', and this is so even for 'organic form'. That wise scientist-philosopher-engineer Lancelot Law Whyte struggled in a place neighboring to Burwick's, and his essay of thirty years ago might be a scientist's preface to Burwick and his colleagues: see Whyte's Accent on Form (N. Y., Harper, 1954) and his Symposium of 1951 Aspects of Form (London, Percy Lund Humphries 1951; and Indiana University Press 1961), itself arranged in honor of D'Arcy Thompson's classical monograph On Growth and Form. Philosophy and history of science must deal with these issues, and with the mixture of hard-headedness and imagination that they demand.

Why is the philosopher Hegel returning as a potent force in contemporary thinking? Why, after a long period when Hegel and his dialectics of history have seemed less compelling than they were for previous generations of philosophers, is study of Hegel again becoming important? Fashionably contemporary theorists like Francis Fukuyama and Slavoj Žižek, as well as radical theologians like Thomas Altizer, have all recently been influenced by Hegel, the philosopher whose philosophy seems somehow perennial - or, to borrow an idea from Nietzsche, eternally returning. Exploring this revival via the notion of 'negation' in Hegelian thought, and relating such negativity to sophisticated ideas about art and artistic creation, Andrew Hass argues that the notion of Hegelian negation moves us into an expansive territory where art, religion and philosophy may all be radically reconceived and broken open into new forms of philosophical expression. The implications of such a revived Hegelian philosophy are, the author argues, vast and current. Hegel thereby becomes the philosopher par excellence who can address vital issues in politics, economics, war and violence, leading to a new form of globalised ethics. Hass makes a bold and original contribution to religion, philosophy and the history of ideas.

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In this biography -- translated for the first time into English -- German theologian Oswald Bayer describes the life and work of journalist-theologian Johann Georg Hamann (1730-1788). At a time when it seemed that the forces of secularization were attempting to claim the future, Hamann churned out small publications aimed at undermining the Enlightenment zeitgeist, turning its assumptions upside down and skewering its pretensions. Although largely forgotten until recent times, Hamann as radical dissenter -- whom Goethe called the "brightest man of his age" -- remains relevant today, as Bayer shows in this book.

Johann Georg Hamann (1730-1788) was a German philosopher who offered in his writings a radical critique of the Enlightenment's reverence for reason. A pivotal figure in the Sturm und Drang movement, his thought influenced such writers as Johann Wolfgang von Goethe and Johann Gottfried Herder. As a friend of Immanuel Kant, Hamann was the first writer to comment on the Critique of Pure Reason, and his work foreshadows the linguistic turn in philosophy as well as numerous elements of twentieth century hermeneutics and existentialism. Johann Georg Hamann and the Enlightenment Project addresses Hamann's oeuvre from the perspective of political philosophy, focusing on his views concerning the public use of reason, social contract theory, autonomy, aesthetic morality and the politics of 'taste,' and the technocratic ideal of enlightened despotism. Robert Alan Sparling situates Hamann's work historically, elucidates his somewhat difficult writing, and argues for his relevance in the ongoing culture wars over the merits of the Enlightenment project.

Johann Georg Hamann (1730–88) 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 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.

The Bloomsbury Dictionary of Eighteenth-Century German Philosophers is a landmark work. Covering one of the most innovative centuries for philosophical investigation, it features more than 650 entries on the eighteenth-century philosophers, theologians, jurists, physicians, scholars, writers, literary critics and historians whose work has had lasting philosophical significance. Alongside well-known German philosophers of that era-Gottfried Wilhelm Leibniz, Immanuel Kant, and Georg Wilhelm Friedrich Hegel-the Dictionary provides rare insights into the lives and minds of lesser-known individuals who influenced the shape of philosophy. Each entry discusses a particular philosopher's life, contributions to the world of thought, and later influences, focusing not only on their most important published writings, but on relevant minor works as well. Bibliographical references to primary and secondary source material are included at the end of entries to encourage further reading, while extensive cross-referencing allows comparisons to be easily made between different thinkers' ideas and practices. For anyone looking to understand more about the century when enlightenment thinking arrived in Germany and established conceits were challenged, The Bloomsbury Dictionary of Eighteenth-Century German Philosophers is a valuable, unparalleled resource.

"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. Makes a case for employing a Hegelian framework in defense of a number of controversial feminist claims and argues not only for the importance of Hegel for feminist thought but also for the significance of feminism in clarifying and developing key Hegelian ideas.

Bridges the gap between Plutarch Studies and Achaemenid Studies through analysis of key texts.

G. W. F. Hegel (1770–1831), the influential German philosopher, believed that human history was advancing spiritually and morally according to God's purpose. At the beginning of this masterwork, Hegel writes: "What the history of Philosophy shows us is a succession of noble minds, a gallery of heroes of thought, who, by the power of Reason, have penetrated into the being of things, of nature and of spirit, into the Being of God, and have won for us by their labours the highest treasure, the treasure of reasoned knowledge." In his introduction to this Bison Book edition, Frederick C. Beiser notes the complex and controversial history of Hegel's text. He makes a case that this English-language translation by E. S. Haldane and Frances H. Simson is still the most reliable one.

The Oxford Handbook to European Romanticism is a guide to European Romanticism written for an English-speaking audience. It finishes with a chapter on the European Romantic attitude to Britain. The authors are all expert in the original languages of the writers and topics which they discuss. European Romanticism sits in an epochal period full of historical excitement, beginning with the French Revolution and extending to the uprisings of 1848 across Europe. It witnessed what was arguably the first world war, against Napoleon, and the post-Napoleonic settlement at the Congress of Vienna which shaped the Europe which lasted until the Great War. Germany's greatest writer, Goethe, and Russia's, Pushkin, lived during this time. Other writers from different countries are comparably important - Mme de Staël, the founder of the sociology of literature and the original cultural commentator in her book *On Germany*; Giacomo Leopardi, the second greatest Italian poet after Dante; Victor Hugo, greatest French writer of the 19th century, hélas, and many others.

The German Stranger provides a guide to Leo Strauss that situates his thought in the context of National Socialism; by destroying any middle ground between 'Athens' and 'Jerusalem,' Strauss undermined modernity's secular bulwark against political theology. Once National Socialism is understood as an atheistic religion re-enacted by post-Revelation 'philosophers,' the German avatar of Plato's Athenian Stranger can be recognized as its principal theoretician.

Johann Georg Hamann (1730-88) remains one of the most influential and yet least understood figures in the history of German thought and literature. Throughout his life, he had major influence on figures as diverse as Goethe, Schiller, Kant, Hegel, Hölderlin, Kierkegaard, and a host of others. Hamann is also one of the most difficult-to-read authors in the German language, writing in an ultracondensed, hyperallusive language for which he became infamous--and which his detractors constantly used to dismiss him. Today, Hamann has been picked up by literary theorists as a precursor of the linguistic turn. *The Last Mask* focuses on Hamann's final work, *Entkleidung und Verklärung* (1786), which was consciously conceived of as an "Abschluss" of his "kleine Autorschaft" and a final defense against his critics. Equally philological and theoretical, it identifies a number of previously unnoticed manuscript alterations that help answer some long-standing questions in Hamann scholarship as well as open new doors for inquiry. Importantly, the manuscripts show that Hamann is one of the earliest theorists of the virtual in our sense of the word today, using the word "virtualiter" to describe his own theory. He links this theory with the concept of the mask or disguise, and conceives of texts as fabrics or textiles composed of threads and strings. The philological focus is on Hamann's understanding of intertextuality, and on the basis of his dominant string images his notion of virtuality is brought into conversation with Deleuze's idea of a plane of immanence through the image of a skein of immanence, a knotted bundle of thread which solidifies into a three-

dimensional virtual space--a new perspective in contemporary discussions surrounding the nature of virtuality.

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.

Back cover: How is God revealed through the life of a human community? Dietrich Bonhoeffer's theological ethics begins from the claim to 'Christ existing as community', which David Robinson presents as one of several critical and politically astute variations on G.W.F. Hegel's philosophy of religion.

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.

This manuscript provides a revisionist reading of Hegel's 1802 essay, Faith and Knowledge, in which he critiques the various reconciliations of faith and reason proposed by his immediate predecessors and contemporary faith philosophers – namely, Kant, Jacobi, Schleiermacher and Fichte. Hegel's agonistic interpretation of these "reflective philosophers of subjectivity," who he reads as settling for a form of reason that is "no longer worthy of the name" and a version of faith that "no longer seems worth the bother," not only demonstrates his growing facility with the dialectical method for which he is best known but it also anticipates his own speculative reconciliation of faith and reason. To view Hegel's reading of his predecessors as a series of misreadings, which is not uncommon among scholars of 19th century German philosophy, misses the most instructive aspect of this early but formative essay: Hegel, who was viewed by others if not also by himself as a philosophical latecomer, appropriated the thought of his precursors with an eye toward overcoming them.

Skepticism: From Antiquity to the Present is an authoritative and up-to-date survey of the entire history of skepticism. Divided chronologically into ancient, medieval, renaissance, modern, and contemporary periods, and featuring 50 specially-commissioned chapters from leading philosophers, this comprehensive volume is the first of its kind. By exploring each of the distinct traditions and providing expert insights, this extensive reference work: - covers major thinkers such as Sextus Empiricus, Cicero, Descartes, Hume, Spinoza, and Wittgenstein. - acknowledges the influence of ancient skeptical traditions on later philosophy and explains why it is still a fertile topic of inquiry among today's philosophers and historians of philosophy. - analyzes various forms of skepticism including Pyrrhonian, Academic, religious, moral, and neo-Pyrrhonian. - addresses issues in contemporary epistemology and indicates new directions of study. Skepticism, a driving force in the history

of philosophy, remains at the center of debates in ethics, philosophy of religion, epistemology, and the philosophy of mind. *Skepticism: From Antiquity to the Present* is an essential point of reference for any student, researcher, or practitioner of philosophy, presenting a systematic and historical survey of this core philosophical topic.

A major criticism of Hegel's philosophy is that it fails to comprehend the experience of the body. In this book, John Russon shows that there is in fact a philosophy of embodiment implicit in Hegel's *Phenomenology of Spirit*. Russon argues that Hegel has not only taken account of the body, but has done so in a way that integrates both modern work on embodiment and the approach to the body found in ancient Greek philosophy. Although Russon approaches Hegel's *Phenomenology* from a contemporary standpoint, he places both this standpoint and Hegel's work within a classical tradition. Using the Aristotelian terms of 'nature' and 'habit,' Russon refers to the classical distinction between biological nature and a cultural 'second nature.' It is this second nature that constitutes, in Russon's reading of Hegel, the true embodiment of human intersubjectivity. The development of spirit, as mapped out by Hegel, is interpreted here as a process by which the self establishes for itself an embodiment in a set of social and political institutions in which it can recognize and satisfy its rational needs. Russon concludes by arguing that self-expression and self-interpretation are the ultimate needs of the human spirit, and that it is the degree to which these needs are satisfied that is the ultimate measure of the adequacy of the institutions that embody human life. This link with classicism - in itself a serious contribution to the history of philosophy - provides an excellent point of access into the Hegelian system. Russon's work, which will prove interesting reading for any Hegel scholar, provides a solid and reliable introduction to the study of Hegel.

This book explores the concept of the end of literature through the lens of Hegel's philosophy of art. In his version of Hegel's 'end of art' thesis, Arthur Danto claimed that contemporary art has abandoned its distinctive sensitive and emotive features to become increasingly reflective. Contemporary art has become a question of philosophical reflection on itself and on the world, thus producing an epochal change in art history. The core idea of this book is that this thesis applies quite well to all forms of art except one, namely literature: literature resists its 'end'. Unlike other arts, which have experienced significant fractures in the contemporary world, Campana proposes that literature has always known how to renew itself in order to retain its distinguishing features, so much so that in a way it has always come to terms with its own end. Analysing the distinct character of literature, this book proposes a new and original interpretation of the 'end of art' thesis, showing how it can be used as a key conceptual framework to understand the contemporary novel.

Johann Georg Hamann (1730-88) was one of the most radical and sophisticated critics of the German Enlightenment. The three late works *Konxompax*, *Metakritik uber den Purismus der Vernunft* and *Golgatha und Scheblimini!*, 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 *Fragmentenstreit* to Kant's first Critique, 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.

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."

The leitmotif of *Freedom in Response*, as the title suggests, is a reasoned exposition of the nature of freedom, as it is presented in the Bible and developed by such later theologians as Martin Luther. Oswald Bayer considers Luther's teachings on pastoral care, marriage, and the three estates, bringing in Kant and Hegel as conversation partners, together with Kant's friend and critic, the innovative theologian and philosopher Johann Georg Hamann. Oswald Bayer is a major contemporary Lutheran theologian, but so far little of his work has been translated from German into English. This selection of essays indicates the depth and range of his thought on issues relating to theological ethics.

The first English-language collection devoted to Hegel's *Philosophy of Subjective Spirit*.

The essays trace carefully the histories of the influences of earlier thinkers and their legacies upon later thinkers.

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.

Isaiah Berlin was deeply admired during his life, but his full contribution was perhaps underestimated because of his preference for the long essay form. The efforts of Henry Hardy to edit Berlin's work and reintroduce it to a broad, eager readership have gone far to remedy this. Now, Princeton is pleased to return to print, under one cover, Berlin's essays on these celebrated and captivating intellectual portraits: Vico, Hamann, and Herder. These essays on three relatively uncelebrated thinkers are not marginal ruminations, but rather among Berlin's most important studies in the history of ideas. They are integral to his central project: the critical recovery of the ideas of the Counter-Enlightenment and the explanation of its appeal and consequences--both positive and (often) tragic. Giambattista Vico was the anachronistic

and impoverished Neapolitan philosopher sometimes credited with founding the human sciences. He opposed Enlightenment methods as cold and fallacious. J. G. Hamann was a pious, cranky dilettante in a peripheral German city. But he was brilliant enough to gain the audience of Kant, Goethe, and Moses Mendelssohn. In Hamann's chaotic and long-ignored writings, Berlin finds the first strong attack on Enlightenment rationalism and a wholly original source of the coming swell of romanticism. Johann Gottfried Herder, the progenitor of populism and European nationalism, rejected universalism and rationalism but championed cultural pluralism. Individually, these fascinating intellectual biographies reveal Berlin's own great intelligence, learning, and generosity, as well as the passionate genius of his subjects. Together, they constitute an arresting interpretation of romanticism's precursors. In Hamann's railings and the more considered writings of Vico and Herder, Berlin finds critics of the Enlightenment worthy of our careful attention. But he identifies much that is misguided in their rejection of universal values, rationalism, and science. With his customary emphasis on the frightening power of ideas, Berlin traces much of the next centuries' irrationalism and suffering to the historicism and particularism they advocated. What Berlin has to say about these long-dead thinkers--in appreciation and dissent--is remarkably timely in a day when Enlightenment beliefs are being challenged not just by academics but by politicians and by powerful nationalist and fundamentalist movements. The study of J. G. Hamann was originally published under the title *The Magus of the North: J. G. Hamann and the Origins of Modern Irrationalism*. The essays on Vico and Herder were originally published as *Vico and Herder: Two Studies in the History of Ideas*. Both are out of print. This new edition includes a number of previously uncollected pieces on Vico and Herder, two interesting passages excluded from the first edition of the essay on Hamann, and Berlin's thoughtful responses to two reviewers of that same edition.

Glenn Alexander Magee's pathbreaking book argues that Hegel was decisively influenced by the Hermetic tradition, a body of thought with roots in Greco-Roman Egypt. Magee traces the influence on Hegel of such Hermetic thinkers as Baader, Böhme, Bruno, and Paracelsus, and fascination with occult and paranormal phenomena. *Hegel and the Hermetic Tradition* covers Hegel's philosophical corpus and shows that his engagement with Hermeticism lasted throughout his career and intensified during his final years in Berlin. Viewing Hegel as a Hermetic thinker has implications for a more complete understanding of the modern philosophical tradition, and German idealism in particular.

An analysis of the thought of the German philosopher J. G. Hamann (1730-1788), with translations of his essays and explanatory notes and commentaries. 'Relational Metacriticism' is used to describe the fundamental tendencies of Hamann's thinking in this study of his philosophy of language, epistemology and anthropology.

Monographs on philosophers multiply daily but on occasion the question of why a particular philosopher matters. If we

stop thinking about them by asking why, then will they cease to exist? When Mercer University Press opened its doors more than thirty years ago, it committed itself to religious studies in general, and to several thinkers. One of those was Søren Kierkegaard. Now, as the Press concludes a major publishing event with the completion of the International Kierkegaard Commentary, it seeks to honor the only series editor it has known: Robert Perkins. The method of this honor is by asking *Why Kierkegaard Matters*. The leading Kierkegaard scholars have contributed essays that range from the very personal and memoir-esque to the academic and analytical. As a result, this festschrift is not only a book to honor an extraordinary editor, but is in its own right a major contribution to the assessment of the importance of Kierkegaard. Written with the general reader in mind, this collection will prove useful by both scholar and student, and will lead the general reader to encounter one of the most original Christian philosophers in the history of the world.

Self-reflection in Literature provides the first diachronic panorama of genres, forms, and functions of literary self-reflexivity and their connections with social, political and philosophical discourses from the 17th century to the present.

Explores the full extent of Hegel's interest in tragedy and comedy throughout his works and extends from more literary and dramatic issues to questions about the role these genres play in the history of society and religion. No philosopher has treated the subject of tragedy and comedy in as original and searching a manner as G. W. F. Hegel. His concern with these genres runs throughout both his early and late works and extends from aesthetic issues to questions in the history of society and religion. *Hegel on Tragedy and Comedy* is the first book to explore the full extent of Hegel's interest in tragedy and comedy. The contributors analyze his treatment of both ancient and modern drama, including major essays on Sophocles, Aristophanes, Shakespeare, Goethe, and the German comedic tradition, and examine the relation of these genres to political, religious, and philosophical issues. In addition, the volume includes several essays on the role tragedy and comedy play in Hegel's philosophy of history. This book will not only be valuable to those who wish for a general overview of Hegel's treatment of tragedy and comedy but also to those who want to understand how his treatment of these genres is connected to the rest of his thought. Mark Alznauer is Associate Professor of Philosophy at Northwestern University and the author of *Hegel's Theory of Responsibility*.

In this text, Ian Hacking offers his reflections on the philosophical uses of history. The focus is the historical emergence of concepts and objects.

Kant Trouble offers a highly original and incisive reading of some of the lesser known aspects of Kantian thought. Throughout Morgan challenges the widely held view of Kant as the exponent of concrete and rigid rationality and argues that his airtight 'architectonic' mode of reasoning overlooks certain topics which destabilise it. These include temporary forms of architecture, such as landscape gardening; examples which undermine the autonomy of the Kantian subject, for example, freemasonry; and the concept of radical evil, all of which suggest that Kant's thought was capable of accommodating troubling and subversive themes. Morgan's compelling discussion arrives at a fresh and ground breaking perspective on Kant whereby he is no longer to be regarded as a concrete rationalist, but as a daring thinker, not afraid to entertain ideas highly threatening to his own system and to the humanistic legacy of the enlightenment.

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