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Charles Taylor book becomes a helpful way to understand hegels complex formulations on topics

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suchs as logic, history and essences (wich in my case was very useful). I would definitely recommed this book for anybody who is interested on XIX century philosophy, german philosophy and/or political philosophy.

Hegel.: Taylor, Charles: 9783518280164:

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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

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Taylor's first major work, *Hegel* (1975), was a large study of the 19th-century German philosopher that emphasized the ways in which Hegel's philosophy continues to be relevant to contemporary political and social theory.

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Taylor has among other things developed his own unique brand of hermeneutics, produced magisterial studies of Hegel and Western modernity, and penned a number of influential pieces on contemporary



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political thought, including his 1994 "Politics of Recognition" essay which has become a staple of undergraduate identity-politics courses.

Charles Taylor // Reviews // Notre Dame Philosophical

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Charles Margrave Taylor CC GOQ FRSC FBA (born 1931) is a Canadian philosopher from Montreal, Quebec, and professor emeritus at McGill University best known for his contributions to political philosophy, the philosophy of social science, the history of philosophy, and intellectual history.

Charles Taylor (philosopher) - Wikipedia

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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.

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Hegel, Cambridge University Press, 1975. Hegel and Modern Society, Cambridge University Press, 1979. Social Theory as Practice, Oxford University Press, Delhi. Human Agency and Language, Cambridge University Press, 1985. Philosophy and the Human Sciences, Cambridge University Press, 1985

Charles Taylor | Philosophy - McGill University

There he has taught philosophy and politics while writing a series of influential articles on concepts of freedom and the nature of explanation in the social sciences. His books include works on Hegel, as well as Sources of the Self: The Making Of The Modern

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Identity. His most recent book, *A Secular Age*, was published in 2007. In 2007 he was also awarded the Templeton Prize for his life's work, which comes with an award of \$1.5 million; and this year he was awarded the Kyoto Prize, which ...

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

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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.

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of a society of free individuals whose social activity is expressive of who they are seems an even more distant goal now, and Taylor's discussion has renewed relevance for our increasingly globalised and industrialised society. This classic work is presented in a fresh series livery for the twenty-first century with a specially commissioned new preface written by Frederick Neuhouser.

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Introduction to Hegel's thought for the student and general reader, emphasizing in particular his social and political thought and his continuing relevance to

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contemporary problems.

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

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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

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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

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the totality theorist he has been taken to be, nor is he an "identity thinker," à la Adorno. He is an anti-totality thinker.

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

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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

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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 and Canada is a collection of essays that

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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.

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.



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Robert Brandom's rationalist philosophy of language, expounded in his highly influential *Making It Explicit*, has been the subject of intense scrutiny and debate, establishing him as one of the leading philosophers of his generation. In *A Spirit of Trust*, Brandom presents the fruits of his thirty-year engagement with Hegel. He submits that the *Phenomenology of Spirit* holds not only many lessons for today's philosophy of language, but also a moral lesson much needed in today's increasingly polarized societies, in the form of a postmodern ethics of trust. In this outstanding collection, leading philosophers examine and assess *A Spirit of Trust*. The twelve specially commissioned

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chapters explore topics including: negation and truth  
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conflict and recognition varieties of idealism  
premodern ethical life and modern alienation a  
postmodern ethics of trust. Reading Brandom: On A  
Spirit of Trust is essential reading for all students and  
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studying nineteenth-century philosophy, particularly  
Hegel and the Phenomenology of Spirit.

The place of religion in society has changed  
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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.

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