

Nineteenth-Century German Philosophy: intercollegiate lectures

Aims of the course: This course contributes to the general aims and objectives of the Philosophy Department by enabling students to acquire a detailed understanding of aesthetics and the philosophy of art.

Objectives: Students completing the course will (a) acquire a detailed knowledge of central figures in C19 German philosophy (Fichte, Schelling, Hegel, Schopenhauer, Nietzsche); (b) be required in finals to answer questions to show knowledge of this period in the history of the philosophy.

Lectures take place on Thursday 6-7 p.m., in Room D103, 25 Gordon Street, UCL. The course is divided into three parts:

Part I: German Idealism: Fichte, Schelling and Hegel (Sebastian Gardner, UCL)
Term 1 weeks 1-10

Part II: Schopenhauer (Christopher Janaway, Birkbeck) Term 2 weeks 1-5

Part III: Nietzsche (Ken Gemes, Birkbeck) Term 2 weeks 6-10

Examination. This paper covers five post-Kantian nineteenth-century German philosophers: Fichte, Schelling, Hegel, Schopenhauer and Nietzsche. The most essential historical background for this paper is a general knowledge of Kant's philosophy, to which all of these thinkers are, to varying degrees, responding. Any student who is not already studying Kant for some other paper is recommended, therefore, to complete some introductory reading on Kant.* In the exam students are asked to answer questions on at least TWO of the authors included. Most of the questions refer to one author only, but there are usually some, in addition, that are general or comparative (students may be asked to consider, for example, an aspect of Nietzsche's rejection of Schopenhauer). As there is quite a wide range of questions asked, it is probably sufficient, for examination purposes, to prepare just two authors, studying their views on a range of topics, and the arguments for and against them, in some depth.

General books which provide coverage of C19 German philosophy at an introductory level:

- S. Critchley and W. Schroeder eds., *A Companion to Continental Philosophy*

(Oxford: Blackwell, 1998). Short essays, organised chronologically, giving clear accounts of all of the major figures and movements in modern European philosophy.

- S. Glendinning ed., *The Edinburgh Encyclopedia of Continental Philosophy* (Edinburgh: Edinburgh University Press, 1999). Essentially the same kind of collection as Critchley and Schroeder eds.: short essays covering major figures and movements in modern European philosophy.
- J. Roberts, *German Philosophy: An Introduction* (Oxford: Polity, 1988). Clear historical account starting from Kant, with some topics covered in reasonable detail and a critical approach.
- R. Scruton, P. Singer, C. Janaway and M. Tanner, *German Philosophers: Kant, Hegel, Schopenhauer, Nietzsche* (Oxford: Oxford University Press, 1997). The chapters are also published as independent books (R. Scruton, *Kant*, P. Singer, *Hegel*, C. Janaway, *Schopenhauer*, M. Tanner, *Nietzsche*).
- R. Solomon, *Continental Philosophy Since 1750: The Rise and Fall of the Self* (Oxford: Oxford University Press, 1988). Short, highly accessible introduction, assuming no background knowledge; emphasises the role of the concept of the self in modern European philosophy.
- D. West, *An Introduction to Continental Philosophy* (London: Polity, 1996). Like Solomon, an introduction, but more detailed and emphasising issues of rationality.

*Introductory reading on Kant. After reading the extracts from Kant in R. Bubner ed., *German Idealism*, look at:

- R. Scruton, *Kant* (Oxford: Oxford University Press, 1982); reprinted in R. Scruton et al, *German Philosophers*.
- D. Bell, 'Kant', in *The Blackwell Companion to Philosophy*, ed. N. Bunnin and E. Tsui-James (Oxford: Blackwell, 1995).
- R. Pippin, 'Kant', in S. Critchley and W. Schroeder eds., *A Companion to Continental Philosophy*.
- P. Stratton-Lake, 'Kant's transcendental idealism', in S. Glendinning ed., *The Edinburgh Encyclopedia of Continental Philosophy*.

Nineteenth-Century German Philosophy: intercollegiate lectures, Part I

German Idealism

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Lectures

1. Friends and Enemies of the Kantian
Philosophy 4 Oct
2. Fichte I The 'I' as First Principle in the
Wissenschaftslehre 11 Oct
3. Fichte II Derivation of Not-I and Intersubjectivity in the
Wissenschaftslehre 18 Oct
4. Schelling I Hölderlin's Insight and Schelling's Departure from
Fichte 25 Oct
5. Schelling II *Naturphilosophie* and the Problem of
Evil 1 Nov

[READING WEEK]

6. Hegel I *Phenomenology of Spirit: Methodology & Absolute*

Knowledge 15 Nov

7. Hegel II *Phenomenology of Spirit*: Epistemology of Object-Consciousness 22 Nov

8. Hegel III *Phenomenology of Spirit*: Self-Consciousness, Recognition, Spirit 29 Nov

9. Hegel IV Hegel's Ethics: Critique of Kant and Theory of Ethical Life 6 Dec

10. Hegel V Hegel's *Logic*

13 Dec

Primary texts

The lecture course is based on the following texts and editions:

- R. Bubner ed., *German Idealism* (Harmondsworth: Penguin, 1997). A selection of extracts from writings by Fichte, Schelling and Hegel, preceded by relevant extracts from Kant.
- G. di Giovanni and H. S. Harris eds., *Between Kant and Hegel: Texts in the Development of Post-Kantian Idealism*, revised edn. (Indianapolis/Cambridge: Hackett, 2000).
- J. G. Fichte, *Early Philosophical Writings*, trans. and ed. D. Brezeale (Ithaca: Cornell University Press, 1988).
- J. G. Fichte, *Introductions to the Wissenschaftslehre and Other Writings (1797-1800)*, trans. and ed. D. Brezeale (Indianapolis: Hackett, 1994).
- J. G. Fichte, *The Science of Knowledge*, ed. and trans. P. Heath and J. Lachs (Cambridge: Cambridge University Press, 1982).
- J. G. Fichte, *Foundations of Natural Right, according to the Principles of the Wissenschaftslehre*, trans. F. Neuhouser (Cambridge: Cambridge University Press,

2000).

- F. W. J. Schelling, *The Unconditional in Human Knowledge: Four Early Essays 1794-1796*, ed. F. Marti (Lewisburg: Bucknell University Press, 1980).
- F. W. J. Schelling, *Ideas for a Philosophy of Nature* (1797, 2nd & revised edn. 1803), trans. E. Harris and P. Heath (Cambridge: Cambridge University Press, 1988).
- F. W. J. Schelling, *System of Transcendental Idealism (1800)*, trans. P. Heath (Charlottesville: University of Virginia, 1978).
- F. W. J. Schelling, *Philosophical Inquiries into the Nature of Human Freedom* (1809), trans. J. Gutmann (LaSalle, Illinois: Open Court, 1989).
- G. W. F. Hegel, *Phenomenology of Spirit* (1806), §§ , in S. Houlgate ed., *The Hegel Reader* (Oxford, Blackwell, 1998). [The only complete English translation of the *Phenomenology* presently available is the one by A. V. Miller (Oxford: Oxford University Press, 1977). There is also a selection of extracts from the *Phenomenology* translated (alongside the German original) by H. Kainz (University Park, Pennsylvania: Pennsylvania State University, 1994).]
- G. W. F. Hegel, *Encyclopaedia Logic* (1817), §§ , in S. Houlgate ed., *The Hegel Reader* (Oxford, Blackwell, 1998). [There are two complete English translations of *The Encyclopaedia Logic*, the one by T. F. Geraets, W. A. Suchting and H. S. Harris (Indianapolis: Hackett, 1991), and the other by W. Wallace (Oxford: Oxford University Press, 1975). The former is recommended.]

Secondary literature {*strongly recommended}

On German idealism in general:

- K. Ameriks, *Kant and the Fate of Autonomy: Problems in the Appropriation of the Critical Philosophy* (Cambridge: Cambridge University Press, 2000).
- *K. Ameriks ed., *The Cambridge Companion to German Idealism* (Cambridge: Cambridge University Press, 2000).

- K. Ameriks and D. Sturma eds., *The Modern Subject: Conceptions of the Self in Classical German Philosophy* (Albany: State University of New York, 1995).
- F. Beiser, *The Fate of Reason: German Philosophy from Kant to Fichte* (Cambridge, Mass.: Harvard University Press, 1987).
- R. Bubner, Introduction to *German Idealism* (Harmondsworth: Penguin, 1997).
- F. Copleston, *A History of Philosophy, Modern Philosophy: From the Post-Kantian Idealists to Marx, Kierkegaard and Nietzsche*, vol. 7 (London: Burns & Oates, 1963; reprinted New York: Doubleday, 1994).
- D. Klemm and G. Zöllner eds., *Figuring the Self: Subject, Absolute, and Others in Classical German Philosophy* (Albany: State University of New York, 1997).
- S. Sedgwick ed., *The Reception of Kant's Critical Philosophy: Fichte, Schelling and Hegel* (Cambridge: Cambridge University Press, 2000).
- M. Bauer and D. Dahlstrom eds., *The Emergence of German Idealism* (Washington, DC: Catholic University of America Press, 1999).

On Fichte:

- L. Siep, 'Fichte', in S. Critchley and W. Schroeder eds., *A Companion to Continental Philosophy*.
- T. Rockmore, 'Fichte's idealism', in S. Glendinning ed., *The Edinburgh Encyclopedia of Continental Philosophy*.
- W. Martin, *Idealism and Objectivity: Understanding Fichte's Jena Project* (Stanford: Stanford University Press, 1997).
- *F. Neuhauser, *Fichte's Theory of Subjectivity* (Cambridge: Cambridge University Press, 1990).

- G. Zöller, *Fichte's Transcendental Philosophy: The Original Duplicity of Intelligence and Will* (Cambridge: Cambridge University Press, 1998).

On Schelling:

- J.-F. Courtine, 'Schelling', in S. Critchley and W. Schroeder eds., *A Companion to Continental Philosophy*.
- A. White, 'Schelling's idealism', in S. Glendinning ed., *The Edinburgh Encyclopedia of Continental Philosophy*.
- A. Bowie, *Schelling and Modern European Philosophy* (London: Routledge, 1993).
- D. Snow, *Schelling and the End of Idealism* (Albany: State University of New York, 1996).

On Hegel:

- S. Houlgate, 'Hegel', in S. Critchley and W. Schroeder eds., *A Companion to Continental Philosophy*.
- T. Pinkard, 'History and philosophy: Hegel's *Phenomenology of Spirit*', in S. Glendinning ed., *The Edinburgh Encyclopedia of Continental Philosophy*.
- *F. Beiser ed., *The Cambridge Companion to Hegel* (Cambridge: Cambridge University Press, 1993). Comprehensive and designed for non-experts.
- J. Findlay, *Hegel: A Re-Examination* (London: Allen & Unwin, 1958). Early, sympathetic treatment, offering relatively non-argumentative reconstruction of Hegel's thought.
- *M. Forster, *Hegel's Idea of a Phenomenology of Spirit* (Chicago: Chicago University Press, 1998), esp. pt. I. Recent, penetrating study of the *Phenomenology*, offering a different emphasis from Pinkard and Pippin..

- S. Houlgate, *Freedom, Truth and History: An Introduction to Hegel's Philosophy* (London: Routledge, 1991). Introduction to Hegel's philosophy as a whole, emphasising its scope and relation to history.
- H. S. Harris, *Hegel: Phenomenology and System* (Indianapolis: Hackett, 1995). Dense but useful for its summary of the *Phenomenology*.
- M. Heidegger, *Hegel's 'Phenomenology of Spirit'*, trans. P. Emad and K. Maly (Bloomington: Indiana University Press, 1988). Clear and stimulating exegesis of chapters I-III of the *Phenomenology*, directed against the 'epistemological' reading of Hegel.
- J. Hyppolite, *Genesis and Structure of Hegel's 'Phenomenology of Spirit'*, trans. S. Cherniak and R. Heckmann (Evanston, IL: Northwestern University Press, 1974). Monumental scholarly study, suitable only for selective consultation.
- M. Inwood, *Hegel* (London: Routledge & Kegan Paul, 1983). Lengthy, clear, analytical study.
- M. Inwood, *A Hegel Dictionary* (Oxford: Blackwell, 1992).
- A. Kojève, *Introduction to the Reading of Hegel: Lectures on the 'Phenomenology of Spirit'*, trans. J. Nichols (New York: Basic Books, 1960). Humanistic reading of Hegel from the 1930's, highly influential for existentialism.
- Q. Lauer, *A Reading of Hegel's 'Phenomenology of Spirit'* (New York: Fordham University Press, 1993). Detailed section-by-section study, reasonably clear.
- A. MacIntyre ed., *Hegel: A Collection of Critical Essays* (Notre Dame: University of Notre Dame Press, 1976). The earliest collection of writings on Hegel by analytic philosophers.
- *G. Mure, *The Philosophy of Hegel* (Oxford: Oxford University Press, 1965). Early, well-written introduction to Hegel's philosophy as a whole.
- *R. Norman, *Hegel's 'Phenomenology': A Philosophical Introduction* (London:

Sussex University Press, 1976). Extremely helpful exegesis with some critical discussion of each chapter of the *Phenomenology*.

- *T. Pinkard, *Hegel's 'Phenomenology': The Sociality of Reason* (Cambridge: Cambridge University Press, 1994). One of the best recent works alongside Pippin, and also giving a 'non-metaphysical' interpretation of Hegel.
- *R. Pippin, *Hegel's Idealism: The Satisfactions of Self-Consciousness* (Cambridge: Cambridge University Press, 1989), esp. pt. II. Excellent recent study, attempting to understand Hegel in terms of Kantian problematics.
- P. Redding, *Hegel's Hermeneutics* (Ithaca: Cornell University Press, 1996). Relates Hegel to the hermeneutic tradition, emphasis on recognition.
- T. Rockmore, *Before and After Hegel: A Historical Introduction to Hegel's Thought* (Berkeley: University of California Press, 1993). Illuminates Hegel's thought by close attention to his situation in the history of philosophy.
- M. Rosen, *Hegel's Dialectic and its Criticism* (Cambridge: Cambridge University Press, 1982). High-level attempt to come to a conclusion about the value of Hegel's method.
- P. Singer, *Hegel* (Oxford: Oxford University Press, 1983). Brief and lucid sketch of Hegel's thought, in the Oxford Past Masters series.
- *I. Soll, *An Introduction to Hegel's Metaphysics* (Chicago: University of Chicago Press, 1969). Straightforward attempt to clarify Hegel's position.
- *R. Solomon, *In the Spirit of Hegel: A Study of G. W. F. Hegel's 'Phenomenology of Spirit'* (Oxford: Oxford University Press, 1983). Long but uncomplicated, tending to read Hegel in humanist terms.
- R. Stern, *Kant, Hegel and the Structure of the Object* (London: Routledge, 1990). Short and clear, attributing to Hegel a semi-Aristotelian, anti-Kantian metaphysics.

- R. Stern ed., *G. W. F. Hegel: Critical Assessments*, 4 vols. (London: Routledge, 1993). Extensive selection of key papers and extracts from writings on Hegel; vols. 1 and 2 contain general writings on Hegel, vol. 3 contains essays on the *Phenomenology*.
- *C. Taylor, *Hegel* (Cambridge: Cambridge University Press, 1975), esp. pt. II. Widely acclaimed, emphasis on Hegel as theorist of the modern self.
- C. Taylor, *Hegel and Modern Society* (Cambridge: Cambridge University Press, 1979). Shortened version of Taylor's *Hegel*, strong on Hegel's place in the history of ideas and his importance for social and political theory.
- M. Westphal, *History and Truth in Hegel's 'Phenomenology'*, 3rd edn (Bloomington: Indiana University Press, 1998). Goes through the *Phenomenology* section-by-section, like Lauer, less detailed but more succinct.

For an up to date bibliography of writings on German idealism, see K. Ameriks ed., *The Cambridge Companion to German Idealism*. Detailed bibliographies on Hegel may be found in F. Beiser ed., *The Cambridge Companion to Hegel* and M. Inwood ed., *Hegel*.

Essay questions

Below are the essay questions that will appear on the handouts for the lectures.

1. To what extent was the post-Kantian attempt to discover a single first principle for philosophy well motivated? To what extent was it successful?
2. How does the self exist for itself, according to Fichte?
3. How can Fichte hope, by starting from the absolute 'I', to establish anything other than its own existence? Does he succeed?
4. What is Fichte's view of the primacy of the practical, and is it coherent?
5. Does Fichte succeed in deducing the necessity of intersubjectivity?

6. Is Schelling's departure from Fichte warranted?
7. What, if anything, is achieved in Schelling's *Naturphilosophie*?
8. Does Schelling succeed in accounting for the possibility of evil?
9. How effective are Hegel's objections to the conception of cognition as an instrument or medium, and to what extent does the philosophical method outlined in the Introduction to the *Phenomenology* offer a satisfactory alternative?
10. What does Hegel aim to prove in the first three chapters of the *Phenomenology*? What does he succeed in proving?
11. What is Hegel seeking to show about self-consciousness through his discussion of recognition and the master/servant relation?
12. What is Spirit, and what is its relation to the individual, on Hegel's conception?
13. What is Hegel's view of morality, and is it persuasive?
14. How should Hegel's *Logic* be understood?
15. 'The development of German idealism, from Fichte through Schelling to Hegel, is strictly necessary; and only with Hegel does German idealism finally achieve coherence.' Discuss.