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Hegel's Philosophy and Feminist Thought
The Psychic Life of Power
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Thoughts of Love
America's First Women Philosophers
Critical Theory of Religion
Comptes Rendus Philosophiques
Hegel and the Frankfurt School
Hegel and Feminist Social Criticism
Hegel/Feminist Interpretations of G. W. F. Hegel
Feminist Readings of Antigone
Hegel and the Frankfurt School
Finding Freedom
Historical Dictionary of Feminism
The Highway of Despair
The Oxford Handbook of Political Theory
Feminism and the Mastery of Nature
Feminist Aesthetics and the Politics of Modernism
Situating the Self
Literary Criticism and Theory
Hegel and History
Creolizing Hegel
Judith Butler: Live Theory
The Other's War
Challenging Liberalism
America's First Women Philosophers
Hegel for Social Movements
Hegel and the Logical Structure of Love
Constructive Criticism
Hegel's Ethical Thought and Feminist Social Criticism
The Feminist Standpoint Revisited, And Other Essays
Hegel and the Third World
Feminist Challenges
Feminism, Capitalism, and Critique
Antigone's Claim
Hegel and Feminist Philosophy
The Philosophy of Simone de Beauvoir
Kant and Applied Ethics
Hegel and the Foundations of Literary Theory

This collection of original essays discusses the relationship between Hegel and the Frankfurt School Critical Theory tradition. The book's aim is to take stock of this fascinating, complex, and complicated relationship. The volume is divided into five parts: Part I focuses on dialectics and antagonisms. Part II is concerned with ethical life and intersubjectivity. Part III is devoted to the logico-metaphysical discourse surrounding emancipation. Part IV analyses social freedom in relation to emancipation. Part V discusses classical and contemporary political philosophy in relation to Hegel and the Frankfurt School, as well as radical-democratic models and the outline and functions of economic institutions. In *Feminist Challenges*, new and established scholars demonstrate the application of feminism in a range of academic disciplines including history, philosophy, politics, and sociology. As Carole Pateman notes in her introduction, 'all the contributors raise some extremely far-reaching questions about the conventional assumptions and methods of contemporary social and political inquiry.' This incredibly useful volume offers an introduction to the history of literary criticism and theory from ancient Greece to the present. Grounded in the close reading of landmark theoretical texts, while seeking to encourage the reader's critical response, Pelagia Goulimari examines: major thinkers and critics from Plato and Aristotle to Foucault, Derrida, Kristeva, Said and Butler; key concepts, themes and schools in the history of literary theory: mimesis, inspiration, reason and emotion, the self, the relation of literature to history, society, culture and ethics, feminism, poststructuralism, postcolonialism, queer theory; genres and movements in literary history: epic, tragedy, comedy, the novel; Romanticism, realism, modernism and postmodernism. Historical connections between theorists and theories are traced and the book is generously cross-referenced. With useful features such as key-point conclusions, further reading sections, descriptive text boxes, detailed headings, and with a comprehensive index, this book is the ideal introduction to anyone approaching literary theory for the first time or unfamiliar with the scope of its history. Twelve papers presented at a conference, "The Human Sciences in the Age of Theory," hosted by the Centre for the Study of Theory and Criticism at the University of Western Ontario in the spring of 1993. Broken into four sections (rethinking theorists, the theorizing of theory, theory and representation, and situating theory), the papers include: Habermas and the ethnocentric discourse of modernity; novels as theories in a liberal society; dance criticism--feminism, theory, and choreography; and postmodernism and cultural studies--on the utopianization of Heteropia. No index. Annotation copyright by Book News, Inc., Portland, OR

This is the first book about the women of the early American idealist movement in philosophy and a chapter is devoted to the life, practical work, and philosophical ideas of each of them. In this book, Nancy C. M. Hartsock offers her current thinking about the development of feminist political economy, focusing on the relationships between feminist theory and activism, feminism and Marxism, and postmodernism and feminist politics. Habib argues that the basic principles and assumptions of modern literary theory derive from the thought of German philosopher Hegel. *Hegel for Social Movements* by Andy Blunden is an introduction to the reading of Hegel for social change activists, focusing a non-metaphysical reading of the *Logic* and the *Philosophy of Right*. Hegel, more than any other modern Western philosopher, produced the most systematic case for the superiority of Western white Protestant bourgeois modernity. He established a racially structured ladder of gradation of the peoples of the world, putting Germanic people at the top of the racial pyramid, people of Asia in the middle, and Africans and indigenous peoples of the Americas and Pacific Islands at the bottom. In *Hegel and the Third World*, Tibebe guides the reader through Hegel's presentation on universalism and argues that such a classification flows in part from Hegel's philosophy of the development of human consciousness. Hegel classified Africans as people arrested at the lowest and most immediate stage of consciousness, that of the senses; Asians as people with divided consciousness, that of the understanding; and Europeans as people of reason. Tibebe demonstrates that Hegel's views were not his alone but reflected the fundamental beliefs of other major figures of Western thought at the time. Offering an account of the work and thought of Judith Butler, this guide is meant for those studying this pioneering thinker within the context of sociology, cultural studies, literary criticism, feminism, and philosophy. It explores her contributions to gender theory, and her impact on how the discipline of gender studies has been shaped. Hegel's "highway of despair," introduced in his *Phenomenology of Spirit*, is the tortured path traveled by "natural consciousness" on its way to freedom. Despair, the passionate residue of Hegelian critique, also indicates fugitive opportunities for freedom and preserves the principle of hope against all hope. Analyzing the works of an eclectic cast of thinkers, Robyn Marasco considers the dynamism of despair as a critical passion, reckoning with the forms of historical life forged along Hegel's highway. *The Highway of Despair* follows Theodor Adorno, Georges Bataille, and Frantz Fanon as they each read, resist, and reconfigure a strand of thought in Hegel's *Phenomenology of Spirit*. Confronting the twentieth-century collapse of a certain revolutionary dialectic, these thinkers struggle to revalue critical philosophy and recast Left Hegelianism within the contexts of genocidal racism, world war, and colonial domination. Each thinker also re-centers the role of passion in critique. Arguing against more recent trends in critical theory that promise an escape from despair, Marasco shows how passion frustrates the resolutions of reason and faith. Embracing the extremism of what Marx, in the spirit of Hegel, called the "ruthless critique of everything existing," she affirms the contemporary purchase of radical critical theory, resulting in a passionate approach to political thought. Comprehensive overview of Hegel's thought on history. The celebrated author of *Gender Trouble* here redefines Antigone's legacy, recovering her revolutionary significance and liberating it for a progressive feminism and sexual politics. Butler's new interpretation does nothing less than reconceptualize the incest taboo in relation to kinship—and open up the concept of kinship to cultural change. Antigone, the renowned insurgent from Sophocles's *Oedipus*, has long been a feminist icon of defiance. But what has remained unclear is whether she escapes from the forms of power that she opposes. Antigone proves to be a more ambivalent figure for feminism than has been acknowledged, since the form of defiance she exemplifies also leads to her death. Butler argues that Antigone represents a form of feminist and sexual agency that is fraught with risk. Moreover, Antigone shows how the constraints of normative kinship unfairly decide what will and will not be a livable life. Butler explores the meaning of Antigone, wondering what forms of kinship might have allowed her to live. Along the way, she considers the works of such philosophers as Hegel, Lacan, and Irigaray. How, she asks, would psychoanalysis have been different if it had taken Antigone—the "post-oedipal" subject—rather than Oedipus as its point of departure? If the incest taboo is reconceived so that it does not mandate heterosexuality as its solution, what forms of sexual alliance and new kinship might be acknowledged as a result? The book relates the courageous deeds of Antigone to the claims made by those whose relations are still not honored as those of proper kinship, showing how a culture of normative heterosexuality obstructs our capacity to see what sexual freedom and political agency could be. 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. This edited collection examines the relationship between three central terms—capitalism, feminism, and critique—while critically celebrating the work and life of a thinker who has done the most to address this nexus: Nancy Fraser. In honor of her seventieth birthday, and in the spirit of her work in the tradition of critical theory, this collection brings together scholars from different disciplines and theoretical approaches to address this conjunction and evaluate Fraser's lifelong contributions to theorizing it. Scholars from philosophy, political science, sociology, gender studies, race theory and economics come together to think through the vicissitudes of capitalism and feminism while also responding to different elements of Nancy Fraser's work, which weaves together a strong feminist standpoint with a vibrant and complex critique of capitalism. Going beyond conventional disciplinary distinctions and narrow debates, all the contributors to this project share a commitment to critically understanding the connection between capitalism, exploitation, and the viable roads for emancipation. They recover insights provided by classical traditions of political and social thought, but they also open new research directions adapted to the global challenges of our time. *Hegel and Feminist Philosophy* traces the legacy of Hegel in the work of thinkers such as de Beauvoir, Irigaray and Butler, and also in contemporary debates in feminist ethics and political philosophy. As Hutchings demonstrates, this is an ambivalent legacy. Hegel figures both as an antagonistic 'other' and as a

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significant resource for feminist thinking from de Beauvoir onwards. Hegel's philosophy is antagonistic to feminism in so far as it denigrates the female or feminist subject, excluding women from both reason and history. His work provides a resource for feminist philosophy because his account of reason and history is fundamentally non-binary and can be drawn on in feminist philosophy's attempts to escape the binary thinking of the philosophical tradition. Hutchings claims that feminist philosophy is characterized by patterns of thought which oscillate between accepting and overturning conceptual dualisms central to the philosophical tradition. She suggests that Hegelian elements within feminist thought provide the basis for a rethinking of feminist philosophy which escapes this either/or choice and opens up new possibilities for feminism. This is demonstrated by showing how Hegelian modes of thinking help to resolve entrenched debates within feminist philosophy over sexual difference, ethical judgement and equality of right. *Hegel and Feminist Philosophy* will be of great interest to students and scholars of philosophy, women's studies and political theory. This Second Edition is an essential resource for librarians, scholars, and students. This succinct handbook includes more than 1,000 entries covering the persons, organizations, campaigns and court cases, goals and achievements, and current and future directions of the feminist movement, 75 percent of which are new and revised from the first edition. This second edition also features a more internationally focused introduction that provides an overview of the history and development of feminism as a movement and as a philosophy. Rounding out this new edition are an expanded chronology, and an updated bibliography that brings attention to many feminist online resources and periodicals, and emphasizes global and third-wave feminism, both new developments in the field since the publication of the first edition. Paying tribute to the struggles of the women, and men, who have worked to change and to improve the living conditions for women in the world, this book promises a comprehensive historical overview for readers of all interest levels. *The Other's War* is an intervention into a set of contemporary moral, political and legal debates over the legitimacy of war and terrorism within the context of the so-called global War on Terror. Tarik Kochi considers how, despite the variety of its approaches – just war theory, classical realist, post-Kantian, poststructuralist – contemporary ethical, political and legal philosophy still struggles to produce a convincing account of war. Focusing on the philosophical problem of the rightness of war, *The Other's War* responds to this lack. Through a discussion of a number of key Western intellectual traditions, Kochi demonstrates how often conflicting and contradictory conceptions of war's rightness have developed in modernity. He shows how a process of ordering violence around different notions of right has constantly redrawn the boundaries of what constitutes 'legitimate' violence. Such a process has consequences for anyone who claims to be fighting a 'just war'. Building upon this account and drawing upon the philosophical heritage of G.W.F. Hegel and Ernst Bloch, *The Other's War* proposes a new understanding of war, not just as a social condition characterised by violent conflict and struggles for power, but as the attempt of individuals and groups to realise their normative claims through violence. Kochi argues that both of these aspects of war are an expression of the metaphysics of human subjectivity. War begins with, and is the radical exaggeration of, a fundamental activity of human subjectivity, in which the subject constitutes its normative and material identity; realising and positing itself through acts that involve negation and violence. By drawing consideration of the problem of war back to the level of a philosophical examination of the metaphysics of human subjectivity, *The Other's War* develops a novel theory of war that helps us to better understand the nature of contemporary conflict as a process of recognition. From this perspective, judgment, it is concluded, needs to be constantly guided by the effort to recognise the ethics of the other's war. Ewa Ziarek fully articulates a feminist aesthetics, focusing on the struggle for freedom in women's literary and political modernism and the devastating impact of racist violence and sexism. She examines the contradiction between women's transformative literary and political practices and the oppressive realities of racist violence and sexism, and she situates these tensions within the entrenched opposition between revolt and melancholia in studies of modernity and within the friction between material injuries and experimental aesthetic forms. Ziarek's political and aesthetic investigations concern the exclusion and destruction of women in politics and literary production and the transformation of this oppression into the inaugural possibilities of writing and action. Her study is one of the first to combine an in-depth engagement with philosophical aesthetics, especially the work of Theodor W. Adorno, with women's literary modernism, particularly the writing of Virginia Woolf and Nella Larsen, along with feminist theories on the politics of race and gender. By bringing seemingly apolitical, gender-neutral debates about modernism's experimental forms together with an analysis of violence and destroyed materialities, Ziarek challenges both the anti-aesthetic subordination of modern literature to its political uses and the appreciation of art's emancipatory potential at the expense of feminist and anti-racist political struggles. This study presents an original interpretation of the meaning and complex inter-relationship of the concepts of love, sexuality, family and the law. It argues that they should be understood as forms of interplay between the subjective and the objective, necessity and contingency and unity and difference. A comprehensive elaboration of these forms is to be found in Hegel's *Science of Logic*; the conclusions of which he used to organise his ethical and political thought. The argument is introduced with a discussion of the relevance of Hegel's speculative philosophy to modernity. The authors then explore the relationship between thought, being and recognition in Hegel's philosophical system and offer an interpretation of the *Science of Logic*. This interpretation forms the basis of a re-assessment of Hegel's treatment of love, sexual relationships, the family and law. A Hegelian account of familial love is employed to review recent debates within a range of discourses, including feminism, family law and gay and lesbian studies. As well as addressing current concerns about sexual difference and the ontology of homosexuality, the study provides a guide to reading Hegel in an original and productive way. It will be of interest to philosophers, feminists, theorists of sexualities, ethical and legal theorists. Perhaps because love is a feeling rather than a thought, there is a serious shortage of thinking on love available for the increasing number of students studying on courses devoted to the subject. This volume aims to address this lack, providing a much-needed resource that will support and enliven research across a wide range of disciplines. The essays collected here have been contributed by both established and emerging international scholars in the field, and are drawn from a variety of subject areas including continental philosophy, ethics, critical theory, psychoanalysis, feminist theory, post-colonial theory, literary theory and personal memoir. Addressing a varied but overlapping set of concerns that speak of desire, friendship, obsession, destructiveness, sympathy and loss, the writers here bring a shared commitment to the theme of love in the face of its denial and destruction in so many quarters so much of the time. In such 'dark times', it is work such as this that, perhaps, can restore our faith in the power of thinking. This volume will be of interest to undergraduate and postgraduate students, as well as researchers in the field, but, most of all, is intended for all readers, whether specialist or non-specialist, who wish to give some serious thought to the most human of human feelings: love. This volume brings together, in an exciting and original way, the major themes of critical social theory and feminist theology. Marsha Aileen Hewitt shows how critical themes emerge in the works of Elisabeth Schussler Fiorenza, Mary Daly, and Rosemary Radford Ruether, and how their work provides a starting point for a feminist critical theory of religion. This valuable book makes a significant contribution to the current revival of interest in Hegel. Brod demonstrates the central unifying role the collective historical social consciousness plays in Hegel's thought. But far from leading to totalitarian conclusions, this emphasis upon the social actually leads Hegel toward a "third way" between the anQuestions about the relevance and value of various liberal concepts are at the heart of important debates among feminist philosophers and social theorists. Although many feminists invoke concepts such as rights, equality, autonomy, and freedom in arguments for liberation, some attempt to avoid them, noting that they can also reinforce and perpetuate oppressive social structures. In *Challenging Liberalism* Schwartzman explores the reasons why concepts such as rights and equality can sometimes reinforce oppression. She argues that certain forms of abstraction and individualism are central to liberal methodology and that these give rise to a number of problems. Drawing on the work of feminist moral, political, and legal theorists, she constructs an approach that employs these concepts, while viewing them from within a critique of social relations of power. G.W.F. Hegel is often vilified for his conservative reactionary philosophy, particularly with respect to the rights of women. Alternatively, tracing a path through G.W.F. Hegel's political thought, MacDonald demonstrates that, in fact, the logic of Hegel's argument necessitates the recognition of equal political and civil rights for all human beings. Combining a thoughtful study of Hegel's political thought with close readings of two pivotal works of literature, MacDonald's book shows how the perennial tension between fulfilled, yet diverse, personal lives and stable political communities has historically developed. While Sophocles' *Antigone* highlights the tension that exists in states that deny the particular interests of their citizens, MacDonald argues that an alternative image, one that admits the freedom of all humans as the grounds for an ethical family and state and one that is consistent with Hegel's thought in both the *Phenomenology of Spirit* and *The Philosophy of Right*, is offered in Shakespeare's *A Midsummer Night's Dream*. In an era of political cynicism and apathy, *Finding Freedom* seeks to recover the strengths of modern political life, arguing that Hegel's understanding of the true nature of human freedom, one that is based on our willing participation in rationally demonstrable goods, can be grounds for reinvigorating both the family and the political community. This collection of original essays discusses the relationship between Hegel and the Frankfurt School Critical Theory tradition. The book's aim is to take stock of this fascinating, complex, and complicated relationship. The volume is divided into five parts: Part I focuses on dialectics and antagonisms. Part II is concerned with ethical life and intersubjectivity. Part III is devoted to the logico-metaphysical discourse surrounding emancipation. Part IV analyses social freedom in relation to emancipation. Part V discusses classical and contemporary political philosophy in relation to Hegel and the Frankfurt School, as well as radical-democratic models and the outline and functions of

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economic institutions. Judith Butler's new book considers the way in which psychic life is generated by the social operation of power, and how that social operation of power is concealed and fortified by the psyche that it produces. It combines social theory, philosophy, and psychoanalysis in novel ways, and offers a more sustained analysis of the theory of subject formation implicit in her previous books. New and classic essays on Antigone and feminist philosophy. Two of the most important political movements of the late twentieth century are those of environmentalism and feminism. In this book, Val Plumwood argues that feminist theory has an important opportunity to make a major contribution to the debates in political ecology and environmental philosophy. Feminism and the Mastery of Nature explains the relation between ecofeminism, or ecological feminism, and other feminist theories including radical green theories such as deep ecology. Val Plumwood provides a philosophically informed account of the relation of women and nature, and shows how relating male domination to the domination of nature is important and yet remains a dilemma for women. Kant and Applied Ethics makes an important contribution to Kant scholarship, illuminating the vital moral parameters of key ethical debates. Offers a critical analysis of Kant's ethics, interrogating the theoretical bases of his theory and evaluating their strengths and weaknesses. Examines the controversies surrounding the most important ethical discussions taking place today, including abortion, the death penalty, and same-sex marriage. Joins innovative thinkers in contemporary Kantian scholarship, including Christine Korsgaard, Allen Wood, and Barbara Herman, in taking Kant's philosophy in new and interesting directions. Clarifies Kant's legacy for applied ethics, helping us to understand how these debates have been structured historically and providing us with the philosophical tools to address them. Since her death in 1986 and the publication of her letters and diaries in 1990, interest in the philosophy of Simone de Beauvoir has increased. An international group of philosophers present 16 essays that reveal Beauvoir as one of the century's most important and influential thinkers. Oxford Handbooks of Political Science are the essential guide to the state of political science today. With engaging contributions from 51 major international scholars, the Oxford Handbook of Political Theory provides the key point of reference for anyone working in political theory and beyond. Focusing on contemporary debates in moral and political theory, Situating the Self argues that a non-relative ethics, binding on us in virtue of our humanity, is still a philosophically viable project. This interesting new book should be read by all those concerned with the problems of critical theory, the analysis of modernity, and contemporary ethics, as well as students and professionals in philosophy, sociology and political science. Creolizing Hegel brings together transdisciplinary scholars presenting various approaches to creolizing the work of Hegel. The essays in this volume take Hegelian texts and themes across borders of method, discipline, and tradition. Although Hegel and feminism seem an unlikely couple, Hegelian philosophy played a prominent part in the thinking of groundbreaking feminist philosophers from Simone de Beauvoir to Luce Irigaray. This book offers a new generation of feminist readings of Hegel from leading scholars in the both fields. Through close readings and innovative arguments, this book makes a significant contribution to the debate on gender and provides insight into philosophical method. The American idealist movement started in St. Louis, Missouri in 1858, becoming more influential as women joined and influenced its development. Susan Elizabeth Blow was well known as an educator and pedagogical theorist who founded the first public kindergarten program in America (1873-1884). Anna C. Brackett was a feminist and pedagogical theorist and the first female principal of a secondary school (St. Louis Normal School, 1863-72). Grace C. Bibb was a feminist literary critic and the first female dean at the University of Missouri, Columbia (1878-84). American idealism took on a new form in the 1880s with the founding of the Concord School of Philosophy in Massachusetts. Ellen M. Mitchell participated in the movement in both St. Louis and Concord. She was one of the first women to teach philosophy at a co-educational college (University of Denver, 1890-92). Lucia Ames Mead, Marietta Kies, and Eliza Sunderland joined the movement in Concord. Lucia Ames Mead became a chief pacifist theorist in the early twentieth century. Kies and Sunderland were among the first women to earn the Ph.D. in philosophy (University of Michigan, 1891, 1892). Kies wrote on political altruism and shared with Mitchell the distinction of teaching at a coeducational institution (Butler College, 1896-99). These were the first American women as a group to plunge into philosophy proper, bridging those years between the amateur, paraprofessional and professional academic philosopher. Dorothy Rogers's new book at last gives them the attention they deserve. America's First Women Philosophers is indexed in H.W. Wilson's Essay and General Literature Index.

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