

Schiller, Hegel, and Marx



STATE, SOCIETY, AND THE AESTHETIC IDEAL OF ANCIENT GREECE

Philip J. Kain

F.M. Barnard

Schiller, Hegel, and Marx Philip Kain, 1982-09-01 All three believed that the modern world could be remade according to this model though none succeeded in his endeavor At times Schiller seemed to recognize the failure of the model in his mature writing Hegel dropped the model and Marx as he grew older fundamentally modified the model Nevertheless focusing upong their attempts and failures allows an explanation of certain aspects of one of the fundamental concerns of current Marx studies Marx s humanism and the relationship between his earlier and later thought Using this approach Kain shows that Marx s development cannot be divided into two neat periods an early humanistic or philosophical period and a later scientific period as some scholars argue nor can one argue for an essential unity to his thought as other scholars do Instead Kain finds Marx continually shifting his views in his attempt to come to grips with the issues that concern him But Kain also finds a deep seated humanism in Marx s later writings which grows out of but differs from the humanism of his early work Schiller, Hegel, and Marx Philip J. Kain, 1982-06-01 Classical Horizons George E. McCarthy, 1946-.... McCarthy, 2003-01-01 Argues that classical social theory has its intellectual and moral roots in classical Greece Winner CHOICE 2003 Outstanding Academic Title McCarthy's erudition may very well render this work a contemporary classic in the continuing discussion of a maturing discipline CHOICE Cultural Materialism Christopher Prendergast, 1995 Raymond Williams was the last of the great European male revolutionary socialist intellectuals born before the end of the age of Europe 1492 1945 Cornel West The work of Raymond Williams is of seminal importance in rethinking the idea of culture He is widely regarded as one of the founding figures of international cultural studies In tribute to his legacy this edited volume is devoted to his theories of cultural materialism and is the most substantial and wide ranging collection of essays on his work to be offered since his death in 1988 For all readers grappling with Williams's complex legacy this volume is not to be missed Contributors include Stanley Aronowitz Graduate School CUNY John Brenkman Baruch College CUNY Peter de Bolla Cambridge University Catherine Gallagher University of California Berkeley Stephen Heath University of California Santa Cruz John Higgins University of Cape Town Peter Hitchcock Baruch College CUNY Cora Kaplan Rutgers University David Lloyd University of California Berkeley Robert Miklitsch Ohio University Michael Moriarty Cambridge University Morag Shiach Queen Mary and Westfield College University of London David Simpson University of Colorado Boulder Gillian Skirrow Kenneth Surin Duke University Paul Thomas University of California Berkeley Gauri Viswanathan Columbia University and Cornel West Harvard University Schiller's Aesthetic Essays Lesley Sharpe, 1995 Friedrich Schiller the dramatist and poet greatly influenced the development of aesthetics through his essays He sums up the eighteenth century while anticipating modern ideas his notions of the naive and the sentimental of art as play and of beauty as semblance have had a lasting impact on aesthetic speculation Dr Sharpe's book is the first study devoted to tracing the attempts of successive generations of philosophers and literary critics to expound the works and deal with the problems they present Surveying

Anglo American as well as German language criticism she illuminates the impact of critical and political change on their Marx and Alienation Sean Sayers, 2011-07-12 The concepts of alienation and its overcoming are central to evaluation Marx s thought They underpin his critique of capitalism and his vision of future society Marx s ideas are explained in rigorous and clear terms. They are situated in the context of the Hegelian ideas that inspired them and put into dialogue with **Art and Postcapitalism** Dave Beech, 2019-10-20 Artistic labour was exemplary for Utopian contemporary debates Socialist theories of attractive labour and Marxist theories of nonalienated labour but the rise of the anti work movement and current theories of fully automated luxury communism have seen art topple from its privileged place within the left's political imaginary as the artist has been reconceived as a prototype of the precarious 24 7 worker Art and Postcapitalism argues that art remains essential for thinking about the intersection of labour capitalism and postcapitalism not insofar as it merges work and pleasure but as an example of noncapitalist production Reassessing the contemporary politics of work by revisiting debates about art technology and in the nineteenth and twentieth century Dave Beech challenges the aesthetics of labour in John Ruskin William Morris and Oscar Wilde with a value theory of the supersession of capitalism that sheds light on the anti work theory by Silvia Federici Andre Gorz Kathi Weeks and Maurizio Lazzarato as well as the technological Cockayne of Srnicek and Williams and Paul Mason Formulating a critique of contemporary postcapitalism and developing a new understanding of art and labour within the political project of the supersession of value production this book is essential for activists scholars and anyone interested in the real and imagined escape routes from capitalism Socrates and the Iews Miriam Leonard, 2012-05-01 What has Athens to do with Jerusalem Asked by the early Christian Tertullian the guestion was vigorously debated in the nineteenth century While classics dominated the intellectual life of Europe Christianity still prevailed and conflicts raged between the religious and the secular Taking on the question of how the glories of the classical world could be reconciled with the Bible Socrates and the Jews explains how Judaism played a vital role in defining modern philhellenism Exploring the tension between Hebraism and Hellenism Miriam Leonard gracefully probes the philosophical tradition behind the development of classical philology and considers how the conflict became a preoccupation for the leading thinkers of modernity including Matthew Arnold Moses Mendelssohn Kant Marx Nietzsche and Freud For each she shows how the contrast between classical and biblical traditions is central to writings about rationalism political subjectivity and progress Illustrating how the encounter between Athens and Jerusalem became a lightning rod for intellectual concerns this book is a sophisticated addition to the history of ideas Finding Freedom Sara MacDonald, 2008-05-15 Combining a detailed study of Hegel's political philosophy with close readings of two important literary works that help clarify his thought MacDonald traces the historical development of an enduring link between personal lives and stable political communities While Sophocles Antigone highlights the tension in states that deny the interests of their citizens MacDonald shows that Shakespeare's A Midsummer Night's Dream offers an alternative image one that sees freedom for all as essential to an

ethical family and state and is consistent with Hegel's thought in both the Phenomenology of Spirit and The Philosophy of Right Inequality in Canada Eric W. Sager, 2021-01-20 In Inequality in Canada Eric Sager considers one of the defining but hardest to define ideas of our era and traces its different meanings and contexts across the nineteenth and twentieth centuries Sager shows how the idea of inequality arose in the long evolution in Britain and the United States from classical economics to the emerging welfare economics of the twentieth century Within this transatlantic frame inequality took a distinct form in Canada different iterations of the idea appear in Protestant critiques of wealth labour movements farmer progressive politics the social gospel social Catholicism in Quebec English Canadian political economy and political and intellectual justifications of the social security state A tradition of idealist thought persisted in the twentieth century sustaining the idea of inequality despite deep silences among Canadian economists Sager argues that inequality goes beyond the distribution of income and wealth it is the idea that there are wide gaps between rich and poor that the gaps are both an economic problem and a social injustice and that when inequality appears it is as a problem that can be either eliminated or reduced It is precisely because inequality appears in different contexts and because it changes Sager reasons that we can begin to perceive the contours and cleavages of inequality in our time In our century a political solution to inequality may rest on the recovery of an ethical ideal and egalitarian politics that have long preoccupied the history of Canadian thought

Back to the Rough Grounds of Praxis Daniel Franklin Pilario, 2005 What is praxis How do we do theology from its perspective These are the main questions which this book seeks to answer As propaedeutic to theological reflection it surveys the notion of praxis in the philosophical sociological and anthropological traditions from Aristotle and Marx to contemporary theories It argues that Pierre Bourdieu's theory of practice achieves a critical synthesis of these different traditions making it a viable theological dialogue partner Bourdieu provides us with a praxeological theory to scrutinize the complexity of the social realm and an epistemological theory to understand the mystery of God's presence in these socio historical conjunctures which serve as the privileged and only locus of His Her revelation The author thus engages two theologians who take praxis practice as central to their theological methods Clodovis Boff liberation theology and John Milbank radical orthodoxy From the perspective of its appropriated framework this work attempts to avoid the limitations as well as preserves the gains achieved by these two approaches as it also explores the rudiments of a theological method relevant to our post Marxist and postmodern global contexts **After Wagner** Mark Berry, 2014 This book is both a telling of operatic histories after Richard Wagner and a philosophical reflection upon the writing of those histories Historical musicology reckons with intellectual and cultural history and vice versa The after of the title denotes chronology but also harmony and antagonism within a Wagnerian tradition Parsifal in which Wagner attempted to go beyond his achievement in the Ring to write after himself is followed by two apparent antipodes the strenuously modernist Arnold Schoenberg and the stheticist Richard Strauss Discussion of Strauss s Capriccio partly in the light of Schoenberg s Moses und Aron reveals a

more political work than either first acquaintance or the composer's intention might suggest. Then come three composers from subsequent generations Luigi Dallapiccola Luigi Nono and Hans Werner Henze Geographical context is extended to take in Wagner's Italian successors the problem of political emancipation in and through music drama takes another turn here confronting challenges and opportunities in more avowedly politically engaged art A final section explores the world of staging opera of so called Regietheater as initiated by Wagner himself Stefan Herheim's celebrated Bayreuth production of Parsifal and various performances of Lohengrin are discussed before looking back to Mozart Don Giovanni and forward to Alban Berg's Lulu and Nono's Al gran sole carico d'amore Throughout the book invites us to consider how we might perceive the sthetic and political integrity of the operatic work after Wagner After Wagner will be invaluable to anyone interested in twentieth century music drama and its intersection with politics and cultural history It will also appeal to those interested in Richard Wagner's cultural impact on succeeding generations of composers MARK BERRY is Senior Lecturer in Music at Royal Holloway University of London **Rethinking the School** Ian Hunter, 2020-08-24 Educationalists have long worked to democratise our school system and purge traces of its religious origins Rethinking the School shows that these efforts have been in vain The bureaucratic organisation of schooling is here to stay and Christian moral discipline is an integral part of the school as we know it Hunter argues that both liberal and Marxian theory ignore the historical reality of the school He does not see the school as the failed attempt to realise principles of social equality complete personal development and intellectual enlightenment Rather he sees the modern school as an improvised apparatus for the training of good citizens and the guidance of souls Rethinking the School is one of the first major applications of Foucault's genealogical method to the school system and will be widely debated by educationalists policy makers and those interested in the interaction of government and subjectivity This is a serious piece of scholarship which breaks with much orthodoxy in educational theory and research It brings new insights to old dilemmas and as such is a major contribution to a field which has in some respects lost its nerve This is a book that must be read Professor Richard Smith Australian Journal of Education Hunter offers a detailed and fascinating account of the popular school in a manner which reinvigorates modern debates regarding the relations between government and education He makes us look and see differently the hallmark of a powerful and original thinker Professor Tony Bennett Institute for Cultural Policy Studies The Social History of Ideas in Quebec, 1760-1896 Yvan Lamonde, 2013-05-01 In The Social History of Ideas in Quebec 1760 1896 Yvan Lamonde traces the province s political and intellectual development from the British Conquest to the election of Prime Minister Wilfrid Laurier From the individuals who formulated them to the networks in which they circulated to their reception Yvan Lamonde focuses on ideas at work and their role in shaping Quebec history The mapping of a complete intellectual circuit allows Lamonde to follow the strains of ideological debates monarchism liberalism republicanism democracy revolution ultramontanism nationalism over more than a century His work is informed by an encyclopaedic reading of the print culture of the period and the book conveys a

profound and nuanced knowledge of the social context and cultural channels educational institutions newspapers the book trade in which intellectual debate occurred Lamonde argues that while these ideas concerned politics they went beyond the political they were a fundamental and everyday element of civic society that was expressed in the public sphere through pamphlets the popular press and sermons Lamonde's scrutiny of public opinion in Quebec allows him to place such currents of thought in the colony's international context that of France England Rome the United States and their respective metropolises The Social History of Ideas in Quebec 1760 1896 covers a volatile time in the province s history from the end of the French Regime through the American invasion the War of 1812 and the Rebellions in Lower Canada capturing the cultural ascension of a society and the foundations of Quebec identity **Reason and Self-Enactment in History and** Politics F.M. Barnard, 2006-03-03 Reason and Self Enactment in History and Politics also offers a reappraisal of basic political principles and constructs Barnard argues for bridging differences among a plurality of truths and forming practical Nietzsche and the Horror of Existence Philip J. judgments through cultivation of a sense of situational appropriateness Kain, 2009-01-01 Nietzsche believed in the horror of existence a world filled with meaningless suffering A suffering for no reason at all He also believed in eternal recurrence the view that that our lives will repeat infinitely and that in each life every detail will be exactly the same Furthermore it was not enough for Nietzsche that eternal recurrence simply be accepted he demanded that it be loved Thus the philosopher who introduces eternal recurrence is the very same philosopher who also believes in the horror of existence In this groundbreaking study Philip Kain develops an insightful account of Nietzsche's strange and paradoxical view that a life of pain and suffering is perhaps the only life it really makes The Marx of Communism Alexandros Chrysis, 2022-06-30 Following Marx s own itinerary from sense to want to live again Paris to London from politics to the critique of political economy The Marx of Communism delves into a creatively unfolding international debate on the democracy communism relation while supporting a 21st century communism as a social alternative to capitalism Taking into consideration Marx s analysis of communism both as a movement and a social formation this study focuses on the dialectics of transition from capitalism to communism Dealing with communism as the outcome of a long term cultural and political process the author defends Marxian communism as the open ended constitution of a self governed demos whose citizens create their own way of life on the ground of a stateless and classless society From this point of view the end of the state does not mean the end but the revival of politics in terms of a communist bios Reshaping their collective and personal values and setting limits to the production technology dynamics of their economy this book argues the citizens of a communist polis form a promising antithesis to the private individuals of a capitalist society Music and Monumentality Alexander Rehding, 2017-03-01 This critical study locates musical monumentality a central property of the nineteenth century German repertoire at the intersections of aesthetics and memory In examples including Beethoven Liszt Wagner and Bruckner Rehding explores how monumentality contributes to an experiential music history and how it conveys

Herder on Nationality, Humanity, and History Frederick M. Barnard, 2003 The core of I the sublime to the listening public G Herder's philosophy of nationalism lies in the conviction that human creativity must be embedded in the particular culture of a communal language While he acknowledged that this cultural particular must be integrated into a more universal humanity he insisted that each culture should preserve its incommensurable distinctiveness He also called for a new method of enquiry regarding history one that demands empathetic sensitivity toward the uniquely individual while realizing that there are few gains without losses F M Barnard demonstrates that Herder despite his innovative work on the idea of nationality was fully aware of the dangers of ethnic fanaticism but also of the hazards of what is now known as globalization recognizing that these must be tempered by a sense of universal humanity Barnard shows that Herder anticipated modern theories of the dynamics of cultures and traditions through the problematic interplay of persistence and change and that his speculations on cultural and political pluralism on language as a democratic bond and on the possible fusion of communitarian and liberal dimensions of public life remain relevant to contemporary debates The Idea of Liberty in Canada during the Age of Atlantic Revolutions, 1776-1838 Michel Ducharme, 2014-09-01 In Idea of Liberty in Canada during the Age of Atlantic Revolutions 1776 1838 Michel Ducharme shows that Canadian intellectual and political history between the American Revolution and the Upper and Lower Canada rebellions of 1837 38 can be better understood by considering it in relation to the broad framework of revolution in the Atlantic world between 1776 and 1838 Inspired by intellectual histories of the Atlantic world Ducharme goes beyond the scholarly focus on Atlantic republicanism to present the rebellions of 1837 38 as a confrontation between two very different concepts of liberty He uses these concepts as lenses through which to read colonial ideological conflict Ducharme traces political discourse in both colonies showing how the differing fates and influence of republican and constitutional notions of liberty affected state development He also pursues a number of important revisionist historical claims including the idea that nationalist politics were not at issue in the period and that responsible government was never a Patriote party platform or interest Taking a wider view allows Ducharme to provide a solid understanding of the ideological substance of political conflict and shows that starting in 1791 Canadian colonial political culture revolved around an ideal of liberty that differed from the liberty at work within the revolutionary movements of the late eighteenth century but was nonetheless born of the Enlightenment

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