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# Hegel's Century

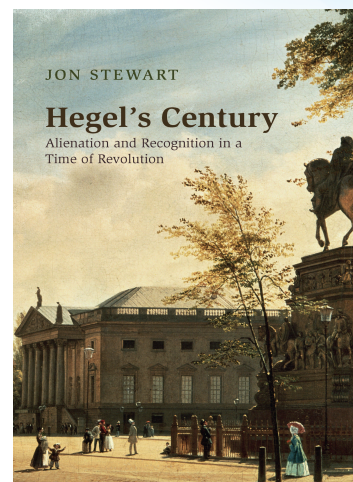
*Alienation and Recognition in a Time of Revolution*

**Jon Stewart**

*Slovak Academy of Sciences*

The remarkable lectures that Hegel gave in Berlin in the 1820s generated an exciting intellectual atmosphere which lasted for decades. From the 1830s, people flocked to Berlin to study with people who had studied with Hegel, and both his original students, such as Feuerbach and Bauer, and later arrivals including Kierkegaard, Engels, Bakunin, and Marx, evolved into leading nineteenth-century thinkers. Jon Stewart's panoramic study of Hegel's deep influence upon the nineteenth century in turn reveals what that century contributed to the wider history of philosophy. It shows how Hegel's notions of 'alienation' and 'recognition' became the central motifs for the era's thinking; how these concepts spilled over into other fields - like religion, politics, literature, and drama; and how they created a cultural phenomenon so rich and pervasive that it can truly be called 'Hegel's century'. This book is required reading for historians of ideas as well as of philosophy.

Introduction; Part I. The Beginning: 1. Hegel's Account of Alienation in the *Phenomenology of Spirit*; 2. Hegel's Account of Christianity and its Origins in the *Lectures on the Philosophy of Religion* and *Lectures on the Philosophy of History*; Part II. The First Generation: 3. Heine, Alienation and Political Revolution; 4. Feuerbach's Doctrine of the Humanity of the Divine in *The Essence of Christianity*; 5. Bruno Bauer's Criticism of Christianity; Part III. The Second Generation: 6. Marx's View of Religious and Political Liberation; 7. Kierkegaard's Analysis of the Forms of Despair and Alienation; 8. Dostoevsky's Criticism of Modern Rationalism and Materialism; 9. Bakunin's Theory of Anarchy; 10. Engels' Criticism of Feuerbach and Classical German Philosophy; 11. Hegel's Long Shadow in the History of Nineteenth-Century Philosophy



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'It is often thought that Hegel's philosophy fell into a rather deserved obsolescence by the middle of the nineteenth century. But *Hegel's Century* shows that even while Hegelianism waned, Hegel's concerns with alienation and recognition continued to set the agenda for European philosophy, both inside and outside the universities. It offers a magisterial yet accessible guide to those thinkers, mystics, and revolutionaries who appropriated these Hegelian themes for radically new purposes.'

**Mark Alznauer,**  
*Northwestern University*



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