

The Future of Hegel: Plasticity, Temporality, Dialectic¹

CATHERINE MALABOU

Translated by Elisabeth Doring

At the center of Catherine Malabou's study of Hegel is a defense of Hegel's relation to time and the future. While many readers, following Kojève, have taken Hegel to be announcing the end of history, Malabou finds a more supple impulse, open to the new, the unexpected. She takes as her guiding thread the concept of "plasticity," and shows how Hegel's dialectic—introducing the sculptor's art into philosophy—is motivated by the desire for transformation. Malabou is a savvy and faithful reader, and allows her classic "maître" to speak, if not against his own grain, at least against a tradition too attached to closure and system. Malabou's Hegel is a "plastic" thinker, not a metaphysical metaphysician.

INTRODUCTION: THE PROBLEMATIC

A. IS HEGEL'S PHILOSOPHY A "THING OF THE PAST"?

The future of Hegel is a title that presents itself in the affirmative, as if it knows there is a positive answer to the question it anticipates. "Does Hegel have a future?" Inevitably, at the end of this century, the question must still be posed. For in this time, philosophy, while acknowledging the stature of G. W. F. Hegel and its debt to his thought, has suspected speculative idealism of submitting to a totalizing or even a totalitarian structure. If speculative philosophy has not been entirely rejected, it has been at the very least kept at a distance. It is impossible, therefore, to consider Hegel's future today as something already guaranteed, as an established and recognized fact. This future itself needs to happen. It remains to be demonstrated, and to be examined. Such an examination is what the present work intends to provide.

Future Of Hegel Plasticity Temporality And Dialectic

Alexandra Lianeri



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