TO: Vice-President (Academic) and Provost, University of Guelph, Ann Wilson

FROM: Dr. Victoria I. Burke, Sessional Lecturer, University of Guelph

DATE: September 6, 2015

RE: Summer 2015 Study/Development Award Follow-Up

Thank you very much for awarding me the Sessional Lecturer Study/Development Fellowship for the Summer Term of 2015. I have completed the goals of the Fellowship, which were to edit the manuscript of my book, *The Time of Exposure: Hegel, Economy, Desire*, to the point where I felt confident in seeking a publisher, and to begin the process of seeking a publisher.

As evidence that these goals have been accomplished I can provide (upon request): 1.) a photograph of a stack of the seven 9 x 13 envelopes to publishers; 2.) a scan of the receipt from Canada Post for the mailing of the seven envelopes; 3) copies of the seven cover letters to publishers in PDF form.

When the book is published, the University of Guelph will be acknowledged for their support (in the acknowledgements section of the book).

Writing this book has contributed to my teaching in significant ways. My graduate training, research, and teaching has been mostly concerned with philosophy and literature. Writing this book involved quite a bit of research in the secondary literature from the academic discipline of history, especially on the industrial revolution and the origins of women’s equality rights in Europe. This has greatly enriched my teaching of philosophy, especially the history of philosophy, political philosophy, feminism, and ethics. Students at the University of Guelph have already benefitted from this research (in political philosophy and feminism courses) and will continue to benefit from it. This was research well beyond the minimum required for course preparation.

One of my book’s main contributions to the field of Hegel scholarship is its focus on the centrality of the concept of love to Hegel’s system. There are no other studies that show the development of the concept of love from Hegel’s youthful fragments of 1797 to his mature system of fine art (1823-1828). The book shows that Hegel’s mature understandings of language and cognition were informed by his early conception of love. His understanding of language influences his non-contractual understanding of the polity.
Keywords: economics, normativity, recognition, civil society, women, nineteenth century European social history, feminist economics, language

The Time of Exposure situates G.W.F. Hegel’s philosophy within nineteenth-century German social history and the growth of capitalism.

I develop Hegel’s philosophy of language and epistemology in a reading that shows the concept [der Begriff] to be normative. Hegel produced his philosophy of language amidst the emerging need for reliable economic knowledge, which differs from other forms of knowledge in its dependence on trust [Vertrauen]. Normative uncertainty is essential to Hegel’s historically specific, anti-foundationalist view.

The Time of Exposure also locates Hegel’s three social institutions (the family, civil society, and legality) within early nineteenth-century German social history. I develop the idea that each institution involves a unique form of recognition, and that, therefore, they each involve a different form of knowledge. The nuclear bourgeois family and a free economic sphere are mutually dependent social formations. They each depend on the recognition of particularity in different ways. The bourgeois marriage that grounds the family was a historically specific marriage form that has left its normative trace in western culture.

For Hegel, love derives from the freedom of self-consciousness, and, as such, his treatment of it as grounded in mutuality and equality establishes him as a progressive thinker on women’s standing in his
The Time of Exposure shows the evolution of Hegel’s concept of love from his 1797 fragment on love in the early theological writings to his mature (1823-1828) lecture courses on fine art. For Hegel, contingency is essential to love; without complete contingency, if the love were necessary in any way, the love could not be genuine. The bourgeois marriage form can be represented in different ways by Hegel’s three different forms of knowledge, viz., sense, the understanding ([der Verstand] and reason ([die Vernunft]), which severally depend on different forms of recognition. Marriage involves all three forms of recognition.

Hegel had insight into the recognition of particularity as the ultimate source of both market outcomes and normative change. Civil society involved the recognition of transparent particularity by the understanding ([der Verstand]. As such, particularity could not be conceived apart from opposition and struggle, since market valuations are unstable.

The Time of Exposure is interdisciplinary, drawing on literature in philosophy, feminist philosophy, nineteenth-century social and women’s history, critical and political theory, literary studies, as well as classics, feminist economics, social theory, and Hegel’s biography and letters.

Table of Contents

I. **Introduction**: *Sittlichkeit* (ethical substance) (19 pages)

II. **The Irreplaceability of the Brother** (60 pages)

   Recognition, civil society, desire, domination, economic inequality, women’s history, Antigone, marriage, love

III. **The Denaturalization of Desire** 70 pages)

   Ethical substance (*Sittlichkeit*), language, the concept, following a rule, cognition, recognition, knowledge, truth, reasons, belief, justification, freedom, confidence
IV. **The Spheres of Particularity** (110 pages)

The family, love, civil society, particularity, caprice [Willkuer], law, norms, the understanding [der Verstand], reason [die Vernunft], the public sphere, authority

V. **The Economy of Recognition** (89 pages)

Economic inequality, interpersonal utility comparisons, credit, resource, voicelessness, moral psychology, social epistemology, marriage, love, adaptation, the ancient Greek veil

VI. **The Time of Exposure** (71 pages)

Free market, language, urbanization, interiority, sense certainty, death, price, loss, text, masculinity, privacy, exchange, Hermes, Orpheus, safety

Book length: currently 419 pp. (Times New Roman 12 pt.)

**Statement on Intended Audience**

*The Time of Exposure: Hegel, Economy, Desire* will appeal to scholars who are interested in Hegelian themes in recent critical theory. It contributes both to scholarly work on recognition, and to the Axel Honneth/Nancy Fraser debate on redistribution and recognition. It does so in a unique way because it develops Honneth's Hegel-inspired distinction between three forms of recognition, with a special focus on love.
Much of the available literature in this area does not distinguish between the three forms of recognition. Often, Hegel's concept of 'mutual recognition' is conflated with the type of recognition that is required for trust in civil society (e.g. the economic sphere), but the latter relation is not the only form of recognition. Economic inequality does not always arise from the type of recognition required for trust in civil society; instead, it often stems from what I shall call the 'natural' form of recognition that defers transparency, and that is found in adaptive preferences. Feminist economists are interested in adaptive preferences as a stubborn source of economic inequality. Such preferences arise in both the family and in civil society.

*The Time of Exposure* will be of interest to Hegel specialists because of its focus on the development of Hegel's concept of love from the 1797 'fragment on love' to the mature 1823-1828 lectures on the system of fine art. In Hegel's mature work, love was conceived not as an emotion but, rather, as a work of art, akin to poetry in being fashioned from living language. Love is also conceived as a form of recognition. There are no studies that develop Hegel's concept of love from Hegel's early reflections to his mature writings and that locate love within political thought and continental philosophy of language. My project not only shows the importance of the concept of love for the development of Hegel's thought but, also, situates this concept within the context of Hegel's epistemological distinctions between faith, thought, knowledge, reflection, and cognition.

*The Time of Exposure* will be of interest to political philosophers because of its development of the concept of legal “personhood”, which Hegel took to place a limit on the market. This latter innovation distinguishes Hegel's political framework from the social-contract tradition of Hobbes, Locke, and Rousseau. For Hegel, individual right is not a pre-political barrier against state intervention. Instead, individual right is established by public, political authority against transgression by market forces. This source gives individuality, regardless of merit, firmer ground than if private rights were seen as “natural rights” held against the state.

*The Time of Exposure* is also unique in the field because it draws on both nineteenth-century social history and women's history to develop Hegel's views on love, the family, and civil society. Hegel's views on love and knowledge grew in a revolutionary historical time, and my book will reconstruct this development by tracing the evolution of Hegel's epistemological foundation, the concept [*der Begriff*], amidst the uncertainties peculiar to the industrial revolution and the development of capitalism. The historical character of Hegel's progressive views on women's standing will attract readers who are interested in the political rationale for the ideal of mutuality in monogamous marriage.

*The Time of Exposure* will also be of interest to feminists and political philosophers who study Amartya Sen's work on interpersonal utility comparisons, of which one example is an adaptive preference; I shall treat such a preference as a function of love.

In general, the book will appeal to those who are interested in Hegel-inspired political theory at its point of intersection with women's studies, epistemology, and economics.