

# References

Unless otherwise indicated, all English translations of original-language works cited in this book are by Matt Bagdady.

## Introduction

- 1 Thucydides, *The Peloponnesian War*, trans. Martin Hammond (Oxford: Oxford University Press, 2009), Book 5.103, p. 304.
- 2 Ibid., Book 5.116, p. 307.
- 3 Hesiod, *Works and Days*, trans. Glenn W. Most, in *Theogony/Works and Days/Testimonia* (Cambridge, MA: Harvard University Press, 2006), verses 90–97. The translation has been modified. The translator has rendered *elpis* as ‘anticipation’, but I have changed this to the more traditional translation: ‘hope’. The meaning of this Greek term will be discussed further in Chapters One and Six.
- 4 Ibid., verses 498, 500.
- 5 Friedrich Nietzsche, *Dawn*, trans. Brittain Smith (Stanford, CA: Stanford University Press, 2011), §38.
- 6 Friedrich Nietzsche, *Human, All Too Human*, trans. R. J. Hollingdale (Cambridge: Cambridge University Press, 1996), part 1, §71, p. 68.
- 7 Ernst Bloch, *The Principle of Hope*, trans. Neville Plaice, Stephen Plaice and Paul Knight, vol. 1 (Cambridge, MA: MIT Press, 1995), p. 3.
- 8 This book will primarily discuss the philosophical literature on hope. For readers who also want an overview of the most important psychological perspectives and findings, see Matthew W. Gallagher and Shane J. Lopez, eds, *The Oxford Handbook of Hope* (Oxford: Oxford University Press, 2018).

## ONE What Is Hope?

- 1 Perhaps what was left in Pandora's jar was not what we call 'hope'; *elpis* can have other meanings. It can have the positive meaning 'expectation' but also more neutral meanings such as 'preconceptions', or purely negative meanings such as 'misleading expectation'. According to Plato, the object of *elpis* can be something positive that one desires but also something negative that one wants to avoid (cf. Plato, *The Laws of Plato*, trans. Thomas L. Pangle (Chicago, IL/London: University of Chicago Press, 1988)). In isolation, *elpis* is neither positively nor negatively charged, but it is usually clear from the context whether what one is imagining the possibility of is good or bad. If you wanted to make it clear that it was about hoping for something positive, you sometimes used the expression *euelpis*, which literally means 'hoping for something good'. For an overview of *elpis* in Greek antiquity, see Douglas Cairns, 'Hope in Archaic and Classical Greek', in Claudia Blöser and Titus Stahl, eds, *The Moral Psychology of Hope* (London/New York: Rowman and Littlefield, 2020).
- 2 Aristotle, *Rhetoric*, trans. W. Rhys Roberts, in *The Complete Works of Aristotle*, vol. II (Princeton, NJ: Princeton University Press, 1985), 1370a.
- 3 Ludwig Wittgenstein, *Philosophical Investigations*, trans. G.E.M. Anscombe (Oxford: Blackwell, 1967), §545.
- 4 Cf. Aaron Ben-Ze'ev, *The Subtlety of Emotions* (Cambridge, MA: MIT Press, 2000).
- 5 The social anthropologist Paul Ekman claims that there is a set of 'basic emotions' (Paul Ekman, 'An Argument for Basic Emotions', *Cognition and Emotion*, VI/3–4 (1992)). By that he means emotions that people of all cultures have which are not learned but innate. Although it is conceivable that such basic emotions exist, there is much disagreement about which emotions are involved. In a review of fourteen lists of 'basic emotions' it is striking how there is no single emotion that is present on all of them (cf. Andrew Ortony, Gerald L. Clore and Allan Collins, *The Cognitive Structure of Emotions* (Cambridge: Cambridge University Press, 1998), p. 27). Anger, fear, joy, disgust and surprise are on most of the lists, but beyond that the lists vary significantly. (For a worthwhile

- summary and discussion of the ‘basic emotions’ debate, see Robert C. Solomon, ‘Back to Basics: On the Very Idea of “Basic Emotions”’, in *Not Passion’s Slave: Emotions and Choice* (Oxford: Oxford University Press, 2003).) All emotions have a natural history, but they are also shaped by a social and a personal history.
- 6 Katie Stockdale, ‘Emotional Hope’, in Blöser and Stahl, eds, *The Moral Psychology of Hope*.
  - 7 Cf. Joanna Bourke, *Fear: A Cultural History* (London: Virago, 2005), p. 19.
  - 8 Cf. Ronald de Sousa, ‘Self-Deceptive Emotions’, in Amélie Oksenberg Rorty, ed., *Explaining Emotions* (Berkeley, CA: University of California Press, 1980), pp. 283–97.
  - 9 Wittgenstein, *Philosophical Investigations*, II.i, p. 174. Cf. Ludwig Wittgenstein, *Remarks on the Philosophy of Psychology*, vol. II (Oxford: Blackwell, 1983), §16.
  - 10 Wittgenstein, *Philosophical Investigations*, §583.
  - 11 I discuss this more extensively in Lars Fr. H. Svendsen, *Understanding Animals: Philosophy for Dog and Cat Lovers*, trans. Matt Baggeley (London: Reaktion Books, 2019), ch. 2.
  - 12 Ernst Cassirer, *An Essay on Man: An Introduction to a Philosophy of Human Culture* (New York: Doubleday, 1954), pp. 42–3.
  - 13 Ludwig Wittgenstein, *Remarks on the Philosophy of Psychology*, vol. I (Oxford: Blackwell, 1983), §15.
  - 14 *Ibid.*, §16.
  - 15 Wittgenstein, *Philosophical Investigations*, II.ix, p. 217.
  - 16 Wittgenstein, *Remarks on the Philosophy of Psychology*, vol. II, §154.
  - 17 Johann Wolfgang von Goethe, *Faust, Part II*, trans. D. Constantine (London: Penguin Books, 2009), verse 5441.
  - 18 Friedrich Schlegel, *Lucinde*, trans. Peter Firchow (Minneapolis, MN: University of Minnesota Press, 1971), p. 57.
  - 19 *Ibid.*, p. 137.
  - 20 Michel de Montaigne, *The Essays of Michel Eyquem de Montaigne*, trans. Charles Cotton (Chicago, IL: Encyclopaedia Britannica, 1952), p. 6.
  - 21 *Ibid.*, p. 426.

## two Defining Hope

- 1 René Descartes, *The Passions of the Soul*, in *The Philosophical Writings of Descartes*, trans. John Cottingham, Robert Stoothoff and Dugald Murdoch, vol. 1 (Cambridge: Cambridge University Press, 1985), pp. 350, 359.
- 2 Ibid., p. 389.
- 3 Thomas Hobbes, *Leviathan* (Cambridge: Cambridge University Press, 1991), 1.6, pp. 41, 65.
- 4 John Locke, *An Essay Concerning Human Understanding* (London: Penguin Books, 2004), Book II.xx.
- 5 David Hume, *A Treatise of Human Nature* (London: Penguin Books, 1984), Book II.iii.ix, p. 431.
- 6 Viktor Frankl, *Man's Search for Meaning* (New York: Washington Square Press, 1985), p. 103.
- 7 Cf. Ariel Meirav, 'The Nature of Hope', *Ratio*, xxii/2 (2009).
- 8 Another approach would be to see hope as a primitive mental state that cannot be analysed in terms of more basic components such as beliefs and desires. Cf. Gabriel Segal and Mark Textor, 'Hope as a Primitive Mental State', *Ratio*, xxviii/2 (2015).
- 9 Luc Bovens, 'The Value of Hope', *Philosophy and Phenomenological Research*, LVIII/3 (1999).
- 10 Philip Pettit, 'Hope and Its Place in Mind', *Annals of the American Academy of Political and Social Science*, DXCII (2004).
- 11 Adrienne Martin, *How We Hope: A Moral Psychology* (Princeton, NJ: Princeton University Press, 2014), especially ch. 2. Martin took the term 'incorporation thesis' from Henry Allison's interpretation of Kant, which denotes the view that an impulse or drive can determine a person's ability to choose only if the person has chosen to incorporate it into his maxim of action (cf. Henry E. Allison, *Kant's Theory of Freedom* (Cambridge: Cambridge University Press, 1990), p. 40).
- 12 Cf. Catherine Rioux, 'Hope: Conceptual and Normative Issues', *Philosophy Compass*, xvi/3 (2021); Michael Milona, 'Finding Hope', *Canadian Journal of Philosophy*, XLIX/5 (2019).
- 13 François de La Rochefoucauld, *Collected Maxims and Other Reflections*, trans. E. H. Blackmore, A. M. Blackmore and Francine Giguère (Oxford: Oxford University Press, 2007), part v, §27.

- 14 C. R. Snyder, 'The Past and Possible Futures of Hope', *Journal of Social and Clinical Psychology*, XIX/1 (2000).
- 15 Margaret Urban Walker, *Moral Repair: Reconstructing Moral Relations after Wrongdoing* (Cambridge: Cambridge University Press, 2006), p. 48.
- 16 Ludwig Wittgenstein, *Philosophical Investigations*, trans. G.E.M. Anscombe (Oxford: Blackwell, 1967), §67ff.

### THREE Is Hope Irrational?

- 1 Friedrich Nietzsche, *The Anti-Christ*, in *The Anti-Christ, Ecce Homo, Twilight of the Idols and Other Writings*, trans. Judith Norman (Cambridge: Cambridge University Press, 2005), §23, p. 19.
- 2 Friedrich Nietzsche, *Human, All Too Human*, trans. R. J. Hollingdale (Cambridge: Cambridge University Press, 1986), II.i, §320, p. 285.
- 3 Friedrich Nietzsche, *Daybreak*, trans. R. J. Hollingdale (Cambridge: Cambridge University Press, 1986–97), §206, p. 126.
- 4 *Ibid.*, §546.
- 5 Epictetus, *Handbook of Epictetus*, trans. Nicholas P. White (Indianapolis, IN: Hackett, 1983), §8, p. 13.
- 6 Nietzsche, *Human, All Too Human*, I, §443, p. 163.
- 7 *Ibid.*, I, §2, p. 12.
- 8 *Ibid.*, II.ii, §183, p. 354.
- 9 Friedrich Nietzsche, *Ecce Homo*, in *The Anti-Christ, Ecce Homo, Twilight of the Idols and Other Writings*, p. 99.
- 10 *Ibid.*, p. 143.
- 11 Friedrich Nietzsche, *The Gay Science*, trans. Josefine Nauckhoff (Cambridge: Cambridge University Press, 2001), §12.
- 12 *Ibid.*, §306, p. 174.
- 13 *Ibid.*, §326, p. 182.
- 14 Friedrich Nietzsche, *Thus Spoke Zarathustra*, trans. A. Del Caro (Cambridge: Cambridge University Press, 2006), p. 263.
- 15 E. M. Cioran, *Drawn and Quartered*, trans. Richard Howard (New York: Arcade Publishing, 1998), p. 102. Cf. E. M. Cioran, *A Short History of Decay*, trans. Richard Howard (London: Penguin Books, 2010), p. 102.
- 16 Cioran, *A Short History of Decay*, p. 47.

- 17 E. M. Cioran, *On the Heights of Despair*, trans. Ilinca Zarifopol-Johnston (Chicago, IL/London: University of Chicago Press, 1992), p. 49
- 18 William Ian Miller, *Outrageous Fortune: Gloomy Reflections on Luck and Life* (Oxford: Oxford University Press, 2021), p. 16.
- 19 There is ample empirical evidence for this. See Matthew W. Gallagher and Shane J. Lopez, eds, *The Oxford Handbook of Hope* (Oxford: Oxford University Press, 2018).
- 20 Barbara Ehrenreich, 'Pathologies of Hope', *Harper's Magazine*, 7 February 2007.
- 21 Bernard Williams, 'Truth, Politics, and Self-Deception', *Social Research*, LXIII/3 (1996), p. 606.
- 22 Ludwig Wittgenstein, *Philosophical Occasions, 1912–1951*, ed. James C. Klagge and Alfred Nordmann (Indianapolis, IN: Hackett, 1993), p. 130.
- 23 *Ibid.*, p. 136.
- 24 Ludwig Wittgenstein, *Philosophische Grammatik. Werkausgabe in 8 Bänden, Band 4* (Frankfurt a.M.: Suhrkamp, 1984), p. 227; Ludwig Wittgenstein, *Philosophische Bemerkungen. Werkausgabe in 8 Bänden, Band 2* (Frankfurt a.M.: Suhrkamp, 1984), §26.
- 25 John Stuart Mill, 'Theism', in *Essays on Ethics, Religion and Society* (London: Routledge, 1969), p. 484.
- 26 David Hume, *Essays: Moral, Political, and Literary* (Indianapolis, IN: Liberty Fund, 1985), p. 74.
- 27 *Ibid.*, p. 167.
- 28 David Hume, *A Treatise of Human Nature* (Oxford: Clarendon Press, 1965), p. 414.

#### FOUR Hope and Freedom

- 1 Baruch Spinoza, *Short Treatise on God, Man, and His Well-Being*, in *Complete Works*, trans. Samuel Shirley (Indianapolis, IN: Hackett, 2002), p. 74.
- 2 Baruch Spinoza, *Ethics and Selected Letters*, trans. Samuel Shirley (Indianapolis, IN: Hackett, 1982), IIP18, p. 116.
- 3 *Ibid.*, IIP50, p. 133.
- 4 *Ibid.*, IVP47, p. 175.
- 5 I have given a more extensive presentation of my views on freedom in Lars Fr. H. Svendsen, *A Philosophy of Freedom*, trans. Kerri Pierce (London: Reaktion Books, 2014).

- 6 Thomas Aquinas, *Summa theologiae*, Treatise on Virtues, Question 67: 'Of the Duration of Virtues after This Life', Article 4, Reply to Objection 2, <https://aquinas101.thomisticinstitute.org>, accessed 1 January 2024.
- 7 Hannah Arendt, *The Human Condition* (Chicago, IL/London: University of Chicago Press, 1958).
- 8 William James, *The Will to Believe and Other Essays* (New York: Dover Publications, 1956), p. 151.
- 9 Max Weber, *The Protestant Ethic and the 'Spirit' of Capitalism*, trans. Peter Baehr and Gordon C. Wells (London: Penguin Books, 2002).
- 10 I have a far more extensive discussion of the relation between freedom and determinism in Svendsen, *A Philosophy of Freedom*, especially part I.
- 11 Thomas Hobbes, *Leviathan* (Cambridge: Cambridge University Press, 1991), I.6, p. 44.
- 12 *Ibid.*, I.10, p. 65.

## FIVE The Politics of Hope

- 1 For the presentation of Spinoza's political philosophy, I'm in great debt to Justin Steinberg, *Spinoza's Political Psychology: The Taming of Fortune and Fear* (Cambridge: Cambridge University Press, 2018).
- 2 Baruch Spinoza, *Theological-Political Treatise*, trans. Michael Silverthorne and Jonathan Israel (Cambridge: Cambridge University Press, 2007), §1, p. 3.
- 3 *Ibid.*, §5, p. 5.
- 4 Baruch Spinoza, *The Political Treatise*, in *The Collected Works of Spinoza*, trans. Edwin Curley, vol. II (Princeton, NJ: Princeton University Press, 2016), III.8, p. 520.
- 5 Baruch Spinoza, *Ethics and Selected Letters*, trans. Samuel Shirley (Indianapolis, IN: Hackett, 1982), IVP54A, p. 185.
- 6 Spinoza, *Theological-Political Treatise*, v.9, p. 73.
- 7 Thomas Hobbes, *On the Citizen*, trans. Richard Tuck and Michael Silverthorne (Cambridge: Cambridge University Press, 1998), p. 111.
- 8 Thomas Hobbes, *Leviathan* (Cambridge: Cambridge University Press, 1991), II.21, p. 152.
- 9 *Ibid.*, II.27, p. 206.
- 10 Spinoza, *Theological-Political Treatise*, verse 6, p. 530.

- 11 Ibid., VI.1, p. 532.
- 12 Spinoza writes: 'Now we must consider how this agreement has to be made if it is to be accepted and endured. For it is a universal law of human nature that no one neglects anything that they deem good unless they hope for a greater good or fear a greater loss, and no one puts up with anything bad except to avoid something worse or because he hopes for something better. That is, of two good things every single person will choose the one which he himself judges to be the greater good, and of two bad things he will choose that which he deems to be less bad. I say expressly what appears to him the greater or lesser good when he makes this choice, since the real situation is not necessarily as he judges it to be. This law is so firmly inscribed in human nature that it may be included among the eternal truths that no one can fail to know. It necessarily follows that no one will promise without deception to give up his right to all things, and absolutely no one will keep his promises except from fear of a greater ill or hope of a greater good.' (Spinoza, *Theological-Political Treatise*, xvi.6, p. 198.)
- 13 Cf. Geoffrey Hosking, *Trust: A History* (Oxford: Oxford University Press, 2014), ch. 1.
- 14 See, for instance, Karl Schlögel, *Moscow, 1937*, trans. Rodney Livingstone (Cambridge: Polity Press, 2012).
- 15 Hannah Arendt, *The Origins of Totalitarianism* (San Diego, CA/New York/London: Harcourt Brace and Company, 1979), p. 323.
- 16 See especially David R. Shearer, *Policing Stalin's Socialism: Repression and Social Order in the Soviet Union, 1924–1953* (New Haven, CT/London: Yale University Press, 2009). Another important source is J. Arch Getty and Oleg V. Naumov, *The Road to Terror: Stalin and the Self-Destruction of the Bolsheviks, 1932–39* (New Haven, CT/London: Yale University Press, 1999).
- 17 Judith N. Shklar, *Political Thought and Political Thinkers* (Chicago, IL/London: University of Chicago Press, 1998), ch. 1.
- 18 Ibid., p. 11.
- 19 Ibid., p. 166f.
- 20 Francis Herbert Bradley, *Aphorisms* (Oxford: Clarendon Press, 1930), §63.



- 21 Michael Walzer, 'On Negative Politics', in Bernard Yack, ed., *Liberalism without Illusions* (Chicago, IL/London: University of Chicago Press, 1996).
- 22 Immanuel Kant, 'An Answer to the Question: "What Is Enlightenment?"', in *Political Writings*, trans. H. B. Nisbet (Cambridge: Cambridge University Press, 1991), p. 54.
- 23 John Rawls, *The Law of Peoples* (Cambridge, MA: Harvard University Press, 1999), p. 127; John Rawls, *Political Liberalism*, expanded edn (New York: Columbia University Press, 1996), pp. 133–72; John Rawls, *Justice as Fairness: A Restatement* (Cambridge, MA: Harvard University Press, 2001), §59.
- 24 Rawls, *Political Liberalism*, p. 58.
- 25 Rawls, *The Law of Peoples*, p. 7.
- 26 Ibid., p. 23.
- 27 Ibid., p. 6, n. 8.
- 28 As even the utopian Karl Marx pointed out in *Critique of the Gotha Program* (1875), one cannot ever create 'full equality', since introducing one form of equality will inevitably give rise to another form of inequality. (Karl Marx, *Critique of the Gotha Program*, in Lawrence H. Simon, ed., *Selected Writings* (Indianapolis, IN: Hackett, 1994).) One cannot, for example, have both full equality of opportunity and full equality of results. Equality of opportunity will inevitably create inequality of results since people will manage their opportunities differently. If one wants to realize equality of results, it therefore presupposes inequality of opportunity – someone must start with an advantage over others if everyone is to end up equal. This does not mean that we should not try to reduce certain forms of inequality, knowing that it will increase certain other forms of inequality, but it must be discussed and assessed on a case-by-case basis. If one were to believe that equality of results is generally more important than equality of opportunity, there will also be limits to which political measures are acceptable.
- 29 Rawls, *The Law of Peoples*, p. 128.
- 30 Karl R. Popper, *The Open Society and Its Enemies*, vol. 1: *The Spell of Plato* (London: Routledge, 2005), ch. 9.
- 31 John Dewey, 'Analysis of Reflective Thinking', in *The Later Works*, vol. VIII (Carbondale, IL: Southern Illinois University Press, 1986), p. 201.

- 32 John Dewey, 'Liberalism and Social Action', in *The Later Works*, vol. XI (Carbondale, IL: Southern Illinois University Press, 1987), p. 56.

## SIX To Hope Well and to Hope Badly

- 1 Diogenes Laertius, *Lives of Eminent Philosophers*, trans. Stephen White (Cambridge: Cambridge University Press, 2020), 5.18, p. 202.
- 2 Aristotle, *On Dreams*, trans. J. I. Beare, in *The Complete Works of Aristotle*, vol. I (Princeton, NJ: Princeton University Press, 1985), 459a.
- 3 Aristotle, *On Divination in Sleep*, trans. J. I. Beare, in *The Complete Works of Aristotle*, vol. I, 463b.
- 4 Aristotle, *Sense and Sensibilia*, trans. J. I. Beare, in *The Complete Works of Aristotle*, vol. I, 449b11f, 449b25ff.
- 5 Aristotle, *Rhetoric*, trans. W. Rhys Roberts, in *The Complete Works of Aristotle*, vol. II (Princeton, NJ: Princeton University Press, 1985), 1370b9f.
- 6 Aristotle, *Nicomachean Ethics*, trans. W. D. Ross, in *The Complete Works of Aristotle*, vol. II, 1111b20–25.
- 7 Ibid., 1100aff.
- 8 Aristotle seems to view hope as an aspect of fear: 'If they are to feel the anguish of uncertainty, there must be some expectation of escape. This appears from the fact that fear sets us thinking what can be done, which of course nobody does when things are hopeless.' (Aristotle, *Rhetoric*, 1383a5–8.) Here it must be pointed out that Aristotle is not entirely consistent, because he also writes that the coward is a person without hope because he fears everything (Aristotle, *Nicomachean Ethics*, 1116a). Hope seems to be characterized by an exposure to risk, but in a way where one is not immobilized and instead sees opportunities for action. However, Aristotle links hope not only to fear but to anger; he writes: 'It [anger] must always be attended by a certain pleasure – that which arises from the expectation of revenge. For it is pleasant to think that you will attain what you aim at, and nobody aims at what he thinks he cannot attain.' (Aristotle, *Rhetoric*, 1378b2f.) Here, hope is not linked to something negative to be avoided but to something positive to be achieved.
- 9 Aristotle, *Rhetoric*, 1380f.

- 10 Ibid., 1389a.
- 11 Ibid., 1389b–90a.
- 12 Ibid., 1390a–b.
- 13 Aristotle, *Nicomachean Ethics*, 1117a10–15.
- 14 Ibid., 1116a1–5.
- 15 Ibid., 1115b3f.
- 16 Victoria McGeer, ‘The Art of Good Hope’, *Annals of the American Academy of Political and Social Science*, DXCII (2004).
- 17 Cf. Luc Bovens, ‘The Value of Hope’, *Philosophy and Phenomenological Research*, LVIII/3 (1999), p. 680.

## SEVEN Eternal and Finite Hope

- 1 Augustine, *The City of God*, trans. Marcus Dods (New York: Modern Library, 2000), p. 829.
- 2 Søren Kierkegaard, *Fear and Trembling*, trans. Alastair Hannay (New York: Penguin Books, 2006), p. 134.
- 3 Søren Kierkegaard, *Sickness unto Death*, trans. Howard V. Hong and Edna H. Hong (Princeton, NJ: Princeton University Press, 1980), p. 38.
- 4 ‘He still lives in the finite, but he does not have his life in it. His life, just like anyone else’s, has the diverse predicates of a human existence, but he inhabits them as one who goes around in clothes borrowed from a stranger. He is a stranger in the world of the finite, but does not define his difference from worldliness by an alien mode of dress (a contradiction, since it would define him as worldly); he is incognito, but his incognito consists precisely in looking just like everyone else.’ (Søren Kierkegaard, *Concluding Unscientific Postscript*, trans. Alastair Hannay (Cambridge: Cambridge University Press, 2009), p. 345.)
- 5 Kierkegaard did not give any comprehensive presentation of his views on hope anywhere in his writings; what we have are separate remarks in various works. There is clearly more to say about his views on hope than what I have covered in these brief remarks on the knight of faith. For a good, broader presentation, see Roe Fremstedal, ‘Kierkegaard on Hope as Essential to Selfhood’, in Claudia Blöser and Titus Stahl, eds, *The Moral Psychology of Hope* (London/New York: Rowman and Littlefield, 2020).

- 6 Augustine, *Confessions*, trans. T. Williams (Indianapolis, IN: Hackett, 2019), Book IX.12–13, pp. 158ff.
- 7 Ibid., p. 160.
- 8 Ibid., IV.10, p. 51.
- 9 Ibid., IV.11, p. 52.
- 10 John Maynard Keynes, *A Tract on Monetary Reform* (Amherst, NY: Prometheus Books, 2000), p. 80.
- 11 E. M. Cioran, *Drawn and Quartered*, trans. Richard Howard (New York: Arcade Publishing, 1998), p. 152.
- 12 Aristotle, *Rhetoric*, trans. W. Rhys Roberts, in *The Complete Works of Aristotle*, vol. II (Princeton, NJ: Princeton University Press, 1985), 1382b.
- 13 Max Brod, *Franz Kafka: A Biography* (New York: Schocken Books, 1960), p. 75.

#### EIGHT What Can I Hope For? Immanuel Kant and Maria von Herbert

- 1 Immanuel Kant, *Critique of Pure Reason*, trans. P. Guyer and A. Wood (Cambridge: Cambridge University Press, 1998), pp. a804f, b832f.
- 2 Johann Wolfgang von Goethe, ‘An C.G. Voigt, Weimar 19. Dezember 1798’, in Immanuel Kant, *Anthropologie in pragmatischer Hinsicht* (Hamburg: Felix Meiner, 1980), p. 337.
- 3 Immanuel Kant, *Correspondence*, trans. Arnulf Zweig (Cambridge: Cambridge University Press, 1999), p. 379.
- 4 Ibid., p. 411.
- 5 Ibid., p. 450f.
- 6 Albert Camus, *The Myth of Sisyphus and Other Essays*, trans. Justin O’Brien (London: Penguin Books, 1979), p. 11.
- 7 Kant, *Correspondence*, pp. 474ff.
- 8 Cf. Bernhard Ritter, ‘Solace or Counsel for Death’, in Corey W. Dyck, ed., *Women and Philosophy in Eighteenth-Century Germany* (Oxford: Oxford University Press, 2021), pp. 137–56.
- 9 Immanuel Kant, *Anthropology from a Pragmatic Point of View*, trans. M. Gregor (The Hague: Nijhoff, 1974), §74, pp. 122, 255.
- 10 Immanuel Kant, ‘On the Common Saying: “This May Be True in Theory, but Does Not Apply in Practice”’, in *Political Writings*, trans. H. B. Nisbet (Cambridge: Cambridge University Press, 1991), p. 73.

- 11 Immanuel Kant, *Critique of the Power of Judgement*, trans. P. Guyer and E. Matthews (Cambridge: Cambridge University Press, 2002), pp. 301n, 434n. Cf. Immanuel Kant, 'Über das Mißlingen aller philosophischen Versuche in der Theodizee', in Preußischen Akademie der Wissenschaften, ed., *Kants gesammelte Schriften Band 8* (Berlin/New York: de Gruyter, 1902ff), p. 259.
- 12 Immanuel Kant, 'Conjectural Beginning of Human History', in *Anthropology, History, and Education*, trans. R. B. Louden and G. Zöller (Cambridge: Cambridge University Press, 2007), §122, p. 174.
- 13 Kant, *Critique of Pure Reason*, pp. a809, b837.
- 14 See especially Immanuel Kant, *Critique of Practical Reason*, trans. M. Gregor (Cambridge: Cambridge University Press, 2015), pp. 98–107, 122–34.
- 15 Immanuel Kant, *The Metaphysics of Morals*, trans. M. Gregor (Cambridge: Cambridge University Press, 1991), pp. 270, 482.
- 16 Kant, 'On the Common Saying: "This May Be True in Theory, but Does Not Apply in Practice"', p. 90. More specifically, this progress is a result of the antagonism inherent in every human being, in which we are driven towards both socialization and individualization (see especially Immanuel Kant, 'Idea for a Universal History with a Cosmopolitan Purpose', in *Political Writings*). This leads to conflicts in human societies, which in turn propel history and mankind forwards. The conflicts lead to revolutions and wars, but exactly these destructive events are positive from a historical perspective, and Kant argues that war is a tool for progress (Kant, *Critique of the Power of Judgement*, pp. 300, 433).
- 17 Kant, *Anthropology from a Pragmatic Point of View*, §61, pp. 103, 235.
- 18 Immanuel Kant, 'Reviews of Herder's Ideas on the Philosophy of the History of Mankind', in *Political Writings*.
- 19 Immanuel Kant, 'Perpetual Peace', in *Political Writings*, p. 116.
- 20 Kant, 'On the Common Saying: "This May Be True in Theory, but Does Not Apply in Practice"', pp. 89, 309f.
- 21 Theodor W. Adorno, *Negative Dialectics*, trans. E. B. Ashton (London: Routledge, 1973), p. 384ff.
- 22 *Ibid.*, p. 276.

- 23 Ibid., p. 406.
- 24 Jonathan Lear, *Radical Hope* (Cambridge, MA: Harvard University Press, 2006), p. 97.

## NINE Optimism, Pessimism and Hope

- 1 Václav Havel, *Disturbing the Peace*, trans. Paul Wilson (New York: Vintage, 1991), p. 181.
- 2 Václav Havel, *The Art of the Impossible*, trans. Paul Wilson (New York: Fromm International, 1997), p. 239.
- 3 Mara van der Lugt, *Dark Matters: Pessimism and the Problem of Suffering* (Princeton, NJ: Princeton University Press, 2021), especially ch. 2.
- 4 In that sense, it merges with the problem of theodicy in modern philosophy. I have discussed this in Lars Fr. H. Svendsen, *A Philosophy of Evil*, trans. Kerri Pierce (Champaign, IL/London: Dalkey Archive Press, 2010), pp. 43–76.
- 5 Samuel Beckett, *Endgame: A Play in One Act* (New York: Grove Press, 1980), p. 44.
- 6 Arthur Schopenhauer, *The World as Will and Representation: Volume I*, trans. and ed. J. Norman and A. Welchman, ed. C. Janaway (Cambridge: Cambridge University Press, 2010), p. 423; Arthur Schopenhauer, *Parerga and Paralipomena: Volume II*, trans. and ed. A. Del Caro, ed. C. Janaway (Cambridge: Cambridge University Press, 2015), §156.
- 7 Schopenhauer, *The World as Will and Representation: Volume I*, p. 352.
- 8 Arthur Schopenhauer, *The World as Will and Representation: Volume II*, trans. J. Norman, A. Welchman and C. Janaway (Cambridge: Cambridge University Press, 2018), p. 598.
- 9 Schopenhauer, *Parerga and Paralipomena: Volume II*, §313.
- 10 Ibid., §153.
- 11 Schopenhauer, *The World as Will and Representation: Volume I*, p. 114.
- 12 Ibid., p. 338.
- 13 Schopenhauer, *The World as Will and Representation: Volume II*, p. 508.
- 14 Ludwig Wittgenstein, *Philosophical Investigations*, trans. G.E.M. Anscombe (Oxford: Blackwell, 1967), II.xi.
- 15 Jean-Jacques Rousseau, 'Letter from J.-J. Rousseau to Mr. de Voltaire, August 18, 1756', trans. Judith R. Bush et al., in

- Mark Larrimore, ed., *The Problem of Evil: A Reader* (Oxford: Blackwell, 2001), p. 213.
- 16 François-Marie Arouet de Voltaire, *Candide*, trans. D. Gordon (Boston, MA: Bedford/St Martin's, 1999), p. 83.
  - 17 *Havamal*, in Jackson Crawford, ed., *The Poetic Edda* (Indianapolis, IN: Hackett, 2015), verse 55, p. 27.
  - 18 Ian Jarvie and Sandra Pralong, eds, *Popper's Open Society after Fifty Years* (London: Routledge, 1999), p. 40.
  - 19 Erving Goffman, *The Presentation of Self in Everyday Life* (New York: Doubleday, 1959), p. 59.
  - 20 Cf. Michael Ignatieff, *On Consolation: Finding Solace in Dark Times* (New York: Metropolitan Books, 2021), ch. 3.
  - 21 Aristotle, *Nicomachean Ethics*, trans. W. D. Ross, in *The Complete Works of Aristotle*, vol. ii (Princeton, NJ: Princeton University Press, 1985), 1106b19–24.
  - 22 G.W.F. Hegel, *Enzyklopädie der philosophischen Wissenschaften I, Werke Band 8* (Frankfurt a.M.: Suhrkamp, 1986), §410. See also Aristotle, *Nicomachean Ethics*, 1152a25ff.
  - 23 Nick Cave, 'The Red Hand Files #178', [www.theredhandfiles.com](http://www.theredhandfiles.com), December 2021.
  - 24 Nick Cave, 'The Red Hand Files #190', [www.theredhandfiles.com](http://www.theredhandfiles.com), April 2022.

## TEN Losing Hope

- 1 Theocritus, *Theocritus: Edited with a Translation and Commentary by A.S.F. Gow* (Cambridge: Cambridge University Press, 1952), verse 52, p. 37.
- 2 Cf. Anthony J. Steinbock, 'The Phenomenology of Despair', *International Journal of Philosophical Studies*, xv/3 (2007), p. 439.
- 3 Martin Heidegger, *Nietzsche*, trans. David Farrell Krell (San Francisco, CA: Harper and Row, 1991), p. 99.
- 4 Martin Heidegger, *Hölderlins Hymnen 'Germanien' und 'Der Rhein'*, *Gesamtausgabe Band 39* (Frankfurt a.M.: Klostermann, 1980), p. 140.
- 5 Heidegger, *Hölderlins Hymnen 'Germanien' und 'Der Rhein'*, p. 89.
- 6 Martin Heidegger, *Being and Time*, trans. J. Stambaugh, revd edn (New York: SUNY Press, 2010), §29.
- 7 Heidegger, *Hölderlins Hymnen 'Germanien' und 'Der Rhein'*, p. 142.

- 8 Heidegger, *Being and Time*, §68B, p. 329.
- 9 See especially *ibid.*, §31.
- 10 It is striking, however, that Heidegger, whose enormous authorship comprises more than one hundred volumes, barely mentions hope, beyond the short passage in *Being and Time*, not least because it is a theme that should suit his philosophy perfectly and where one can imagine two quite different analyses of hope in the early and late periods of his writing, where the early Heidegger would have advocated a more active hope and the late Heidegger for a more passive one. These analyses are nowhere to be found in his collected works. Interestingly the expression 'hope' appears most often as part of the expression 'hopeless' (*hoffnungslos*) when it appears in his works, primarily as part of a description of how one should not proceed when philosophizing. It is hard to think of a factual reason why hope is mostly conspicuous by its absence in Heidegger's works. It could be that the term is too linked to Christian metaphysics for his taste. It is worth noting that one place he uses the term 'hope' a handful of times is his lectures on religious phenomenology, but in a way that cannot shed significant light on what he writes in *Being and Time* (Martin Heidegger, *Phänomenologie des religiösen Lebens, Gesamtausgabe Band 60* (Frankfurt a.M.: Klostermann, 1995)). To the extent that we can find some kind of factual reason for the omission of hope in Heidegger's analyses, it is enough that it can appear as a 'competitor' to his preferred concepts of care in the early philosophy and waiting in the late. The latter is supported by a fragment in a recently published volume of sketches and drafts, in which Heidegger actually mentions hope, claiming that there is an abysmal difference between waiting and hoping, and he rejects hope because it is an expression of what he calls *Machenschaft*, a calculating way of being in which one tries to control the world (Martin Heidegger, *Ergänzungen und Denksplitter, Gesamtausgabe Band 91* (Frankfurt a.M.: Klostermann, 2022), p. 662). However, it is so brief and sketchily worded that it does not provide a basis for further analysis.
- 11 Otto Friedrich Bollnow, *Das Wesen der Stimmungen* (Frankfurt a.M.: Klostermann, 1995), p. 68.



- 12 Martin Heidegger, *Überlegungen XII–XV (Schwarze Hefte 1939–1941)*, *Gesamtausgabe Band 96* (Frankfurt a.M.: Klostermann, 2014), p. 217.
- 13 Otto Friedrich Bollnow, *Neue Geborgenheit. Das Problem einer Überwindung des Existentialismus*, *Schriften Band 5* (Würzburg: Königshausen and Neumann, 2011), p. 57.
- 14 Bollnow wants to aim his critique at the very core of Heidegger's existential analysis by arguing that care will grasp at nothing without being given a direction by hope (*ibid.*, p. 80). I'm not convinced that hope is more fundamental than care. More specifically, I cannot see that Bollnow has demonstrated that hope can function as a basic structure of temporality.
- 15 *Ibid.*, p. 70.
- 16 *Ibid.*, p. 76.
- 17 Primo Levi, *If This Is a Man*, trans. Stuart Woolf (London: Orion Press, 2007), pp. 203f.
- 18 *Ibid.*, p. 144.
- 19 *Ibid.*, p. 103.
- 20 Cf. Matthew Ratcliffe, *Experiences of Depression: A Study in Phenomenology* (Oxford: Oxford University Press, 2015), ch. 4. For an overview of current research, see Lorie A. Ritschel and Christopher S. Sheppard, 'Hope and Depression', in Matthew W. Gallagher and Shane J. Lopez, eds, *The Oxford Handbook of Hope* (Oxford: Oxford University Press, 2018).
- 21 Jens C. Thimm et al., 'Hope and Expectancies for Future Events in Depression', *Frontiers in Psychology*, IV (2013).
- 22 Cf. Shelley A. Fahlman et al., 'Does a Lack of Life Meaning Cause Boredom? Results from Psychometric, Longitudinal, and Experimental Analyses', *Journal of Social and Clinical Psychology*, XXVIII/3 (2009); Yael K. Goldberg et al., 'Boredom: An Emotional Experience Distinct from Apathy, Anhedonia, or Depression', *Journal of Social and Clinical Psychology*, XXX/6 (2011).
- 23 Fernando Pessoa, *The Book of Disquiet*, trans. Richard Zenith (New York: Penguin Books, 2003), p. 229.
- 24 Søren Kierkegaard, *Either/Or, Part I*, trans. Howard V. Hong and Edna H. Hong (Princeton, NJ: Princeton University Press, 1987), p. 37.
- 25 *Ibid.*, p. 290.

- 26 I have written more extensively about *acedia* in Lars Fr. H. Svendsen, *A Philosophy of Boredom*, trans J. Irons (London: Reaktion Books, 2005), pp. 49–52.
- 27 Jonathan Lear, *Radical Hope* (Cambridge, MA: Harvard University Press, 2006), p. 103.
- 28 Ibid., p. 39f.
- 29 Ibid., p. 97.
- 30 Ibid., p. 51.
- 31 Matthew Ratcliffe, 'What Is It to Lose Hope?', *Phenomenology and the Cognitive Sciences*, XII/4 (2013).
- 32 Cf. Matthew Ratcliffe, *Feelings of Being: Phenomenology, Psychiatry and the Sense of Reality* (Oxford: Oxford University Press, 2008).
- 33 Joseph Godfrey, *A Philosophy of Human Hope* (Dordrecht: Martinus Nijhoff, 1987), p. 3.
- 34 Gabriel Marcel, *The Philosophy of Existentialism*, trans. Many Harari (New York: Citadel, 1995), p. 28.
- 35 Immanuel Kant, *Anthropology from a Pragmatic Point of View*, trans. M. Gregor (The Hague: Nijhoff, 1974), §76, p. 153.
- 36 Ludwig Wittgenstein, *Tractatus logico-philosophicus*, trans. D. F. Pears and B. F. McGuinness (London: Routledge, 1974), §6.43.
- 37 Ludwig Binswanger, 'Dream and Existence', trans. Jacob Needleman, *Review of Existential Psychology and Psychiatry*, XIX/1 (1984–5), p. 81.
- 38 E. M. Cioran, *A Short History of Decay*, trans. Richard Howard (London: Penguin Books, 2010), p. 25.
- 39 E. M. Cioran, *The Trouble with Being Born*, trans. Richard Howard (New York: Arcade Publishing, 1998), p. 54.
- 40 Cioran, *A Short History of Decay*, p. 88.

## ELEVEN Hope and Meaning in Life

- 1 Albert Camus, *The Myth of Sisyphus and Other Essays*, trans. Justin O'Brien (London: Penguin Books, 1979).
- 2 Ibid., p. 94.
- 3 Ibid., p. 54.
- 4 Albert Camus, *Lyrical and Critical Essays*, trans. Ellen Conroy Kennedy (New York: Vintage Books, 1970), p. 92.
- 5 Peter Wessel Zapffe, *Om det tragiske* (Oslo: Pax, 2015), p. 18.
- 6 Ibid., p. 69.

- 7 Ibid., p. 99.
- 8 Ibid., p. 161; cf. p. 276.
- 9 Ibid., p. 181.
- 10 Peter Wessel Zapffe, 'Hvad er Tindesport?', in *Barske glæder* (Oslo: Pax, 1997), p. 96.
- 11 Galen Strawson, 'Against Narrativity', *Ratio*, xvii/4 (2004).
- 12 Ibid., p. 433.
- 13 Ibid., p. 431.
- 14 Galen Strawson, *Things That Bother Me: Death, Freedom, the Self, Etc.* (New York: New York Review of Books, 2018), p. 16f.
- 15 Quoted in Victor Bockris, *The Life and Death of Andy Warhol* (London: Fourth Estate, 1998), p. 225.
- 16 Galen Strawson, 'Episodic Ethics', in Daniel D. Hutto, ed., *Narrative and Understanding Persons* (Cambridge: Cambridge University Press, 2007), p. 109.
- 17 Paul Ricoeur, *Oneself as Another*, trans. K. Blamey (Chicago, IL/London: University of Chicago Press, 1994).
- 18 Christine Korsgaard, *The Sources of Normativity* (Cambridge: Cambridge University Press, 1996), p. 101.
- 19 Friedrich Nietzsche, *Twilight of the Idols*, in *The Anti-Christ, Ecce Homo, Twilight of the Idols and Other Writings*, trans. Judith Norman (Cambridge: Cambridge University Press, 2005), §12, pp. 19, 157.
- 20 Friedrich Nietzsche, *Thus Spoke Zarathustra*, trans. A. Del Caro (Cambridge: Cambridge University Press, 2006), p. 263.
- 21 Friedrich Nietzsche, *Beyond Good and Evil*, trans. Judith Norman (Cambridge: Cambridge University Press, 2002), §225, p. 116.
- 22 John Stuart Mill, *Utilitarianism*, in *Essays on Ethics, Religion and Society* (London: Routledge, 1969), p. 215.
- 23 Hans-Georg Gadamer, *Hermeneutische Entwürfe* (Tübingen: Mohr Siebeck, 2000), p. 218; cf. Hans-Georg Gadamer, *Wahrheit und Methode. Grundzüge einer philosophischen Hermeneutik. Gesammelte Werke Band 1* (Tübingen: J.C.B. Mohr, 1990), p. 355.
- 24 Percy Bysshe Shelley, *Prometheus Unbound*, in *The Major Works* (Oxford: Oxford University Press, 2009), part 4, verse 573f.



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