looking for particular methods to recommend to students, but these recommendations would likely be better received if made to the students verbally, in class or in seminar, with significant paraphrasing.

Despite these problems and shortcomings, it must be emphasised that this guide will be helpful to the small number of students who are not merely looking for a quick way to raise their grade in an introductory philosophy course, but for the assurance that their methods are valuable and efficient. While the average student may not be keen to engage in an in-depth consideration of their note-taking techniques, the student who is will be very pleased with this text. I would not recommend using this guide in a course, but if approached by a student looking for some extra guidance, I might mention it.

Charlene Elsby, University of Guelph

*Hegel’s Philosophy of Right: A Reader’s Guide*
David Rose
New York: Continuum, 2007; 159 pages.

What is valuable about David Rose’s *Hegel’s Philosophy of Right*, a short reader’s guide of fewer than 150 pages (not counting the notes and index)? The answer, I think, lies immediately under our eyes. More precisely, it is in this text’s diminutive stature, limited scope, and simplification of a difficult topic, that I see its greatest strength. I approached Rose’s text in much the same manner as I think scholars approach much of the scholarship on Hegel’s philosophy: I was looking for bold assertions and grand insights. What the text offered me, alternatively, was a second look at a key Hegelian work. Amid scholarship that is often fit only for Hegel experts, which often rivals the original in density and difficulty, this little text stands out for its ease, its good nature, its comfort and its prudence. Having said this, however, I do not always agree with Rose’s assessment of Hegel’s work.

Rose’s text is not intended as the representation of new discoveries. *As a Reader’s Guide* it is simply a presentation of Hegel’s ideas in an accessible manner. In Rose’s own words (5–6), the text is meant as a guide, and does not aspire to be anything more. He refers to it as a crampon (a mountain climbing aid), a prop to ensure that the reader who
approaches the Philosophy of Right remains stoutly sure-footed throughout the ascent. Continuing with the mountaineering metaphors, Rose also compares his text to a base camp meant to supply confidence to the reader in their assault on Hegel’s writings; and as a route guide it is meant to provide more of a viable passage up the mountain than it is an interpretive and comprehensive unpacking. This humility and scope is my favourite aspect of both this little text and its author.

The style of the text is informal and more or less follows the structure of Hegel’s Philosophy of Right. It begins its engagement with the Hegelian text in Chapter 3, “The Preface,” as an explanation of the task of philosophy. Rose continues in Chapter 4, “The Introduction,” with a look at metaphysical freedom. Chapter 5, “Abstract Right,” explores personal freedom, while Chapter 6, “Morality” is a look at moral freedom, and Chapter 7, “Ethical Life” examines Hegel’s explanation of social freedom. Other chapters cover the context, provide an overview, and discuss the reception and influence of the Philosophy of Right. One qualifying caveat: Rose does not deal with all of the themes of the Philosophy of Right; rather, he intentionally passes over the third part of Hegel’s work concerning the actual structure of the constitution and the social arrangements of the state. Rose does this in order to better focus on those parts of the text he deems more valuable to the overall exercise of grasping Hegel’s work. Once the reader has the requisite understanding in place, he asserts, the discussions of the family, civil society and the state will fall into place. (6) Rose’s aim is to provide his readers with the understanding requisite to making the text intelligible and familiar. To his credit, Rose also minimises much of the jargon that Hegel is notorious for using, opting for language more applicable to contemporary times and favourable to the capabilities of his intended readership.

With that said, one should guard against thinking too lightly of Rose’s text merely because of its less-obscurant style. Rose provides as much fundamental insight into the Philosophy of Right as more renowned authors like R. Williams (Hegel’s Ethics of Recognition, University of California Press 1997), while his commentary is much more accessible than is the norm for Hegelian scholarship (consider for example E. Fackenheim’s The Religious Dimension in Hegel’s Thought, Beacon Press 1967). This should not be surprising considering the fact that Rose’s text is a reader’s guide to the Philosophy of Right, which has as its premise clarity and basic insight.
Rose mentions that his ideal reader is the mature student who is taking a combined honours course or an evening class and wishes to understand Hegel better as part of the context of European political and/or philosophical thought. I will grant him this audience, but I also believe this little text is a worthwhile read for the more advanced student of Hegel as well—as a type of refresher or second look, or simply as another take on Hegel’s *Philosophy of Right*. The text does what it promises: it serves as a worthwhile and simplified guide to the *Philosophy of Right*. Rose succeeds in making an enigmatic thinker and text less of an enigma; he succeeds in making a formidable subject more approachable.

*James M. Czank*