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| Nota di contenuto | Preliminary Material -- 1 Hegelian Resources for Contemporary Thought: Introductory Essay / Italo Testa -- 2 Hegel on Social Ontology and the Possibility of Pathology / Frederick Neuhouser -- 3 Ethical Perfectionism in Social Ontology—A Hegelian Alternative / Heikki Ikäheimo -- 4 Towards an Institutional Theory of Rights / Jean-François Kervégan -- 5 Reason and Social Ontology / Luigi Ruggiu -- 6 Does Hegelian Ethics Rest on a Mistake? / Robert Stern -- 7 Hegelian Constructivism in Ethical Theory? / Arto Laitinen -- 8 Hegel's Theory of Action: Between Conviction and Recognition / Francesca Menegoni -- 9 The Normativity of Ethical Life / Axel Honneth -- 10 Freedom and Nature: The Point of View of a Theory of Recognition / Lucio Cortella -- 11 Nature, Subjectivity and Freedom: Moving from Hegel's Philosophy of Nature / Luca Illetterati -- 12 Social Self and Work in The Phenomenology of Spirit / Emmanuel Renault -- 13 The Form of Labor: Individuation and Socialization / Paolo Vinci -- 14 Attractors of Recognition / Italo Testa -- 15 Hegel on Recognition: Self-Consciousness, Individuality and Intersubjectivity / Alfredo Ferrarin -- 16 "I that is We and We that is I." The Phenomenological Significance and the Logical Foundation of Intersubjectivity in Hegel / Franco Chiereghin -- 17 The Community of the Self / Leonardo Samonà -- 18 The Political Surplus Value of Subjectivity in Hegel / Geminello Preterossi -- Index of Names -- Index of Subjects. |

In 'I that is We, We that is I', an international group of philosophers explore the many facets of Hegel's formula which expresses the recognitive and social structures of human life. The book offers a guiding thread for the reconstruction of crucial motifs of contemporary thought such as the socio-ontological paradigm; the action-theoretical model in moral and social philosophy; the question of naturalism; and the reassessment of the relevance of work and power for our understanding of human life. This collection addresses the shortcomings of Kantian and constructivist normative approaches to social practices and practical rationality it involves. It sheds new light on Hegel's take on metaphysics and puts into question some presuppositions of the post-metaphysical interpretative paradigm.
