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| 1. Record Nr. | UNINA9910821087703321 |
| Autore | Russon John <1960-> |
| Titolo | The self and its body in Hegel's Phenomenology of spirit / / John Russon |
| Pubbl/distr/stampa | Toronto, [Ontario] ; ; Buffalo, [New York] ; ; London, [England] : , : University of Toronto Press, , 1997 ©1997 |
| ISBN | 1-282-00851-X 9786612008511 1-4426-8234-5 |
| Descrizione fisica | 1 online resource (216 p.) |
| Collana | Toronto Studies in Philosophy |
| Disciplina | 193 |
| Soggetti | Human body (Philosophy) Self (Philosophy) |
| Lingua di pubblicazione | Inglese |
| Formato | Materiale a stampa |
| Livello bibliografico | Monografia |
| Note generali | Reprint. Originally published in 1997. |
| Nota di bibliografia | Includes bibliographical references and index. |
| Nota di contenuto | Frontmatter -- Contents -- Acknowledgments -- A Note on the Text -- Introduction: The Project of Reading Hegel's Phenomenology of the Body -- 1. Unhappy Consciousness and the Logic of Self-Conscious Selfhood -- 2. Reason and Dualism: The Category as the Immediacy of Unconditioned Self-Communion -- 3. The Condition of Self-Consciousness: The Body as the Phusis, Hexus, and Logos of the Self -- 4. The Zōion Politikon: The Body as the Institutions of Society -- 5. Responsibility and Science: The Body as Logos and Pathētikos Nous -- Appendix: Hegel's Explicit Remarks on 'Body' -- Notes -- Bibliography -- Index |
| Sommario/riassunto | A major criticism of Hegel's philosophy is that it fails to comprehend the experience of the body. In this book, John Russon shows that there is in fact a philosophy of embodiment implicit in Hegel's Phenomenology of Spirit. Russon argues that Hegel has not only taken account of the body, but has done so in a way that integrates both modern work on embodiment and the approach to the body found in ancient Greek philosophy. Although Russon approaches Hegel's Phenomenology from a contemporary standpoint, he places both this |

standpoint and Hegel's work within a classical tradition. Using the Aristotelian terms of 'nature' and 'habit,' Russon refers to the classical distinction between biological nature and a cultural 'second nature.' It is this second nature that constitutes, in Russon's reading of Hegel, the true embodiment of human intersubjectivity. The development of spirit, as mapped out by Hegel, is interpreted here as a process by which the self establishes for itself an embodiment in a set of social and political institutions in which it can recognize and satisfy its rational needs.

Russon concludes by arguing that self-expression and self-interpretation are the ultimate needs of the human spirit, and that it is the degree to which these needs are satisfied that is the ultimate measure of the adequacy of the institutions that embody human life. This link with classicism - in itself a serious contribution to the history of philosophy -provides an excellent point of access into the Hegelian system. Russon's work, which will prove interesting reading for any Hegel scholar, provides a solid and reliable introduction to the study of Hegel.
