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Titolo	The Paradigm of recognition [[electronic resource]] : freedom as overcoming the fear of death / / by Paul Cobben
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Descrizione fisica	1 online resource (221 p.)
Collana	Critical studies in German idealism ; ; v. 7
Disciplina	193
Soggetti	Recognition (Philosophy)
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record. Answering Honneth's Questions from the Viewpoint of the Phenomenology of Spirit.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Preliminary Material -- 1. Recognition as the New Paradigm -- 2. Overcoming Cartesian Dualism: From Kant's Criticism of Hume to Hegel's Criticism of Kant -- 3. Self-Consciousness: The Practical Foundation of Theoretical Reason -- 4. The "System of Freedom": Religion of Nature -- 5. Axel Honneth's Interpretation of the Self-Consciousness Chapter of the Phenomenology of Spirit -- 6. Grounding the Paradigm of Recognition -- 7. The Domain of Love -- 8. The Domain of Respect: Recognition at the Level of Civil Society -- 9. The Domain of Solidarity: The Third Fundamental Form of Mutual Recognition -- 10. Hegel's Concept of the Absolute Spirit and the Paradigm of Recognition -- Literature -- Index.
Sommario/riassunto	In The Paradigm of Recognition. Freedom as Overcoming the Fear of Death Paul Cobben defends the position that Hegel's Phenomenology of Spirit contains all the building blocks to elaborate a paradigm of recognition which fundamentally criticizes the contemporary versions of Habermas, Rawls and Honneth. In his concept of recognition, the fear of death is the central category to understand the mediation between freedom and nature. Cobben not only systematically reconstructs how this view results from Hegel's criticism of Hume and Kant, but also shows how Hegel's three-part division of social freedom

is based on this mediation. Therefore, Honneth wrongly thinks that his three forms of social freedom (related to love, respect and solidarity) correspond to Hegel's three-part division.
