

1. Record Nr.	UNINA9910827225403321
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Titolo	The nature of the self : recognition in the form of right and morality // by Paul Cobben
Pubbl/distr/stampa	Berlin ; ; New York, : Walter de Gruyter, 2009
ISBN	1-282-29618-3 9786612296185 3-11-021988-3
Edizione	[1st ed.]
Descrizione fisica	1 online resource (260 p.)
Collana	Quellen und Studien zur Philosophie, , 0344-8142 ; ; Bd. 91
Disciplina	126
Soggetti	Self (Philosophy) Mind and body Recognition (Philosophy) Ethics
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and indexes.
Nota di contenuto	Frontmatter -- Contents -- The Nature of the Self. Recognition in the form of Right and Morality -- Chapter 1. The Human Self as the Unity of Mind and Body -- Chapter 2. The Greek World: The Origin of the First Self -- Chapter 3. The Realm of Culture: The Genesis of the Second Self -- Chapter 4. The Realm of Morality: Making the Third Self Explicit -- Chapter 5. Honneth's Criticism of Hegel's Metaphysics -- Chapter 6. The program of the Philosophy of Right as elaboration of the Phenomenology's project -- Chapter 7. The Family: The Institutional House of the First Self -- Chapter 8. The Civil Society: Developing the Institutional House of the Second Self -- Chapter 9. The State: The Embodiment of the Third Self -- Concluding remarks -- Backmatter
Sommario/riassunto	In the contemporary (practical) philosophy, recognition is one of the central concepts. Humans are thematized as individuals who recognize one another as moral and legal persons. The central problem of the globalized, multicultural societies is how to harmonize the legal persons (who are free and equal) with moral persons (who may have their unique identity). In The Nature of the Self the thesis is elaborated that, in the contemporary discussion, a central dimension of

recognition is lacking. All forms of moral and legal recognition presuppose the recognition at a more fundamental level: the recognition of the body by the mind. The systematic development of this relation can be performed with the help of a critical reconstruction of Hegel's project in the *Phenomenology of Spirit* and the *Philosophy of Right*. This reconstruction results in a differentiated concept of the self: in three forms of the self (corresponding with three forms of recognition) and their institutional embodiment. This concept of the self not only competes with the position of Jürgen Habermas and Axel Honneth (as it is explicitly elaborated), but also with the one of John Rawls.
