

Phenomenology Of Spirit

No Marketing Blurb

The Phenomenology of Spirit, first published in 1807, is G. W. F. Hegel's remarkable philosophical text that examines the dynamics of human experience from its simplest beginnings in consciousness through its development into ever more complex and self-conscious forms. The work explores the inner discovery of reason and its progressive expansion into spirit, a world of intercommunicating and interacting minds reconceiving and re-creating themselves and their reality. The Phenomenology of Spirit is a notoriously challenging and arduous text that students and scholars have been studying ever since its publication. In this long-awaited translation, Peter Fuss and John Dobbins provide a succinct, highly informative, and readily comprehensible introduction to several key concepts in Hegel's thinking. This edition includes an extensive conceptual index, which offers easy reference to specific discussions in the text and elucidates the more subtle nuances of Hegel's concepts and word usage. This modern American English translation employs natural idioms that accurately convey what Hegel means. Throughout the book, the translators adhered to the maxim: if you want to understand Hegel, read him in the English. This book is intended for intellectuals with a vested interest in modern philosophy and history, as well as students of all levels, seeking to access or further engage with this seminal text.

Both Hegel's philosophy and psychoanalytic theory have profoundly influenced contemporary thought, but they are traditionally seen to work in separate rather than intersecting universes. This book offers a new interpretation of Hegel's Phenomenology of Spirit and brings it into conversation the work of two of the best-known contemporary psychoanalysts, Christopher Bollas and André Green. Hegel and Psychoanalysis centers a consideration of the Phenomenology on the figure of the Unhappy Consciousness and the concept of Force, two areas that are often overlooked by studies which focus on the master/slave dialectic. This book offers reasons for why now, more than ever, we need to recognize how concepts of intersubjectivity, Force, the Third, and binding are essential to an understanding of our modern world. Such concepts can allow for an interrogation of what can be seen as the profoundly false and constructed senses of community and friendship created by social networking sites, and further an idea of a "global community," which thrives at the expense of authentic intersubjective relations.

Jean Hyppolite produced the first French translation of Hegel's Phenomenology of Spirit. His major works--the translation, his commentary, and *Logique et existence* (1953)--coincided with an upsurge of interest in Hegel following World War II. Yet Hyppolite's influence was as much due to his role as a teacher as it was to his translation or commentary: Foucault and Deleuze were introduced to Hegel in Hyppolite's classes, and Derrida studied under him. More than fifty years after its original publication, Hyppolite's analysis of Hegel continues to offer fresh insights to the reader.

Offers suggestions for approaching Hegel's most difficult and important work.

Features original articles by some of the most distinguished contemporary scholars of Hegel's thought, The most comprehensive collection of Hegel scholarship available in one volume, Examines Hegel's writing in a chronological order, from his very first published works to his very last, Includes chapters on the newly edited lecture series Hegel conducted in the 1820s Book jacket. The Phenomenology of Spirit was Hegel's grandest experiment, changing our vision of the world and the very nature of philosophical enterprise. In this book, Solomon captures the bold and exhilarating spirit, presenting the Phenomenology as a thoroughly personal as well as philosophical work. He begins with a historical introduction, which lays the groundwork for a section-by-section analysis of the Phenomenology. Both the initiated and readers unacquainted with the intricacies of German idealism will find this to be an accessible and exciting introduction to this great philosopher's monumental work.

First published in 1801, Hegel's Phenomenology of Spirit has exercised considerable influence on subsequent thinkers, from Marx and Kierkegaard to Heidegger, Kojève, Adorno and Derrida.

Provides a succinct philosophical introduction to Hegel's Phenomenology of Spirit for non-specialists and students, focusing on Hegel's unique and insightful theory of knowledge and its relations to 20th-century epistemology.

The Phenomenology of Spirit is arguably Hegel's most influential and important work, and is considered to be essential in understanding Hegel's philosophical system and his contribution to western philosophy. The Routledge Guidebook to Hegel's Phenomenology of Spirit introduces the major themes in Hegel's great book and aids the reader in understanding this key work, examining: The context of Hegel's thought and the background to his writing Each separate part of the text in relation to its goals, meaning and significance The reception the book has received since its publication The relevance of Hegel's ideas to modern philosophy With a helpful introductory overview of the text, end of chapter summaries and further reading included throughout, this text is essential reading for all students of philosophy, and all those wishing to get to grips with Hegel's contribution to our intellectual world.

The most complete collection of essays on Hegel's Phenomenology of Spirit available in any language, with essays by distinguished international Hegel scholars.

Forster's reading reveals the Phenomenology of Spirit as in fact an impressively coherent text containing a rich array of ideas of extraordinary philosophical originality and depth.

Presents a new translation with commentary of chapter IV ("Self-Consciousness") of Hegel's Phenomenology of Spirit.

The best introduction for the general reader to Georg Wilhelm Friedrich Hegel's Phenomenology of Spirit.

This book consists of a significant and valuable reappraisal of Hegel's Phenomenology of Spirit by a number of outstanding, international Hegel scholars. Key questions and issues are discussed. No other book on the Phenomenology brings together penetrating articles by renowned Hegel scholars, and no previous book has included responses to articles by equally celebrated scholars. The result is that this book is unique in providing a wealth of insights into the Phenomenology of Spirit from a variety of perspectives. Among the crucial issues of interpretation which are tackled in this book are Hegel's concept of truth (the focus of Professor H.S. Harris's incisive opening article), the relationship between the Phenomenology and Hegel's system (discussed by Professor Rüdiger Bubner), the master-slave dialectic, the unhappy consciousness and conscience. Experienced Hegel scholars and students new to Hegel will benefit from the format of the book in which distinguished scholars comment upon the key and contentious aspects of the main articles. Crucial issues of interpretation are highlighted clearly.

This book is the most detailed commentary on Hegel's Phenomenology of Spirit available and develops an independent philosophical account of the general theory of knowledge, culture, and history contained in it. Written in a clear and straightforward style, the book reconstructs Hegel's theoretical philosophy and shows its connection to the ethical and political theory. Terry Pinkard sets the work in a historical context and reveals the contemporary relevance of Hegel's thought to European and Anglo-American philosophers.

In the most influential chapter of his most important philosophical work, the Phenomenology of Spirit, Hegel makes the central and disarming assertions that "self-consciousness is desire itself" and that it attains its "satisfaction" only in another self-consciousness. Hegel on Self-Consciousness presents a groundbreaking new interpretation of these revolutionary claims, tracing their roots to Kant's philosophy and demonstrating their continued relevance for contemporary thought. As Robert Pippin shows, Hegel argues that we must understand Kant's account of the self-conscious nature of consciousness as a claim in practical philosophy, and that therefore we need radically different views of human sentience, the conditions of our knowledge of the world, and the social nature of subjectivity and normativity. Pippin explains why this chapter of Hegel's Phenomenology should be seen as the basis of much later continental philosophy and the Marxist, neo-Marxist, and critical-theory traditions. He also contrasts his own interpretation of Hegel's assertions with influential interpretations of the chapter put forward by philosophers John McDowell and Robert Brandom.

This book introduces Hegel's best-known and most influential work, Phenomenology of Spirit, by interpreting it as a unified argument for a single philosophical claim: that human beings achieve their freedom through retrospective self-understanding. In clear, non-technical prose, Larry Krasnoff sets this claim in the context of the history of modern philosophy and shows how it is developed in the major sections of Hegel's text. The result is an accessible and engaging guide to one of the most complex and important works of nineteenth-century philosophy, which will be of interest to all students and teachers working in this area. Of the first six chapters of the Phenomenology of the spirit -- Summary of the course in 1937-1938 -- Philosophy and wisdom -- A note on eternity, time, and the concept -- Interpretation of the third part of chapter VIII -- A dialectic of the real and the phenomenological method in Hegel.

wide criticism both from Western and Eastern scholars.

G. W. F. Hegel's first masterpiece, the Phenomenology of Spirit, is one of the great works of philosophy. It remains, however, one of the most challenging and mysterious books ever written. Michael Inwood presents this central work to the modern reader in an intelligible and accurate new translation. This translation attempts to convey, as accurately as possible, the subtle nuances of the original German text. Inwood also provides a detailed commentary that explains what Hegel is saying at each stage of his argument and also discusses the philosophical issues it raises. This volume will therefore prove invaluable to those who want to get to grips with Hegel's thought processes and to follow his complex argument.

A present-day continuation of the philosophical narrative presented in G.W.F. Hegel's Phenomenology of Spirit that confronts every major post-Hegelian philosophical position and arrives at an original reconception of the purpose of dialectical phenomenology.

Hegel's Phenomenology of Spirit, first published in 1807, is a work with few equals in systematic integrity, philosophical originality and historical influence. This collection of essays, contributed by leading Hegel scholars, examines all aspects of the work, from its argumentative strategies to its continuing relevance to philosophical debates. The collection combines close analysis with wide-ranging coverage of the text, and also traces connections with debates extending beyond Hegel scholarship, including issues in the philosophy of language, philosophy of mind, philosophy of action, ethics, and philosophy of religion. In showing clearly that we have not yet exhausted the Phenomenology's insights, it demonstrates the need for contemporary philosophers to engage with Hegel.

Hegel's classic Phenomenology of Spirit is considered by many to be the most difficult text in all of philosophical literature. In interpreting the work, scholars have often used the Phenomenology to justify the ideology that has tempered their approach to it, whether existential, ontological, or, particularly, Marxist. Werner Marx deftly avoids this trap of misinterpretation by rendering lucid the objectives that Hegel delineates in the Preface and Introduction and using these to examine the whole of the Phenomenology. Marx considers selected materials from Hegel's text in order both to clarify Hegel's own view of it and to set the stage for an examination of post-Hegelian philosophy. The primary focus of Marx's book is on the account. Hegel gives of the phenomenological journey from natural consciousness to philosophical wisdom (or absolute knowledge, as Hegel calls it). In showing that Hegel's many statements concerning consciousness 'finding itself' or 'knowing itself' in its world can be understood as discovering the rationality of the conditioning world, Marx offers a solution to several sets of interrelated problems that have troubled students of Hegel. His book contains valuable analyses of the relation between Hegel's thought and that of Descartes and Kant as well as that of Karl Marx, and it also sheds considerable light on the question of the internal unity or coherence of the Phenomenology.

An English translation of Martin Heidegger, Hegles Phanomenologie des Geistes-Volume 32 of the Gesamtausgabe (Complete Edition)-which constitutes the lecture course given by Heidegger at the University of Freiburg. This text occupies an important place among Heidegger's writings on Hegel. There are several crucial discussions of Hegel as well as brief analyses of Hegel spread throughout Heidegger writings.

Hegel's Phenomenology of Spirit (1807) is one of the most influential texts in the history of modern philosophy. In it, Hegel proposed an arresting and novel picture of the relation of mind to world and of people to each other. Like Kant before him, Hegel offered up a systematic account of the nature of knowledge, the influence of society and history on claims to knowledge, and the social character of human agency itself. A bold new understanding of what, after Hegel, came to be called 'subjectivity' arose from this work, and it was instrumental in the formation of later philosophies, such as existentialism, Marxism, and American pragmatism, each of which reacted to Hegel's radical claims in different ways. This edition offers a new translation, an introduction, and glossaries to assist readers' understanding of this central text, and will be essential for scholars and students of Hegel.

This book focuses on the interpretations of Hegel's Phenomenology of Spirit that have proved influential over the past decades. Current readers of Hegel's Phenomenology face an abundance of interpretive literature devoted to this difficult

text and confront a plethora of different philosophical presuppositions, research strategies and hermeneutic efforts. To enable a better orientation within the interpretative landscape, the essays in this volume summarize, contextualize and critically comment on the issues and currents in contemporary Phenomenology scholarship. There is a common set of three questions that each of the contributions seeks to answer: (1) What kind of text is *The Phenomenology of Spirit*? (2) What do the different strategies of interpretation conceptually bring to the text? (3) How do different interpreters justify their verdict on whether the *Phenomenology* is still a viable project?

Hegel's *Phenomenology of Spirit*, the philosopher's first and perhaps greatest work, is the most important philosophical treatise of the nineteenth century. In this companion volume to his general introduction to Hegel, Tom Rockmore offers a passage-by-passage guide to the *Phenomenology* for first-time readers of the book and others who are not Hegel specialists. Rockmore demonstrates that Hegel's concepts of spirit, consciousness, and reason can be treated as elements of a single, coherent theory of knowledge, one that remains strikingly relevant for the contemporary discussion. He shows how the various conceptions of cognition developed in the text culminate in absolute knowing, which Rockmore reads, in opposition to the frequent religious readings of Hegel, in a wholly secular manner. Unlike commentators who isolate Hegel's text from its philosophical origins, Rockmore analyzes the book in the philosophical context from which it emerged, lucidly discussing notoriously difficult passages in relation to the ideas of Aristotle and Descartes, and above all to those of Kant and other German idealists. Hegel's *Phenomenology of Spirit*, the philosopher's first and perhaps greatest work, is the most important philosophical treatise of the nineteenth century. In this companion volume to his general introduction to Hegel, Tom Rockmore offers a passage-by-passage guide to the *Phenomenology* for first-time readers of the book and others who are not Hegel specialists. Rockmore demonstrates that Hegel's concepts of spirit, consciousness, and reason can be treated as elements of a single, coherent theory of knowledge, one that remains strikingly relevant for the contemporary discussion. He shows how the various conceptions of cognition developed in the text culminate in absolute knowing, which Rockmore reads, in opposition to the frequent religious readings of Hegel, in a wholly secular manner. Unlike commentators who isolate Hegel's text from its philosophical origins, Rockmore analyzes the book in the philosophical context from which it emerged, lucidly discussing notoriously difficult passages in relation to the ideas of Aristotle and Descartes, and above all to those of Kant and other German idealists.

A new, highly accessible commentary on Hegel's *Phenomenology of Spirit*. This volume by Philip J. Kain is one of the most accessibly written books on Hegel's *Phenomenology of Spirit* available. Avoiding technical jargon without diluting Hegel's thought, Kain shows the *Phenomenology* responding to Kant in far more places than are usually recognized. This perspective makes Hegel's text easier to understand. Kain also argues against the traditional understanding of the absolute and touches on Hegel's relation to contemporary feminist and postmodern themes. Philip J. Kain is Professor of Philosophy at Santa Clara University and is the author of *Marx and Modern Political Theory: From Hobbes to Contemporary Feminism*.

Providing a groundbreaking collective commentary, by an international group of leading philosophical scholars, Blackwell's *Guide to Hegel's Phenomenology of Spirit* transforms and expands our understanding and appreciation of one of the most challenging works in Western philosophy. Collective philosophical commentary on the whole of Hegel's *Phenomenology* in sequence with the original text. Original essays by leading international philosophers and Hegel experts. Provides a comprehensive Bibliography of further sources.

Remarkable for its breadth and profundity, this influential survey of the evolution of consciousness defied the traditional epistemological distinction of objective from subjective.

Hegel's Phenomenology of Spirit: A Critical Rethinking in Seventeen Lectures provides a clear and philosophically engaging investigation of Hegel's first masterpiece, perhaps the most revolutionary work of modern philosophy. The book guides the reader on an intellectual adventure that takes up Hegel's revolutionary strategy of paving the way for doing philosophy without presuppositions by first engaging in a phenomenological investigation of knowing as it appears. This is a new translation, with running commentary, of what is perhaps the most important short piece of Hegel's writing. The Preface to Hegel's first major work, the *Phenomenology of Spirit*, lays the groundwork for all his other writing by explaining what is most innovative about Hegel's philosophy. This new translation combines readability with maximum precision, breaking Hegel's long sentences and simplifying their often complex structure. At the same time, it is more faithful to the original than any previous translation. The heart of the book is the detailed commentary, supported by an introductory essay. Together they offer a lucid and elegant explanation of the text and elucidate difficult issues in Hegel, making his claims and intentions intelligible to the beginner while offering interesting and original insights to the scholar and advanced student. The commentary often goes beyond the particular phrase in the text to provide systematic context and explain related topics in Hegel and his predecessors (including Kant, Spinoza, and Aristotle, as well as Fichte, Schelling, Hölderlin, and others). The commentator refrains from playing down (as many interpreters do today) those aspects of Hegel's thought that are less acceptable in our time, and abstains from mixing his own philosophical preferences with his reading of Hegel's text. His approach is faithful to the historical Hegel while reconstructing Hegel's ideas within their own context.

Few philosophers can induce as much puzzlement among students as Hegel. His works are notoriously dense and make very few concessions for a readership unfamiliar with his systematic view of the world. Allen Speight's introduction to Hegel's philosophy takes a chronological perspective on the development of Hegel's system. In this way, some of the most important questions in Hegelian scholarship are illuminated by examining in their respective contexts works such as the "*Phenomenology and the Logic*". Speight begins with the young Hegel and his writings prior to the "*Phenomenology*" focusing on the notion of positivity and how Hegel's social, economic and religious concerns became linked to systematic and logical ones. He then examines the "*Phenomenology*" in detail, including its treatment of scepticism, the problem of immediacy, the transition from "consciousness" to "self-consciousness", and the emergence of the social and historical category of "Spirit". The following chapter explores the *Logic*,

paying particular attention to a number of vexed issues associated with Hegel's claims to systematicity and the relation between the categories of Hegel's logic and nature or spirit (Geist). The final chapters discuss Hegel's ethical and political thought and the three elements of his notion of "absolute spirit": art, religion and philosophy, as well as the importance of history to his philosophical approach as a whole.

Hegel only published five books in his lifetime, and among them the Phenomenology of Spirit emerges as the most important but also perhaps the most difficult and complex. In this book Ludwig Siep follows the path from Hegel's early writings on religion, love and spirit to the milestones of his 'Jena period'. He shows how the themes of the Phenomenology first appeared in an earlier work, The Difference between Fichte's and Schelling's Systems of Philosophy, and closely examines the direction which Hegel's thought took as he attempted to think through the possibility of a complete system of philosophy. The themes encompassed by the Phenomenology – anti-dualistic epistemology, autonomy, historicity, the sociality of reason – are thoroughly discussed in Siep's subtle and elegantly argued assessment, which appears here in English for the first time. It will be of great interest to all readers studying Hegel's thought.

In a new retelling of the romantic rationalist adventure of ideas that is Hegel's classic The Phenomenology of Spirit, Robert Brandom argues that when our self-conscious recognitive attitudes take Hegel's radical form of magnanimity and trust, we can overcome a troubled modernity and enter a new age of spirit.

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