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HEGEL'S  
*PHENOMENOLOGY, PART I:*  
ANALYSIS AND  
COMMENTARY

Howard P. Kainz



STUDIES IN THE HUMANITIES 12  
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# Hegels Phenomenology Part I Analysis And Commentary

**Kevin Corrigan**



## **Hegels Phenomenology Part I Analysis And Commentary:**

Hegel's Phenomenology, Part I Howard P. Kainz, 1976      **Hegel's Phenomenology. Part 1, Analysis and Commentary** Howard P. Kainz, 1979      **Hegel's Phenomenology of Spirit** Howard P. Kainz, 2008-01-01 Howard Kainz addresses several areas of Hegel's Phenomenology that are often overlooked in the interest of ensuring that readers do not miss the trees for the forest. He argues that these trees are of interest in their own right and keys to the ongoing appreciation of Hegel's work.      The Unity of Hegel's "Phenomenology of Spirit" Jon Stewart, 2011-08-31 By examining at the microlevel the particulars of each dialectical movement and by analyzing at the macrolevel the role of the argument in question in the context of the work as a whole, Stewart provides a detailed analysis of the Phenomenology and a significant scholarly demonstration of Hegel's own conception of the Phenomenology as a part of a systematic philosophy.      *Hegel's Phenomenology, Part II* Howard P. Kainz, 1983 The publication in 1807 of Georg Wilhelm Friedrich Hegel's *Phänomenologie des Geistes* translated alternately as *Phenomenology of Mind* or *Phenomenology of Spirit* marked the beginning of the modern era in philosophy. Hegel's remarkable insights formed the basis for what eventually became the Existentialist movement. Yet the Phenomenology remains one of the most difficult and forbidding works in the canon of philosophical literature.      **Georg Wilhelm Friedrich Hegel: The Phenomenology of Spirit** Georg Wilhelm Friedrich Hegel, 2018-02-22 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.      *The Logic of Hegel's 'Logic'* John W. Burbidge, 2006-03-28 George Wilhelm Friedrich Hegel has seldom been considered a major figure in the history of logic. His two texts on logic, both called *The Science of Logic*, both written in Hegel's characteristically dense and obscure language, are often considered more as works of metaphysics than logic. But in this highly readable book, John Burbidge sets out to reclaim Hegel's *Science of Logic* as logic and to get right at the heart of Hegel's thought. Burbidge examines the way Hegel moves from concept to concept through every chapter of his work and traces the origins of Hegel's effort to think through the way thought thinks to Plato, Kant, and Fichte. Having established the framework of Hegel's logical thought, Burbidge demonstrates how Hegel organized the rest of his system, including the *Philosophy of Nature*, *Philosophy of Spirit*, and his *Lectures on World History, Art, Religion, and Philosophy*. A final section discusses English language interpretations of Hegel's logic from the nineteenth through twentieth centuries. Burbidge's *The*

Logic of Hegel's Logic is written with an eye to the reader of general interests avoiding as much as possible the use of Hegel's technical vocabulary. It is an excellent introduction to an otherwise very difficult text and has recently appeared in an Iranian translation. *Reason, Faith and Otherness in Neoplatonic and Early Christian Thought* Kevin Corrigan, 2024-10-28. This book brings together a selection of Kevin Corrigan's works published over the course of some 27 years. Its predominant theme is the encounter with otherness in ancient medieval and modern thought and it ranges in scope from the Presocratics through Plato Aristotle Plotinus and the late ancient period on the one hand and early Christian thought especially Gregory of Nyssa Augustine and much later Aquinas on the other. Among the key questions examined are the relation between faith and reason the nature of creation and insight being and existence literature philosophy and the invention of the novel personal human and divine identity the problem of evil particularly here in Dostoevsky's adaptation of a Platonic perspective the character of ideas themselves women saints in the early Church love of God and love of neighbor the development of Christian Trinitarian thinking the strange notion of philosophy as prayer and the mind soul body relation. **Ethica**

**Dialectica** H.P. Kainz, 2012-12-06. Dialectic is a fulcrum word. Aristotle attacked this belief saying that the dialectic was only suitable for some purpose to enquire into men's beliefs to arrive at truths about eternal forms of things known as Ideas which were fixed and unchanging and constituted reality for Plato. Aristotle said there is also the method of science or physical method which observes physical facts and arrives at truths about substances which undergo change. This duality of form and substance and the scientific method of arriving at facts about substances were central to Aristotle's philosophy. Thus the dethronement of dialectic from what Socrates and Plato held it to be was absolutely essential for Aristotle and dialectic was and still is a fulcrum word. I think it was Coleridge who said everyone is either a Platonist or an Aristotelian. Plato is the essential Buddha seeker who appears again and again in each generation moving on ward and upward toward the one. Aristotle is the eternal motorcycle mechanic who prefers the many. **Hegel and the Tradition** Henry Sifton Harris, 1997-01-01. Georg Wilhelm Friedrich Hegel 1770-1831 is considered a philosopher of the Tradition both in the sense that his work is rooted in the political artistic religious and philosophical traditions of European culture and in the sense that he takes up the notion of tradition as an object of philosophical investigation. This collection examines Hegel's philosophy as it bears on the meaning and relevance of tradition historical legal aesthetic religious and philosophical. The thirteen original essays draw upon and celebrate the work of H. S. Harris who is considered by many to be the most influential interpreter of Hegel in the English speaking world. The collection as a whole examines Hegel's rich and nuanced relation to his own traditions including his creative reworking of the legacies of Greece Rome Christianity the Middle Ages early modernity and his immediate predecessors. It also shows how Hegel's thought has direct relevance for us today as we seek to understand ourselves in relation to our inherited traditions. The volume concludes with an afterword by H. S. Harris and a comprehensive bibliography of Harris's published works. This important anthology represents the first rigorous and systematic effort to apply

Harris's seminal and innovative style of Hegel scholarship to a wide variety of philosophical and historical issues. It functions both as a study of Hegel's philosophy and as a commentary on Harris's vast contribution to Hegel scholarship. **Breaking through Schizophrenia** Wilfried Ver Eecke, 2019-05-10. *Breaking through Schizophrenia* builds on the ideas of Jacques Lacan who argued that schizophrenia is a deficient relationship to language in particular the difficulty to master the metaphoric dimension of language which children acquire by the Oedipal restructuring of the psyche. This book is thus a countercultural move to present a less damaging view and a more efficient treatment method for schizophrenic persons. Through a collection of published and unpublished articles, Ver Eecke traces the path of Lacanian thought. He discusses the importance of language for the development of human beings and examines the effectiveness of talk therapy through case studies with schizophrenic persons. **American Metempsychosis** John Michael Corrigan, 2012-03-01. The transmigration of souls is no fable. I would it were but men and women are only half human. With these words Ralph Waldo Emerson confronts a dilemma that illuminates the formation of American individualism. To evolve and become fully human requires a heightened engagement with history. Americans, Emerson argues, must realize history's chronology in themselves because their own minds and bodies are its evolving record. Whereas scholarship has tended to minimize the mystical underpinnings of Emerson's notion of the self, his depictions of the metempsychosis of nature reveal deep roots in mystical traditions from Hinduism and Buddhism to Platonism and Christian esotericism. In essay after essay, Emerson uses metempsychosis as an open-ended template to understand human development. In *Leaves of Grass*, Walt Whitman transforms Emerson's conception of metempsychotic selfhood into an expressly poetic event. His vision of transmigration viscerally celebrates the poet's ability to assume and live in other bodies. His American poet seeks to incorporate the entire nation into his own person so that he can speak for every man and woman. *Dialectic and Gospel in the Development of Hegel's Thinking* Stephen Crites, 2010-11-01.

**Hegel's Metaphysics of God** Patricia Marie Calton, 2025-01-31. Originally published in 2001, *Hegel's Metaphysics of God* presents Hegel's response to Kant's claim that metaphysics in general and in particular knowledge of God is beyond the grasp of human knowledge. Calton argues that Hegel uses his version of the ontological proof not only to establish the existence of God but also to develop a Trinitarian divine ontology. The book opens with a discussion of the traditional version of the ontological proof as it is set out by Anselm in his *Proslogium* and an analysis of the critiques of this traditional formulation of the proof offered by both Kant and Hegel. However, the main focus of the book concerns Hegel's reformulation of the ontological proof as a description of God's self-expression in the world and of God's attaining complete self-knowledge through human consciousness. Exploring Hegel's proof as his description of God's activity of self-expression and self-knowledge, Calton demonstrates that Hegel uses the ontological proof not only to establish that God exists but also to articulate the Trinitarian structure of God, pointing to conclusions drawn by Hegel that human knowledge of God participates in the life of God by completing the Trinity. The book concludes by explaining the role played by human consciousness in

completing the Trinity through the reasoning that takes place in the ontological proof This book details the development of Hegel's argument for a Trinitarian metaphysics of God and establishes that the structure of Hegel's ontological proof encompasses Hegel's entire philosophical system from the concept of God to God's self-expression in finitude and finally to the recognition on the part of human consciousness that humans are an integral part of God's being     **Literary Form, Philosophical Content** Jonathan Allen Lavery, Louis Groarke, 2010     **God, Reason and Religions** Eugene Thomas Long, 2012-12-06 The first issue of the International Journal for the Philosophy of Religion appeared in the Spring 1970 This collection of essays is presented in celebration of the twenty-fifth anniversary of the journal Contributors to the volume are to be counted among today's leading philosophers of religion They represent different approaches to the philosophical consideration of religion and their published work is helping shape discussions of the philosophy of religion as we approach the beginning of the twenty-first century Considered by some to be terminal at mid-century the philosophy of religion has undergone a renaissance during the second half of the century And the journal may be said to provide some of the explanation for this development A special debt of gratitude is owed to Edgar Henderson Robert Leet Patterson and Henry Sprinkle founders of the journal Without their vision and determination it would not have come into existence     The Frankfurt School Critique of Capitalist Culture Ronald Jeremiah Schindler, 2019-05-23 First published in 1998 this volume is an impressive contradictory cultural phenomenon It addresses almost every existing contemporary school of thought whilst belonging completely to none of them through an absence of external signifiers With remarkable erudition Ronald Schindler reveals to official society the truth about itself through explorations of areas including the origins of dialectical intelligence a metatheoretical reconstruction of Marxism Habermas historical materialism and hermeneutics and political visions for the universities     **Fashioning Vienna** Janet Stewart, 2013-06-17 This book seeks to extend our understanding of Adolf Loos and his role in the struggle to define the nature of modernity in Vienna at the turn of the nineteenth century     *Hegel's Dialectic of Desire and Recognition* John O'Neill, 1996-02-01 This book presents three generations of German French and Anglo-American thinking on the Hegelian narrative of desire recognition and alienation in life labor and language a narrative that has been subject to extensive commentary in philosophy literature psychoanalysis and feminist thought The texts focus on a central topos in Western thought the story of self-consciousness awakened in nature and in history John O'Neill argues that current postmodern rejections of the Hegelian Marxist narrative demand an understanding of the texts included here Without Hegel and Marx in our toolbox he argues we will flounder in a world marked by the split between postmodern indifference and premodern passion The book makes a strong selection from the history of Hegelian Marxist debate hermeneutical and critical theory and Freudian Lacanian and feminist commentary on the dialectic of desire and recognition on the levels of social psychology and political economy Included are articles by Karl Marx G W F Hegel Alexandre Kojève Jean Hyppolite Jean Paul Sartre Georg Lukács Jürgen Habermas Hans Georg Gadamer Howard Adelman Shlomo Avineri Jessica

Benjamin Edward S Casey and J Melvin Woody Henry S Harris George Armstrong Kelly Ludwig Siep Judith N Shklar and Henry Sussman The texts and commentaries show how the Hegelian Marxist narrative of desire recognition and alienation is a contested story one in which class race and gender issues are drawn into a historical romance that is being rewritten in contemporary cultural politics Hegel's Trinitarian Claim Dale M. Schlitt, 2012-12-01 Landmark study of Hegel's arguments for God as Trinity

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