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# The Self

## Its Body and Freedom

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WILLIAM ERNEST HOCKING

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# The Self Its Body And Freedom

**Ralph Tyler Flewelling**



## **The Self Its Body And Freedom:**

*The Self* William Ernest Hocking,1928      *The Self, Its Body and Freedom* William Ernest Hocking,1930      The Personalist Ralph Tyler Flewelling,1929      The Biblical Review ,1930      **Journal of Philosophical Studies** ,1928 Includes section New books      **The Social Work of the Churches** Frederick Ernest Johnson,1930      The World's Work ,1929 A history of our time      **The Self and Its Body in Hegel's Phenomenology of Spirit** John Russon,2001-01-01 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      *Belief Unbound* William Pepperell Montague,1930      *Monthly Bulletin* St. Louis Public Library,1929 Teachers bulletin vol 4 issued as part of v 23 no 9      **The Churchman** ,1929      **The Self, Its Body and Freedom, by William Ernest Hocking** William Ernest Hocking,1928      *The Mind And Its Body* Fox, Charles,2013-11-05 First Published in 1999 This is Volume VI of thirty eight in the General Psychology series Written in 1931 this book using a concrete psychological world approach investigates the relation of mind to the body      *Types of Philosophy* William Ernest Hocking,1929 Notes bibliographiques Index      **Homiletic Review** ,1930      *The Chicago Theological Seminary Register* Chicago Theological Seminary,1928 Alumni directory issue 1859 1951 v 44 no 4 v 45 no 1      **The Union Seminary Review** ,1928      **What is the Mind?** George Thomas White Patrick,1929      *Philosophical Studies* Catholic University of America,1939      **Freedom's Embrace** J. Melvin Woody,2010-11-01 To be free is to escape all limitations and obstacles or so we think at first But if we probe further we discover that freedom embraces its own necessities a set of conditions without which it could not exist Freedom s Embrace explores these necessities of freedom J Melvin Woody surveys competing conceptions of freedom and traces debates about the nature and reality of freedom to confusions about knowledge humanity

and nature that are rooted in some of the most fundamental assumptions of modern Western thought. The preemption of freedom as an exclusively human privilege with all nature relegated to mechanical necessity is a fatal error that renders both humanity and nature equally unintelligible. What distinguishes human beings from other animals is not freedom but the use of symbols which vastly extends the range of available options and enables us to envision freedom as an ideal by which customary institutions and norms may be judged and transformed. By carefully surveying its necessary conditions and limitations, Woody reconciles the salient competing conceptions of freedom and weaves them together into a richer and broader theory that resolves old controversies and opens the way toward an ethics of freedom that can meet the challenges of relativism and nihilism that arise from recognizing the historicity and malleability of culture.

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