

HAGEL'S THEORY OF THE MODERN STATE by Shlomo Avineri, Cambridge U. Press, 1972

p.4

Beside influence of Montesquieu, Hume, Thucydides & Gibbon as well as Jas. Constant, "the deepest influence left on H at this per. was Sir James Steuart's An Inquiry Into the Principles of Pol. Eco. (ftn. on p.5 refers to Lukacs's attempt to trace Steuart's terminology in H's later writings.

p.11 Q from early (1796 manifesto) 1st seen light of day in 1917) writings attacking state "Only that which is an obj. of freedom may be called an idea. We must therefore transcend the state!"

Ch. II Positivity & Freedom Church & State  
p.25, ftn. image of state (BUN. as 'machines')

Ch. 3--The modernization of Ger.

Ch. 4--The New Era (From Jena to Waterloo)

p.64 Q Hegel letter to Zellaan, 1/23/1807; Science, alone, is the theodicy."

p.64 " H lecture Sept. 18, 1806 (dokumente, p.351): re. phil. & actual world when a new phase of the spirit is preparing itself. Phil. esp. has to welcome its appearance & acknowledge it, while others, who oppose it impotently, cling to the past."

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At which point Avineri continues with its rel. to phil. "Hence the title Phenomenology of Spirit, which implies that ultimate reality, Geist, is manifest in its phenomenological appearances & intelligible through them." This (log) of the spirit is thus, for H, the (phil.) nis. of man."

Ch. 5 Mod. Life & Social Reality

incl. Labor, Alienation & the Power of the mkt. section (pp. 87-98)

Realphilosophie I & II, lectures at Jena in 1803-4 & 1805-6 published by Hoffmeister 1st in 1930s. "H's point of departure is nature; consciousness 1st moment is the realization of its apartness & separateness from nature... Consciousness seeks its own recognition in its objects. This is the notion of need... It is at this stage in his phil. anthropology that H introduces labor into his system. (p.89): Labor is thus a mediated transcendence of the feeling of separation from the obj., moreover, by its very nature, it is the locus of a synthesis of the self." Q H: "Labour is the universal interaction & education (Bildung) of man..."

Ch. 6 --The Owl of Minerva & the Critical Mind

(NB p.120 where rries (who asked, back in H's days, that Jews be made to wear a mark on clothing & generally was rabidly anti-Semitic though a rebel student & whom H attacked) found his latter day apologist Simon Mook just because rries vs. H)

Q H: "phil. is its own time apprehended in thought." H's criticism of reason: NB pp.130-140 where Avineri traces through H's help to students & profs. with govt.

Ch. 7--The Pol. Eco. of Mod. Society

Ch. 8 --Social Classes, Representation & Pluralism

Ch. 9--The State--the consciousness of freedom

Ch. 10--War

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Ch.11--The English Reform Bill--Social Problem Again

p.208, last section of H's essay was suppressed by the Prussian censorship.

p.215: "The scandal of ecclesiastical tithes is also dealt with by H; he is particularly dismayed by the incidence of the tithes in Ireland, where they are imposed on a Catholic population for the benefit of the (Anglican) Church of Ireland which is totally alien & inimical to the population."

Ch.12--History--the Progress Toward Consciousness of freedom, p.221

Epilogue

Good attack on Bertrand Russell's ignorance...

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