

YOUR KINDLE NOTES FOR:

Critique of Hegel's Philosophy of Right

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4 Highlight(s) | 0 Note(s)

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> Religious suffering is, at one and the same time, the expression of real suffering and a protest against real suffering. Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people.

Note:

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> The abolition of religion as the illusory happiness of the people is the demand for their real happiness. To call on them to give up their illusions about their condition is to call on them to give up a condition that requires illusions. The criticism of religion is, therefore, in embryo, the criticism of that vale of tears of which religion is the halo.

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> Hegel proceeds from the state and makes man into the subjectified state; democracy starts with man and makes the state objectified man. just as it is not religion that creates man but man who creates religion, so it is not the constitution that creates the people but the people which creates the constitution. In a certain respect democracy is to all other forms of the state what Christianity is to all other religions. Christianity is the religion kat exohin, the essence of religion, deified man under the form of a particular religion. In the same way democracy is the essence of every political constitution, socialised man under the form of a particular constitution of the state. It stands related to other constitutions as the genus to its species; only here the genus itself appears as an existent, and therefore opposed as a particular species to those existents which do

> not conform to the essence. Democracy relates to all other forms of the state as their Old Testament. Man does not exist because of the law but rather the law exists for the good of man. Democracy is human existence, while in the other political forms man has only legal existence. That is the fundamental difference of democracy. All remaining forms of the state are certain,

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> Regarding the connection between the political constitution and private property with the Romans, it appears that: 1. Man (as slave), as is generally the case with ancient peoples, is the object of private property. This is nothing specific. 2. Conquered countries are treated as private property, jus utendi et abutendi being asserted in their case. 3. In their history itself, there appears the struggle between the poor and the rich (Patricians and Plebians) etc. In other respects, private property as a whole, as with the ancient classical peoples in general, is asserted to be public property, either as the republic's expenditure - as in good times - or as luxurious and universal benefaction (baths, etc.) towards the mob.

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