

He told his audience that for 30 years he had been a propagandist for the Communist Party. It became clear during the discussion that our Greek host, Professor Panou, had not approved of inviting this man to the rostrum. A heated conflict arose between Professor Panou and Dr. Beyer. The latter's temper rose to the boiling point. Professor Panou then declared that he would not deliver his paper in this atmosphere and walked out. At the farewell reception Dr. Beyer was absent.

On 9 April a meeting of the IHG elected a Steering Committee composed of Prof. Heinz Kimmerle (Rotterdam), Wolfgang Lefevre (West Berlin) and Rudolf Meyer (Zurich). In addition the meeting chose an International Board of seven members. Dr. W.R. Beyer was made Honorary President. At the meeting, Prof. Kimmerle proposed that the IHG should adopt a statute (Grundsätze). According to the proposals the IHG is to be open to all interested in Hegel's philosophy, whatever political ideologies or philosophical opinions they confess.

The next IHG Congress is planned to take place during Easter week 1984 in Rotterdam.

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### Hegel's Phenomenology of Spirit: The Fourth Annual Conference of The Hegel Society of Great Britain

The 1982 conference of the Society took place at Pembroke College, Oxford on 15-16 September, with Professor W.H. Walsh as Conference Chairman and Dr. Z.A. Pelczynski and Dr. David Lamb as Conference Secretaries. The 30 participants included members from Europe and the U.S.A. as well as Britain. Five papers were read, those by Hartnack and Bernasconi concentrating on restricted passages in the Phenomenology, the others referring to the Phenomenology to help explicate their chosen theme.

J. Hartnack (S.U.N.Y. at Brockport, U.S.A., and Aarhus University, Denmark) read 'Herrschaft und Knechtschaft - An Interpretation'. His reading of the Master and Slave dialectic strongly emphasized Hegel's concerns with self-consciousness as a metaphysical and epistemological topic and sought to minimize the implications of this famous passage in the Phenomenology for social and political theory. Hartnack attacked the prevalent view found in Marx, Kojève, Findlay and others that Hegel is here describing two self-consciousnesses in conflict and argued instead that Hegel presents two moments or aspects of self-consciousness; 'pure' self-consciousness (expressed in the tautology 'I am I') and 'knowing' self-consciousness. Supporting his position by emphasizing the subject-object structure of language and consciousness, and Hegel's concern to overcome this dualism, Hartnack was faced with the objection of why Hegel had chosen the 'Herrschaft und Knechtschaft' terminology if he was not concerned with social theory. Hartnack's defence was that this language was to be understood metaphorically or mythically. The by no means unanimous consensus of the conference was that

there was textual and historical support for Hartnack's view, but that it was ultimately complementary to and could not exclude the interpretations of political and social theorists. One, perhaps very Hegelian, lesson of the debate was the logical interdependence of metaphysics and social theory in attempts to explicate the concept of self-consciousness.

L. O'Sullivan (Southampton) read 'Hegel and Republicanism'. O'Sullivan's claim was that Hegel is an intensely political writer - even in the *Phenomenology*. In this sense, he said, his paper was the antithesis of the previous one. Drawing attention to another dichotomy in the interpretation of Hegel - historical reconstruction as against the didactic use of Hegel's thought to examine present issues - O'Sullivan allowed that both methods are complementary, but made it clear that he was concerned with the second. His argument was that certain presuppositions of the *Phenomenology* can be experienced in our lives today and that Hegel's thought can shed light on the politics of modern communist societies and on the industrialized West. On this view Hegel was engaged in a quest for sanity that persons living today could emulate. The essential key to seeing this contemporary relevance is certain doctrines associated with republicanism; especially that of 'solidarity'. O'Sullivan contrasted Hegel with Machiavelli, Harrington, Rousseau and Montesquieu in that these others could merely be understood on their own terms, as addressing a specific historical audience. Objections to the thesis were that there is little textual evidence to suggest that Hegel was much concerned with insanity or that he had much sympathy for republicanism.

D. Simpson (Edinburgh) in 'Religion and the Form of Art - Hegel on the Religion of the Greek Polis' offered an analysis of Hegel's view of the role of Greek culture in world history. Simpson noted that the Nature-Master/Man-Slave relation was reversed or at least achieved a balance in the Greek polis. In Greek religion the gods were superior men, not animals as in oriental societies; in this sense Greek religion was characterized by man's self-consciousness. God is a subject but not yet a substance at this historical stage. Relating this theme to Hegel's view of art, Simpson identified three forms or stages of the work of art: 1) abstract, 2) living, and 3) spiritual, and showed that the third subsumes the first two. Art was shown as a vehicle for God's achievement of self-consciousness through man. Simpson described how on Hegel's account of Greek religion each of the gods represented an abstracted element of the human psyche; Zeus - power, Ares - war, Aphrodite - love, for example. The rest of the paper was a detailed examination of the relation between Hegel and Greek tragedy which included a comparison of Hegel with Hölderlin.

R. Bernasconi (Essex) presented 'The Passage to Absolute Spirit in the *Phenomenology*' which was a new and original interpretation based on a close examination of the neglected section called 'Conscience. The "beautiful soul", evil and its forgiveness'. In Bernasconi's view these pages are the most crucial of the whole *Phenomenology*. The passage to Absolute Spirit is through the clash of two consciousnesses: Acting Consciousness and Judging Consciousness. Bernasconi explained in detail the confession of Acting Consciousness and its eventual forgiveness by Judging Consciousness and the reciprocal

recognition of identity thus brought about. An important emphasis of this paper was the role accorded to language by Hegel in the passage to Absolute Spirit. Bernasconi identified four instances of the speculative proposition 'Language is the existence of Spirit', each with a different significance. Language is the 'element' of human beings for Hegel, 'element' in the sense of natural medium. It is a confidence or agreement which underlies all distrust. Finally, Bernasconi invoked the subtle and radical 'face to face' idea of E. Levinas to complete his explication of this part of the Phenomenology.

C. Arthur (Sussex) read the last paper called 'Hegel, Feuerbach, Marx and Negativity'. This was an examination of the critique of Hegel by Feuerbach, Marx and Lukács. Arthur defended Lukács' contention that the concept of 'Entäußerung' ('alienation', 'externalization') is the central one of the Phenomenology. Hegel, though, made two mistakes; one 'subjective' - the equating of man with self-consciousness - and the other 'objective' - the equating of alienation with objectification. In considering Marx's critique of Hegel Arthur emphasized some aspects of Hegel's thought which Marx found praiseworthy, e.g. the 'dialectic of negativity' and the 'self-creation of man as a process' - man as a result of his own labour. Turning to Feuerbach, Arthur outlined the criticism of 'sense-certainty' as dealing with only a logical and not a real immediacy. The Marxist critique was mainly based on the last section of the Economic and Philosophical Manuscripts of 1844.

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#### In Memoriam Thomas Hill Green

The commemorative conference on the centenary of the death of Thomas Hill Green took place at Balliol College, Oxford, from the 16th to the 18th September 1982. It followed directly upon the HSGB meeting at Pembroke, in some ways a rather appropriate progression. Strictly speaking it should have taken place on the 26th March to coincide with Green's death, but commemorative piety in this case gave way to practicability. It was made possible by the generous help of the British Academy, Nuffield Foundation and the Master and Fellows of Balliol. A small exhibition of some of Green's papers, letters and manuscripts was kindly provided by the College Library.

Approximately 30 scholars attended, including participants from Japan, New Zealand, France and the U.S.A. The programme consisted of nine papers given over approximately two and a half days. These papers were planned to reflect the diversity of Green's thought in theological, philosophical and political fields, though obviously certain topics were neglected. Not all those attending were Green scholars; however, one of the fruitful offshoots of the current revival of interest in Hegel is that it has stimulated some curiosity about British and Scottish idealism at the turn of the century. All the papers generated wide-ranging discussion.