

GWJ Hegel The Phenomenology of Mind

Harper Colophon 1967

INDEPENDENCE AND DEPENDENCE OF SELF-CONSCIOUSNESS

LORDSHIP AND BONDAGE

The selves conscious of self in another self are, of course, distinct and separate from each other. The difference is, in the first instance, a question of degree of self-assertion and self-maintenance: one is stronger, higher, more independent than another, and capable of asserting this at the expense of the other. Still, even this distinction of primary and secondary rests ultimately on their identity of constitution; and the course of the analysis here gradually brings out this essential identity as the true fact. The equality of the selves is the truth, or complete realization, of self in another self; the affinity is higher and more ultimate than the disparity. Still, the struggle and conflict of selves must be gone through in order to bring out this result. Hence the present section.

The background of Hegel's thought is the remarkable human phenomenon of the subordination of one self to another which we have in all forms of servitude—whether slavery, serfdom, or voluntary service. Servitude is not only a phase of human history, it is in principle a condition of the development and maintenance of the consciousness of self as a fact of experience.

LORDSHIP AND BONDAGE

SELF-CONSCIOUSNESS exists in itself and for itself, in that, and by the fact that it exists for another self-consciousness; that is to say, it is only by being acknowledged or "recognized". The conception of this its unity in its duplication, of infinitude realizing itself in self-consciousness, has many sides to it and encloses within it elements of varied significance. Thus its moments must on the one hand be strictly kept apart in detailed distinctiveness, and, on the other, in this distinction must, at the same time, also be taken as not distinguished, or must always be accepted and understood in their opposite sense. This double meaning of what is distinguished lies in the nature of self-consciousness:—of its being infinite, or directly the opposite of the determinateness in which it is fixed. The detailed exposition of the notion of this spiritual unity in its duplication will bring before us the process of Recognition.

Self-consciousness has before it another self-consciousness; it has come outside itself. This has a double significance. First it has lost its own self, since it finds itself as an *other* being; secondly, it has thereby sublated that other, for it does not regard the other as essentially real, but sees its own self in the other.

It must cancel this its other. To do so is the sublation of that first double meaning, and is therefore a second double meaning. First, it must set itself to sublimate the other independent being, in order thereby to become certain of itself as true being, secondly, it thereupon proceeds to sublimate its own self, for this other is itself.

This sublation in a double sense of its otherness in a double sense is at the same time a return in a double sense into its self. For, firstly, through sublation, it gets back itself, because it becomes one with itself

again through the cancelling of its otherness; but secondly, it likewise gives otherness back again to the other self-consciousness, for it was aware of being in the other, it cancels this its own being in the other and thus lets the other again go free.

This process of self-consciousness in relation to another self-consciousness has in this manner been represented as the action of one alone. But this action on the part of the one has itself the double significance of being at once its own action and the action of that other as well. For the other is likewise independent, shut up within itself, and there is nothing in it which is not there through itself. The first does not have the object before it only in the passive form characteristic primarily of the object of desire, but as an object existing independently for itself, over which therefore it has no power to do anything for its own behoof, if that object does not *per se* do what the first does to it. The process then is absolutely the double process of both self-consciousnesses. Each sees the other do the same as itself; each itself does what it demands on the part of the other, and for that reason does what it does, only so far as the other does the same. Action from one side only would be useless, because what is to happen can only be brought about by means of both.

The action has then a *double entente* not only in the sense that it is an act done to itself as well as to the other, but also in the sense that the act *simpliciter* is the act of the one as well as of the other regardless of their distinction.

In this movement we see the process repeated which came before us as the play of forces; in the present case, however, it is found in consciousness. What in the former had effect only for us [contemplating experience], holds here for the terms themselves. The middle term is self-consciousness which breaks itself up into the extremes; and each extreme is this interchange of

its own determinateness, and complete transition into the opposite. While *qua* consciousness, it no doubt comes outside itself, still, in being outside itself, it is at the same time restrained within itself, it exists for itself, and its self-externalization is for consciousness. *Consciousness* finds that it immediately is and is not another consciousness, as also that this other is for itself only when it cancels itself as existing for itself, and has self-existence only in the self-existence of the other. Each is the mediating term to the other, through which each mediates and unites itself with itself; and each is to itself and to the other an immediate self-existing reality, which, at the same time, exists thus for itself only through this mediation. They recognize themselves as mutually recognizing one another.

This pure conception of recognition, of duplication of self-consciousness within its unity, we must now consider in the way its process appears for self-consciousness. It will, in the first place, present the aspect of the disparity of the two, or the break-up of the middle term into the extremes, which, *qua* extremes, are opposed to one another, and of which one is merely recognized, while the other only recognizes.

Self-consciousness is primarily simple existence for self, self-identity by exclusion of every other from itself. It takes its essential nature and absolute object to be Ego; and in this immediacy, in this bare fact of its self-existence, it is individual. That which for it is other stands as unessential object, as object with the impress and character of negation. But the other is also a self-consciousness; an individual makes its appearance in antithesis to an individual. Appearing thus in their immediacy, they are for each other in the manner of ordinary objects. They are independent individual forms, modes of consciousness that have not risen above the bare level of life (for the existent object here has been determined as life). They are,

moreover, forms of consciousness which have not yet accomplished for one another the process of absolute abstraction, of uprooting all immediate existence, and of being merely the bare, negative fact of self-identical consciousness; or, in other words, have not yet revealed themselves to each other as existing purely for themselves, i.e., as self-consciousness. Each is indeed certain of its own self, but not of the other, and hence its own certainty of itself is still without truth. For its truth would be merely that its own individual existence for itself would be shown to it to be an independent object, or, which is the same thing, that the object would be exhibited as this pure certainty of itself. By the notion of recognition, however, this is not possible, except in the form that as the other is for it, so it is for the other; each in its self through its own action and again through the action of the other achieves this pure abstraction of existence for self.

The presentation of itself, however, as pure abstraction of self-consciousness consists in showing itself as a pure negation of its objective form, or in showing that it is fettered to no determinate existence, that it is not bound at all by the particularity everywhere characteristic of existence as such, and is *not* tied up with life. The process of bringing all this out involves a twofold action—action on the part of the other and action on the part of itself. In so far as it is the other's action, each aims at the destruction and death of the other. But in this there is implicated also the second kind of action, self-activity; for the former implies that it risks its own life. The relation of both self-consciousnesses is in this way so constituted that they prove themselves and each other through a life-and-death struggle. They must enter into this struggle, for they must bring their certainty of themselves, the certainty of being for themselves, to the level of objective truth, and make this a fact both in the case of the other and in their

own case as well. And it is solely by risking life that freedom is obtained; only thus is it tried and proved that the essential nature of self-consciousness is not bare existence, is not the merely immediate form in which it at first makes its appearance, is not its mere absorption in the expanse of life. Rather it is thereby guaranteed that there is nothing present but what might be taken as a vanishing moment—that self-consciousness is merely pure self-existence, being-for-self. The individual, who has not staked his life, may, no doubt, be recognized as a Person; but he has not attained the truth of this recognition as an independent self-consciousness. In the same way each must aim at the death of the other, as it risks its own life thereby; for that other is to it of no more worth than itself; the other's reality is presented to the former as an external other, as outside itself; it must cancel that externality. The other is a purely existent consciousness and entangled in manifold ways; it must view its otherness as pure existence for itself or as absolute negation.

This trial by death, however, cancels both the truth which was to result from it, and therewith the certainty of self altogether. For just as life is the natural "position" of consciousness, independence without absolute negativity, so death is the natural "negation" of consciousness, negation without independence, which thus remains without the requisite significance of actual recognition. Through death, doubtless, there has arisen the certainty that both did stake their life, and held it lightly both in their own case and in the case of the other; but that is not for those who underwent this struggle. They cancel their consciousness which had its place in this alien element of natural existence; in other words, they cancel themselves and are sublated as terms or extremes seeking to have existence on their own account. But along with this there vanishes from the

play of change the essential moment, viz. that of breaking up into extremes with opposite characteristics; and the middle term collapses into a lifeless unity which is broken up into lifeless extremes, merely existent and not opposed. And the two do not mutually give and receive one another back from each other through consciousness; they let one another go quite indifferently, like things. Their act is abstract negation, not the negation characteristic of consciousness, which cancels in such a way that it preserves and maintains what is sublated, and thereby survives its being sublated.

In this experience self-consciousness becomes aware that *life* is as essential to it as pure self-consciousness. In immediate self-consciousness the simple ego is absolute object, which, however, is for us or in itself absolute mediation, and has as its essential moment substantial and solid independence. The dissolution of that simple unity is the result of the first experience; through this there is posited a pure self-consciousness, and a consciousness which is not purely for itself, but for another, i.e. as an existent consciousness, consciousness in the form and shape of thinghood. Both moments are essential, since, in the first instance, they are unlike and opposed, and their reflexion into unity has not yet come to light, they stand as two opposed forms or modes of consciousness. The one is independent, and its essential nature is to be for itself; the other is dependent, and its essence is life or existence for another. The former is the Master, or Lord, the latter the Bondsman.

The master is the consciousness that exists *for itself*; but no longer merely the general notion of existence for self. Rather, it is a consciousness existing on its own account which is mediated with itself through an other consciousness, i.e. through an other whose very nature implies that it is bound up with an independent being

or with thinghood in general. The master brings himself into relation to both these moments, to a thing as such, the object of desire, and to the consciousness whose essential character is thinghood. And since the master, is (*a*) *qua* notion of self-consciousness, an immediate relation of self-existence, but (*b*) is now moreover at the same time mediation, or a being-for-self which is for itself only through an other—he [the master] stands in relation (*a*) immediately to both (*b*) mediately to each through the other. The master relates himself to the bondsman mediately through independent existence, for that is precisely what keeps the bondsman in thrall; it is his chain, from which he could not in the struggle get away, and for that reason he proved himself to be dependent, to have his independence in the shape of thinghood. The master, however, is the power controlling this state of existence, for he has shown in the struggle that he holds it to be merely something negative. Since he is the power dominating existence, while this existence again is the power controlling the other [the bondsman], the master holds, *par consequens*, this other in subordination. In the same way the master relates himself to the thing mediately through the bondsman. The bondsman being a self-consciousness in the broad sense, also takes up a negative attitude to things and cancels them; but the thing is, at the same time, independent for him, and, in consequence, he cannot, with all his negating, get so far as to annihilate it outright and be done with it; that is to say, he merely works on it. To the master, on the other hand, by means of this mediating process, belongs the immediate relation, in the sense of the pure negation of it, in other words he gets the enjoyment. What mere desire did not attain, he now succeeds in attaining, viz. to have done with the thing, and find satisfaction in enjoyment. Desire alone did not get the length of this, because of the independence of the thing. The master,

however, who has interposed the bondsman between it and himself, thereby relates himself merely to the dependence of the thing, and enjoys it without qualification and without reserve. The aspect of its independence he leaves to the bondsman, who labours upon it.

In these two moments, the master gets his recognition through an other consciousness, for in them the latter affirms itself as unessential, both by working upon the thing, and, on the other hand, by the fact of being dependent on a determinate existence; in neither case can this other get the mastery over existence, and succeed in absolutely negating it. We have thus here this moment of recognition, viz. that the other consciousness cancels itself as self-existent, and, *ipso facto*, itself does what the first does to it. In the same way we have the other moment, that this action on the part of the second is the action proper of the first: for what is done by the bondsman is properly an action on the part of the master. The latter exists only for himself, that is his essential nature; he is the negative power without qualification, a power to which the thing is naught. And he is thus the absolutely essential act in this situation, while the bondsman is not so, he is an unessential activity. But for recognition proper there is needed the moment that what the master does to the other he should also do to himself, and what the bondsman does to himself, he should do to the other also. On that account a form of recognition has arisen that is one sided and unequal.

In all this, the unessential consciousness is, for the master, the object which embodies the truth of his certainty of himself. But it is evident that this object does not correspond to its notion; for, just where the master has effectively achieved lordship, he really finds that something has come about quite different from an independent consciousness. It is not an inde-

pendent, but rather a dependent consciousness that he has achieved. He is thus not assured of self-existence as his truth; he finds that his truth is rather the unessential consciousness, and the fortuitous unessential action of that consciousness.

The truth of the independent consciousness is accordingly the consciousness of the bondsman. This doubtless appears in the first instance outside itself, and not as the truth of self-consciousness. But just as lordship showed its essential nature to be the reverse of what it wants to be, so, too, bondage will, when completed, pass into the opposite of what it immediately is: being a consciousness repressed within itself, it will enter into itself, and change round into real and true independence.

We have seen what bondage is only in relation to lordship. But it is a self-consciousness, and we have now to consider what it is, in this regard, in and for itself. In the first instance, the master is taken to be the essential reality for the state of bondage; hence, for it, the truth is the independent consciousness existing for itself, although this truth is not taken yet as inherent in bondage itself. Still, it does in fact contain within itself this truth of pure negativity and self-existence, because it has experienced this reality within it. For this consciousness was not in peril and fear for this element or that, nor for this or that moment of time, it was afraid for its entire being; it felt the fear of death, the sovereign master. It has been in that experience melted to its inmost soul, has trembled throughout its every fibre, and all that was fixed and steadfast has quaked within it. This complete perturbation of its entire substance, this absolute dissolution of all its stability into fluent continuity, is, however, the simple, ultimate nature of self-consciousness, absolute negativity, pure self-referent existence, which consequently is involved in this type of consciousness. This moment of pure self-existence is moreover a fact for it; for in

the master it finds this as its object. Further, this bondsman's consciousness is not only this total dissolution in a general way; in serving and toiling the bondsman actually carries this out. By serving he cancels in every particular aspect his dependence on and attachment to natural existence, and by his work removes this existence away.

The feeling of absolute power, however, realized both in general and in the particular form of service, is only dissolution implicitly; and albeit the fear of the lord is the beginning of wisdom, consciousness is not therein aware of being self-existent. Through work and labour, however, this consciousness of the bondsman comes to itself. In the moment which corresponds to desire in the case of the master's consciousness, the aspect of the non-essential relation to the thing seemed to fall to the lot of the servant, since the thing there retained its independence. Desire has reserved to itself the pure negating of the object and thereby unalloyed feeling of self. This satisfaction, however, just for that reason is itself only a state of evanescence, for it lacks objectivity or subsistence. Labour, on the other hand, is desire restrained and checked, evanescence delayed and postponed; in other words, labour shapes and fashions the thing. The negative relation to the object passes into the *form* of the object, into something that is permanent and remains; because it is just for the labourer that the object has independence. This negative mediating agency, this activity giving shape and form, is at the same time the individual existence, the pure self-existence of that consciousness, which now in the work it does is externalized and passes into the condition of permanence. The consciousness that toils and serves accordingly attains by this means the direct apprehension of that independent being as its self.

But again, shaping or forming the object has not only the positive significance that the bondsman

becomes thereby aware of himself as factually and objectively self-existent; this type of consciousness has also a negative import, in contrast with its first moment, the element of fear. For in shaping the thing it only becomes aware of its own proper negativity, its existence on its own account, as an object, through the fact that it cancels the actual form confronting it. But this objective negative element is precisely the alien, external reality, before which it trembled. Now, however, it destroys this extraneous alien negative, affirms and sets itself up as a negative in the element of permanence, and thereby becomes for itself a self-existent being. In the master, the bondsman feels self-existence to be something external, an objective fact; in fear self-existence is present within himself; in fashioning the thing, self-existence comes to be felt explicitly as his own proper being, and he attains the consciousness that he himself exists in its own right and on its own account (*an und für sich*). By the fact that the form is objectified, it does not become something other than the consciousness moulding the thing through work; for just that form is his pure self-existence, which therein becomes truly realized. Thus precisely in labour where there seemed to be merely some outsider's mind and ideas involved, the bondsman becomes aware, through this re-discovery of himself by himself, of having and being a "mind of his own".

For this reflexion of self into self the two moments, fear and service in general, as also that of formative activity, are necessary: and at the same time both must exist in a universal manner. Without the discipline of service and obedience, fear remains formal and does not spread over the whole known reality of existence. Without the formative activity shaping the thing, fear remains inward and mute, and consciousness does not become objective for itself. Should consciousness shape and form the thing without the initial state

of absolute fear, then it has a merely vain and futile "mind of its own"; for its form or negativity is not negativity *per se*, and hence its formative activity cannot furnish the consciousness of itself as essentially real. If it has endured not absolute fear, but merely some slight anxiety, the negative reality has remained external to it, its substance has not been through and through infected thereby. Since the entire content of its natural consciousness has not tottered and shaken, it is still inherently a determinate mode of being; having a "mind of its own" (*der eigene Sinn*) is simply stubbornness (*Eigensinn*), a type of freedom which does not get beyond the attitude of bondage. As little as the pure form can become its essential nature, so little is that form, considered as extending over particulars, a universal formative activity, an absolute notion; it is rather a piece of cleverness which has mastery within a certain range, but not over the universal power nor over the entire objective reality.

B

FREEDOM OF SELF-CONSCIOUSNESS

STOICISM: SCEPTICISM: THE UNHAPPY CONSCIOUSNESS

The previous section has established the self as ultimately a free self. But even this is abstract at first, and hence the attempt to maintain it must pass through different stages. These attempts have taken historical expression in European civilization, but these are merely instances of an experience that is strictly found in all mankind. Hegel, however, selects the forms assumed in European history, and has these in mind throughout the succeeding analysis. The terms Stoicism and Scepticism refer primarily to the forms which these assumed in Greece and Rome. The last stage of independent and free self-hood he names *faute de mieux*, the "unhappy consciousness". The background of historical material for this type of mind is found in the religious life of the Middle Ages and the mental attitude assumed under the dominion of the Roman Catholic Church and the Feudal Hierarchy. The social and political dissolution of the Roman Empire has its counterpart in the mental chaos and dissolution of Scepticism; the craving of free mind for absolute stability and constancy amid change and uncertainty found expression in an organized attempt on the part of the Church to establish permanent connection between man's mental insecurity and an Immutabile Reality. The two poles of the antithesis were far removed from each other, and the method or methods adopted to bring about the union reflect the profound contrast of the opposing elements. It is the inner process of free mind in this realm of abstract subjective piety which Hegel analyses in the part termed the "unhappy consciousness"; "unhappy" because craving complete consciousness of self and never at this stage attaining it.

The end of this movement, and therefore the disappearance of all the on-sidedness of abstract individual freedom of self, is found when, through the above struggle, there dawns on the self the consciousness of its complete and explicit unity with reality in every shape and form. This is the beginning of the absolute sovereignty of the Mind—Consciousness of Reason as supreme. The change to this new condition found historical expression in the Reformation and the Renaissance.