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THE BLACKWELL GUIDE TO

Hegel's *Phenomenology of Spirit*

EDITED BY KENNETH R. WESTPHAL

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To Henry Stilton Harris

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(2000); *Friedrich Heinrich Jacobi: The Main Philosophical Writings and the Novel Allwill* (tr.) with an Introductory Study (1994).

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Kenneth R. Westphal is Professor of Philosophy at the University of Kent, Canterbury, and Professorial Fellow at the University of East Anglia. He is author of *Kant's Transcendental Proof of Realism* (2004), *Hegel's Epistemology* (2003), and "Normative Constructivism: Hegel's Radical Social Philosophy," *SATS* (2007). He is completing a book, "Hegel's Critique of Cognitive Judgment: From Naïve Realism to Understanding."

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Recent translations of the works of Kant and his successors contain pagination from their critical German editions. References to pages of English translations are only provided when the translation does not contain pagination from the relevant critical edition. Multi-volume editions are cited by volume:page numbers; when possible, they are cited by volume:page.line numbers. Works divided into numbered sections are cited by section (§) number.

Hegel's *Phenomenology of Spirit* is cited according to the critical edition in his *Gesammelte Werke*, vol. 9 (see below). Page numbers are also provided for A. V. Miller's translation, though contributors have either provided their own translations or have revised Miller's without notice. Two new, and doubtless much improved, English translations are now in preparation, which will indicate the pagination of the critical edition of Hegel's *Phänomenologie des Geistes*.

Hegel's *Encyclopedia of Philosophical Sciences* and *Philosophy of Right* are composed as lecture syllabi. They contain three distinct kinds of text: Main sections, Remarks Hegel appended to those main sections, and "*Zusätze*," lecture notes appended by Hegel's editors to Hegel's sections or remarks. Where Hegel's published remarks are cited, the section number is followed by the suffix 'R', as in '§345R'. Where student notes from Hegel's lectures are cited, the section number is followed by the suffix '*Z*', as in '§345*Z*'. Where both a main section and a remark or a lecture note are cited an ampersand is interposed thus: '§345 & R' or '§345 & *Z*'. (In no case are all three kinds of text cited together.)

Kant

Ak — *Kants Gesammelte Schriften*, 29 vols. Königlich Preußische (now Deutsche) Akademie der Wissenschaften. Berlin: G. Reimer, now De Gruyter, 1902–.

CPR — *Kritik der reinen Vernunft*: 1st ed., 1781 (A), Ak 4; 2nd ed., 1787 (B), Ak 3.

The Critique of Pure Reason, tr. P. Guyer and A. Wood. Cambridge: Cambridge University Press, 1998.

Prol. *Prolegomena zu einer jeden künftigen Metaphysik, die als Wissenschaftlich wird auftreten können* (1783), Ak 4.
Prolegomena to Any Future Metaphysics, ed. Günter Zöller. Oxford: Oxford University Press, 2003.

MFNS *Metaphysische Anfangsgründe der Naturwissenschaft* (1786), Ak 4.
Metaphysical Foundations of Natural Science, ed. and tr. M. Friedman. Cambridge: Cambridge University Press, 2004.

CPrR *Kritik der praktischen Vernunft* (1788), Ak 5.
Critique of Practical Reason, tr. M. Gregor, in M. Gregor (ed., tr.), Immanuel Kant, *Practical Philosophy* (pp. 133–272). Cambridge: Cambridge University Press, 1997.

CJ *Kritik der Urteilskraft* (1790), Ak 5.
Critique of the Power of Judgment, ed. and tr. P. Guyer. Cambridge: Cambridge University Press, 2000.

MM *Metaphysik der Sitten* (1797), Ak 6.
Metaphysics of Morals, tr. M. Gregor, in M. Gregor (ed., tr.), Immanuel Kant, *Practical Philosophy* (pp. 353–604). Cambridge: Cambridge University Press, 1997.
(Note: 'MM' *without* italics is used to designate Moldenhauer and Michel (eds.), *Werke in 20 Bänden*. Confusion is avoided by the context of the citation – one involves an attribution to Hegel, the other to Kant – and by the use or lack of italics.)

Rel. *Die Religion innerhalb der Grenzen der bloßen Vernunft* (1793), Ak 6.
Religion within the Boundaries of Mere Reason, tr. G. di Giovanni, in A. Wood and G. di Giovanni (eds., trs.), Immanuel Kant, *Religion and Rational Theology* (pp. 39–216). New York: Cambridge University Press, 1996.

Fichte

FNW *Johann Gottlieb Fichtes nachgelassene Werke*, 3 vols., ed. I. H. Fichte. Bonn: Adolph-Marcus, 1834–35.

FSW *Johann Gottlieb Fichtes sämtliche Werke*, 8 vols., ed. I. H. Fichte. Berlin: Veit, 1845–46.

FGA *J. G. Fichte – Gesamtausgabe der Bayerischen Akademie der Wissenschaften*, ed. R. Lauth and H. Jacob. Stuttgart-Bad Cannstatt: frommann holzboog, 1965–.

SK *The Science of Knowledge*, ed. and tr. P. Heath and J. Lachs. Cambridge: Cambridge University Press, 1982.

EPW *Early Philosophical Writings*, ed. and tr. D. Breazeale. Ithaca, NY: Cornell University Press, 1988.

FTP *Foundations of Transcendental Philosophy: Wissenscahftslehre novo methodo*, ed. and tr. D. Breazeale. Ithaca, NY: Cornell University Press, 1992.

IWL *Introduction to the Wissenschaftslehre*, ed. and tr. D. Breazeale. Indianapolis, IN: Hackett, 1992.

Schelling

SW *Schellings Werke*, ed. M. Schröter. München: Beck, 1958.

HKA *Werke: Historisch-Kritische Ausgabe*, ed. W. G. Jacobs and W. Schieche. Stuttgart: frommann-holzboog, 1976–.

Heath *System of Transcendental Idealism (1800)*, tr. P. Heath. Charlottesville: University Press of Virginia, 1978.

H&L *The Science of Knowledge with the First and Second Introductions*, tr. P. Heath and J. Lachs. Cambridge: Cambridge University Press, 1982.

Hegel

GW *Gesammelte Werke*, 21 vols. Deutsche Forschungsgemeinschaft, with the Hegel-Kommission der Rheinisch-Westfälischen Akademie der Wissenschaften and the Hegel-Archiv der Ruhr-Universität Bochum. Hamburg: Meiner, 1968–.

MM *Werke in 20 Bänden*, ed. K. Moldenhauer and K. Michel. Frankfurt am Main: Suhrkamp, 1970.

(Note: '*MM*' *with* italics is used to designate Kant's *Metaphysics of Morals*. Confusion is avoided by the context of the citation – one involves an attribution to Hegel, the other to Kant – and by the use or lack of italics.)

Diff. "Differenz des Fichte'schen und Schelling'schen Systems der Philosophie," *Kritisches Journal der Philosophie* 1.1 (1801): 111–84; rpt. *GW* 4:3–92.

The Difference between Fichte's and Schelling's System of Philosophy, ed. and tr. H. S. Harris and W. Cerf. Albany, NY: State University of New York Press, 1977.

Skept. "Verhältniß des Scepticismus zur Philosophie, Darstellung seiner verschiedenen Modificationen, und Vergleichung des neuesten mit dem alten," *Kritisches Journal der Philosophie* 1.2 (1801): 1–74; rpt. *GW* 4:197–238.

"Relationship of Scepticism to Philosophy, Exposition of Its Different Modifications and Comparison to the Latest Form with the Ancient One," tr. H. S. Harris, in H. S. Harris and G. di Giovanni (eds.), *Between Kant and Hegel: Texts in the Development of Post-*

Kantian Idealism (pp. 311–62). Rev. ed. Cambridge, MA: Hackett, 2000.

F&K "Glauben und Wissen oder die Reflexionsphilosophie der Subjectivität, in der Vollständigkeit ihrer Formen, als Kantische, Jacobische, und Fichtesche Philosophie," *Kritisches Journal der Philosophie* 2.1 (1802): 3–189; rpt. *GW* 4:313–414.

Faith and Knowledge, ed. and tr. W. Cerf and H. S. Harris. Albany, NY: State University of New York Press, 1977.

SEL *System of Ethical Life (1802/3) and first Philosophy of Spirit*, ed. and tr. H. S. Harris and T. M. Knox. Albany, NY: State University of New York Press, 1979.

Phil. Prop. "Kurse. Manuskripte und Diktate," *GW* 10:523–818. (Formerly designated "*Texte zur Philosophischen Propaedeutik* (1801–13).")

The Philosophical Propaedeutic, ed. M. George and A. Vincent, tr. A. V. Miller. Oxford: Basil Blackwell, 1986.

L&M *The Jena System, 1804–5: Logic and Metaphysics*, ed. and tr. J. W. Burbidge, G. di Giovanni, and H. S. Harris. Kingston: McGill-Queen's University Press, 1986.

PS *Phänomenologie des Geistes* (1807). In: *GW* 9.

M *Phenomenology of Spirit*, tr. A. V. Miller. Oxford: Clarendon Press, 1979. (Cited by page, not paragraph, number; translations revised without notice.)

Phänomenologie des Geistes, ed. H.-F. Wessels and H. Clairmont, with an Introduction by W. Bonsiepen. Hamburg: Meiner, 2006. Based on *GW* 9; provides a page concordance among the standard German editions of Hegel's *Phenomenology* (pp. 621–7).

SL *Wissenschaft der Logik* (1st ed.: 1812–16, 2nd ed: 1832), 2 vols. *GW* 11, 12, 21 (Bk. 1, 2nd ed.).

Science of Logic, tr. George di Giovanni. Cambridge: Cambridge University Press, forthcoming. (Contains pagination from *GW*.)

PR *Grundlinien der Philosophie des Rechts. Naturrechtslehre und Politikwissenschaft im Grundrisse. GW* 14.

Elements of the Philosophy of Right, ed. A. Wood, tr. H. B. Nisbet. Cambridge: Cambridge University Press, 1991.

Enc. *Enzyklopädie der philosophischen Wissenschaften* (1st ed.: 1817, 2nd ed.: 1827, 3rd ed.: 1830), 3 vols., *GW* 13, 19, 20; cited by §, as needed with the suffix 'R' for Remark (*Anmerkung*), or '*Z*' for *Zusatz* (addition from student lecture notes).

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Hegel's Philosophy of Mind (*Enc.* 3), tr. W. Wallace and A. V. Miller. Oxford: Clarendon Press, 1976.

Hegel's Philosophy of Subjective Spirit (*Enc.* 3, §§377–482), 3 vols., ed. and tr. M. J. Petry. Dordrecht: D. Reidel, 1978. (Also contains the 'Berlin *Phenomenology*'.)

VGP *Vorlesungen über die Geschichte der Philosophie*, ed. P. Garniron and W. Jaeschke, Vorlesungen vols. 6–9. Hamburg: Meiner, 1986, 1984, 1996.

H&S *Hegel's Lectures on the History of Philosophy*, tr. E. S. Haldane and F. H. Simson. New York: Humanities Press, 1955.

B/HP *Lectures on the History of Philosophy: The Lectures of 1825–1826*, ed. R. F. Brown, tr. R. F. Brown and J. M. Stewart. Berkeley: University of California Press, 1990.

Briefe *Briefe von und an Hegel*, 4 vols., ed. J. Hoffmeister. Hamburg: Meiner, 3rd ed., 1981.

B&S *Hegel: The Letters*, tr. C. Butler and C. Seiler. Bloomington: Indiana University Press, 1984.

Introduction

The present volume celebrates the bicentennial of the publication of Hegel's *Phänomenologie des Geistes* in 1807. This bicentennial has occasioned many conferences and collections on Hegel's first masterpiece. Distinctive of the present volume is that it is a collective, sequential commentary on the entirety of Hegel's *Phenomenology of Spirit* composed by a diverse international group of experts, who, on the basis of one common influence – Hegel's book – provide a rich and cohesive interpretation of Hegel's *Phenomenology*. Contributors hail from Canada, England, Germany, Italy, Russia, and the United States.

The first print run of 750 copies of Hegel's *Phenomenology* quickly established his reputation as Germany's leading philosopher.[1] Though neglected in the later nineteenth and early twentieth centuries, post-war scholarship re-established Hegel's *Phenomenology* as a philosophical landmark. For example, anti-Cartesianism has become a major theme in recent analytical philosophy of mind, philosophy of language, and epistemology. Yet the first and still the most searching anti-Cartesian revolt in philosophy was Kant's, whose lessons were further developed by Hegel. On a surprising range of philosophical topics, Hegel has already been where we still need to go. For example, instead of fretting about which is more basic, individuals or social groups, Hegel argues that both options are mistaken because individuals and societies are mutually interdependent; neither is more basic than the other. The Enlightenment bequeathed to us the idea that if our knowledge is a social or historical phenomenon, then we must accept relativism. Hegel criticized this dichotomy too, arguing that a sober social and historical account of human reason and knowledge *requires* realism about the objects of knowledge and strict objectivity about practical norms.

There have been doubts about the status of Hegel's *Phenomenology* within his mature philosophical system, specifically: What is the proper introduction to Hegel's *Science of Logic* and thus to his philosophical system? Though Hegel provided various "introductions" to his *Science of Logic*, only one is designated by him as the "justification," "deduction," and "proof" (*Rechtfertigung*, *Deduktion*, *Beweis*) of its standpoint: the 1807 *Phenomenology of Spirit*.[2] (Hegel here uses the

term 'deduction' in the legal sense brought into philosophy by Kant: the justification of an entitlement.) Though Hegel remarked that the *Phenomenology* was a creature of its time, before his death of cholera in 1831 he planned to publish a second, revised edition of the *Phenomenology*. Though the elder Hegel no longer claimed that the *Phenomenology* formed the first part of – that is, *within* – his philosophical system of Logic, Philosophy of Nature, and Philosophy of Spirit, he did not expunge his first masterpiece from his systematic philosophy.[3]

Hegel's *Phenomenology* is preceded by his famous Preface (*Vorrede*), "On Scientific Cognition." Written after the body of his text, Hegel's Preface ranges broadly across his anticipated system of *Logic*, *Philosophy of Nature*, and *Philosophy of Spirit*; it is not a preface to the *Phenomenology of Spirit* alone. We agree with Lauer (1993: 2) that Hegel's *Phenomenology* is best begun with the Introduction, and that Hegel's Preface is best read in conclusion. Central themes of Hegel's Preface are considered in chapter 13.

Hegel's scholars have puzzled about whether or how the *Phenomenology* is unitary. Our collective commentary develops a significant consensus about the integrity of Hegel's text and issues. This point is examined expressly in chapters 1, 12, and 13, while chapters 10 and 11 say much about it too. A first word on the unity of Hegel's *Phenomenology* may be offered here by reviewing the chapters to follow and their relations.

Hegel's *Phenomenology* is an imposing work. In it, Hegel proposes to explicate and justify his philosophy through the detailed, internal critique of alternative views, so that the oversights of each can be remedied while their insights can be incorporated into an adequate philosophical account. The large-scale structure of the *Phenomenology* is reflected by Hegel's critique of and response to the common presumption that priority must be given either to individuals or to social wholes. He argues instead that individuals and their communities are mutually interdependent for their existence and characteristics; neither is more basic than or 'prior to' the other. At the beginning of the fourth part of the *Phenomenology*, "Spirit," Hegel claims to have demonstrated to his readers that the first three parts, "Consciousness," "Self-consciousness," and "Reason," have examined individualistically our cognitive and practical capacities and abilities which are, in fundamental ways, socially grounded (*PS* 239.15–23/M 264). (Hegel's Table of Contents appears in outline form below, pp. 28–29). In "Spirit" Hegel first considers the Attic Greek polis as a form of communal spirit which is "immediate" because it lacks adequate rational resources to assess and to justify its fundamental normative principles, based on unwritten and on positive law. In this way Hegel argues that rational reflection and assessment are necessary for establishing adequate norms. He then reconsiders our cognitive and practical capacities with reference to their social context and grounds, although these social dimensions of our cognitive and practical lives are neglected, denied or distorted in various ways by the Modern and especially the Enlightenment forms of consciousness he considers in the remaining sub-sections of "Spirit," "Self-Alienated Spirit" and "Self-Certain Spirit." Hegel's critique of these individualist views purports to justify explicitly to Modern individualists that our reasoning and thus our justificatory capacities

are fundamentally intersubjective and thus social. Thus does Hegel make the issue of our collective, communal self-understanding explicit *for* Modern individuals at the very end of "Spirit." "Religion" and its history, Hegel contends, represent humanity's most significant and expressly communal self-understanding of ourselves in relation to one another and to our universe. Though Hegel argues that religious deities are human projections – they are *Vorstellungen* (representations) rather than *Begriffe* (concepts) – he contends that religious representations express legitimate human needs and aspirations. The final form of religion, according to Hegel, is a post-Enlightenment form of "manifest religion" which, when combined with the rational resources of human cognition and action examined previously, enables us to understand that we know the world as it is and we know ourselves as we are. This is "Absolute Knowing," the final stage of Hegel's *Phenomenology of Spirit*. Hegel's "idealism" is a moderate holism, according to which wholes and parts are mutually interdependent for their existence and characteristics.[4] Accordingly, as we obtain ever more comprehensive knowledge of the world-whole, the world-whole obtains ever more comprehensive self-knowledge through us. We are, so to speak, the homunculi in *Geist*. Yet the world-whole is not simply there for us to pluck; there *is* only the present, though presently there are old objects, phenomena, and systems which persist into and continue to function or to deteriorate into the future. Only through our investigation, reconstruction, knowledge and understanding can the world-whole expressly exist as spirit. With this structure in mind, we may consider more closely the individual stages in Hegel's grand analysis.

In "Hegel's Phenomenological Method and Analysis of Consciousness" (chapter 1), Kenneth R. Westphal shows that Hegel is a major (albeit unrecognized) epistemologist: Hegel's Introduction provides the key to his phenomenological method by showing that the Pyrrhonian Dilemma of the Criterion refutes traditional coherentist and foundationalist theories of justification. Hegel then solves this Dilemma by analyzing the possibility of constructive self- and mutual criticism. "Sense Certainty" provides a sound internal critique of "knowledge by acquaintance," thus undermining a key tenet of Concept Empiricism, a view Hegel further undermines by showing that a series of non-logical *a priori* concepts must be used to identify any particular object of experience. Most importantly, Hegel justifies a semantics of singular cognitive reference with important anti-skeptical implications. "Perception" extends Hegel's criticism of Concept Empiricism by exposing the inadequacy of Modern theories of perception (and also sense data theories), which lack a tenable concept of the identity of perceptible things. Hegel demonstrates that this concept is *a priori* and integrates two counterposed sub-concepts, "unity" and "plurality." Hegel's examination of this concept reveals his clear awareness of what is now called the "binding problem" in neurophysiology of perception, a problem only very recently noticed by epistemologists. "Force and Understanding" exposes a fatal equivocation in the traditional concept of substance which thwarts our understanding of force and causal interaction. Hegel's disambiguation of that concept enables us to comprehend how relations can be essential to physical particulars. Hegel contends that Newtonian universal gravitation shows that gravita-

tional relations are essential to physical particulars, and then criticizes a series of attempts – including the infamous "inverted world" – to avoid this conclusion. Hegel's cognitive semantics supports Newton's Fourth Rule of philosophizing, which rejects mere logical possibilities as counterexamples to empirical hypotheses. Finally, Hegel's cognitive semantics reveals a previously unnoticed link between Pyrrhonian and Cartesian skepticism and empiricist anti-realism about causality within philosophy of science: all three appeal to premises, hypotheses or mere logical possibilities which in principle lack fully determinate, cognitively legitimate meaning. Westphal concludes by summarizing Hegel's overarching epistemological analysis in the *Phenomenology*.

In "Desire, Recognition, and the Relation between Bondsman and Lord" (chapter 2), Frederick Neuhouser reconstructs the succession of configurations of consciousness that make up the first section of the *Phenomenology*'s second main part, "Self-Consciousness." Its central theme is how, through phenomenological experience, the self-conscious subject makes progress towards its goal of uniting into a coherent conception of self and world the two seemingly contradictory self-descriptions inherited from its experience in "Consciousness": as the essential, law-giving pole of the subject–object pair and as a subject that, at the same time, necessarily stands in relation to an object, to some reality other than itself. Neuhouser reconstructs Hegel's argument to show that a subject cannot satisfy its aspiration to achieve a self-sufficient existence in the world by relating to its objects in the mode of desire (by destroying an other that is taken not to have the status of a subject) and why its aspiration to embody self-sufficiency can be achieved only by seeking the recognition of its elevated standing from another being who it, in turn, recognizes as a subject. The chapter concludes with an extended analysis of the advances and shortcomings of the reciprocal though asymmetric pattern of recognition that characterizes a relation between lord and bondsman. The failure of these practical strategies for achieving self-sufficiency thus yield to a series of theoretical strategies for achieving it in the remainder of "Self-Consciousness."

In "Freedom and Thought: Stoicism, Skepticism, and Unhappy Consciousness" (chapter 3), Franco Chiereghin examines the second section of "Self-Consciousness," which Hegel subdivided into three figures: Stoicism, Skepticism, and Unhappy Consciousness. Hegel presents these as further specifications of the section's general theme, "Freedom of Self-Consciousness." In the introductory pages, Hegel presents his account of thought. The activity of thought expresses the unity of being and of knowledge, of the subject and the object, and the multiplicity of aspects into a totality which is articulated in itself and by itself – a view for which Hegel argued in "Consciousness." Now none of the three figures of Self-Consciousness realizes these features. The freedom of thought claimed by Stoicism is only the abstract thought of freedom. Skepticism is unable to escape a dialectic which is only negative and destructive. Finally, the Unhappy Consciousness is the cause of its own unhappiness since it separates from itself and ascribes to an unreachable "beyond" what is essential for itself and degrades itself to the most despicable nullity. Actualizing freedom of thought thus requires an entirely new strategy, exhibited by "Reason."

In "The Challenge of Reason: From Certainty to Truth" (chapter 4), Cinzia Ferrini examines Hegel's compressed, allusive, important, and surprising introduction to his lengthy chapter on "Reason," "The Certainty and Truth of Reason." The central issue is the proper significance of reason's idealism, as the abstract beginning of its certainty of being all reality. The dialectical movement of the section shows that although reason in truth, and by instinct, is only the universality of things, its attempt to possess itself directly *in natural things* is contradictory because its knowing takes natural things opposed to the 'I' and believes that truth lies in their sensible being. Ferrini challenges the standard view that this first appearance presents Fichte's 'I'. She contends that Hegel addresses the general Modern insight that thought progresses freely in its determinations, making these thought-determinations the intrinsic, objective substantiality of nature, and linking the principle of realism to the movement of absolute liberation of self-consciousness, a thought shared in common by the empirical side of rationalism, the idealistic side of "concrete" empiricism, and by subjective idealism, though subjective idealism seized upon only one side of this relation.

In "Reason Observing Nature" (chapter 5), Cinzia Ferrini shows that Hegel's central concern is to expose the contradiction between reason's belief and its actual procedure in scientific knowledge. In empirical sciences, reason in fact rises conceptually above the diversity of the sensible when it seeks to identify laws, forces, purified chemical matters, and genera. Ferrini retraces Hegel's objections to description, classification, and the quest for laws in contemporaneous mineralogical, biological, psychological, and phrenological literature, showing how Hegel both accounted for the methodological self-consciousness of working scientists and took active part in debates between rival scientific theories, publicly siding with some lines of contemporaneous natural science against others and providing for them a speculative justification and foundation. She shows that natural science and our understanding of natural science are central to Hegel's *Phenomenology of Spirit* and to his critique of Kant, and she details how Hegel's critique of explaining human beings scientifically as human bodies shows by *reductio ad absurdum* that understanding human beings requires examining individual human agency and behavior, Hegel's topic in the remainder of "Reason."

In "Shapes of Active Reason: The Law of the Heart, Retrieved Virtue, and What Really Matters" (chapter 6), Terry Pinkard shows that the puzzling nature of Hegel's chapter on "Reason" has an important, if not obvious, rationale. First, Hegel's chapter advances the thesis that all individualist accounts of authority experience a *partial* failure, which propels them towards more social accounts. Second, this sub-section sets the stage for Hegel's thesis that we best understand the failure of individualist accounts only if we understand the role of reason in history; specifically, once we understand that when history is understood from the point of view of ourselves as self-interpreting animals, what turns out to have been at stake in history is the very nature of normative authority itself. Third, Hegel contends that over historical time we have learned better how to identify what counts as normative authority, and that understanding what this requires of us amounts to "spirit's coming to a full self-consciousness," which is best character-

ized as an "absolute" point of view. This leads Hegel to propose that the best way to understand how a norm has its grip on us is to be found by looking at how accepted, "positive" norms *lose* their grip on us. This is why Hegel examines phenomenologically such norms as they are *at work*, or are "actual," *wirklich* (as Hegel says), in various *practices*. Once we understand normative governance in this way, we understand, Hegel contends, that reason itself must be also understood as social, and that in a very complicated, "dialectical" way, we hold ourselves responsible to the *world* only in holding ourselves in certain very determinate ways responsible to *each other*. The most obvious way to do this is by using Kant's tests of the Categorical Imperative, which Hegel considers in the final sub-section of "Reason."

In "The Ethics of Freedom: Hegel on Reason as Law-Giving and Law-Testing" (chapter 7), David Couzens Hoy reconsiders the last two sections of part five of the *Phenomenology*, "Reason." The next part is entitled, simply, "Spirit." These concluding sub-sections of "Reason," on "Reason as Lawgiver" and "Reason as Testing Laws," are thus the point at which Reason becomes aware of itself as Spirit. What do 'Reason' and 'Spirit' mean here? Reason is essentially individual reason, but individual reason projects itself as universal. Reason is the "I" that thinks that everybody else should know what it knows and agree with it. Spirit, in contrast, is the "We" that makes individual forms of Reason possible. Spirit provides the cultural and historical background that enables one to be who one is. These two concluding sub-sections are important, therefore, because they represent the moment when individual reason becomes moral. Morality implies seeing that one's own maxims for actions are the same for everyone else. The most famous version of this view is Kant's theory of practical reason. Hegel provides counterexamples to show the emptiness of Kant's famous procedure by which we can test our maxims to see if they can consistently be viewed as moral rules. Hoy contends that Hegel does not simply shift his narrative from the I to the We. Instead, he develops a stronger argument that there is no I without a We. Thus Hegel does not simply jump from Reason to Spirit; he provides an interpretive *explanation* of the transition from (individual) Reason to (collective) Spirit.

In "Hegel, *Antigone*, and Feminist Critique: The Spirit of Ancient Greece" (chapter 8) Jocelyn B. Hoy focuses on the appearance of Spirit in the world of ancient Greece. She first presents a brief account of the "story" of this appearance of Spirit in Hegel's examination of "True Spirit. Ethics." She reflects on Hegel's use of dramatic form, specifically Attic tragedy, to introduce us to Spirit, and then examines contemporary feminist interpretations of Hegel's account of *Antigone* in this section of the *Phenomenology*. Questions about sexist biases, literary figures, and historical examples, she shows, are not philosophically tangential or irrelevant. Exploring recent feminist critiques of this section gets to the heart of Hegel's phenomenological project, and may well support a general interpretation of Hegel's *Phenomenology* potentially fruitful for feminist and social theory as well as contemporary philosophy. Hegel argues that "human" and "divine" (or statutory and natural) law inevitably conflict within the "immediate" spirit of Attic Greek society because they are held to be distinct, though in fact they are mutually

integrated. "Legal Status" resolves this conflict by jettisoning "divine" (or natural) law, focusing instead on positive, human law, a prelude to the rational individualist, though self-alienated spirit of modern times.

In "Hegel's Critique of the Enlightenment in 'The Struggle of the Enlightenment with Superstition'" (chapter 9), Jürgen Stolzenberg examines Hegel's most explicit assessment of the Enlightenment, in the sub-section "The Struggle of the Enlightenment with Superstition." Hegel develops his critique of the Enlightenment within the context of his theory of spirit. Hegel's provocative though obscure thesis is that the Enlightenment's critique of superstition is in fact an unwitting *self*-critique. Stolzenberg reconstructs Hegel's arguments for this thesis on the basis of Hegel's systematic development of the concept of spirit in the *Phenomenology*. Hegel defines spirit by the unity of its relation to itself and to another. This is to say, this "other" is only the objectification of spirit itself. At this stage Hegel's attention shifts from "forms of consciousness" to "forms of a world." Hegel's explication of the concept of spirit requires several stages. The first stage consists in the simple intentional relation to an object, with no awareness that this object is the objectification of spirit itself. This stage corresponds to the relation between the Enlightenment and Faith in the *Phenomenology*. In Hegel's reconstruction the Enlightenment thus has no awareness that its relation to Faith is in truth only its relation to itself. Hence the struggle of the Enlightenment with Faith is an unwitting struggle with itself. The Enlightenment focuses on its relation to spatio-temporal objects, though its individualism occludes how its relations to objects are a function of its collective, cultural self-understanding. Faith focuses on its relation to God within a religious community, while neglecting that these relations are functions of how it relates to spatio-temporal objects. Neither side correctly or fully understands the self-relations involved in relating to objects, nor the relations to objects involved in relating to oneself. Hence neither side can properly account for itself nor justify its claims and actions. These failings appear dramatically in the moral and political counter-part to Enlightenment deism, the French Reign of Terror.

In "Morality in Hegel's *Phenomenology of Spirit*" (chapter 10) Frederick C. Beiser examines how Hegel's treatment of "Morality" is a distinctive stage in the development of "Spirit," of the "I that is We, and We that is I." The world of morality is one of persons who, as individuals, express the universal will. This is a significant advance beyond forms of agency considered previously in the *Phenomenology*, though it represents spirit in its extreme of particularity and subjectivity. Hegel aims to show that this extreme must be integrated properly with the universality and substantiality of spirit. Here Hegel examines Kant's and Fichte's moral worldview, conscience, and finally the beautiful soul, which present three increasingly extreme versions of moral individualism. Central to the moral worldview is the division between and the dominance of morality over nature. Morality is thus both independent of nature but also dependent upon it as a source of obligations and as its context of moral action. However, human agents cannot renounce their claim to happiness, though happiness requires the cooperation of nature. This tension generates a series of contradictions within the Kantian account

of moral agency, which generates a series of forms of dissemblance, none of which can resolve or occlude the original contradiction. Conscience claims to be the sole and sufficient basis for determining right action. It purports to avoid the problems of the moral worldview by revising its universality requirement, thus integrating pure duty with moral action. However, claiming to identify what is universally right to do in any situation on the basis of individual conviction is impossible, because particular circumstances defy the simplicity of conscience and because agents have different convictions about what is right to do on that occasion. A final attempt to retain moral individualism in the face of these difficulties is made by the moral genius of the beautiful soul, characterized by Goethe and Rousseau, which places itself above specific moral laws. This presumed moral superiority requires withdrawing from the world of moral action in order to live by its demands for honesty, openness, and authenticity. Yet, even if the beautiful soul withdraws into a tiny community with carefully chosen companions, living with other people drives it to hypocrisy, thus thwarting its own principles. The shortcomings of moral individualism thus justify reintegrating moral agents into their community, and justify Hegel's turn to "Spirit" in the conclusion of this chapter and in the remainder of the *Phenomenology*.

In "Religion, History, and Spirit in Hegel's *Phenomenology of Spirit*" (chapter 11), George di Giovanni shows that, although Hegel treats religion only in the penultimate chapter of the *Phenomenology*, the phenomenon is everywhere present in his analysis of forms of consciousness and forms of a world. Religion is so fundamental to human existence, and so pervasive, that *we* (the phenomenologist-readers) are capable of reflecting upon it only at the end, after we have understood Hegel's case, presented in "Reason" and in "Spirit," to show that the critical, justificatory resources of reason can only function properly when we each recognize that we are members of the human community who require one another's critical assessment in order to justify our own claims to knowledge, both in theory and in practice. Religion concerns the experience of an individual as "individual" and as "individual in society," an experience that works itself out at the interface between nature and spirit. This interface entails the two aspects of "cult" and "belief," each of which provides the emotional and representational means for transforming an otherwise purely natural world into a human home. Di Giovanni reformulates the issue of "faith" and "knowledge" in Hegel's philosophy by tracing this process of transformation from the *agere bellum* of Chapter IV ("Self-Consciousness") to the *agere gratias* at the end of Chapter VI ("Spirit"), that is, from an early culture where social identity is established through warfare under the aegis of the gods to a society of individuals who recognize the inevitability of violence but also their power to contain and redeem it, under the aegis of spirit, in confession and forgiveness. So understood, "manifest" religion provides the social and historical context for the mutual recognition among rational judges reached at the end of "Morality" in "Evil and Forgiveness" and for reconciling the conflicting claims of reason and faith which plagued the Enlightenment.

In "Absolute Knowing" (chapter 12), Allegra de Laurentiis presents Hegel's concluding chapter (Chapter VIII, "Absolute Knowing") as a response-in-progress

to the problem of phenomenal knowledge "losing its truth" on the path to conceptual comprehension. She identifies in Hegel's chapter two critical recapitulations of consciousness's many relations to its object, relations Hegel now presents as preparatory to the speculative or "absolute relation" of thought and object. Hegel maintains for logical reasons that this speculative feature is present, though only implicitly, in all modes of knowing. She points out the (originally Aristotelian) metaphysical foundation for this claim, namely the necessary logical sameness (*Gleichheit*) of thought and its content. Going well beyond Aristotle, Hegel then explains the "absolute relation" as the fundamental logical structure of spirit in the form of Self (*selbstische Form*). De Laurentiis reconstructs this "absolute ground" of phenomenal consciousness and its connection to Hegel's understanding of spirit's movement toward selfhood. She then presents this dynamic conception of spirit as a process of simultaneous expansion and inwardization through space and time. This process is possible due to inferential, primarily syllogistic structures of judgment which enable us to know particular objects (of whatever scale or kind) by grasping the interrelations among their specific aspects and by grasping interrelations among objects. Understanding these relations and understanding how we are able to make such cognitive judgments is central to understanding our knowledge of the natural, social and historical aspects of our world, which in turn is central to our self-knowledge. It is likewise central to the self-knowledge of spirit as the world-system, which it achieves through us. De Laurentiis highlights how the famous metaphors which conclude the *Phenomenology* (spirit's "slothful movement" through and "digestion" of its own forms) anticipate the kind of knowing Hegel makes explicit in his philosophical system.

In "Spirit and Concrete Subjectivity in Hegel's *Phenomenology of Spirit*" (chapter 13), Marina F. Bykova analyses the central topic of subjectivity in Hegel's *Phenomenology*, emphasized in his Preface, by examining Hegel's discussion of individual (concrete) subjectivity and its development within the forms of the universal ("cosmic") spirit. Her approach differs significantly from the two traditional, prominent interpretations of Hegel's work. The traditional approaches overemphasize either the universal ("cosmic") or the individualistic aspects of the *Phenomenology* and thus represent incomplete, one-sided views that misconceive Hegel's project. Bykova shows that in the *Phenomenology* Hegel emphasizes both the broad scale of collective and historical phenomena and the specific dimension of the individuals who participate in those phenomena and, in Hegel's view, through whom alone broad-scale collective and historical phenomena occur. In the *Phenomenology*, we observe a double movement: the embodiment and realization of "cosmic" spirit in individuals and the development of individuals raising themselves to "cosmic" spirit. Both converse movements coincide historically and practically; only taken together can they reconstruct the real process of the historical development of human spirit captured in Hegel's *Phenomenology of Spirit*. This movement must be read in both directions at once. The individual self becomes who he or she is by absorbing spirit – in all the variety of its forms and appearances (*Gestalten*) in the world – into his or her own specific structures; conversely, spirit reaches its self-realization in and through its embodiment in individuals who

interact with each other and the world. This complex process of mediation between collective spirit and individual spirits Hegel calls human history. He maintains that only taken as a mutual process of individual and communal development can we understand universality within human history and preserve the autonomy of its social agents. By reviewing key stages in the development of spirit, so understood, Bykova indicates how the philosophical and historical materials considered in the body of Hegel's *Phenomenology* (and throughout this commentary) fit into the accounts of the religious community and of absolute knowing provided by di Giovanni and de Laurentiis.

Henry S. Harris, to whom we dedicate this commentary, deeply touched and greatly enlightened generations of students and scholars interested in Hegel's philosophy. Those of us now working on Hegel's early views and on the *Phenomenology of Spirit* in particular are extremely fortunate to have been taught by his magnificent trio of *magna opera* – *Hegel's Development I: Towards the Sunlight 1770–1801* (Oxford, 1972), *Hegel's Development II: Night Thoughts (Jena 1801–1806)* (Oxford, 1983), and *Hegel's Ladder* (2 vols., Hackett, 1997) – and by his wealth of published articles. Particularly commendable is his use of careful and comprehensive reconstruction of Hegel's writings to determine how Hegel understood, assessed, and used his source materials. Harris paid equal attention to the frequent and often dramatic ways in which Hegel redeveloped or revised his previous themes, views or analyses in later, more mature works. Throughout, Harris fearlessly reassessed and revised the 'received wisdom' about Hegel's views. For example, *Night Thoughts* demonstrates that Hegel's realism and naturalism appear much earlier and are more deeply rooted in Hegel's philosophy than is generally recognized even now. *Hegel's Ladder* is a landmark. Hegel's texts are notoriously rich, compressed, systematic, and rife with allusions. Harris identified a wealth of Hegel's profuse sources and shows why and how Hegel used them; his commentary demonstrates the decompression and detailed explication Hegel's text deserves and requires. Yet Harris also acknowledged some of his limits, for example, that he did not know enough contemporaneous natural science to grasp properly Hegel's Jena *Naturphilosophie*. His very special combination of intellectual daring, patience with Hegel's materials and issues, and personal humility are and shall remain exemplary.

This collective commentary has been undertaken very much in the spirit of Harris' example. The staggering range of issues and materials Hegel incorporated within the *Phenomenology of Spirit* require a diverse range of expertise and philosophical sensibility, virtually demanding a collective philosophical undertaking, and indeed an international one because each regional research community contributes special, complementary strengths. From beginning to end Hegel's philosophy is Occidental philosophy, and he made the best use he could of the Oriental and Arabic materials available to him. The international character of philosophical inquiry was disrupted, to our great philosophical disadvantage, by World War II. Inquiry and scholarship cannot afford to remain regional. We hope this commentary exhibits the benefits of international cooperation and engagement with Hegel's

issues and texts. If it is the first endeavor of this kind, we hope and trust it shall not be the last. If we have been more concise than Harris, we hope to have compensated by explicating the structure of Hegel's analysis in the *Phenomenology of Spirit*, the role of each section within it, and how Hegel's analyses bear on salient issues in the field, both historical and contemporary.

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Notes

1 Chronologies of Hegel's life are provided by Beiser (2005, xix–xx), Kaufman (1966, 21–5), and Pinkard (2000, 754–49); cf. Harris (1993).
2 *SL*, *GW* 11:20.5–18, 20.37–21.11, 33.5–13; 21:32.23–33.4, 33.20–34.1, 54.28–55.5. These passages occur both in the first and the second editions of Hegel's *Science of Logic* (1812, 1832 respectively).
3 The case for this has been best made by Fulda (1975). Hegel speaks positively about, draws from, and cites for justification the 1807 *Phenomenology* in many of his later writings; e.g., *SL* (2nd ed., 1832), *GW* 21:7.25–8.2, 37.27–32, 11:351.3–12, 12:36–198.11, 232.30–17, 6:544–5, *PR* §§35R, 57R, 135R, 140R & note, *Enc.* (3rd ed., 1831) §25.
4 Westphal (1989, 140–5).

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1

Hegel's Phenomenological Method and Analysis of Consciousness

Kenneth R. Westphal

1 Introduction

Hegel's 1807 *Phenomenology of Spirit* has been widely interpreted in view of his Preface rather than his Introduction. This is unfortunate. Hegel's notoriously rich, ambitious, and exciting Preface is a Preface not only to the *Phenomenology* but to Hegel's projected philosophical system, which was to contain the *Phenomenology* as Part 1 and a second work as Part 2 which would cover logic, philosophy of nature, and philosophy of spirit. Hegel's Preface thus greatly surpasses the issues and aims of the *Phenomenology* itself.[1] As Hegel insists in his retrospectively written Preface, truth can only be obtained as the *result* of inquiry, not from initial projections.[2] Hegel's prospectively written Introduction contains invaluable information about Hegel's issues and methods, especially about epistemological issues addressed throughout the *Phenomenology*, which examines the possibility of "absolute knowing" or genuine knowledge of "what in truth is,"[3] that is, knowledge no longer qualified by any distinction between mere appearance and genuine reality.[4]

Hegel's texts yield richly to the traditional hermeneutical requirements that an adequate interpretation integrates complete textual, historical, and systematic (that is, issues-oriented philosophical) analysis of a text. Meeting these requirements leads to heterodox interpretations, yet also maximally justifies them. Such detailed analysis I have provided elsewhere; here I epitomize the central points of Hegel's Introduction (§2) and first three chapters, "Sense Certainty" (§3), "Perception" (§4), and "Force and Understanding" (§5). I then summarize Hegel's overarching analysis of human knowledge in the *Phenomenology* (§6).

2 Hegel's Introduction

2.1 Problems about knowledge and justification

One key epistemological problem Hegel poses in his Introduction is how legitimately to assess or to establish the truth or falsehood of competing philosophies (*PS* 55.12–31, 58.10–22/M 48, 52). Hegel recognized that settling controversy about claims to knowledge, whether commonsense, natural-scientific, or philosophical, requires adequate criteria for judging the debate, though the controversy often also concerns those criteria. This threat of vicious circularity and question-begging[5] was quintessentially formulated by Sextus Empiricus as the Dilemma of the Criterion:

> [I]n order to decide the dispute which has arisen about the criterion [of truth], we must possess an accepted criterion by which we shall be able to judge the dispute; and in order to possess an accepted criterion, the dispute about the criterion must first be decided. And when the argument thus reduces itself to a form of circular reasoning the discovery of the criterion becomes impracticable, since we do not allow [those who make knowledge claims]to adopt a criterion by assumption, while if they offer to judge the criterion by a criterion we force them to a regress *ad infinitum*. And furthermore, since demonstration requires a demonstrated criterion, while the criterion requires an approved demonstration, they are forced into circular reasoning. (Sextus Empiricus, *PH* 2:4 §20; cf. 1:14 §§116–17)

Hegel refers in passing to this Dilemma (henceforth: 'the Dilemma') in his 1801 essay on skepticism (*Skept.*, *GW* 4:212.9), though he then agreed with Schelling that only the "limited" claims of the understanding confronted this problem, which was surpassed by the "infinite" claims of reason obtained through intellectual intuition. A satirical critique of intellectual intuition led Hegel to realize that intuitionism in any substantive form,[6] including Schelling's, is cognitively bankrupt because it can only issue claims without justifying reasons, and "one mere claim is worth as much as another" (*PS* 55.21–24/M 49). Conflicting claims suffice to show that at least one of them is false, though none of them provide a basis for determining which are false and which, if any, are true.[7]

Hegel restates Sextus' Dilemma in the middle of the Introduction (*PS* 9:58.12–22/M 52). Hegel recognized that it is a genuine philosophical problem; that it disposes of both coherentist and foundationalist models of justification, and so disposes of the two traditional models of knowledge (*scientia* and *historia*), although this Dilemma does *not* ultimately justify skepticism about ordinary, scientific, or philosophical knowledge.

Against coherentism, the Dilemma raises the charge of vicious circularity. On the basis of coherence alone it is hard to distinguish in any principled way between genuine progress in our knowledge in contrast to mere change in belief. Coherentism's most able and persistent contemporary advocate, Laurence BonJour, has conceded that coherentism cannot meet this challenge.[8]