HEGEL, G.W.F.; Miller, A.V. (trans). 1977. Phenomenology of Spirit. Oxford: Oxford University Press.

being so is at the same time independent, it is consciousness. In the sphere of Life, which is the object of Desire, *negation* is present either *in an other*, viz in Desire, or as a *determinateness* opposed to another indifferent form, or as the inorganic universal nature of Life. But this universal independent nature in which negation is present as absolute negation, is the genus as such, or the genus as *self-consciousness*. *Self-consciousness achieves its satisfaction only in another self-consciousness.*

176. The notion of self-consciousness is only completed in these three moments: (a) the pure undifferentiated 'I' is its first immediate object. (b) But this immediacy is itself an absolute mediation, it *is* only as a supersession of the independent object, in other words, it is Desire. The satisfaction of Desire is, it is true, the reflection of self-consciousness into itself, or the certainty that has become truth. (c) But the truth of this certainty is really a double reflection, the duplication of self-consciousness. Consciousness has for its object one which, of its own self, posits its otherness or difference as a nothingness, and in so doing is independent. The differentiated, merely *living*, shape does indeed also supersede its independence in the process of Life, but it ceases with its distinctive difference to be what it is. The object of self-consciousness, however, is equally independent in this negativity of itself; and thus it is *for itself* a genus, a universal fluid element in the peculiarity of its own separate being; it is a living self-consciousness.

177. A self-consciousness exists *for a self-consciousness*. Only so is it in fact self-consciousness; for only in this way does the unity of itself in its otherness become explicit for it. The 'I' which is the object of its Notion is in fact not 'object'; the object of Desire, however, is only independent, for it is the universal indestructible substance, the fluid self-identical essence. A self-consciousness, in being an object, is just as much 'I' as 'object'. With this, we already have before us the Notion of *Spirit*. What still lies ahead for consciousness is the experience of what Spirit is—this absolute substance which is the unity of the different independent self-consciousnesses which, in their opposition, enjoy perfect freedom and independence: 'I' that is 'We' and 'We' that is 'I'. It is in self-consciousness, in the Notion of Spirit, that consciousness first finds its turning-point, where it leaves behind it the colourful show of the sensuous here-and-now and

the nightlike void of the supersensible beyond, and steps out into the spiritual daylight of the present.

A. INDEPENDENCE AND DEPENDENCE OF SELF-CONSCIOUSNESS: LORDSHIP AND BONDAGE

178. Self-consciousness exists in and for itself when, and by the fact that, it so exists for another; that is, it exists only in being acknowledged. The Notion of this its unity in its duplication embraces many and varied meanings. Its moments, then, must on the one hand be held strictly apart, and on the other hand must in this differentiation at the same time also be taken and known as not distinct, or in their opposite significance. The twofold significance of the distinct moments has in the nature of self-consciousness to be infinite, or directly the opposite of the determinateness in which it is posited. The detailed exposition of the Notion of this spiritual unity in its duplication will present us with the process of Recognition.

179. Self-consciousness is faced by another self-consciousness; it has come *out of itself*. This has a twofold significance: first, it has lost itself, for it finds itself as an *other* being; secondly, in doing so it has superseded the other, for it does not see the other as an essential being, but in the other sees its own self.

180. It must supersede this otherness of itself. This is the supersession of the first ambiguity, and is therefore itself a second ambiguity. First, it must proceed to supersede the *other* independent being in order thereby to become certain of *itself* as the essential being; secondly, in so doing it proceeds to supersede its *own* self, for this other is itself.

181. This ambiguous supersession of its ambiguous otherness is equally an ambiguous return *into itself*. For first, through the supersession, it receives back its own self, because, by superseding *its* otherness, it again becomes equal to itself; but secondly, the other self-consciousness equally gives it back again to itself, for it saw itself in the other, but supersedes this being of itself in the other and thus lets the other again go free.

182. Now, this movement of self-consciousness in relation to another self-consciousness has in this way been represented as the action of *one* self-consciousness, but this action of the one

has itself the double significance of being both its own action and the action of the other as well. For the other is equally independent and self-contained, and there is nothing in it of which it is not itself the origin. The first does not have the object before it merely as it exists primarily for desire, but as something that has an independent existence of its own, which, therefore, it cannot utilize for its own purposes, if that object does not of its own accord do what the first does to it. Thus the movement is simply the double movement of the two self-consciousnesses. Each sees the *other* do the same as it does; each does itself what it demands of the other, and therefore also does what it does only in so far as the other does the same. Action by one side only would be useless because what is to happen can only be brought about by both.

183. Thus the action has a double significance not only because it is directed against itself as well as against the other, but also because it is indivisibly the action of one as well as of the other.

184. In this movement we see repeated the process which presented itself as the play of Forces, but repeated now in consciousness. What in that process was *for us*, is true here of the extremes themselves. The middle term is self-consciousness which splits into the extremes; and each extreme is this exchanging of its own determinateness and an absolute transition into the opposite. Although, as consciousness, it does indeed come *out of itself*, yet, though out of itself, it is at the same time kept back within itself, is *for itself*, and the self outside it, is for *it*. It is aware that it at once is, and is not, another consciousness, and equally that this other is *for itself* only when it supersedes itself as being for itself, and is for itself only in the being-for-self of the other. Each is for the other the middle term, through which each mediates itself with itself and unites with itself; and each is for itself, and for the other, an immediate being on its own account, which at the same time is such only through this mediation. They *recognize* themselves as *mutually recognizing* one another.

185. We have now to see how the process of this pure Notion of recognition, of the duplicating of self-consciousness in its oneness, appears to self-consciousness. At first, it will exhibit the side of the inequality of the two, or the splitting-up of the

middle term into the extremes which, as extremes, are opposed to one another, one being only *recognized*, the other only *recognizing*.

186. Self-consciousness is, to begin with, simple being-for-self, self-equal through the exclusion from itself of everything else. For it, its essence and absolute object is 'I'; and in this immediacy, or in this [mere] being, of its being-for-self, it is an *individual*. What is 'other' for it is an unessential, negatively characterized object. But the 'other' is also a self-consciousness; one individual is confronted by another individual. Appearing thus immediately on the scene, they are for one another like ordinary objects, *independent* shapes, individuals submerged in the being [or immediacy] of *Life*—for the object in its immediacy is here determined as Life. They are, *for each other*, shapes of consciousness which have not yet accomplished the movement of absolute abstraction, of rooting-out all immediate being, and of being merely the purely negative being of self-identical consciousness; in other words, they have not as yet exposed themselves to each other in the form of pure being-for-self, or as self-consciousnesses. Each is indeed certain of its own self, but not of the other, and therefore its own self-certainty still has no truth. For it would have truth only if its own being-for-self had confronted it as an independent object, or, what is the same thing, if the object had presented itself as this pure self-certainty. But according to the Notion of recognition this is possible only when each is for the other what the other is for it, only when each in its own self through its own action, and again through the action of the other, achieves this pure abstraction of being-for-self.

187. The presentation of itself, however, as the pure abstraction of self-consciousness consists in showing itself as the pure negation of its objective mode, or in showing that it is not attached to any specific *existence*, not to the individuality common to existence as such, that it is not attached to life. This presentation is a twofold action: action on the part of the other, and action on its own part. In so far as it is the action of the *other*, each seeks the death of the other. But in doing so, the second kind of action, action on its own part, is also involved; for the former involves the staking of its own life. Thus the relation of the two self-conscious individuals is such that they prove

themselves and each other through a life-and-death struggle. They must engage in this struggle, for they must raise their certainty of being *for themselves* to truth, both in the case of the other and in their own case. And it is only through staking one's life that freedom is won; only thus is it proved that for self-consciousness, its essential being is not [just] being, not the *immediate* form in which it appears, not its submergence in the expanse of life, but rather that there is nothing present in it which could not be regarded as a vanishing moment, that it is only pure *being-for-self*. The individual who has not risked his life may well be recognized as a *person*, but he has not attained to the truth of this recognition as an independent self-consciousness. Similarly, just as each stakes his own life, so each must seek the other's death, for it values the other no more than itself; its essential being is present to it in the form of an 'other', it is outside of itself and must rid itself of its self-externality. The other is an *immediate* consciousness entangled in a variety of relationships, and it must regard its otherness as a pure being-for-self or as an absolute negation.

188. This trial by death, however, does away with the truth which was supposed to issue from it, and so, too, with the certainty of self generally. For just as life is the *natural* setting of consciousness, independence without absolute negativity, so death is the *natural* negation of consciousness, negation without independence, which thus remains without the required significance of recognition. Death certainly shows that each staked his life and held it of no account, both in himself and in the other; but that is not for those who survived this struggle. They put an end to their consciousness in its alien setting of natural existence, that is to say, they put an end to themselves, and are done away with as *extremes* wanting to be *for themselves*, or to have an existence of their own. But with this there vanishes from their interplay the essential moment of splitting into extremes with opposite characteristics; and the middle term collapses into a lifeless unity which is split into lifeless, merely immediate, unopposed extremes; and the two do not reciprocally give and receive one another back from each other consciously, but leave each other free only indifferently, like things. Their act is an abstract negation, not the negation coming from consciousness, which supersedes in such a way as to preserve

and maintain what is superseded, and consequently survives its own supersession.

189. In this experience, self-consciousness learns that life is as essential to it as pure self-consciousness. In immediate self-consciousness the simple 'I' is absolute mediation, and has as its essential moment lasting 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. is a merely *immediate* consciousness, or consciousness in the form of *thinghood*. Both moments are essential. Since to begin with they are unequal and opposed, and their reflection into a unity has not yet been achieved, they exist as two opposed shapes of consciousness; one is the independent consciousness whose essential nature is to be for itself, the other is the dependent consciousness whose essential nature is simply to live or to be for another. The former is lord, the other is bondsman.

190. The lord is the consciousness that exists *for itself*, but no longer merely the Notion of such a consciousness. Rather, it is a consciousness existing *for itself* which is mediated with itself through another consciousness, i.e. through a consciousness whose nature it is to be bound up with an existence that is independent, or thinghood in general. The lord puts himself into relation with both of these moments, to a *thing* as such, the object of desire, and to the consciousness for which thinghood is the essential characteristic. And since he is (a) *qua* the Notion of self-consciousness an immediate relation of *being-for-self*, but (b) is now at the same time mediation, or a being-for-self which is for itself only through another, he is related (a) immediately to both, and (b) mediately to each through the other. The lord relates himself mediately to the bondsman through a being [a thing] that is independent, for it is just this which holds the bondsman in bondage; it is his chain from which he could not break free in the struggle, thus proving himself to be dependent, to possess his independence in thinghood. But the lord is the power over this thing, for he proved in the struggle that it is something merely negative; since he is the power over this thing and this again is the power over the other [the bondsman], it follows that he holds the other in subjection. Equally, the lord relates himself mediately to the thing through

the bondsman; the bondsman, *qua* self-consciousness in general, also relates himself negatively to the thing, and takes away its independence; but at the same time the thing is independent *vis-à-vis* the bondsman, whose negating of it, therefore, cannot go the length of being altogether done with it to the point of annihilation; in other words, he only *works* on it. For the lord, on the other hand, the *immediate* relation becomes through this mediation the sheer negation of the thing, or the enjoyment of it. What desire failed to achieve, he succeeds in doing, viz. to have done with the thing altogether, and to achieve satisfaction in the enjoyment of it. Desire failed to do this because of the thing's independence; but the lord, who has interposed the bondsman between it and himself, takes to himself only the dependent aspect of the thing and has the pure enjoyment of it. The aspect of its independence he leaves to the bondsman, who works on it.

191. In both of these moments the lord achieves his recognition through another consciousness; for in them, that other consciousness is expressly something unessential, both by its working on the thing, and by its dependence on a specific existence. In neither case can it be lord over the being of the thing and achieve absolute negation of it. Here, therefore, is present this moment of recognition, viz. that the other consciousness sets aside its own being-for-self, and in so doing itself does what the first does to it. Similarly, the other moment too is present, that this action of the second is the first's own action; for what the bondsman does is really the action of the lord. The latter's essential nature is to exist only for himself; he is the sheer negative power for whom the thing is nothing. Thus he is the pure, essential action in this relationship, while the action of the bondsman is impure and unessential. But for recognition proper the moment is lacking, that what the lord does to the other he also does to himself, and what the bondsman does to himself he should also do to the other. The outcome is a recognition that is one-sided and unequal.

192. In this recognition the unessential consciousness is for the lord the object, which constitutes the *truth* of his certainty of himself. But it is clear that this object does not correspond to its Notion, but rather that the object in which the lord has achieved his lordship has in reality turned out to be something

quite different from an independent consciousness. What now really confronts him is not an independent consciousness, but a dependent one. He is, therefore, not certain of *being-for-self* as the truth of himself. On the contrary, his truth is in reality the unessential consciousness and its unessential action.

193. The *truth* of the independent consciousness is accordingly the servile consciousness of the bondsman. This, it is true, appears at first *outside* of itself and not as the truth of self-consciousness. But just as lordship showed that its essential nature is the reverse of what it wants to be, so too servitude in its consummation will really turn into the opposite of what it immediately is; as a consciousness forced back into itself, it will withdraw into itself and be transformed into a truly independent consciousness.

194. We have seen what servitude is only in relation to lordship. But it is a self-consciousness, and we have now to consider what as such it is in and for itself. To begin with, servitude has the lord for its essential reality; hence the *truth* for it is the independent consciousness that is *for itself*. However, servitude is not yet aware that this truth is implicit in it. But it does in fact contain within itself this truth of pure negativity and being-for-self, for it has experienced this its own essential nature. For this consciousness has been fearful, not of this or that particular thing or just at odd moments, but its whole being has been seized with dread; for it has experienced the fear of death, the absolute Lord. In that experience it has been quite unmanned, has trembled in every fibre of its being, and everything solid and stable has been shaken to its foundations. But this pure universal movement, the absolute melting-away of everything stable, is the simple, essential nature of self-consciousness, absolute negativity, *pure being-for-self*, which consequently is *implicit* in this consciousness. This moment of pure being-for-self is also *explicit* for the bondsman, for in the lord it exists for him as his *object*. Furthermore, his consciousness is not this dissolution of everything stable merely in principle; in his service he *actually* brings this about. Through his service he rids himself of his attachment to natural existence in every single detail; and gets rid of it by working on it.

195. However, the feeling of absolute power both in general, and in the particular form of service, is only implicitly this dissolution, and although the fear of the lord is indeed the begin-

ning of wisdom, consciousness is not therein aware that it is a being-for-self. Through work, however, the bondsman becomes conscious of what he truly is. In the moment which corresponds to desire in the lord's consciousness, it did seem that the aspect of unessential relation to the thing fell to the lot of the bondsman, since in that relation the thing retained its independence. Desire has reserved to itself the pure negating of the object and thereby its unalloyed feeling of self. But that is the reason why this satisfaction is itself only a fleeting one, for it lacks the side of objectivity and permanence. Work, on the other hand, is desire held in check, fleetingness staved off; in other words, work forms and shapes the thing. The negative relation to the object becomes its *form* and something *permanent*, because it is precisely for the worker that the object has independence. This *negative* middle term or the formative *activity* is at the same time the individuality or pure being-for-self of consciousness which now, in the work outside of it, acquires an element of permanence. It is in this way, therefore, that consciousness, *qua* worker, comes to see in the independent being [of the object] its *own* independence.

196. But the formative activity has not only this positive significance that in it the pure being-for-self of the servile consciousness acquires an existence; it also has, in contrast with its first moment, the negative significance of *fear*. For, in fashioning the thing, the bondsman's own negativity, his being-for-self, becomes an object for him only through his setting at nought the existing *shape* confronting him. But this objective *negative* moment is none other than the alien being before which it has trembled. Now, however, he destroys this alien negative moment, posits *himself* as a negative in the permanent order of things, and thereby becomes *for himself*, someone existing on his own account. In the lord, the being-for-self is an 'other' for the bondsman, or is only *for* him [i.e. is not his own]; in fear, the being-for-self is present in the bondsman himself; in fashioning the thing, he becomes aware that being-for-self belongs to *him*, that he himself exists essentially and actually in his own right. The shape does not become something other than himself through being made external to him; for it is precisely this shape that is his pure being-for-self, which in this externality is seen by him to be the truth. Through this rediscovery of himself by himself, the bondsman realizes that it is precisely in his work wherein he seemed to have only an alienated existence that he acquires a mind of his own. For this reflection, the two moments of fear and service as such, as also that of formative activity, are necessary, both being at the same time in a universal mode. Without the discipline of service and obedience, fear remains at the formal stage, and does not extend to the known real world of existence. Without the formative activity, fear remains inward and mute, and consciousness does not become explicitly *for itself*. If consciousness fashions the thing without that initial absolute fear, it is only an empty self-centred attitude; for its form or negativity is not negativity *per se*, and therefore its formative activity cannot give it a consciousness of itself as essential being. If it has not experienced absolute fear but only some lesser dread, the negative being has remained for it something external, its substance has not been infected by it through and through. Since the entire contents of its natural consciousness have not been jeopardized, determinate being still *in principle* attaches to it; having a 'mind of one's own' is self-will, a freedom which is still enmeshed in servitude. Just as little as the pure form can become essential being for it, just as little is that form, regarded as extended to the particular, a universal formative activity, an absolute Notion; rather it is a skill which is master over some things, but not over the universal power and the whole of objective being.

FREEDOM OF SELF-CONSCIOUSNESS:

B. STOICISM, SCEPTICISM, AND THE UNHAPPY CONSCIOUSNESS

197. For the independent self-consciousness, it is only the pure abstraction of the 'I' that is its essential nature, and, when it does develop its own differences, this differentiation does not become a nature that is objective and intrinsic to it. Thus this self-consciousness does not become an 'I' that in its simplicity is genuinely self-differentiating, or that in this absolute differentiation remains identical with itself. On the other hand, the consciousness that is forced back into itself becomes, in its