INTRODUCTION TO HEGEL’S PHENOMENOLOGY OF SPIRIT FOR TYROS

REV. FR. JOHN DOE DORMAH
LECTURER
Contents

PREFACE .......................................................................................................................... 2

GUIDE TO READING THE TEXT ..................................................................................... 3

GENERAL INTRODUCTION TO THE BOOK ..................................................................... 4

INDIVIDUAL: .................................................................................................................... 4

SENSORY CONSCIOUSNESS ............................................................................................ 4

PERCEPTUAL CONSCIOUSNESS ...................................................................................... 5

UNDERSTANDING CONSCIOUSNESS .............................................................................. 6

SOCIETY ............................................................................................................................. 6

SELF-CONSCIOUSNESS .................................................................................................... 6

DESIRING SELF-CONSCIOUSNESS ................................................................................ 7

MASTERY SELF-CONSCIOUSNESS .................................................................................. 7

SERVANT SELF-CONSCIOUSNESS ................................................................................... 8

STOIC SELF-CONSCIOUSNESS ....................................................................................... 8

SKEPTIC SELF-CONSCIOUSNESS .................................................................................... 9

UNHAPPY SELF-CONSCIOUSNESS .................................................................................. 9

IDEALIST SELF-CONSCIOUSNESS .................................................................................. 10

RATIONAL SELF-CONSCIOUSNESS ................................................................................. 11

ETHICAL SELF-CONSCIOUSNESS ................................................................................... 11

LEGAL SELF-CONSCIOUSNESS ...................................................................................... 11

SPIRITUAL SELF-CONSCIOUSNESS ................................................................................. 12

SOCIETY AND CULTURE .................................................................................................... 12

TRAGIC CONSCIOUSNESS ............................................................................................... 12

LACERATED CONSCIOUSNESS ...................................................................................... 12

DUTY CONSCIOUSNESS .................................................................................................. 13

FREEDOM CONSCIOUSNESS .......................................................................................... 14

FORGIVENESS CONSCIOUSNESS ................................................................................... 15

THE CHURCH (RELIGIOUS CONSCIOUSNESS) ............................................................... 16

NATURAL RELIGIOUS CONSCIOUSNESS .................................................................... 16

REVEALED RELIGIOUS CONSCIOUSNESS ................................................................... 17

THE PHILOSOPHER: ........................................................................................................... 17

PHILOSOPHICAL CONSCIOUSNESS ................................................................................. 17

SPIRITUAL CONSCIOUSNESS ......................................................................................... 18

ABSOLUTE CONSCIOUSNESS ......................................................................................... 18
PREFACE

Hegel’s Phenomenology of Spirit is essentially a systematic tracing of the evolution of human consciousness in the course of history. It analyzes every stage of human history to show how the human race adapted to changing situations of life. The major principles by which man adapted to his situation is abstracted as consciousness. This consciousness grows progressively as history unfolds. After every stage of adaptation, a new need or situation emerges necessitating a new adaptation. Skepticism, stoicism, empiricism, rationalism, idealism, subjectivism, objectivism, capitalism, communism and a host of other theories which, constitute various adaptations, were formed based on different forms of consciousness. The evolution of consciousness is seen in every aspect of life - individual, family, society, politics, ethical or moral life, science, religion and philosophy. Knowledge of this evolution is necessary for leaders as well as followers. The book is thus very relevant to priestly formation in a number of ways. First, the book offers a systematic discussion of the relationship between faith and reason. For Hegel, religious consciousness is one of the highest forms of consciousness. However, he noted that its methodology is not the most efficient. The methods of philosophy must be added to religion. This is simply the Hegelian way of stating the popular saying ‘faith seeking understanding.’ It is only when we unify religious consciousness and philosophical consciousness that the absolute consciousness can be attained. The priest must attain this consciousness in order to be in a position to lead the faithful to attain it too. Again, since the church is a large society comprising different people at different stages of consciousness, a study of Hegel’s Phenomenology of Spirit, will help the leader or minister to know his people and know their state of life and then the sort of help they need. The various types of consciousness treated under society and culture (Tragic, lacerated, duty, freedom, forgiveness) are very relevant to the church’s life and mission. In view of this, reading the Phenomenology of Spirit is never a waste of time. This is because, in it, one finds a compendium of the various philosophies, social and political theories as well as the position of our cherished theologians on faith and reason. Altogether, this book and course is very relevant for the pastoral formation of students. Therefore, students should not simply focus of this introductory work but take time to read the text itself.

Accra

John Doe Dormah

February, 2019
GUIDE TO READING THE TEXT

The work simultaneously addresses the logic of concepts, the development of philosophical thought, the organic growth of nature, of societies, and of individuals, and the entire history of (primarily, European) culture and civilization. To understand the work requires a clear understanding of the terminologies as laid out in this introductory work and at least an average knowledge of the history of culture and civilization, which Hegel referred to in his work. The abstractions therein have referents in reality or history and so it is helpful to have examples in mind while reading the abstractions in Hegel words. This aids understanding. Again, since the work has a historical basis, students must recall their History of Philosophy, the pertinent issues addressed in the various epochs and the philosophies of the times especially in epistemology. This will serve as the historical timeline and background to the discussions in the work. Critical analysis of every block is necessary if one is to understand the general content of the work. Hegel’s introduction to the book is very vital in understanding the text. In the introduction, one finds 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,” that is, knowledge no longer qualified by any distinction between mere appearance and genuine reality. It must be read carefully and analytically for a general idea of what the book contains. In the book, one finds discussions linked to psychology, ethics, sociology and science. Students must bear in mind that no cursory reading of Hegel is likely to produce understanding even among very intelligent students. Critical reading text is a prerequisite for understanding his views. While reading, students must take care to identify the dialectics and levels of consciousness and their historical epochs. The relationship between forms of consciousness and history is central to the book: Historical epochs and extant philosophies are, in Hegel’s estimation, variations of the forms of consciousness examined in the Phenomenology, because both forms of consciousness and historically identifiable views evolve from central characteristics of human consciousness. Thus, the book in spite of the Hegelian idealism, is very practical and in touch with reality and must be read as such.
GENERAL INTRODUCTION TO THE BOOK
The title of the book under consideration is phenomenology of mind by Hegel. The book has a beautiful history and was used and praised by Bruno Bauer, Marx, Engels, J. P. Sartre, and others.
In this book, Hegel tried to challenge the traditional epistemic distinction of objectivity and subjectivity. The book combines logic, psychology, ethics and history to form an exhaustive view of civilization. The book’s three divisions include the subjective mind encompassing anthropology and psychology. The objective mind encompasses law and ethics and the absolute mind covering, religion, fine arts, and philosophy.

Phenomenon is from the Greek word φαινομενον (phainomenon), which means appearance as was used by Plato to distinguish appearance from the eternal noumena. There are material phenomena and mental phenomena. Material phenomena partly hide and partly reveal reality. Mental phenomena also partly hide and partly reveal the truth. Hegel focuses on mental phenomena hence PHENOMENOLOGY OF MIND. Phenomenology is the study of phenomena.

Phenomenology of mind is the study of appearance, image and illusion throughout the history of human consciousness. Hegel presents the evolution of consciousness. CONSCIOUSNESS is inner awareness of the unfolding of the absolute. The formation of consciousness is from individual sensation through to issues of ethics and politics and to the awareness of art, religion and philosophy.

AIM1: study of appearance, image and illusion throughout the history of human consciousness.

AIM2: a presentation of evolution of consciousness.

The evolution of consciousness is grouped under: the individual, the society, society and culture, religion and philosopher.

INDIVIDUAL:
INDIVIDUAL: a simple way of seeing a thing and seeing everything. With the subjective mind, the individual is related to other objects and seek to find knowledge of reality with his senses and mind as the absolute keep unfolding. Sensory consciousness – reality impacts the infant (usually knowledge of differences).

SENSORY CONSCIOUSNESS: Hegel contended that there are two stages of the soul. The first stage is that “the mind is a monadic individual, which contained within itself its entire universe, all its sensation, impression, and feelings, being purely subjective. The other is the awareness of the mind
of an object external to it, of which it is conscious. These two stages of the soul give Hegel the clue to the evolution of consciousness specifically the individual consciousness. Hegel called the stage of the mind (soul) as the consciousness.

The subject and the object are viewed differently. The object is viewed as an independent entity. The fundamental stance of consciousness proper is that the object sprouts from the subject. The sensory (sensuous) consciousness is an immediate apprehension of an individual object.

The first phase of consciousness is, of course, immediate. This means (I) that the object is itself an immediacy, and (II) that the relation of subject to object is an immediate relation. The immediacy of the object constitutes it a singular, an individual object, a “this” or “that”. The immediacy of the relation of subject to object involves that the object is directly presented to consciousness. In addition, “all that sensuous consciousness knows about its object is that the object is” Here, the sensory consciousness attributes being to the object and nothing more. The sensuous consciousness is termed as the abstraction of “bare” sensation as distinguished from sense perception- this deals with the understanding of relations and universals. For example, I “perceive” this marker board. But I perceive it as marker board. That is, it belongs to a member or class of things designated as boards. This knowledge of a kind involves application of concepts, differences and similarities which the marker board bears with other objects. As objects appear to us we perceive them, then perceptual consciousness.

**PERCEPTUAL CONSCIOUSNESS**— all things (plants and animals) are carefully recorded

- Observed and
- Classified

When we look we establish relations between objects and grasp cause and effect.

Perceptual consciousness is about the question of how we become conscious of physical objects through perception. Perception has to do with the result of observation, the way that you notice or understand something using one of your senses. Perception has to do with insight into the physical sensation interpreted in the light of experience.

The identity of a perceptual episode is wholly determined by the physical items perceived and the sensible qualities they present to consciousness, which characterize the manner of perceiving. This has to say that physical items determine perception. These physical items also present sensible
qualities to consciousness and this determine the manner in which an item is perceived as its characteristics are also laid bare.

Perceptual consciousness emphasized the need to describe what the percipient may be conscious of, from his own point of view. Perceptual consciousness of one object is different from a person’s consciousness of another object only by or on the evidence of the person concerned. For him, the method of obtaining description of perceptual consciousness is either to question a percipient or to reflect on our experience. The end product of perceiving is the conscious experience of external objects. The conscious experience that the perceiver gets from the external object which has for its main instruments the senses bring about the result of perceiving.

Perception takes what exists for it to be a universal. Universality being its principle in general, its moments immediately distinguished within it are also universal; It is a universal, and the object is a universal. (Hegel, 1931, p.63).

In conclusion, perceptual consciousness is a physical phenomenon which makes use of the senses: sense of sight, smell, taste, hearing and the sense of touch. Out of this type of consciousness, plants and animals are carefully recorded, observed and classified. We also establish relations between objects and grasp cause and effect.

UNDERSTANDING CONSCIOUSNESS – a great unifying principle = multiplicity of things are classified into one = probably given it a genus = so that when things are being explained with the unifying principle they are explained. At this point of the unfolding of the absolute, after objects are classified in the perceptual consciousness, they are unified or further classified as one and knowledge is formed out of it. This consciousness is a unifying principle that remains impersonal but related to the self.

SOCIETY N.B the above consciousness especially understanding consciousness remains impersonal that is, it has nothing to do with the person = knowledge of other things = unifying principle after amalgamating other things either than things related to the self. Hence, the necessity of self-consciousness

SELF-CONSCIOUSNESS is attaining consciousness of a real person. Here Hegel goes back to ancient time/ politics. Self-consciousness is the awareness of another’s awareness of oneself. That is, to know one’s self is to know others. Self-consciousness is realized in the tension between two opposing individuals who strive for recognition. It has in its culture, or movement, three stages:
(1) Desire in so far as it is related to other things; (2) The Mediating relation of Master and Slave (dominion and servitude) in so far as it is related to another self-consciousness not identical with itself; (3) general Self-Consciousness which recognizes itself in other self-consciousness, and is identical with them as well as self-identical.

**DESIRING SELF-CONSCIOUSNESS** is related to politics especially of the ancient time. The Primitive man desires to protect himself and his family but he faces an opposition that defeats him. Hence, he desires to unite with other families to form larger groups but they experience war instead as a state. This self-consciousness through war and conquest brings forth mastery self-consciousness and servant self-consciousness.

In desiring self-consciousness, the primitive man felt strongly only about fulfilling their needs and the needs of their families. Man was thought to have attained consciousness of a real person if he is able to provide his own needs and those of his family. Thus various families were much concerned about fulfilling their individual needs. The pursuit of fulfilling each family’s needs led some to step on others toes. In so doing, some families became enemies with others. In an attempt to resolve this problem and for the purpose of self-interest, people hooped in larger groups. Man resolved to unite with other families to form a larger group; perhaps with the intention of forming a state. Nonetheless, this aim is not realized; wars broke out instead of forming a state to attain peace. After many centuries, consciousness evolved into two main categories of self-consciousness: Mastery Self-Consciousness and servant Self-Consciousness.

**MASTERY SELF-CONSCIOUSNESS** is the mind frame of the ruler to impose demand and fear on the slave just to retain his position. The ruler therefore seeks to maintain his recognition as a master informed by his feeling of insecurity. But in doing so he does not progress; he only maintains his position.

Hegel defines mastery self - consciousness as “the consciousness that exists for itself; but no longer merely the general notion of existence for self. Consciousness exists on its own account which is mediated with itself through another consciousness, i.e. through another whose very nature implies that it is bound up with an independent being or with things in general”. (Hegel, 2003 p. 108). Mastery self – consciousness arise as a result of the war that springs up due to the opposing force against the desires of man. In war, the one who wins becomes the master while the one who loses becomes the slave. The master seeks to maintain his recognition or position as a master, informed by his feeling of insecurity. In this consciousness, the master does not progress but only maintain
his position. Since the slave works for the master and therefore not in the exclusive interest of his own individuality, his desire is expanded into being not only the desire of this particular individual but also the desire of another. Accordingly, the slave rises above the selfish individuality of his natural will, and his worth to that extent exceeds that of his master who, imprisoned in his egotism, beholds in the slave only his immediate will and is only formally recognized by a non-free consciousness. This subjugation of the slave’s egotism forms the beginning of true human freedom (Hegel, 1845 p.175).

**SERVANT SELF-CONSCIOUSNESS** gives the servant the advantage of progress over his master. In serving his master he evolves new ideas and technologies. The servant has all the ideas of the work place where the master has not. The servant finds philosophical justification for his position as a slave. Even though he is over and above the master he still remains at the position of a slave.

The servant carries out all the menial and even degrading tasks to ensure the comfort and safety of his superior. The servant more often will engage in activities that could put his life and sometimes his dignity in jeopardy because it simply makes a person he regards superior to him safe or comfortable. The servant develops affection for his position, being at the beck and call of his superiors. As time elapses, he is able to defend his position of slavery. He sees his superior as people possessing the right to his service and submission. He readily welcomes the responsibility of serving. An interesting fact about the slave’s life is that he has more expertise than his superior. His constant contact with tasks makes him more acquainted with articles and machines and even the places of his task more than the master who actually has ownership over these. The servant possesses in his deposit of knowledge more ideas about the things around him and various ways of manipulating them for good or negative, desirable or undesirable outcomes. Despite all these powers, he still sees himself as properly existing to be subservient to his superior.

Therefore, servant self-consciousness develops into stoic self-consciousness then into skeptic self-consciousness and eventually unhappy self-consciousness.

**STOIC SELF-CONSCIOUSNESS** deals with the ideals for honest work and virtue that exist in the mind of the individual. The individual accepts that good work is always rewarded and wickedness not always punished and hard work is often a means of exploitation. As time elapse, the slave takes an entrenched position while ignoring his master. Its principle is that consciousness is essentially that which thinks, is a thinking reality, and that anything is really essential for consciousness, or is true and good, only when consciousness in dealing with it adopts the attitude of a thinking being.
(Hegel, 2001). This is also called the Freedom of self-consciousness. Hegel's objection is that the freedom of thought remains purely formal here; the content is in the full expanse of social life; having identified itself with a thought detached from that context, the stoical consciousness cannot recover that content on its own and hence remains unfree. It is this lack of freedom which brings us to skeptic self-consciousness.

**SKEPTIC SELF-CONSCIOUSNESS** finds relief in disbelief, cynicism and distrust. It mocks the tender-hearted. Skepticism is the realization of that, of which Stoicism is merely the notion, and is the actual experience of what freedom of thought is; it is in itself and essentially the negative, and must so exhibit itself (Hegel, 2001, p.67). Skeptical self-consciousness discovers, in the flux and alternation of all that would stand secure in its presence, its own freedom, as given by and received from its own self. It keeps the two poles of its self-contradiction apart, however, applying its negative power to it. That is, it makes mockery of values and principles and yet uses it to its own advantage. Eventually skeptical self-consciousness truly experiences itself as self-contradictory, and this experience marks the transition to a new shape, that of the Unhappy consciousness.

**UNHAPPY SELF-CONSCIOUSNESS**: The contradiction therein skeptic consciousness leads to the evolution of unhappy self-consciousness. Here, consciousness desires complete knowledge of itself but cannot obtain it because of the contradiction. It is called ‘unhappy’ because the individual craves complete consciousness of self but never attains it. Consciousness realizes a contradiction between the individual and the universal. It is unable to grasp the rift between the individual and the universal. The unhappy consciousness is, therefore, a consciousness of the self as a dual-nature or merely contradictory being. There is a divided form of consciousness, with a tension between its subjective (individual) and objective (universal) points of view.

Unhappy self-consciousness has three stages:

a) a pure inner heart
b) work and enjoyment over skills acquired
c) Renunciation into asceticism

Pure inner heart consists of a simple and inarticulate awe of the authority (unchangeable). At this stage, consciousness is conceived as the unchangeable, as the believer tries to attain it. Consciousness is painfully divided into the unchangeable and the individual, and reconciliation is
seen in the unhappy consciousness. The individual attempts to locate his essence in the unchangeable, but is still doomed to failure.

The second stage, which is work and enjoyment over skills acquired, consists of exercising the actual skills and powers of the particular desiring being in the service of the universal. The unhappy consciousness tries to give its life meaning and to attain the unchangeable. The believer hopes to become one with the unchangeable through the performance of Christian acts. An inner certainty which indicates an overcoming of the dualism of the unchangeable and the changeable comes about in the believer through the Christian acts. The unhappy consciousness does not find fulfillment in his work. This is because; all attributes are not to him but to the unchangeable. The believer in his humble renunciation wishes to attribute all his works and activities to God. Hence a seemingly unity is achieved through a reciprocal renunciation. This unity fails since the individual cannot get rid of his personal agency. The believer must recognize that even the act of giving thanks is his own and not the unchangeable.

Finally, the third stage, renunciation into asceticism. Here the church serves as the mediator between the unchanging consciousness and the unessential (individual) consciousness. The attempt to surrender one’s will, action and enjoyment to make contact with the divine is unsuccessful. The renunciation of the individual’s will makes him deprived of his freedom. He then rubs off his unhappiness and claims his will. The individual realizes itself as the representation of reason, the certainty of consciousness, absolute in itself in it individuality or the being of all reality.

Unhappy self-consciousness does not mean that the individual is not happy. It basically means that the individual is only withdrawing but happy within. The stages of the unhappy self-consciousness make it possible for the individual to attain freedom. This freedom points to the ability of the mind and ideals which lead us to idealist self-consciousness.

**IDEALIST SELF-CONSCIOUSNESS**: it reduces the world to an idea, a specific idea. Here, consciousness translates ideas into reality, and thus, concentrates on ideas rather than the physical. Obviously, there is more to reality than simply an idea in the mind. Idealist self-consciousness, therefore, loses sight of the non-idealist half of reality. There are some things in reality (nature) that seem so real that one cannot say that they are just things of idea. So idealism cannot simply reduce the world to the mind. To correct this defect in this consciousness, the rational or empirical self-consciousness develops.
**RATIONAL SELF-CONSCIOUSNESS:** it shows how the Absolute progressively unfold itself through reason. Also, it shows where the truth of reason could be sought as the criterion for examination. Here, the absolute is understood at the level of reason. As finite reason progresses in understanding, the Absolute progresses toward full self-knowledge. The Absolute comes to know itself through the human mind's increased understanding. According to Hegel, the world of appearances is directly perceived, but the world of inherent being is not directly perceived. The sensible world is the antithesis of the supersensible world. But both worlds are aspects of the same reality. Mind is absolute substance, and the concept of Mind is found by the self in rational self-consciousness. Hegel describes Reason as self-consciousness. Self-consciousness becomes all reality, as the evolving dialectical harmony of Intention (the thesis), Perception (the antithesis), and Understanding (the synthesis).

**ETHICAL SELF-CONSCIOUSNESS:** it evolves in the family system. In the family system we usually come together to form units that make us avoid injuring one another. The awareness of this bond makes us seek the good of the other. This consciousness enables the family to participate in virtues, virtues that Examples of such virtues include tolerance and forgiveness. The defect with this self-consciousness is that it opposes worldliness and sees happiness as evil; it is also characterized by extreme moral arrogance. There is also the tendency of people imposing their ethical views on others. To correct this, the legal consciousness develops.

**LEGAL SELF-CONSCIOUSNESS:** Legal self-consciousness is the sum of views and ideas expressing the attitude of people toward law, legality, and justice and their concept of what are lawful and unlawful; it is what people do as well as say about law. It is also referred to as legal awareness. It is the empowerment of individuals regarding issues involving the law. Legal self-consciousness seeks to correct the worldliness hidden therein ethical self-consciousness. Hence, it regulates the imposition of one’s ethical views on another. To solve this problem, legal self-consciousness is understood to be part of a reciprocal process in which the meanings given by individuals to their world become patterned, stabilized, and objectified. These meanings, once institutionalized, become part of the material and discursive systems that limit and constrain future meaning making.

Legal self-consciousness is a collection of ideas, views, feelings and traditions which reflect people’s attitudes toward legal issues in society. Simply stated, in ethical self-consciousness, the individual tries to avoid injuring others. In his bid to attain this ideal, laws are set in place as a
watchdog on man’s relations. Man’s awareness of these laws and regulations is referred to as the legal self-consciousness.

**SPIRITUAL SELF-CONSCIOUSNESS:** it is also referred to as the Geist consciousness. Spiritual consciousness resides on the claim that avoids the feeling of law being subjective and that it is a construction of the powerful as depicted in the dictum of Thrasymachus “Might makes right.” In legal consciousness, there is the tendency for people to explain the laws according to their own whims and caprices. Law then becomes dependent on the privileged few. This notion would make law very much subjective. Spiritual self-consciousness evolves to give an objective touch to law so that it does no longer depend on people, but the on the objective spirit.

**SOCIETY AND CULTURE**
With the objective spirit individuals are aware of their local culture. They understand that it is the “I” that is “we” and it is the “we” that is “I”. This is similar to the African axiological thoughts which holds that “I am therefore we are and we are therefore I am”.

Individuals in the community see economic relationships; they see workers, employees, and their own family members. They have the awareness that they were born into a culture and society. The consequence of this frame of mind is tragic consciousness.

**TRAGIC CONSCIOUSNESS:** Here the individual finds himself in a dilemma. There are conflicting claims to his loyalty. At this level of the unfolding of the absolute, the individual is in dilemma, he does not know where to direct his loyalty. He is in confusion as to whether to direct his loyalty to the state or to the family. Tragic consciousness is the awareness of the dilemma or the confusion the individual finds himself in, in relation to the direction of his loyalty. Example is a teacher who needs to go to class but also have a family party to attend within the same hours.

**LACERATED CONSCIOUSNESS:** the frame of mind neither of those who are average nor within the cultured elite but are average in certain areas. As talented drop-out they remind the state of its evidence of failure and when the state is rational, they are irrational and vice-versa. Lacerate is from the Latin “lacerat” meaning mangle that is to cut flesh or skin with something sharp or in other words to make deep cut.

Those who are neither average nor part of the cultural elite develop their own realm, the lacerated consciousness. They are social critics, talented drop-outs; possess a wit which sometimes achieves
art. The bohemian poet uses the tools of culture against culture. Where the state is irrational, the bohemian is quick to be rational. Joining domestic morality and working class morality, the bohemian reminds the State of its evident failures. “This contradiction which has to be overcome, in this form of discordance and opposition between the independent of the individual conscious life and the universality belonging to the self-authority contain at the same time another aspect”.

For Hegel it is language that constitutes the absolute sovereignty of the king and this form of state on the other hand implies the most extreme alienation on the side of the servant. The result is "laceration", i.e. being torn apart in such an extreme sense that it must lead to a revolution. To Hegel this means that everything that is universal, everything that is called law, good and right falls apart and is destroyed; everything equal has dissolved into the purest inequality. According to Hegel, however, it is in this absolute alienation, that we encounter the truth of Bildung. The language of being lacerated is the perfect language and the true existing spirit of this whole world of Bildung Self-consciousness is exalted in this rejection of "the absolute equality-with-itself in the absolute laceration.

The activities of the lacerates led to the anti-clericalism of the Enlightenment period which sought the demise of the church’s authority and that of the state. With these two bodies gone, society became proliferated with evil; a failure of the Enlightenment age. Hence there was the need to fall back on Religion but this time around, take into consideration the claims of the Enlightenment. Both religion and the Enlightenment agreed that Duty consciousness is crucial to the human person.

DUTY CONSCIOUSNESS is an awareness stemming from self-certainty, that society has helped individuals therefore they are duty-bound to help society through sacrifices and service. Thus one must be dutiful to society because society has been good to him/her. Stemming from self-certainty, duty consciousness is the awareness that society has helped individuals therefore they are duty-bound to help society through sacrifice and service. Just as the principle of beneficence has it, every man owes a lot to the society. the act of returning the due to society is termed Duty. If one renders his services to the society under the realization that he is returning his duties to the society, then that state of knowledge may be called "Duty Consciousness".

There are levels of duty consciousness identified: duty to individuals, to family, to society, to state and to religion. The duty consciousness towards individuals, demonstrates that every member of society has the sense of helping one another as a sign of paying back what he/she have received.
A person can decide to perform the duty to help members of his family since he owes a lot to them for the benefits he has enjoyed from them. Here, he is more concerned with his immediate relations. An individual may become aware of the needs of society and try to extend a helping hand to them. Here, he moves out of the domain of his immediate relations to help the society at large. The individual works hard to sustain or even improve upon the level of the prosperity of the society.

One’s self-certainty and his sense of duty is merged by his free will, and are combined to support his freedom consciousness. “I will stake my own life on the politics of freedom for me and my community. But Duty can clash with Freedom. The awareness of one's duty to society compels him to always think of the common good of the society. For if, we achieve a balance between freedom and social responsibility, and then a great victory is achieved.

FREEDOM CONSCIOUSNESS: Here man makes the free choice to be dutiful without any external threat. It is an awareness of the absence of threat that makes one free and responsible. Freedom self-consciousness is known as stoicism, in so far as it has appeared as a phenomenon consciousness of itself in the course of history of man’s spirit. Its principle is that consciousness is essentially that which thinks, is a thinking reality, and that anything is really essential for consciousness (Hegel, p.114).

Freedom self-consciousness is indifferent towards natural existence, hence, let man remain free. Freedom of thought takes only pure thought as its truth. It is, therefore, merely the notion of freedom, not living freedom itself; for it is, to begin with, only thinking in general that is its essence, the form as such, which has turned away from the independence of things and gone back into itself (Hegel, p.74,1910). Hegel in his views presents that, the overall direction of history is towards freedom consciousness. History is the progress of mind, along a logically necessary path that leads to freedom. He understood freedom not as absence of coercion and doing what one likes, but as acting from self-determination; and that means acting according to universally valid rational principles because in acting under determinations of universal rational prescription, one is most free from individual causal circumstances. Obedience to absolute moral laws and ethical individualism are synthesized in “organic community” in which the individual is free because the rational moral principles he would as an individual, obey in order to be free are also the specific rational laws of the community: they are in harmony.
Human beings for him are manifestations of this universal mind, though at first they do not realize it. For him, freedom cannot be achieved until human beings do realize it and so feel at home in the universe. What is original, however, is the way in which all of history is presented as leading to the goal of freedom. Thus, Hegel accepts Schiller's view that reason and feeling were in harmony, where Greeks did not see themselves as free individuals with a conscience independent of the views of the community. Freedom consciousness makes man become aware of himself and by considering his nature; he makes choices freely without any form of threat from without. Freedom consciousness is of value in the sense that, it helps to shape our human nature and behaviour.

FORGIVENESS CONSCIOUSNESS: In the performance of one’s duty as a particular agent, He or she may not conform to law or norms. This in turn will create a gap between a particular and the universal, which can only be reconciled by forgiveness. When particular and universal reconciles they become an individual. Hegel’s accounts of law and the forgiveness consciousness are fused together. Hegel treats each as a supplement of the other, as a resolution of the issues and inadequacies that afflict the other. Hegel consistently portrays law in its various forms as inadequate to the particular situations and persons to which and to whom it applies, “generally incapable of reflecting the dependence of universality upon singularity and its diverse and unpredictable character”. With the concept of forgiveness consciousness, Hegel defends the priority of this singularity.

Law and forgiveness consciousness highlight the possibility of a co-existence where autonomous identity and equality is supported by law, whiles communal solidarity and individual singularity is also supported by forgiveness. Hegel characterizes forgiveness consciousness into three main characteristics. Firstly, “forgiveness is integral to the logic of individual action or the relationship between a conscientious individual’s action and universal law as well as customs in the society”. Secondly, it names the way in which the wide variety of “human action is integrated into a meaningful and coherent human history, and, indeed, how the development of a meaningful social life is accomplished by seemingly idiosyncratic individual’s action.” Thirdly, it explains how individuals only come into “mutual recognition and understanding, thus, creating and inhabiting a shared reality by acting and communicating with each other from different, finite, and partial perspectives”

Hegel says, it is essentially spirit, as the mutual recognition between the universal and the exclusively individual. Forgiveness consciousness allows for the assertion of singularity, through which the individual becomes individual but also transgresses social codes. “Forgiveness
consciousness specifies that in order for a society to exist it must allow for the possibility of the emergence of new forms of negativity, of individual transgression” (Oliver, 2004), to which it should respond with the appropriate modifications.

THE CHURCH (RELIGIOUS CONSCIOUSNESS)

NATURAL RELIGIOUS CONSCIOUSNESS: Natural religious consciousness is the first stirrings of religiosity within minds which saw Nature as God, or as a series of gods. Ancient people worshipped Nature as the sun, the moon, the stars, the volcanoes, the animals, and so on. There are today many religions which still insist upon a minimum reverence to certain animals and or elements in their rites” (Dormah, 2015, p 4). In the three moments of natural religion, we see a progression in the complexity of the objects of religious self-consciousness. In the form of religious self-consciousness, Spirit is aware of itself as divine. Here natural elements are seen as gods. The sea, big mountains and rocks, the sun and stars are considered gods.

ARTISTIC RELIGION: As people evolve, humans are found more wonderful than animals, and the sun is found to be more indifferent to human affairs than was hoped. Piety moves on. What is truly sacred, it was concluded, are sacred people and their sacred activities. Religion was sought in great works of human hands, especially, the Temple itself, and in the science of architecture which created it. Also the Temple arts, like sculpture and painting (idolatry), music, dance, theatre and amazing culinary delight; these became the seeds of a new development, the ARTISTIC RELIGIOUS CONSCIOUSNESS. (Summary of Hegel’s Philosophy of Mind - The EServer). In religion, the process whereby the idea becomes self-conscious spirit is represented in images and metaphors as the process whereby God becomes the Holy Spirit dwelling in humanity. This process is one in which we put our faith and trust. It is the object of feeling and belief rather than conceptualized understanding. Religion however believes in a representation of the truth. For Hegel, humanity cannot live by concepts alone, but also needs to picture, imagine and have faith in the truth. Hegel claims that it is in religion above all that a nation defines what it considers to be true. (Aesthetics, Stanford Encyclopedia of Philosophy)

For Hegel, as for Aristotle, there is a hierarchy of the Arts, where music and literature play the highest roles, because of their close resemblance with consciousness itself. Literature reveals the word itself, the thought, the idea, exquisitely, subtly over the long period of time of reading. Not just ideas, but clear ideas, personalities, relationships, conflicts, and even sacred conflicts and
sacred ideas, over the medium of literature. Religion seeks the highest of the high but its methods are not the highest. Religion is burdened by its method which it retains from the Arts, namely, Imagery. Religion is steeped in imagery, in images, in pictures and so works very well with mythology, portraits, and theatre. This is helpful in reaching the masses, the young and the old but is not as precise as concrete thinking. (Julia, 2015, p. 67). Here God is known through arts like, music, literature. Literature for instance reveals the Word itself, thought, ideas about gods. It is through this medium, sacred literature that humanity discovers the highest religious consciousness, the REVEALED RELIGIOUS CONSCIOUSNESS. (Baillie, 2003. Pp. 412-413)

REVEALED RELIGIOUS CONSCIOUSNESS: This is the highest form of religious consciousness. It has morality, and love at the upper most. It comes promising, harmony, resolution, positive co-existence and synthesis. Hegel views Religion as a consciousness of Absolute Being. Absolute Being is the self-consciousness of spirit. Religion is a consciousness of spirit in its totality. Religion in its determinate forms is an actualization of spirit of a specific character. Hegel says that there are three main forms of Religion: namely, Natural Religion, in which spirit knows itself as its object in a "natural" or immediate shape. Religion in the form of Art, in which the shape that spirit takes is a form of self through the productive activity of consciousness; and Revealed Religion, in which spirit is presented in-and-for-itself as a unity of its actual shape and true form of self. Hegel sees the reading of literature revealing the Word itself, the thought, the idea, exquisitely, subtly, over the long period of time of reading. Not just ideas, but clear ideas, personalities, relationships, conflicts, and even sacred conflicts and sacred ideas, over the medium of literature. It is through this medium, sacred literature, that humanity discovers the highest religious consciousness, the revealed religious consciousness. In this moment of consciousness, beyond natural religion, beyond artistic religion, the Word is uppermost, Morality is uppermost, Love is uppermost, with its promise of harmony, resolution, synthesis, cooperation and a positive feeling far beyond peaceful coexistence.

THE PHILOSOPHER:
PHILOSOPHICAL CONSCIOUSNESS is when a leader is able to understand the spirit behind community or team spirit. It again deals with the application of this understanding to concrete life. It is one thing for one to have community spirit and another thing to be excellent at it. “To be
excellent one must be able to communicate to others the details of one’s consciousness, and explain to people especially children the reasons for State decisions. As a superior social leader one must be able to explain to others one’s actions and motives and visions in detail but in simple terms” (Paul Trejo, 1993). Philosophical Consciousness which is a higher level of consciousness helps one to understand and explain Team or Community Spirit and/or Spiritual or Geist Consciousness clearly and coherently. It is one thing comprehending community spirit and quite another thing excelling in its application to concrete life. Here a leader must possess the ability to explain to in simple terms actions, motives, and visions.

The fact remains that religion tries to seek the highest but its methods are in adequate. Using pictures, literature, portrait, images to portray realities, fall short of the correct account of reality in itself. These mediums are only attractive and compelling but they do not give a correct account of reality. They do not help in concrete thinking rather one must fall on concrete ideas which philosophy provides. This implies one must transcend religious consciousness to Spiritual Consciousness to comprehend what reality itself is.

SPIRITUAL CONSCIOUSNESS

Spiritual or Geist Consciousness concerns itself primarily with the Spirit which is invisible but real. Spirit is “an invisible reality which is all-important in social organizations, and is probably best represented by the leader of the social group. It is very subjective even intra-subjective, but it is also objective, because it is shared by many” (Paul Trejo, 1993). The “full actualization of Spirit in the human community requires the progressive development of individuality which effectively begins with the realization in self-consciousness of the truth of self-certainty and culminates in the shape of a shared common life in an integrated community of love and reason, based upon realization of truths of incarnation, death, resurrection and forgiveness as grasped in speculative Religion” (David A. Duquette, n.d). The invincible reality behind team spirit and community spirit which when comprehended and applied to society can help transform the lives of people. One attains the virtue of philosopher especially in the life of a leader if he is able to comprehend the Spiritual Consciousness then he is said to attain Philosophical consciousness.

ABSOLUTE CONSCIOUSNESS: Absolute Consciousness is attained when there is a unification of the religious and philosophical consciousness. With the Absolute Consciousness one is able to love, harmonize, has wisdom, social responsibility and has the capacity to take a glimpse at the
end of time. Absolute consciousness is the summit of all the consciousness. One reaches the eternal forms in the absolute consciousness. Here wisdom, experience, love and harmony culminate in one consciousness. This consciousness goes beyond appearances and phenomena. The goal of phenomenology is reached. One has the vision of the absolute which is a possible satisfaction. In the absolute consciousness, knowledge of the absolute truth is attained. One has to transcend the world of appearances in order to reach the absolute truth in the absolute consciousness. This however, does not make the phenomena cease to exist when one has transcended it, and this consciousness is attained. Hegel maintains that, the absolute consciousness is the key source in connecting all that there is. For him, reality is rational and must be explained by reason. Thus, he advocates for a place of reason in reality. Everything he believes, that is capable to be thought of needs to be looked at by reason. For him, the “absolute spirit is just the historical process of human thought toward ever – greater awareness of the fundamental unity of all reality”. The absolute learns to cognize itself in perfectly literal terms.

The absolute consciousness contains in itself the capacity to put away the notion and transform it into consciousness. Hegel argues that, the process of the object to liberate itself from the notion of the self is the highest freedom and security the absolute could reach. The goal of the process of the unfolding of the absolute is to make known the depth of the spiritual life which is the notion of the absolute consciousness. The absolute becoming “conscious of itself as spirit finds its pathway in the recollection of spiritual forms as they are in themselves and as they accomplish the organization of their spiritual kingdom”.