

I. Introduction

[§166] Summary of the basic structure of the argument of consciousness (with problems); with self-consciousness the object cannot differ from the subject since they are identical.

II. First Form of Self-Consciousness: Dialectic of Desire/Life [§§167-177]

1. [§167-171] Description of Dialectic of Desire/Life (first shape of self-consciousness first appears).
 - a) [§167-68] Introduction of Desire (as way that subject relates to object) and Life (object)
 - b) [§§169-171] Characterization of Life (as object of sc. as it proceeds from cs.)
 - c) [§172] Summary of movement of life (which points to self-consciousness).
2. [§§173-175] Experience of Dialectic of Desire/Life
 - a) [§174] By destroying independent object, sc achieves self-certainty (since obj exists for it).
 - b) [§175] However,
 - i) subject is actually conditioned by the object, since it needs object for its satisfaction, and
 - ii) object, because of its essential independence for cs, must in fact be the subject, i.e., sc.
3. [§§176-177] Summary of Dialectic of Desire/Life, leading to next form of c, involving living sc.
 - a) three moments
 - i) I=I (I is bare, undifferentiated, immediate, but no difference or content in unity)
 - ii) I desires object (object is independent, but it continually disappears=>always new desires)
 - iii) To have an object whose independence remains, one needs living self-cs.
 - b) Advantage of next level: the identity of the self with the object is explicit.

III. Independence and Dependence of Self-Consciousness: Lordship and Bondage [§§178-196]

A. [§§178-184] The ideal/model of self-consciousness:

1. [§178] Unity in difference, where other being is like the first, plus acts like it [§§182-83], hence
 - a) [§§179-181] three stages (mediated by supersession):
 - i) [§179] self lost in other, thus losing sense of other and itself;
 - ii) [§180] self distinguishing itself and other;
 - iii) [§181] self gaining itself and other as such thereby
 - b) [§184] (Comparison with forces) ultimately: H is after a situation of mutual reciprocal recognition; this occurs in spirit, rational nation; but first he studies the stages toward the realization of this ideal.

B. [§§185-188] The first experience of self-consciousness

1. [§185] Asymmetrical recognition (one being only recognized, other recognizes)
2. [§186] At first, they are concerned with each other as living beings, each is certain only of himself, not of the other, and therefore not of himself in the richest sense.
3. [§187] For the one sc to show itself as sc, it must demonstrate that it is not attached to the life of either (the self-understanding of the previous level). Hence, life-and-death struggle.
4. [§188] Life/death struggle contradicts sc's understanding of itself, since killing another doesn't guarantee independence (certainly not of the kind desired, i.e. recognition of sc) and even shows that sc is not independent, since it seems to depend on life (i.e., being alive).

C. [§§189-96] The Dialectic of Master-Slave

1. [§189] Introduction
 - a) Once one realizes that death of other is not successful, one must recognize other, but only insofar as it exists for one (not for itself). Sc being is lord/master; the cs being for lord is bondsman/slave.
2. [§§190-193] The Dialectic of the Master
 - a) [§190] the master relates to an independent object of desire via the other cs (who allows it to be consumed, and so "finished") and to other cs via object, and to self via both.
 - i) =>incorporates both desire and self-consciousness
 - b) [§191] The master is recognized by the other, but the recognition is one-sided and unequal, and in fact is lacking a crucial moment of recognition, since

- i) what M does to S, S doesn't do to M
- ii) what S does to S, M doesn't do to M
- c) [§192] Problem is that the master's object in sc is not what the master understands it to be, is not an independent consciousness, but rather a dependent one, and therefore is not "being-for-self" (i.e., is not being recognized by a self-conscious being, given that S has set aside its own "being-for-self").
- d) [§193] Transition to slave, because it turned out that slave is the truth of master's sc.

3. [§§194-196] The Dialectic of the Slave

- a) [§194] The truth of the slave is that the slave is better in every way than the master, given that the master needs the slave because the slave is the means for the master to satisfy his desires, which the slave can do only because the slave is the one who is able to deal with independent objects. Also, slave, by experiencing fear of death (whole being is seized with dread), is *pure being-for-self*, which is the essential nature of sc.
- b) [§195] It is through work that the slave becomes aware of the true power relations here.
 - i) in work, he doesn't just order but makes things; this also checks desire
 - ii) in thought, he at least puts form into items (& disciplines self)
- c) [§196] The slave can come to recognize that the slave alone is independent sc being through
 - i) fear
 - ii) service
 - iii) formative activity (work)

4. However, despite the superiority of S, S still lacks really universal sense of thought, and without genuine independence, S remains inadequate too. (Therefore, transition to stage of Thought)

III. Freedom of Self-Consciousness: B. Stoicism, Scepticism, and the Unhappy Consciousness