

- Crucially, linguists do not agree.
- 53 Mounin, G., *Clefs pour la linguistique*, Seghers, Paris, 1971, p.11.
- 54 See above, 'Process Three - The Oedipus Complex, the Father and Social Rules'.
- 55 Identified by, amongst others, E.P. Thompson.
- 56 Turkle, S., *Psychoanalytic Politics*, Burnett Books, New York, 1979.
- 57 For example, Freud, S., 'The Question of Lay Analysis', Standard Edition, Vol.2.
- 58 Turkle, S., *op.cit.*, pp.125-37.
- 59 For example, Freud, S., *Pre-Psychoanalytic Publications*, Standard Edition, Vol.5.
- 60 For example, Freud, S., *The Interpretation of Dreams*, Standard Edition, Vol.5.
- 61 For example, Freud, S., *The Ego and the Id*, Standard Edition, Vol.19.
- 62 The relevant dates and works are as follows (all by Freud): *The Interpretation of Dreams* (1900), Standard Edition, Vols.4-5; *Instincts and their Vicissitudes* (1915), Standard Edition, Vol.14; *The Unconscious* (1915), Standard Edition, Vol.14; *Some Additional Notes on Dream Interpretation as a Whole* (1925), Standard Edition, Vol.19; *The Ego and the Id* (1923), Standard Edition, Vol.19. A unity between so-called phases 2 and 3 is provided by *Neurosis and Psychosis*, Standard Edition, Vol.19, where the neuroses are classified in terms of the relationship between id, ego, super-ego and the external world.
- 63 As contained in Freud, S., *The Project for a Scientific Psychology*, in Bonaparte, M. (ed.), *The Origins of Psychoanalysis*, 1954, Imago.
- 64 Sulloway, F., *op.cit.*, pp.419 and 488. To reject the biology is, it is clear, to abandon a great deal of Freud's 'non-adaptationist' work.
- 65 Collier, A., 'Lacan, Psychoanalysis and the Left', in *International Socialism*, 1980, 2:7, pp.51-71.
- 66 Lacan, quoted in Turkle, S., *op.cit.*, p.119.
- 67 Jameson, F., *The Prison House of Language*, Princeton University Press, 1972.
- 68 Bowie, M., *op.cit.*, p.131.

Objectification and Alienation

in Marx and Hegel

Chris Arthur

Hegel sees ... self-objectification in the form of self-alienation and self-estrangement as ... the final expression of human life which ... has attained its own essential nature.

(Marx 1844)

Introduction

The object of this paper is to reassess the relationship between Marx and Hegel as it is exemplified in Marx's 1844 manuscripts which include a brilliant series of jottings on Hegel's *Phenomenology of Spirit*. In particular I want to investigate the claim, first made by Lukács, that Marx's criticism of Hegel amounts to the charge that Hegel equates alienation with objectification [1]. I endorse this point of view but I explain that the matter is by no means as simple as it might appear. A subsidiary section of this paper will take up another common theme in the literature, namely the claim that the central site of the discussion of objectification, or of alienation, or of both, is Hegel's discussion of 'Lordship and Bondage', and that this discussion profoundly influenced Marx in his theory of alienation [2]. This latter claim I will argue is entirely groundless; the famous Master-Slave dialectic is of no importance to Marx, either in his praise of Hegel (which is considerable) or his criticism (which is damning).

Before we can assess the significance of these claims it is necessary to remind ourselves of how the various categories are introduced in the texts in question. I will first summarize the central section of Marx's 1844 Manuscripts - that on 'estranged labour'. After a recapitulation (*very schematic*) of Hegel's *Phenomenology*, I will then turn to the last section of the *Manuscripts*, in which Marx makes his assessment of Hegel's dialectic on the basis of it, and try to explain what I take to be Marx's meaning.

Along the way it will be necessary to give the results of certain philological investigations I was forced to take up.

Marx's Theory of Alienation

'Objectification' (*Vergegenständlichung*) is an important category for Marx because in and through its objectification in the world humanity comes to be what it essentially is. This process is, of course, for Marx, primarily a question of *labour*, of material production, and its result is a product. 'The product of labour' says Marx, 'is the *objectification* of labour.' [3] Through this process the labourer realizes his potential as a producer; but it is important to stress here (because we will have to come back to it when we make a comparison with Hegel) that this is possible because there exists external material with which to work. Marx says: 'the worker can create nothing without nature, with-

out the *sensuous external world*.' [4] It is the material in which his labour realizes itself and, in the absence of any distortion of the relationship, this material production is the mediation in which the unity of man with nature is established. 'It is therefore in his fashioning of the objective world that man really proves himself' says Marx. 'Through it nature appears as *his work and his reality* ... and he can therefore contemplate himself in a world he himself created.' [5]

However, this happy result is hardly the lot of the modern wage-labourer. In the conditions dealt with by political economy - that is to say where labour is separated (through 'second order mediations' [6]) from its objective conditions of realization (the material and the instruments of production) - the objectification of labour is accomplished through its alienation, and the outcome is the estrangement of the worker from his product, his work, and his world, that is, from the material basis of his existence and life-activity [7].

The wage-labourer is related to his labour-power as to an external object. He is forced to alienate it to the capitalist simply to maintain himself as a labourer.

Hence the worker feels himself only when he is not working; when he is working he does not feel himself. He is at home when he is not working, and not at home when he is working. His labour is therefore not voluntary but forced, it is *forced labour*.... In it he belongs not to himself but to another.

[8]

Since, for Marx, human labour is the central determinant of human being (for 'as individuals express their life, so they are'[9]), the subjection of labour to the dictates of capital (an alien power labour itself sustains) adds up to nothing less than *self-estrangement*.

Overcoming estrangement through communism means the reappropriation of the ontological essence of humanity [10] which has constituted itself, through the mediation of private property, objectively as an external alien power. Marx stresses that this estrangement is, nevertheless, a *historically necessary stage* [11].

Terminological Problems

It is necessary to say something about the terminology Marx employs when he speaks of alienation - for there are two German words which are commonly rendered in translations by 'alienation': '*Entfremdung*' (which is equivalent to the English 'estrangement' and is rendered as such in the two Marx translations to which references are given in this paper) and '*Entäusserung*' (sometimes translated, by those who prefer 'alienation' for '*Entfremdung*', as 'externalization' - this last being understood as distinct from 'objectification' presumably).

In Lukács's masterly work *The Young Hegel*, the crucial last chapter is entitled: "'*Entäusserung*' as the central philosophical concept of *The Phenomenology of Spirit*'' [12]. Livingstone's English translation prefers 'externalization' for this term in spite of the fact that Lukacs writes:

In themselves there is nothing novel about the terms '*Entäusserung*' and '*Entfremdung*'. They are simply German translations of the English word 'alienation'. This was used in works of economic theory to betoken the sale of a commodity, and in works on natural law to refer to the loss of an aboriginal freedom, the handing-over or alienation of freedom to the society which came into being as a result of a social contract. Philosophically, the term

'*Entäusserung*' was first used, to the best of my knowledge, by Fichte for whom it meant both that the positing of an object implied an externalization or alienation of the subject and that the object was to be thought of as an 'externalized' act of reason.

[13]

The important thing, as we shall see, is that Marx distinguishes objectification (*Vergegenständlichung*) from alienation (*Entäusserung*). The difference, broadly, is that, while '*Entäusserung*' carries the sense of 'posited as objective', it also connotes relinquishment, such that an alienated objectivity is created from which the subject is estranged. (For further philological information, and a comparison of translations, see Note 14.)

Hegel's 'Phenomenology'

Let us turn now to Hegel's *Phenomenology of Spirit*. The *Phenomenology* attempts to by-pass the dilemma of epistemology [15] by situating all the forms of consciousness, within which claims to knowledge are made, in a logical progression. Validity appears in this context, not as conformity to an external criterion, but as immanent in the phenomena of knowledge itself. In the *Phenomenology* the crucial problem is that of *objectivity*. However, this is a problem primarily because of the way Hegel construes the relationship of knowledge to its object; more particularly the problem is: how can consciousness claim to know its object when the latter is posited as other than it? As the phenomenological dialectic proceeds the solution emerges: consciousness becomes more and more aware that it is *its own activity* that constitutes the object as an object of knowledge. The very distinction between knowledge and its object is drawn from the point of view of consciousness and is hence to be construed as a distinction falling within consciousness itself [16]. So, if Hegel begins with a situation in which the knowing self takes it that what stands over against it is objectivity, he overcomes this opposition through showing that every higher shape of consciousness posits the form of knowledge, and the object as it is now known, as more adequate to each other. The upshot is Absolute Knowing - in which Knowing knows that what appears to it as its object is only itself.

Since the activity of consciousness itself in knowing becomes more and more prominent in the development, it is clear that *self-consciousness* becomes centrally involved. Moreover, if the self is to make itself an object of consciousness, it can only do so (i.e. become known to itself as what it really is) through its own activity, its self-realization. Hence Hegel's discussion imperceptibly slides into terrain unknown to epistemology. The progress of critical reflection upon the adequacy of knowledge to its object becomes a progress in the history of *Geist* (spirit or mind). *Geist* learns what it truly is and its relationship to the world of objectivity, at the same time, and in exact proportion, as it becomes what it truly is through manifesting itself in objective form (in morality, in bourgeois life, in the state, in religion), and in so doing it eventually ends its estrangement from its world through identifying itself in it. The relationship of this history to real history is an extremely difficult and controversial topic in Hegelian scholarship; nevertheless, it is clear from the wealth of obvious allusions that Hegel wishes us to bear this connection in mind. The last chapter, on Absolute Knowing, contains a compressed history of modern philosophy, for example.

In this way Hegel equates his own philosophy with fully-developed 'Absolute Knowledge' - knowledge as science. This knowledge comprehends that 'object-

ivity', standing over against a 'subjectivity' estranged from it, is brought forth only within the self-alienating movement of *Geist*. Lukacs is quite correct, therefore, to see *Entäusserung* (alienation) as the central philosophical concept of the *Phenomenology*. Marx points us to the following crucial passage from the last chapter, in which Hegel employs this term in summarizing his conclusions:

Surmounting the object of consciousness is not to be taken one-sidedly to mean that the object showed itself as returning into the self ... but rather than it is the alienation [*Entäusserung*] of self-consciousness that posits thinghood [*die Dingheit*] and that this alienation has not merely a negative but a positive meaning ... for self-consciousness ... because it posits itself as object, or the object as itself.... This positing at the same time contains the other moment that self-consciousness has equally sublated [*aufgeheben*][17] this alienation and objectivity too ... so that it is at home with itself in its otherness as such [*in seinem Andersseyn als solchem bey sich ist*].
[18]

How does self-consciousness surmount the object of consciousness and take it back into itself? Very schematically, one could say that, in collecting together the various determinations taken on by the object of consciousness as it is experienced throughout the path traversed by spirit, the totality of these determinations is grasped by spirit as its own self-determination. This comprehension Hegel characterizes as a recollection (*Erinnerung*); and here we must return to our philological apparatus again, because the second time this term occurs in the final paragraph of the *Phenomenology* Hegel takes the opportunity to bring out the etymological possibility of characterizing this as an inwardizing movement - 'Aber die Er-Innerung hat sie aufbewahrt....' ('But the internalization ... has preserved it....') - the appropriate counter-movement to an 'externalization' (one of the meanings of '*Entäusserung*') [19].

Lukács thinks this passage is so important he quotes it three times [20]. He points out that the standpoint of Absolute Knowledge does not give us any new content:

According to Hegel, spirit has created the real objects of the world in the process of '*Entäusserung*'. It is only logical for the reverse process of '*Er-Innerung*' to be nothing other than the sublation of the forms of objective reality so created, and their reintegration into the subject.... It is consistent with this concept ... that no new content should emerge at this point.... All the contents available ... to philosophy arise not from philosophy itself, but from ... the historical process of the self-positing of spirit ... now ... illuminated by the light of absolute knowledge.
[21]

It follows from this that the estranged forms taken on by *Geist* when it posits itself as object remain as they are. The novelty consists solely in the reconciliation philosophy affords whereby spirit can feel at home, notwithstanding this estrangement, because in it it is in its own other.

For an idealist to take offence at the existence of objective realities and to deny their independence would not in itself have any interest. What strikes Marx as very interesting [22], and serves as the point of departure for both his praise and his criticism of Hegel, is that Hegel's definition of alienation has a positive connotation just insofar as it

creates objectivity. We have seen in the passage quoted above Hegel saying that the alienation of self-consciousness has a positive significance in that it posits the self as an object. Later on Hegel re-emphasizes that there is no need to be afraid of such objectification.

Spirit is this movement of the self which empties [*entäussert*] itself of itself and sinks into its substance, and also, as subject, has gone out of that substance into itself ... the pure I.... Neither has the I to cling to itself in the form of self-consciousness as against the form of substantiality and objectivity, as if it were afraid of alienating [*Entäusserung*] itself; the power of spirit lies rather in remaining the self-same spirit in its externalization [*Entäusserung*] and ... in making its being-for-itself no less merely a moment than its in-itself.
[23]

Thus, because spirit must posit itself in objective form, the objectivity consciousness opposes to itself cannot merely be subsumed away through the inwardizing movement of recollection; its problematical character must be resolved by comprehending it in all the immediacy of its otherness but at the same time as self-alienation; while, because spirit must achieve self-objectification only in this mode, it is always equally self-alienation. The solution to estrangement involves both the annulment and the preservation of alienation. Of great service to Hegel in this is his dialectical category of '*Aufhebung*' (sublation). In his *Logic* Hegel tells us that the sublated is the mediated - but in fact it is more specific than that. He points out that in ordinary language '*aufheben*' means both to abolish, and to preserve, and that he intends to take advantage of this double meaning [24]. In his criticism of Hegel, Marx comments on the 'peculiar role' [25] played by 'the act of sublating' throughout Hegel's system. Let us now turn to Marx.

Marx's Assessment of Hegel

Let us begin with Marx's praise of Hegel. It is rather complex:

The great thing in Hegel's *Phenomenology* and its final result - the dialectic of negativity as the moving and producing principle - is that Hegel conceives the self-creation of man as a process, objectification [*Vergegenständlichung*] as loss of object [*Entgegenständlichung*], as alienation [*Entäusserung*] and as sublation [*Aufhebung*] of this alienation; that he therefore grasps the nature of labour and conceives objective man ... as the result of his own labour... which is at first only possible in the form of estrangement [*Entfremdung*].
[26]

Let us consider first of all the principle of negativity. Marx is impressed by the dialectic of spirit's actualization of itself through positing itself in the form of objectivity as the negative of itself and then negating this negation. Marx sees in this the hypostatization of the abstract reflection in philosophy of man's objectification through his own labour, which process, Marx concurs with Hegel, must pass through a phase of alienation. With regard to this last point, one should note particularly that he praises Hegel for grasping objectification as alienation. Since it is indeed the historical experience of mankind that is reflected here, Hegel's greatness consists precisely in his granting it full recognition instead of ignoring it, and Marx gener-

ously credits Hegel with working out the elements of criticism of entire spheres, such as religion, the state, civil society, and so forth - even if in a mystified form [27].



One aspect of the mystified form of Hegel's presentation is the idealist character of his dialectic of negativity. In presenting this as the generating principle Hegel has discovered only the abstract speculative expression of the movement of history [28]. Marx says:

The inexhaustible, vital, sensuous, concrete activity of self-objectification is therefore reduced to its mere abstraction, *absolute negativity*, an abstraction which is then given permanent form as such and conceived as activity itself. Since this so-called negativity is nothing more than the *abstract empty* form of that real living act, its content can only be created by abstraction from all content.

[29]

Since *absolute negativity* is the essential character of the activity of absolute spirit, Hegel's critical apparatus is quite unable to cope with the *specific historical origins* of capitalist alienation. In effect, he endorses the moment of estrangement as an ontological necessity, instead of grasping the negation of itself that labour brings forth for specific material reasons in the history of mankind's emergence [30] as subject to a radical abolition through a second negation (itself the outcome of particular historical conditions) [31]. Hegel has no solution to offer other than that pseudo-movement which preserves the realm of estrangement as a moment. As he puts it, spirit is 'at home in its otherness as such'. Simultaneously, spirit overcomes its estrangement from its world through knowing it as its own work, while preserving that world of estrangement in the immediacy of its otherness. Marx is pretty bitter about this neat trick:

So reason is at home in unreason as unreason. Man who has understood that in law, politics, etc., he leads an alienated life, leads his true human life in this alienated life as such.... Therefore there can no longer be any question about a compromise on Hegel's part with religion, the state, etc., since this lie is the lie of his principle.

[32]

This false principle arises because, when Hegel presents the whole development as the 'labour' of spirit, he does not, of course, have in mind material labour (as might be thought by taking too literally Marx's praise quoted at the beginning of this section); he knows, Marx points out, only 'abstract mental labour' [33], that is - the philosophical reflection of real labour and real alienation.

Despite the wealth of content in the *Phenomenology* everything is treated under the form of consciousness or self-consciousness. This makes a big difference.

It is entirely to be expected that a ...

being ... endowed with objective, i.e.

material, essential powers should of its essence have real natural objects, and that its self-alienation should lead to the positing of a real objective world, but under the form of externality [*Ausserlichkeit*], an overwhelming world not belonging to its essential being.

Marx goes on:

But it is equally clear that a self-consciousness, through its alienation, can posit only thingness [*Dingheit*], i.e. an abstract thing, a thing of abstraction, and not a *real* thing.

[34]

A natural being endowed with material powers works upon real objects and in its alienation produces in this process a *real world of estrangement*. But a self-consciousness, through its alienation, establishes 'thingness', an abstraction, a mere postulate of self-consciousness. It is clear that 'thingness' has no independent being and as a postulate of consciousness is at the mercy of a retraction by the self-consciousness that postulated it. Hence a change in attitude abolishes the consciousness of estrangement because estrangement itself is understood only as an attitude taken up by self-consciousness. This 'recollection', as Hegel calls it, leaves things as they are [35].

When ... Hegel conceives wealth, the power of the state, etc., as entities estranged from the being of man, he conceives them only in their thought form. The appropriation of man's objectified and estranged essential powers is therefore only an appropriation which takes place in consciousness, in pure thought, i.e. in abstraction.

[36]

That overcoming estrangement is achieved, for Hegel, by a change in attitude is, for Marx, the root of Hegel's 'merely apparent criticism' [37].

In the *Phenomenology*, therefore, despite the thoroughly negative and critical appearance and despite the fact that its criticism is genuine and often well ahead of its time, the uncritical positivism and equally uncritical idealism of Hegel's later works, the philosophical dissolution and restoration of the empirical world, is already to be found in latent form....

[38]

In Hegel's later works, like *The Philosophy of Right*, after he dismisses historical positivism with the injunction that everything must account for itself at the court of reason, his critical last judgement restores everything to its original place, and reconciles him to reality. This is 'the reconciliation which philosophy affords ...' he advertizes [39].

We have seen that Marx is prepared to give credit to Hegel for giving philosophical expression in his formula 'negation of the negation' to the historical movement of human labour in its self-alienation; but it is equally important to see the difference that Hegel's idealist problematic imposes with respect to the overcoming of estrangement. In Marx's 1844 manuscripts communism is presented as the negation of the negation but as such is burdened with its opposite, private property; socialism positively grounded on itself succeeds the communist revolution historically such that private property ceases to have any continuing effectivity [40]. Revolutionary practice reconstitutes reality by an objective reappropriation of the estranged object, thereby producing a new objectivity free of estrangement from its producers.

In Hegel the world of estrangement is posited as overcome, not through historical practice but through a philosophical reinterpretation of this world which can only result as the sublation of its otherness through the recognition of this otherness in spirit's own other, and its reconciliation with private property, the state, religion, etc. Hegel uses his dialectical concepts of sublation and negation of the negation to have his cake and eat it.

The Question of Objectivity

What now becomes of objectivity? For Marx objectivity as such is unproblematical; it is only an objectivity established through reification, or pervaded by alienation, that requires supersession. As far as Hegel is concerned, Marx argues that Hegel interprets the standpoint of Absolute Knowledge to be that the object is comprehended only as an objectified self-consciousness, that it is therefore a matter for Hegel of sublating *objectivity* itself insofar as the relationship to objectivity on the part of a self-consciousness can only be to view it as an other than itself; thus, if spirit requires the sublation of a relationship of estrangement between self-consciousness and the objectivity posited as its other, in effect it requires the sublation of objectivity as such [41].

Marx then takes up the Feuerbachian theme that objectivity is an essential framework for the existence and activity of a natural being and, however much Hegel might go on about self-consciousness, man is a natural being, that is to say, an objective being.

An objective being acts objectively and it would not act objectively if objectivity were not an inherent part of its essential nature. It creates and establishes only objects because it is established by objects, because it is fundamentally nature.... To say that man is a corporeal, living, real, sensuous, objective being with natural powers means that he has real, sensuous objects as the object of his being ... or that he can only express his life in real sensuous objects. To be objective, natural and sensuous and to have object, nature and sense outside oneself, or to be oneself object, nature and sense for a third person is one and the same thing.

[42]

Marx brings home his polemic against Hegel by arguing, in the light of this, that without *objective relationships* to objects outside itself a being has no objective existence; hence to construe the surmounting of estrangement as the sublation of objectivity implies the lack of objective being of consciousness itself, and a 'non-objective being is a non-being' [43].

It is clear that Marx takes objectivity to have reference to the realm of nature and he equates objectification with material labour. It follows for him that Hegel's idealism must therefore reduce objectivity to the abstraction 'thingness', the mere negative of consciousness posited as such within consciousness itself and therefore easily put in its place by a second negation occurring purely within consciousness. He argues that it follows that spirit is an equally non-objective being, and to become objective to itself it must become something other than spirit, i.e. through a movement of externalization self-alienation ensues, sublated by an inwardizing movement of self-consciousness through which spirit finds itself 'at home in its other-being as such', while preserving the objective forms of estrangement intact.

However, the matter is by no means so simple if objectivity and objectification are not taken in a

materialist way. Just now, we quoted Marx on the proof of the objective being of man lying in his objective relationships. Hegel is capable of saying the same thing. He says: 'Existence as determinant being is in essence being for another' [44]. Furthermore, without thinking it necessary to give particular notice, Hegel introduces at the beginning of the section on self-consciousness, the assumption that two consciousnesses exist, for it is part of his argument that achievement of self-consciousness necessarily requires recognition by another self-consciousness.

Abstractly one might imagine that the universe consisted of a realm of spirits standing in objective relationships to one another such that, for example, it makes sense for Bishop Berkeley to posit that it is God who puts ideas into his mind (not his head of course).

As far as I can see, Hegel rejects this sort of notion of a world of finite spirits only, for two deep-seated methodological reasons (which are difficult to maintain at once). For one thing he rejects subjective idealism. He recognizes that a philosophical enterprise which is worth anything must do full justice to the world of objectivity as we know it, i.e. as nature, social structure, historical laws, etc.; at this level he is capable of speaking quite materialistically. Secondly he believes that philosophy must be an *absolute* science. All finite spirits and spiritual forms of life must be brought back to the infinite. Thus all determinate being must be grasped ultimately as the work of self-positioning absolute spirit. Thus the human agents of spiritual progress in history are subsumed into *Weltgeist* as its representatives. It is a universal reason and purpose that is at work.

As I shall argue in a moment, Hegel recognizes that absolute spirit must become objective to itself if it is to actualize its idea. It is because there can be nothing outside such an absolute that there is a problem about this. *Spirit requires another in which to find its being reflected, while at the same time requiring that there be nothing that is not it.* Hence the ambivalence, in this absolute science, towards objectivity and objective relationships.

(Incidentally, with respect to the dialectic of negativity, one can see here how the difference in content must make a difference to the general form of working of the dialectic when we stand it on its feet through grounding it materialistically. It is the irreducible distinction between man and the objective basis of his activity, however intermediated through labour and industry, that allows us to grasp the dialectic of human practice as historical and open-ended. In Hegel, the unity of opposites collapses to an identity, pure self-distinction, as we have seen; this allows the negation of the negation to effect a closure and reduces historical time to an organon of absolute teleology.)

Objectification and Alienation in Hegel

We are now in a better position to assess the merits of Lukács's claim that Hegel equates alienation/estrangement and objectification, and that this is the burden of Marx's criticism [45]. The best statement of Marx's position I have found in the text is the following:

Hegel sees ... self-objectification [*Selbstvergegenständlichung*] in the form of self-alienation and self-estrangement [*Selbstentäuscherung und Selbstentfremdung*] as the absolute, and hence final, expression of human life [*menschliche Lebensäusserung*] which ... has attained its own essential nature.

[46]

(Marx recognizes, it should be noted, that self-estrangement, for Hegel, is not a fate to be avoided, or simply negated, but that it is necessary if human life is to attain its adequate expression.)

Accepting that Marx's commentary on Hegel's *Phenomenology* revolves around these concepts and their relationship, and we wish to assess its merit, we find ourselves with a problem: in not one line of one page of all the 765 pages of the *Phenomenology* does Hegel use the term 'objectification' [47]. It seems then that in providing an exegesis of the dictum 'Hegel equates alienation and objectification', the textual controls are indeterminate, to say the least. We are used to arguments over the meanings of terms used by philosophers but in this case we propose to discuss the meaning of a term never actually employed in the text! Nonetheless, I intend to press ahead with this somewhat 'notional' enterprise on the ground that we are already in a position to understand why it is *not* there and now its absence is significant in relation to Hegel's strengths and weaknesses.

What we do find in a central place in the *Phenomenology*, as we have seen, is the term '*Enttäusserung*'. I would argue that when Marx complains that objectification is conceived by Hegel only as alienation, he is implicitly pointing to an absence of his concept of the necessity of 'objectification' - in the affirmative sense of the establishment by an objective being of its essential relationships in, and through labour upon, an objective world - and its replacement in Hegel's problematic by a significantly different term, '*Enttäusserung*' which, like 'objectification', has connotations of 'positing as objective' but carries also a sense of loss, relinquishment, renunciation, of what is manifested, thus constituting the latter's actualization as an alienation. According to Marx, Hegel cannot conceive of objectification except as resulting in estrangement; hence the replacement of the category 'objectification' ('*Vergegenständlichung*') with that of 'alienation' ('*Enttäusserung*'). As Marx says: 'Estrangement [*Entfremdung*] ... constitutes the real interest of this alienation [*Enttäusserung*] [48]. At the same time, this identification of objectification with estrangement allows Hegel to interpret actual estrangement as arising exclusively from objectification *in general* and not a particular historically conditioned mode of objectification. Consequently, instead of real historical solutions we can be provided with a displacement of the problem into general philosophical reflection issuing in a solution posed exclusively *within philosophy*.

This is perhaps a good place to recall that Hegel sets out his phenomenological problematic in response to the epistemological contra-position of thought to its object, and it concludes by presenting the object posited by consciousness as its own other but still 'lost' to it insofar as there remains the irreducibility of the moment of objectivity. Marx complains:

It is not the fact that the human essence objectifies itself in an *inhuman* way, in opposition to itself, but that it *objectifies* itself in distinction from and in opposition to abstract thought, which constitutes the essence of estrangement as it exists and as it is to be superseded.

[49]

For Marx the realization of human essence involves objective appropriation of the 'other', namely the object of labour, through working it up and making it part of a humanized world. This dialectic of objectification passes through a phase of alienation but Marx's analysis culminates in the call for the practical overthrow of estrangement and the reappropriation of the estranged essence.

For Hegel the human essence is self-consciousness

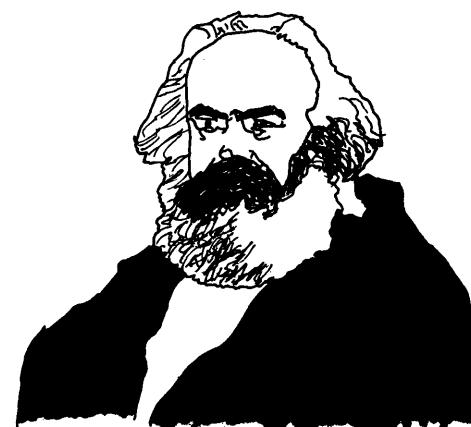
and Marx argues that, since something comes to exist for consciousness insofar as it knows that something, its only objective relationship is knowing [50]; what absolute knowing realizes is that its 'other' is posited as such only through self-alienation, and it is reappropriated through an *inwardizing movement of thought*, which is forced to preserve estrangement as a moment of consciousness (and of course the consciousness of estrangement is all this problematic knows!) in so far as consciousness must have an object. In the middle part of the *Phenomenology* masses of concrete historical material, involving actual estranged spheres of existence, are brought within this framework, and the practical problems are provided with a pseudo-solution when philosophy reconciles itself, both with objectivity in general, and with historically created objective estrangement in particular.

We are now in a position to refute certain simple-minded views on the whole matter. In a moment I will turn to those views which reduce the whole question to the Master-Slave dialectic in the *Phenomenology*. First, I want to tie up the problematic of objectification in Hegel.

The Problematic of Objectification in Hegel

As should be abundantly obvious by now Marx does not mean to say that Hegel is *opposed* to objectification on the grounds that it leads to estrangement. Hegel certainly thinks that it *does* lead to estrangement; but this does not mean that he thinks spirit should rest content in itself and avoid the misfortune of estrangement from itself in its objectification, because he sees it as necessary to spirit's actualization of itself. One must understand the *Phenomenology* not merely as spirit's struggle to negate an alien objectivity, but also as the story of its gaining an objective existence - a story understood as such by spirit *itself* only in recollection when it achieves absolute knowledge - but a story whose meaning is understood by Hegel and ourselves (who 'look on' [51] this development precisely from that standpoint) from the outset.

The objective shapes given in consciousness as it moves towards self-consciousness and absolute knowing are to be understood as shapes of the existence of spirit itself and hence its positive achievement. This explains why Hegel says that alienation has a positive meaning for self-consciousness insofar as it posits *itself as objective*, and becomes being-for-itself. This explains also that, whether one looks at the *Phenomenology* or the *Encyclopaedia*, one finds that Objective Spirit always occupies a higher place than Subjective Spirit. In both these systematic works the creation of a wealth of spiritual forms, e.g. the state, religion, etc., is seen as a positive achievement of spirit as well as entang-



ling it in estrangement. The sublation of estrangement consists in stripping them of their 'external' character, not abolishing them, that is to say, in recognizing them precisely as spirit's own work.

Not only does Marx not claim that Hegel rejects objectification, he actually praises him for grasping history as objectification in the form of self-estrangement. This is the same view of history as Marx himself has. The difference, and the necessity for Marx to criticise Hegel, arises from their diagnosis and prognosis. Marx, rooting his understanding of the problematic of alienation in wage-labour, envisages an historical stage beyond estrangement. Hegel sublates estrangement by declaring it nothing other than spirit's interior diremption; it is necessary that this moment of estrangement be preserved as such because spirit does not inhabit an objective world, thus to become objective it must posit itself as such on its own account - which can be done only in and through its self-alienation. In order to know itself as what it is, spirit must express itself in a medium other than itself - hence it must posit itself in the form of otherness. This negation of itself is subsequently negated in its turn, when spirit recognizes itself in these objective shapes, but this cycle of negations is eternally necessary. Spirit can come to itself only as the negation of the negation. Thus Marx can say correctly that Hegel sees self-objectification in the form of self-alienation as the final outcome. In this way, so far from being nullified, estrangement is absolutized, while at the same time no genuine objectification is achieved. In a famous passage in the 'Preface' Hegel says that everything turns on grasping 'Substance as Subject' [52] and he speaks of 'the life of God and divine cognition' as 'a disporting of love with itself' [53]. Spirit mediates itself with itself. In the movement of the *Phenomenology* we see spirit playing with itself, so to speak, not human objective natural intercourse with the rest of nature [54].

But one must stress once again that this idea is inadequate if it suggests that Hegel thinks spirit can retreat into the freedom of subjectivity 'for which otherness and estrangement, and the overcoming of estrangement, are not serious matters'; 'if it lacks', as he puts it, 'the seriousness, the suffering, the patience, the labour of the negative' [55].

Let us now turn to a group of misconceptions of Hegel, and of Marx's relationship to Hegel, associated with that particular section of the *Phenomenology* known as the Master-Slave.

The Master-Slave Dialectic

We have pointed out that Hegel does not actually use the term 'objectification'; and we have seen that for Marx it is identified fundamentally with material labour. Some people, therefore, look in the *Phenomenology* for a discussion of material labour when they want to see what Hegel has on objectification, encouraged to do so insofar as Marx acknowledges that the great thing in the *Phenomenology* is that Hegel grasps man as the result of his own labour.

Often it is asserted in the secondary literature [56] that Marx was influenced in this judgement above all by the section of the *Phenomenology* on 'Lordship and Bondage' ('Herrschaft und Knechtschaft') - where there is indeed a discussion of the importance of material labour. Furthermore, the fact that this labour is in the service of another, and that this relationship is seen by Hegel as at the origin of social life, leads some commentators to make the more extravagant claim that in his theory of alienation Marx draws on this same section. Herbert Marcuse, for example, says:

In 1844, Marx sharpened the basic concepts of his own theory through a critical analysis of Hegel's *Phenomenology of Mind*. He described the 'alienation' of labour in the terms of Hegel's discussion of master and servant.

[57]

The only difficulty with these presuppositions of the secondary literature is that Marx never refers to this section of the *Phenomenology* - never mind giving it any importance! - when, in his 1844 manuscripts, he embarks on a 'critique of Hegel's dialectics'. He discusses the *Phenomenology* as a whole and draws attention more especially to its last chapter; he singles out three other sections for special praise; but not one of them is that on the master-servant dialectic [58].

Furthermore, after the above-mentioned praise of Hegel, Marx qualifies it by complaining that 'the only labour Hegel knows and recognizes is abstract mental labour' [59]. This remark seems to show that Marx has forgotten all about the servant's labour - which is material enough (although, as I hope to show, Hegel's interest in it is not!).

It is my view that the master-servant section is unimportant to Marx; but because such a fuss has been made of it I will provide an exegesis of it in the course of explaining why it is a misunderstanding to think either that it influenced Marx, or that it is the reason for his praise of Hegel, or that it is relevant to the charge he lays against him of equating alienation and objectification.

This section occurs early in the *Phenomenology* at the point where consciousness is to turn into self-consciousness. Hegel believes that the self can become conscious of itself only in and through the mediation of another self-consciousness. For reasons which need not detain us here the first stable social relationship that emerges in Hegel's dialectical development of this topic is that of Lordship and Bondage. The master is acknowledged as such by his servant, and he achieves immediate satisfaction of his desires through goods and services provided by the servant's labour. The dialectic moves forward precisely through the servant, however, because 'through work ... the bondsman becomes conscious of what he truly is'. Work forms and shapes the thing; and through this formative activity the consciousness of the servant now, in the work outside it, acquires 'an element of permanence'; for it comes to see in the independent being of the object 'its own independence' [60]. 'The shape does not become something other than himself through being made external to him', says Hegel, 'for it is precisely this shape that is his pure being-for-self!' He concludes: 'through this rediscovery of himself by himself, the bondsman realises that it is precisely in his work wherein he seemed to live only the life of a stranger [fremder Sinn] that he acquires a sense of himself [eigner Sinn]' [61]. Let us now examine some misconceptions related to these passages.

(a) Does Marx, as Marcuse claims, follow in his theory of alienation the terms of this master-servant relationship? These terms are superficially comparable in that both Hegel and Marx see work not merely in its utilitarian aspect but as a vehicle of self-realization; thus they see the servant rather than the master as the locus of a more developed human existence. Both Hegel and Marx see that service to the master constitutes immediately an alien relation between the worker and his product, appropriated as it is by the lord of labour. Fundamental differences between Marx and Hegel become obvious when we notice that, whereas Marx holds that only a change in the mode of production recovers for the worker his sense of self and its fulfilment, Hegel thinks, not only

that the educative effect of work, even within an exploitative relation of production, is sufficient for the worker to manifest to himself his own 'meaning' in his product, but also that fear and service are necessary to this end, that is, to the servant's becoming objective to himself [62]. Hegel's argument for this is rather strained, as we shall see, but I stress that this is a long way from Marx's critical perspective, even though Marx believes that for historical reasons objectification builds up initially a realm of estrangement [63]. Hegel could hardly be the source of Marx's criticism of the existing labour process, albeit that his dialectic too moves forward through the side of the worker. It is rather the case that Marx's empirical observations, his critique of political economy, and his socialist perspective, allow him to criticise Hegel's version of history [64].

Even more telling against Marcuse's interpretation is Marx's complaint that Hegel sees only the positive and not the negative side of labour in the existing conditions:

Hegel adopts the standpoint of modern political economy.... He sees only the positive and not the negative side of labour. Labour is man's coming to be for himself within alienation or as alienated man. [65]

That is to say, Hegel, in common with modern political economy, grasps labour as the essence of human development but neither of them sees how the specific form of labour in capitalist society is the negation of humanity, because, if one operates within the framework of an inability to transcend these conditions through a genuine historical negation of the negation, they become the horizon which blocks off the possibility of a critical standpoint. In fact, these conditions which twist and distort the objectification of man in and through labour, are endorsed as the necessary groundwork within which the coming to be of man for himself must occur. The world of estrangement is presented as labour's absolute self-expression.

(b) It is obvious from what is said in the 'Lordship and Bondage' section that immediately material labour is not, as such, a problem for Hegel, and this therefore refutes the vulgar assumption that it is because it is so that objectification i.e. material labour, involves (just because it is material) estrangement for him. For example Ernest Mandel says baldly that Hegel defines labour as alienating 'because labour is, by its nature, the externalizing (*Verdüsserung*) of a human capacity, which means that man loses something that previously belonged to him....' [66].

In the 'Lordship and Bondage' section we see that Hegel views labour as a means whereby the servant recognizes himself in his work. It has for him this affirmative significance which makes it one step (although an early and subordinate one) in *Geist*'s overcoming its estrangement from the world of objectivity. We have seen that even alienation has an affirmative character for Hegel (just because it is the only way in which he can conceive *Geist*'s objectification as occurring), as Marx points out. It is true that in this section Hegel presents objectification through labour in the context of class oppression, and he nowhere shows any understanding of an alternative mode of production, but this does not stop him (though perhaps it should have) from seeing labouring, even in the service of another, as affirming for the self of the labourer and as a gain rather than a loss of human capacity.

(c) One can also see why it is tempting to look to this section for the reason Marx praises Hegel for having grasped man as the result of his own labour. Nevertheless, I deny that Marx meant liter-

ally that Hegel thought man the outcome of material labour, such as that of the servant, as Mandel, for instance, imagines. Mandel says baldly: 'Marx found it all the easier to reduce society and social man to labour because Hegel had already described labour as the essential core of human praxis' [67].

Let us look again at the 'Lordship and Bondage' dialectic. Hegel defines work as 'desire held in check' [68], that is to say, it involves putting a distance between the immediate impulses of self-will and formative activity grounded in objective principles. If you like, it is really the master who is a slave because his object is the 'unallayed feeling of self-satisfaction', that is to say, he is a slave to his appetites, but his satisfactions are 'only fleeting', lacking the permanence of objectivity [69]. The servant, on the other hand, in the work he creates, achieves mastery of his craft; it is he who rises to the level of universal human reason [70].

However, Hegel introduces the notion that 'fear and service' are necessary to induce the check to desire and to ensure that consciousness rises above self-centred goals to the freedom that comes from a consciousness of the 'universal power' of human creative activity [71]. Quite arbitrarily, apparently, Hegel assumes everyone must undergo breaking of self-will through subjection to an alien power before being capable of rational freedom [72]. So in Hegel, material labour appears only in the context of alienation and not as self-determined human fulfilment. As he admits:

Servile obedience forms only the beginning of freedom, because that to which the natural individuality of self-consciousness subjects itself is not the truly universal rational will which is in and for itself, but the single, contingent will of another person.

[73]

The reason why 'service' can be posited as necessary rather than as an obstacle becomes clear when we realize that Hegel is not primarily interested in the material realization of human powers effected in, for example, material labour. The advance achieved through the labour of servitude is supposed to be an advance in self-consciousness. This does not have much in common with Marx's interest in the realization of a material being in forming the material world, but it is of a piece with the project of *Phenomenology* as a whole. It is a spiritual odyssey, but it is quite wrong to place special stress on the moment of material labour as is the case with overly 'Marxist' readings (Marcuse, Kojève). So far from being the crucial breakthrough in the realization of self-consciousness this moment of material labour is presented at an early stage in the development; it is a less 'concrete' moment for Hegel than later cultural achievements such as the state, art, religion and philosophy. This point follows naturally from the fact that Hegel's subject of activity is not a material objective being but *Geist* confronting various shapes that its consciousness takes on.

In this general framework the labour of servitude is a recuperating moment but because of Hegel's idealism labour cannot be given its Marxian value (and hence the alienation of the product is not a problem, only the subordination of the will to contingency is a problem). Its value lies only in making self-consciousness objective to itself and for this the occurrence of labour under conditions of alienation is acceptable and even necessary. Thus in my view this is not a place where Hegel gives Marx a hint. Rather it is thoroughly obscurantist and just as much in need of a materialist transformation as the whole of the *Phenomenology*.

It is indeed my view that it was the whole of the

Phenomenology that influenced Marx, both positively and negatively. When Marx says Hegel grasps labour as the essence, he is not talking about what Hegel actually says about material labour (hence the lack of reference to 'Lordship and Bondage'), but about the esoteric significance of the dialectic of negativity in spirit's entire self-positing movement as it is 'recollected' in the last chapter. In spite of the fact that Hegel shows a good deal more insight into the nature of material labour than any of his contemporaries it is not of particular significance to him, as it is to be for Marx; rather spirit's activity is a generalized, and idealized, activity, most properly characterized as the abstract movement of logical forms, notwithstanding Hegel's insistence that the Absolute comprehends, besides *Logic*, Nature and History as well.

Conclusion

Let us now sum up our results. Hegel's greatness as a philosopher is that he is sensitive to the complexities of the system of alienation in which we live, and, albeit in a mystified way, he understood it must be the result of the manner in which human self-objectification has been actualized. His misfortune is that he is unable to see the possibility of a historical reappropriation by man of his alienated powers. Instead the historically conditioned problem is interpreted by him as a general ontological problem of existence. Hence to posit the possibility of a solution, the fatal option for idealism was taken up, whereby the world of real objective estrangement was grasped only from the point of view of the consciousness of it as other than consciousness, i.e. objectivity, and hence a solution could be posited at that level insofar as reason could penetrate objectivity. In this way the positive achievement of history hidden within estrangement is equated with

that estrangement itself. Objectification and alienation are one.

Hegel appears as a radical critic of all objectivity, charging it with being estrangement, but he ends by accepting uncritically both the genuine and reified objectivities insofar as their character as objective is granted the necessity of a moment in spirit's self-positing movement through its other, its estranged self. Insofar as Hegel accepts the necessity for the process of objectification he becomes uncritical of the sphere of estrangement brought to life within that development. In a way, it is precisely Hegel's inability to see historically alienated material labour as the root of all alienation that leads him to understand objectification as such as the problem requiring sublation, and ultimately to pass over the real estrangement of material labour.

The labour of servitude is a moment in overcoming the estrangement inherent in consciousness's opposition to objectivity, but because it is precisely objectivity that is perceived as a problem the importance of this moment of material labour is not that of Marxian objectification through productive work but as stimulating an advance in self-consciousness leading ultimately to the sublation of objectivity itself in Absolute Knowledge.

Hegel's tragedy is that, though objectification and alienation are conceptually distinct, and are so distinguished brilliantly by Marx, Hegel cannot grasp this possibility, for it depends upon an historical potential beyond the limits of his bourgeois standpoint. Thus he collapses them together such that the necessity of spirit's odyssey of self-objectification becomes at the same time its self-estrangement, and scientific criticism is powerless to do more than point to the content hidden behind the forms of estrangement and pass off this insight as their sublation; but, as Marx mercilessly demonstrates, this still leaves real objective estrangement intact.

Footnotes

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References to Marx's 1844 manuscripts are given in every case to the English translation in *Early Writings* (Penguin Books, Harmondsworth, 1975) by G. Benton. For comparison, and especially where we vary from *Early Writings* (hereafter 'EW'), references may also be given to: Marx-Engels Werke Ergänzungsband - Schriften bis 1844 Erster Teil (Dietz-Verlag, Berlin, 1968); and to Marx-Engels Collected Works Volume 3 ('CWS') (Lawrence & Wishart, London, 1975).

1 It is stated baldly by Benton in the Glossary to his translation of Marx's *Early Writings*, p.429. For Lukács see *The Young Hegel* (1938) English translation by R. Livingstone (London, 1975), p.551.

2 H. Marcuse may have been the first to say this. See, for example, his *Reason and Revolution* (1941, 1954 edition, London), p.115, from which we quote later.

3 EW, p.324.

4 EW, p.325.

5 EW, p.329; *Werke*, p.517. It is a unity in struggle of course: see Marx's discussion in the *German Ideology* Part 1.

6 I take this happy expression from I. Mészáros, *Marx's Theory of Alienation* (London, 1970).

7 EW, pp.324 and 327.

8 *Werke*, p.514; EW, p.326; CWS, p.276.

9 Marx-Engels, *Collected Works* Vol.5 (London, 1976), pp.31-32.

10 EW, p.348.

11 EW, p.386.

12 It is hard for us now to realize how original Lukács was in raising the question - albeit with the benefit of Marx's 1844 Manuscript in front of him - as long ago as 1938. Walter Kaufmann points out that 'Hermann Glockner did not list ... Entfremdung and Entäusserung in his four-volume *Hegel-Lexikon* (1935-39), and Johannes Hoffmeister did not include them either in the index of his scholarly edition of the *Phänomenologie* (1952) or in his ... *Wörterbuch der philosophischen Begriffe* (2nd edition, 1955).' ('Introduction' p.xv, to *Alienation* by R. Schacht, London, 1971).

13 G. Lukács, *The Young Hegel*, trans. R. Livingstone, London, 1975, p.538.

14 As a matter of fact 'Entäusserung' is a rather unusual German word. An illustration of this is that *Cassell's Dictionary* (First Edition, London, 1957, Twelfth Edition 1968) does not give it in the English section - not even as an equivalent for those English words given under the entry for 'Entäusserung' in the German section; for both 'alienation' and 'externalization' Cassell's prefers a different - more usual - form, namely 'Vertäusserung'. Possible translations of 'Entäusserung' include 'alienation' (of property); 'renunciation'; 'parting with'; 'relinquishment'; 'externalization'; 'divestiture'; 'surrender'. The alternative to 'alienation' which is of particular interest to us, and liable to lead to some confusion, is 'externalization', which is the closest translation from a purely etymological point of view, and is the usual choice of Miller

in his recent translation of *Hegel's Phenomenology of Spirit* (to which references will be given in this paper). One should note here that the root 'Ausserung' means manifestation (from 'Ausser' - outer) and that the prefix 'ent-' indicates establishment of or entry into a new state or relinquishment of an old state; thus, in combination, we see that the sense is that something is manifested in such a way as to change its state. Whereas 'Vertäusserung' - a more common equivalent of 'alienation' - is a fairly neutral word, it is clear that Marx means 'Entäusserung' to have a negative connotation. The sense of relinquishment comes out strongly when Marx makes a contrast between the root and its modification in connection with life, when he says of private property that in it man's 'expression of life [Lebenstätterung]' is his alienation/loss of life [Lebenstätterung].' (EW, p.351; CWS, p.299). In other places Marx contrasts similarly 'Ver' forms with 'Ent' forms: 'In the sphere of political economy this realization [Verwirklichung] of labour appears as a loss of reality [Entwirklichung] for the worker' (Werke, p.512; EW, p.324). 'Hegel conceives objectification [Vergegenständlichung] as loss of object [Entgegenständlichung]' (EW, p.386). Before the investigation in the 1844 Manuscripts the aspect of alienation that had most impressed Marx was the universalization of market relations with the consequent reification of the human world. He says: 'Selling is the practice of alienation [Die Veräußerung ist die Praxis der Entäusserung]'. This is because man can 'produce objects only by making his products and his activity subordinate to an alien substance - money'. ('On the Jewish Question II' in EW, p.241). I. Mészáros, whose *Marx's Theory of Alienation* is the best commentary, is unfortunately rather confusing in his treatment of the terminology, in spite of the fact that he too wishes to stress that there is an important distinction in Marx's work between objectification and alienation. The difficulty arises principally because he takes it for granted that 'Entäusserung' means alienation solely; consequently he is not afraid to use 'externalization' as a synonym for 'objectification' (pp.90, 91, 169). It follows that a reader studying Marx or Hegel in an English translation which renders 'Entäusserung' as 'externalization' (e.g. Miller, McLellan, Livingstone) will be confused when he comes to Mészáros. Mészáros may justly blame the same translators for this, but he himself does the same thing on one point in one of his translations from Marx's *Grundrisse* (see p.329 - where, moreover, 'Entäussersein' is contraposed by Marx to 'Vergegenständlichtsein'). His note on the terminology is unclear at this point:

In German the terms 'Entäusserung', and 'Entfremdung', and 'Vertäusserung' are used to render 'alienation' or 'estrangement'.... Both 'Entäusserung' and 'Entfremdung' have a threefold conceptual function: (1) referring to a general principle; (2) expressing a given state of affairs; and (3) designating a process which leads to that state. When the accent is on 'externalization' or 'objectification', Marx uses the term 'Entäusserung' (or terms like 'Vergegenständlichung'), whereas 'Entfremdung' is used when the author's intention is to emphasize the fact that man is being opposed by a hostile power of his own making, so that he defeats his own purpose. (p.313)

Here Mészáros not only equates 'externalization' and 'objectification' but 'Entäusserung' and 'Vergegenständlichung' (contrary to his Lukács inter-

pretation of Marx) as if 'Enttäusserung' were not used as a critical concept like 'Entfremdung', whereas, generally, as noted above, Mészáros renders 'Enttäusserung' as 'alienation'. I have taken up elsewhere the problem of these terms in Marx and suggested that the ambiguity of 'Enttäusserung' should lead us to distinguish the moments: externalization, alienation, and estrangement. (See *Radical Philosophy* 26, 1980: 'Personality and the dialectic of Labour and Property - Locke, Hegel, Marx'). A Table of translations is provided below. Here we will try to make translations uniform by rendering 'Entfremdung' as 'estrangement' and 'Enttäusserung' as 'alienation' - but with respect to the latter the above discussion should be borne in mind and we will have to make explicit reference to 'externalization' in discussing Hegel's *Phenomenology*.

Translations

- Milligan (*Economic and Philosophical Manuscripts of 1844*, Moscow, n.d. and also - revised Struik - in Marx-Engels Collected Works Vol.3, London, 1975)
- Entfremdung** = Estrangement
Enttäusserung = Alienation (or externalization)
 Bottomore (*Karl Marx Early Writings*, London, 1963)
 Entfremdung and Enttäusserung = Alienation (or estrangement) 'since Marx (unlike Hegel) does not make a systematic distinction between them' (p.xix)
- Easton & Gudatt (*Writings of the Young Marx*, New York, 1967)
 Entfremdung = Alienation
 Enttäusserung = Externalization
 McLellan (*Karl Marx Early Texts*, Oxford, 1971)
 Entfremdung = Alienation
 Enttäusserung - Externalization
 Benton (*Karl Marx Early Writings*, Harmondsworth, Middx., 1974)
 Entfremdung = Estrangement
 Enttäusserung = Alienation (or externalization)
 Livingstone (*The Young Hegel* by G. Lukács, London, 1975)
 Entfremdung = Alienation
 Enttäusserung = 'One of the words for "alienation". I have preferred to translate it as "externalization", since in Hegel's usage it has a broader application.' (Without particular notice Livingstone changes the Milligan translation of Marx he uses, in the above sense.)
- Miller (*Hegel's Phenomenology of Spirit*, Oxford, 1977)
 Entfremdung = Alienation
 Enttäusserung = Externalization (Miller warns that he 'departs from a rigid consistency in rendering...' This is so: he has 'externalization' for 'Enttäusserung' in para.804, but in para.805 he has 'alienation', while in para.806 he switches back.) Baillie's translation of this same text is very variable and often resorts to a bracketed alternative, e.g. 'relinquishes (externalizes)'.
- 15 An excellent exposition of this way of situating the *Phenomenology* is in Chapter 1 of *Hegel's Phenomenology - A Philosophical Introduction* (London, 1976) by Richard Norman.
- 16 Hegel's *Phenomenology of Spirit* (Oxford, 1977), trans. A.V. Miller (hereafter '*Phenomenology*'), Preface, para.36.
- 17 On this term see note 24.
- 18 *Phänomenologie des Geistes* G.W.F. Hegel, *Gesammelte Werke*, Band 9, [Meiner, Hamburg, 1980] (hereafter '*GW9*'), p.422; *Phenomenology*, para.788; J.B. Baillie's translation (*The Phenomenology of Mind*, 2nd edition, London, 1949), pp.789-90. For Marx's discussion of this, see EW, 387-93.
- 19 *GW9*, p.433; *Phenomenology*, para.808. See note (14) on terminology.
- 20 *The Young Hegel*, pp.508, 515, 546.
- 21 *ibid*, pp.515 and 508 (modified).
- 22 EW, p.395.
- 23 *GW9*, p.431; *Phenomenology*, para.804; Baillie trans. p.804.
- 24 Hegel's *Science of Logic*, trans. A.V. Miller (London, 1969), p.107. In the *Logic* he also connects the concept with that of 'Moment' such that the sublated exists ideally as a moment. (This last term - itself another technical term - Hegel generalizes from mechanics; weight and the distance from the point of application are called, with reference to the lever, its moments. According to Wm. T. Harris 'reduce to moments' is the 'exact signification' of 'aufheben' (although he uses 'cancel' himself). (Loewenberg's *Hegel Selections*, New York, 1920, p.102n). In some ways this would be a good translation were it not for the implication of elevation in the term - which leads to the dictionary definition: 'resolve into a higher unity'. Current translations - where it does not merely mean 'abolish' - are 'supersede', 'transcend', 'suspend'; these are not quite right it seems to me, and do not alert the reader to the special significance of the term in dialectics. No ordinary word comprehends the complexities of this concept so a technical one is appropriate. In my view, therefore, the best translation of 'aufheben' is 'sublate', which was the choice of the *Logic*'s early translator J.H. Stirling (*The Secret of Hegel*).
- 25 EW, p.393; *Werke*, p.581.
- 26 EW, pp.385-86; CW3, pp.332-33; *Werke*, p.574.
- 27 EW, p.385.
- 28 EW, p.382.
- 29 EW, p.396.
- 30 EW, p.382.
- 31 EW, p.395.
- 32 EW, p.393; *Werke*, p.581; CW3, p.339.
- 33 EW, p.386.
- 34 EW, p.389; *Werke*, p.577; CW3, p.335.
- 35 This reduction of alienation to a state of consciousness is still common: "... alienation is the process by which man forgets that the world he lives in has been produced by himself." P. Berger and S. Ulberg, 'Reification and the Sociological Critique of Consciousness', *New Left Review* 35, 1966, p.61.
- 36 EW, p.384.
- 37 EW, p.393.
- 38 EW, pp.384-85.
- 39 In the 'Preface' to *The Philosophy of Right* (p.12 of Knox's translation, Oxford, 1952). See Marx's 'Critique of Hegel's Doctrine of the State' (in EW and CW3).
- 40 EW, p.358, p.395. One sees the reason for Marx's enthusiasm for Feuerbach who 'opposed to the negation of the negation, which claims to be the absolute positive, the self-supporting positive, positively grounded in itself' (EW, p.381). However, Lukács is right (*The Young Hegel*, 548 and 559) to set Hegel far above Feuerbach, because in the materialist alignment we miss Hegel's great insight into the dialectical movement of history. Feuerbach's one-sided positivism knows nothing of the reality Hegel is trying to theorise.
- 41 EW, p.386-87.
- 42 EW, pp.389-90.
- 43 EW, p.390.
- 44 Hegel's *Philosophy of Right*, para.71.
- 45 With respect to the terminological problem, it is worth pointing out that, although Lukács's chapter heading refers to 'Enttäusserung' and most of his discussion is in terms of it, he makes this criticism of Hegel with reference to 'Entfremdung' and all three quotations from Marx that he deploys at

this point do indeed contain discussions in terms of 'Entfremdung'. None of these quotations actually says in so many words that Hegel equates objectification and estrangement. (*The Young Hegel*, p.551. I have not checked the German so I am relying here on consistency in the translation.)

- 46 EW, p.396; *Werke*, p.584; CW3, p.342.
- 47 It is true that Baillie's translation uses the term, once in the 'Preface' (but Baillie is being excessively free in his translation at that point and the German term 'Vergegenständlichung' does not occur in Hegel's text there) and also at the beginning of the last chapter (but this is a mistake for 'objectivity' - 'Gegenständlichkeit'): Hegel: *The Phenomenology of the Mind*, p.86, p.790. P. Slater says (unpublished paper) the term is absent from Joseph Gaunin's exhaustive *Wortindex zu Hegels Phänomenologie des Geistes*, Bonn, 1977.
- 48 EW, p.384, R. Schacht points out against T.B. Bottomore that this is not a mere tautology (*Alienation*, London, 1971, p.72, n7). Bottomore says 'Marx (unlike Hegel) does not make a systematic distinction between these terms' (*Karl Marx: Early Writings*, London, 1963, p.xix). It is certainly true that, whereas Marx frequently uses both terms in the same sentence, in Hegel's *Phenomenology* there is a greater distinction in that Enttäusserung has pride of place in the summarising chapter, while there is a particular chapter on 'Der sich entfremde Geist'. Incidentally, with respect to 'Enttäusserung' and 'Entfremdung' it would be hard to give the latter an affirmative connotation. The former term has a more active connotation than the latter and we can understand it as establishing the realm in which spirit feels (passively) estranged. 'Enttäusserung' brings out the dynamic of the process in which Hegel is interested, rather than the phenomenological result. Since estrangement is a bi-polar notion, for self-estrangement to occur there must be a prior parting within the self, i.e. an Enttäusserung.
- 49 EW, p.384.
- 50 EW, p.392.
- 51 *Phenomenology*, Introduction, para.85. The text itself can actually be divided according to the point of view in question - see the Appendix to *Introduction to the Reading of Hegel* by A. Kojève (English translation, New York, 1969).
- 52 *Phenomenology*, para.17.
- 53 *Phenomenology*, para.19.
- 54 Not surprisingly, Marx complains of *German Ideology*: 'Philosophy and the study of the actual world have the same relation to one another as onanism and sexual love.' (Marx-Engels Collected Works Vol.5, p.236). As far as Hegel's account of Nature is concerned, Marx is trenchant on the transition from the *Logic* to the *Philosophy of Nature* (as obscure as the introduction of Nature at the end of the *Phenomenology*):
 The absolute idea ... 'resolves to let the moment of its ... other-being, the immediate idea, as its reflection, issue freely from itself as nature', this whole idea, which conducts itself in such a strange and baroque fashion, and which has caused the Hegelians such terrible headaches, is purely and simply ... abstraction which, taught by experience and enlightened as to its own truth, resolves ... to relinquish itself and ... in place of its self-pervasion [*Beisichsein*], to let nature, which it concealed within itself as a mere abstraction, as a thing of thought, issue freely from itself, i.e. to engage in intuiting.... The mystical feeling which drives the philosopher from abstract thinking to intuition is boredom, the longing for a content. (EW, pp.398-98)
- Note the use of 'Beisichsein' here which recalls Hegel's use of the term earlier quoted: 'in seinem Anderseyn als solchem bey sich ist'.
- 55 *Phenomenology*, para.19.
- 56 J. Israel (*The Language of Dialectics and the Dialectics of Language*, Brighton, 1979) sees the outcome of the master-slave 'Inversion' in this way (p.122):
 The slave through his active participation in the process of production ... has been able to transform himself into a human being. One understands why Marx wrote: 'The great thing in Hegel's *Phenomenology* and its final result - the dialectics of negativity as the moving and producing principle - is once and for all that Hegel grasps the self-creation of man as a process ... that he grasps the essence of work and comprehends ... man ... as the product of his own work.'
- Richard Norman (*Hegel's Phenomenology*) follows his discussion of the 'Master and Slave' 'turning point' in the *Phenomenology* with the comment (p.53):
 Self-consciousness ... requires that he actively produces himself... This is a theme which runs right through the *Phenomenology*. It greatly influenced Marx, who says, with considerable justification: 'The outstanding achievement of Hegel's *Phenomenology* ... [etc etc].'
- However, notice that Norman refers us also to the whole of the work. This is ambiguous. It is true that the theme of self-realization runs through the rest of the *Phenomenology* but it is not true that work, material labour, is central to it in the bulk of Hegel's *Bildungsroman*, notwithstanding his occasional insights into practice of this kind. (Norman also cites a passage from the *Aesthetica* which is reminiscent of Marx's earlier quoted remarks on the ontological significance of labour. But with Marx this is central whereas with Hegel such moments are subordinate ones as we shall see below.)
- 57 Reason and Revolution, p.115. To be fair one should acknowledge that, like Lukács, Marcuse was a pathbreaker in this field.
- 58 EW, p.385. In a widely used edition of the 1844 manuscripts, the editor D. Struik says 'the relationship between Lord and servant, to which Marx refers in his manuscripts ...' (*Economic and Philosophical Manuscripts of 1844*, New York, 1964, p.36). But he does not tell us where!
- 59 EW, p.386.
- 60 *Phenomenology*, para.195.
- 61 *Phenomenology*, para.196 (modified).
- 62 *ibid*.
- 63 It is far too glib to read this passage in a 'Marxist' way. After such a reading Norman owns up that it cannot be 'what Hegel really meant'. (*Hegel's Phenomenology*, p.55).
- 64 Lukács stresses this (*The Young Hegel*, p.548).
- 65 EW, p.386. This refers to the whole *Phenomenology* in fact.
- 66 Formation of the Economic Thought of Karl Marx (London, 1971), p.155. Incidentally, 'Enttäusserung' is Hegel's term, as we have seen; it is not clear why Mandel cites 'Verthusserung'. P. Slater ('Objectification, alienation and labour: notes on Hegel, Marx and Marcuse', unpublished mimeo, 1980) makes this same objection to the identification of Hegel's problem about objectification with material labour processes, and he cites as an illustration of the mistake *The Marxist Theory of Alienation* by E. Mandel and G. Novack, 2nd edition, New York, 1973, p.16 (1st edition, 1970, pp. 11-12).
- 67 Formation, p.29; the references he gives later (around p.155) make it clear that he is thinking of passages where Hegel touches on material labour.
- 68 *Phenomenology*, para.195.
- 69 *Phenomenology*, para.195.
- 70 One must assume this background to understand the reference in the *Philosophy of Right* to 'the moment of liberation intrinsic to work' (para. 194, Remark). For Hegel's distinction between slavery and wage-labour, and

his endorsement of the latter as opposed to the former see *Philosophy of Right*, para.67, and also my discussion in the earlier noted article in *Radical Philosophy* 26.

71 *Phenomenology*, para.196.

72 This is clearer in the discussion in the *Encyclopaedia: Hegel's Philosophy*

of Mind

trans. Wallace and Findlay (Oxford, 1971), paras.433-35.
73 *Encyclopaedia*, para.435 Zuckz. Norman's discussion is good on the necessity to avoid a 'happy-ending' interpretation of the slave's mode of self-realization and to move the dialectic forward (*Hegel's Phenomenology*, pp.55-60).

What's so Right about Adam Smith?

Noel Parker

One of Milton Friedman's colleagues in Chicago (George Stigler) said at a conference in Glasgow in 1976 to celebrate the 200th anniversary of the publication of *The Wealth of Nations*: 'I bring you greetings from Adam Smith, who is alive and well and living in Chicago' [1]. Thus the Right, 'New' and invigorated, claims proprietorial rights over the heritage of Adam Smith. Rumour has it for example that Sir Keith Joseph, on going to the Ministry for Industry, gave civil servants a reading list of monetarist texts plus *The Wealth of Nations*. Again, Milton Friedman's television series 'Free to Choose', which was broadcast in 1980 in the US and in Britain, and likewise the book that went with the series, began by proclaiming that America was the incarnation of two sets of ideas: those of Jefferson and those of Smith, and later credited the great ages of Britain and the US to the realisation of the true principles of Smith (35) [2]. Yet this heritage is not everything the Right would have us believe.

By simplifying him, the New Right claims to derive its broad political attitudes from Smith. If their descent from Smith is granted, the Right has two assets that make a powerful ideological weapon: simplicity combined with authority. But recent academic work on Smith reveals, in my view, how, as against the pseudo-Smithian simplicities of the Right, Smith belongs to a progressive tradition in which the thinking of the Left has a natural home. This essay is designed to undermine the force that the New Right derives from a parody of Smith's thought and the development of European thought in general, and some conceptual sleight of hand they perform in the process.

There are two themes that the Right sees in Smith's work. First, they see in it a classic account of the effectiveness of the market, as a means by which self-interested actions on the part of individuals allocate resources for maximum productivity and optimum

distribution of wealth. Secondly, they find in it a scepticism about the outcome of social action in achieving its original goals. These two themes complement each other beautifully; if action is always ineffective we do not need to worry because the market will do a perfectly good job anyway. The Left is wrong-footed by the combination of these themes. It appears to oppose - hopelessly, romantically or viciously - a tide of self-interest which, since the advent of the market, has in any case become benign.

You will notice that these two themes should have altogether different logical statuses - one is an analysis of a particular social reality, whereas the other is a cautionary principle to guide action or the investigation of social reality in general. The second is, then, much more likely to be valid at any time. As we shall see, the trick of the Right is to treat both as timelessly valid, in part by uniting them and transposing to the first the better claim of the second to be atemporal.

Smith does put forward these two positions, but not as one, and not on their own. Smith's approach is essentially historical, and his findings cannot be separated from the historical dimension of his description of them. If these themes of the Right are put back into that dimension, the story of the benign working of Smith's model would have to be re-examined for any given historical period, and political movements would be free to adapt to new historical circumstances with some hope (not, of course, certainty) of success. Smith, and the Left, then show up as the realists, and the New Right position as pseudo-Smithian, a vicious circle of idealism and scepticism.

I shall first draw together the general lessons of Smith's approach in his work, which do not, in my view, favour the Right at all. Then I will explore the New Right position and its use of Smith more thoroughly. Finally, I shall comment on some philosophical distinctions which are confused to shore up