November 8, 2017

Week 10: From Immediate *Sittlichkeit* to Modernity

Overall Plan:

I.   Three stages of Hegelian history.
II. Traditional Society. Immediate Sittlichkeit has two principle aspects
   a) A view of the relation of norms (statuses) to attitudes;
   b) A view of agency, selves, and their relation to the community.
III. Modern Society.
   a) A view of the relation of norms (statuses) to attitudes;
   b) A view of agency, selves, and their relation to the community.
Under this last head, I want not only the new subjective view of agency (rights of knowledge and intention) but also selves as players of roles, subject to conflicting norms, by contrast to ancient selves as characters, decisively identified with norms.

   I.   <u>Three stages of Hegelian history</u>

Stage One: Immediate Sittlichkeit, no modern subjectivity;
Stage Two: Alienation, modern subjectivity;
Stage Three: Mediated Sittlichkeit (in a new form, compatible with subjectivity),
                   Post-modern subjectivity (of a new, sittlich kind).

	No Subjectivity	**Subjectivity**
Sittlichkeit	Stage One	Stage Three
Alienation	X	Stage Two

<u>Question One</u>: What exactly is it that traditional forms of life got wrong about us that modern forms of life get right? What have we gained? What is it that we have learned and incorporated into our practices and institutions that makes us *modern* selves? What is the "rise of subjectivity"?

<u>Question Two</u>: What is pre-modern Sittlichkeit?

<u>Question Three</u>: What is modern alienation?

<u>Question Four</u>: Why did the advent of modern subjectivity bring with it alienation—that is, why did these two structures arise together?

<u>Question Five</u>: What is wrong with the idea of *pre-modern alienation*?

<u>Question Six</u>: How are we to understand Stage Three? Why does the insight into subjectivity not *entail* alienation? How can what was progressive about the transition to modernity be preserved, while re-achieving Sittlichkeit?
And eventually:

Question Seven: How can a version of the expansive, heroic conception of agency be reconciled with acknowledging the rights of intention and knowledge?

II. Traditional Society. Immediate Sittlichkeit.

Terminology:

Sitte = (ethos) customs, mores, social practices governing practical deliberation and normative assessment.
Sittlichkeit is a matter of the *bindingness* ('Gültigkeit', 'Verbindlichkeit') of norms.
Sittlichkeit is the authority of normative *statuses* over normative *attitudes*.
Sittlichkeit is identifying with the norms, *rather than* one's own particular subjective attitudes—what one eternally risks and occasionally sacrifices *for* the norms.
What is wrong with traditional society is not that it is sittlich, but its *immediate* Sittlichkeit.

Substance/Essence [Substanz/Wesen]:
Essence is normativity: the norms implicit in the communities practices of deliberation and assessment, attribution of authority and responsibility.
Substance is the community and its implicitly normative practices.

Immediacy about norms:
    Traditional society is distinguished by a one-sided objectivism about norms: taking it that natural distinctions immediately and intrinsically have normative significances. The decisive move to modernity will be acknowledging the significance of normative *attitudes* and *practices* in instituting norms and normative statuses.

    The *immediacy* that is the fatal structural flaw in pre-modern Sittlichkeit is a running together of the normative and the natural.
    a) On the one hand, this means that normative proprieties are treated as natural properties: as simply there, part of the furniture of the world, independently of the human practices they govern.
    b) On the other hand, it means that merely natural properties are treated as having intrinsic normative significance.

This ruin of the ethical [sittlichen] Substance and its passage into another form is thus determined by the fact that the ethical consciousness is directed on to the law in a way that is essentially immediate. **This determination of immediacy means that Nature as such enters into the ethical act**, the reality of which simply reveals the contradiction and the germ of destruction inherent in the beautiful harmony and tranquil equilibrium of the ethical Spirit itself. [PG 476]

"What observation knew as a given object in which the self had no part, is here a given custom [Sitte]." [PG 461]
Hegel says of the laws that they appear to immediate Sittlichkeit as:

…unalienated spirits transparent to themselves, stainless celestial figures that preserve in all their differences the undefiled innocence and harmony of their essential nature. The relationship of self-consciousness to them is equally simple and clear. They are, and nothing more; this is what constitutes the awareness of its relationship to them. Thus, Sophocles' Antigone acknowledges them as the unwritten and infallible law of the gods.
> They are not of yesterday or today, but everlasting,
> Though where they came from, none of us can tell.

They are. If I inquire after their origin and confine them to the point whence they arose, then I have transcended them; for now it is I who am the universal, and they are the conditioned and limited. If they are supposed to be validated by my insight, then I have already denied their unshakeable, intrinsic being, and regard them as something which, for me, is perhaps true, but also is perhaps not true. Ethical disposition consists just in sticking steadfastly to what is right, and abstaining from all attempts to move or shake it, or derive it. [PG 437]
[Acknowledging their historicity would be acknowledging their dependence on attitudes.]

Immediacy of self-consciousness: Character (contrast: persona, role one chooses to play).

Sittlichkeit requires that practitioners identify with the norms that govern their practices. Hegelian identification with, we have said, is risk and sacrifice for. Sittlich identification is accordingly willingness to risk and sacrifice for the norms, for what is really fitting, appropriate, or correct, with what one is in fact obliged or committed to do. What is it that is risked and sacrificed for the norms? It is the particular, contingent, subjective *attitudes* of practitioners. This sort of identification with the normative statuses at the sacrifice of one's own attitudes Hegel calls "character."
This subjection of subjective attitudes to objective norms is sacrifice of what is particular to what is universal, hence identification with that universal. This is
"…immediate…ethical consciousness which knows its duty and does it, and is bound up with it as its own nature."[PG 597]

One aspect of the identification of the normative with the natural characteristic of immediate Sittlichkeit is that on this conception of the normative there cannot be *conflicting* norms. Someone can no more have incompatible obligations than any object can have incompatible natural properties. Construing proprieties as objective properties entails that it is *impossible* for one and the same subject to have incompatible duties. In the allegory, this is part of why Creon and Antigone cannot see (thought the audience of the play can [and the chorus?]) that their conflict involves the conflict of two rights, two duties. But this immediacy makes invisible precisely what Hegel sees as most essential: the reciprocal sense dependence between subjective normative incompatibilities and

objective modal incompatibilities that is the essence of the intentional nexus, which is objective idealism.

The fundamental clash is between the *immediacy* of the construal of norms (and identification of self with them in being sittlich *character*) and the *constitutive* character of the recognition that is at issue between the two sides. It is between the implicit understanding of normativity as immediate—as wholly natural and objective, independent of human practices and attitudes—on the one hand, and an equally implicit grasp of the significance of actual recognitive attitudes, performances, and practices for the institution of normative statuses, on the other.

Individuals in traditional society understand themselves as made by the norms they identify with by practically acknowledging the authority of those norms over particular attitudes and inclinations. But they treat the norms as *found*, rather than *made*. They do not see themselves as having any corresponding authority over the norms, which are treated just as part of the objectively given furniture of the world. They do not appreciate the contribution their own activity makes to instituting those norms. That appreciation—seeing "the trail of the human serpent over all", in William James's phrase—is distinctively modern.

The allegory: Antigone and Creon clash over the burial of Polyneices
Sophocles's play (and, after Hegel, Jean Anouilh's).

Thales: 624-546 BC
Anixamander: 611-546 BC
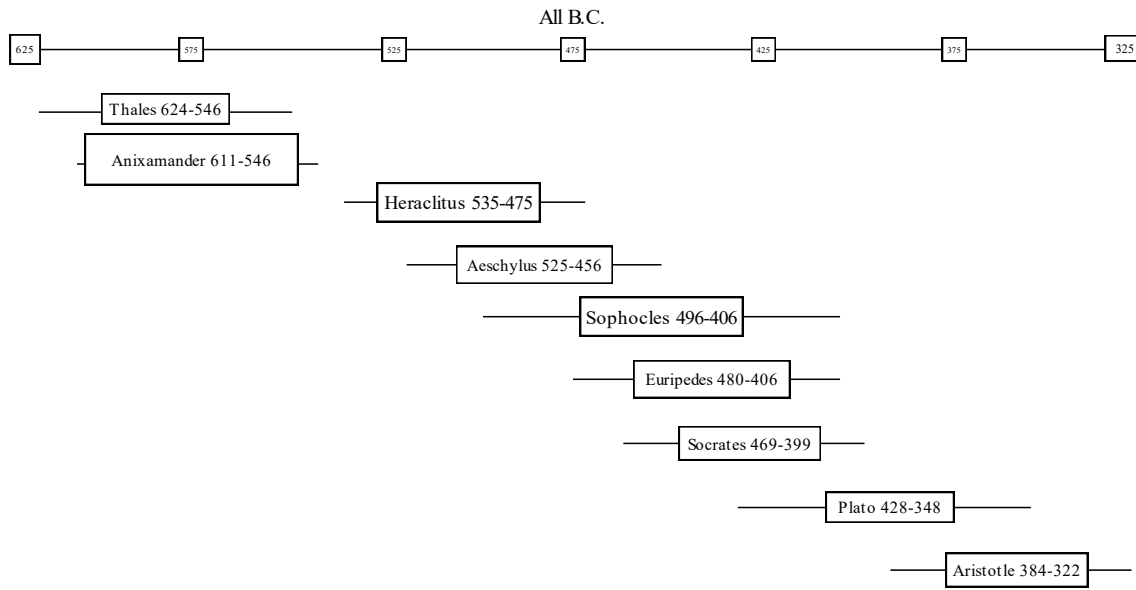Heraclitus: 535-475 BC

Aeschylus: 525-456. BC
Sophocles: 496-406. BC
Euripedes: 480-406 BC

Socrates: 469-399 BC
Plato: 428-348 BC
Aristotle: 384-322 BC

All B.C.

| 625 | 575 | 525 | 475 | 425 | 375 | 325 |

Thales 624-546

Anixamander 611-546

Heraclitus 535-475

Aeschylus 525-456

Sophocles 496-406

Euripedes 480-406

Socrates 469-399

Plato 428-348

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Family as at once a natural and a recognitive community, and as individual:

In the *polis* Hegel describes, the reciprocally recognizing particulars who institute the community are not individual humans, but **families**. The *polis* and the family are accordingly the two normative centers from which potentially conflicting demands can issue, addressed to the self-conscious individual agents who must actualize the norms by applying them in particular, contingent circumstances. The family is in one sense a natural, hence immediate, biological unit, held together by bonds of sexual desire and reproduction.

However, although the Family is immediately determined as an ethical being, it is within itself an ethical entity only so far as it is not the natural relationship of its members…this natural relationship is just as much a spiritual one, and it is only as a spiritual entity that it is ethical…[T]he ethical principle must be placed in the relation of the individual member of the Family to the whole Family as the Substance…[PG 452]

[T]he two sexes overcome their [merely] natural being and appear in their ethical significance, as diverse beings who share between them the two distinctions belonging to the ethical substance. [BB: namely particularity/universality, family/polis] These two universal beings of the ethical world have, therefore, their specific individuality in naturally distinct self-consciousnesses, because the ethical Spirit is the immediate unity of the substance with self-consciousness—an immediacy which appears, therefore, both from the side of reality and of difference, as the existence of a natural difference.…It is now the specific antithesis of the two sexes whose natural existence acquires at the same time the significance of their ethical determination. [459]

The problem is not that natural distinctions are *given* or taken to have normative significances, but that they are understood as already *having* those significances independently of the practices or attitudes of those for whom they are normatively significant. "Nature, not the accident of circumstances or choice, assigns one sex to one law, the other to the other law". [PG 465] These defining normative roles are accordingly not practically conceived as roles individuals can play, but simply as facts about them. This is *fetishizing* the natural (in Marx's technical sense): seeing normative phenomena as merely natural ones.

The feminine [Weiblichkeit]: "the eternal irony of the community [Gemeinwesen]

Thus, human law in its universal existence, that is, the community, in general is, in its setting itself into activity, the manliness of the community and, in its actual activity, *is* the government, *moving* itself and *sustaining* itself by absorbing into itself the particularization of the penates, that is, their self-sufficient individualization into different families over which women preside, and by preserving them as dissolved within its fluidity's continuity. However, the family is in general at the same time its element and its universal activating ground is individual consciousness. Since the community gives itself enduring existence only by disrupting familial happiness and by dissolving self-consciousness into the universal, **it creates an internal enemy for itself in what it suppresses and what is at the same time essential to it (femininity in general). Femininity — the community's eternal irony** — [erzeugt es sich an dem, was es unterdrückt und was ihm zugleich wesentlich ist, an der Weiblichkeit überhaupt seinen inneren Feind. Diese - **die ewige Ironie des Gemeinwesens**] changes by intrigue the government's universal purpose into a private end, transforms its universal activity into this determinate individual's work, and turns the state's universal property topsy-turvy into the family's possession and ornament. In this way**, the feminine turns to ridicule the earnest wisdom of maturity,** which, being dead to individuality — to pleasure and consumption as well as to actual activity — only thinks of and is concerned for the universal; she turns this mature wisdom into an object of ridicule for immature, high-spirited youths, and into an object of contempt for their enthusiasm, and she elevates in general youth's force into what count as valid — elevating the son, born to the mother as her master, the brother as one in whom the sister finds a man as an equal with herself, and the youth through whom the daughter, freed from her non-self-sufficiency, achieves **the enjoyment and the dignity of womanhood. — The community, however, can only sustain itself by suppressing this spirit of individuality**; and because that spirit is an essential moment, the community equally creates it by its repressive stance towards it as a hostile principle. Nevertheless, since this principle, in separating itself from universal purposes, is only evil, is within itself nothing, it would be incapable of accomplishing anything if the community itself were not to recognize the force of youth (the manhood, which, while immature, is still subsumed under individuality) as the *force* of the whole. For the community is a people, it is itself individuality, and it is only essentially for *itself* in that *other individualities* are *for it*, only in that it *excludes* these from itself and knows itself to be independent of them. [475]

<u>Burial as recognition:</u>

In the allegory, the concrete, practical bearer of recognitive significance—the practical attitude constitutive of community membership—is the act of *burial*. It is a paradigm of how the acts and attitudes of individuals *do* matter for normative statuses, which must go beyond what is merely found in nature. For this sort of recognitive performance *gives* a normative significance to a natural occurrence. The normative status is *conferred*, not just *found*. The significance of burial is to turn something that otherwise merely *happens* into something *done*.

> Death… is a state which has been reached immediately, in the course of Nature, not the result of an action consciously done. The duty of the member of a Family is on that account to add this aspect, in order that the individual's ultimate being, too, shall not belong solely to Nature and remain something irrational, but shall be something done, and the right of consciousness be asserted in it. [PG 452]

Burial constitutively recognizes someone as not merely a dead animal, but as a member of the community—a member with a particular status: a *dead* member of the community, an honored ancestor. "Even the departed spirit is present in his blood-relationship, in the self of the family." [PG 486] The family "interrupts the work of Nature", it

> keeps away from the dead this dishonouring of him by unconscious appetites and abstract entities, and puts its own action in their place...The Family thereby makes him a member of a community which prevails over and holds under control the forces of particular material elements and the lower forms of life, which sought to unloose themselves against him and to destroy him. [PG 452]

Burial "makes him a member of a community"; it is recognition.

It is this recognitive deed that is at issue between Creon and Antigone. The laws of the *polis* demand that her brother not be acknowledged as anything more than a dead animal, and the laws of the family demand that acknowledgment, that recognition. The normative institutions actualizing the two recognitive moments of the community (universal and particular) clash over the propriety of adopting a recognitive attitude, of performing a recognitive deed. Because it is individuals who must act, these conflicting demands fall on individuals representing the two institutional recognitive moments. Because the norms in question are immediately sittlich, the two figures identify themselves with (sacrifice for) one set of those norms—one issuing in a demand not to recognize by burial, the other in a demand for such normative constitution. The immediacy of the sittlich norms means that this conflict cannot be avoided, adjudicated, or resolved.

> Because, on the one hand, the ethical order essentially consists in this immediate firmness of decision, and for that reason there is for consciousness essentially only one law, while, on the other hand, the ethical powers are real and effective in the self of consciousness, these

> powers acquire the significance of excluding and opposing one another….
> The ethical consciousness, because it is decisively for one of the two
> powers, is essentially character; it does not accept that both have the same
> essential nature. For this reason, the opposition between them appears as
> an unfortunate collision of duty merely with a reality which possesses no
> rights of its own…. Since it sees right only on one side and wrong on the
> other, that consciousness which belongs to the divine law sees in the other
> side only the violence of human caprice, while that which holds to human
> law sees in the other only the self-will and disobedience of the individual
> who insists on being his own authority. [PG 466]

Neither of the sittlich *characters*—avatars decisively identifying with and acting for one institutional aspect of the normative community ["[C]*haracter…*that ethical consciousness…which, on account of its immediacy, is a specifically determined Spirit, belongs only to one of the ethical essentialities…" [PG 597].]—is subject to conflicting demands. But the audience sees the structural conflict of incompatible laws. And we see that the contradiction or collision between the family and the polis stands for a collision between the authority of the recognizing parties (particulars) and the recognitive community (universal), respectively. These are not merely contingent normative institutions, but necessary and essential structural dimensions of the recognitive context in which any norms can be discerned.

The most basic structural conflict that Hegel's allegorical reading of *Antigone* uncovers, however, is not that between its protagonists, or what they represent—not between two laws, between *polis* and family, nor between men and women. That is a real conflict. But **the more fundamental clash is at a higher level: between the *immediacy* of the construal of norms and the *constitutive* character of the recognition that is at issue between the two sides**. It is between the implicit understanding of normativity as immediate—as wholly natural and objective, independent of human practices and attitudes—on the one hand, and an equally implicit grasp of the significance of actual recognitive attitudes, performances, and practices for the institution of normative statuses, on the other. In the allegory, what Creon and Antigone are fighting about is officially understood by both to be *a matter of objective fact*, of how it is right and proper to treat the dead Polyneices, something that it is up to the various parties simply to *acknowledge*. But the stakes are so high—identification with the recognitive law of the family up to the point of sacrificing biological life, for Antigone—because both sides implicitly acknowledge that recognition-by-burial *confers* the normative status in question. If Polyneices remains unburied, he will *be* nothing but a dead animal, whereas burying him, even in secret, "*makes* him a member of the community," as Hegel says in the passage quoted above.

> The wrong which can be inflicted on an individual in the ethical realm is
> simply this, that something merely happens to him…the consciousness of
> [those who share] the blood of the individual repair this wrong in such a

> way that what has simply happened becomes rather a work deliberately
> done…[PG 462]

In recognition through burial, the family substitutes its action for the merely natural occurrence, *gives* it a normative significance, *takes* responsibility for it, *exercises* its recognitive authority. It thereby gives contingency the form of necessity—that is, a normative form. That constitutive recognitive act is not intelligible as the immediate acknowledgment of how things already objectively are.

The *polis* and the family *are* recognitive communities, even though they do not explicitly understand themselves as such. Sittlich substance (Spirit) *is* synthesized by reciprocal recognition. Making explicit the commitments that are implicit in sittlich practices requires giving up the practical understanding of Sittlichkeit as immediate. One cannot properly understand normative statuses such as commitment, responsibility, authority, and correctness apart from their relation to normative attitudes: recognizing others by *taking* or *treating* them *as* committed, responsible, authoritative, as acting correctly or incorrectly. That practical realization is the motor of modernity.

> [S]elf-consciousness…learns through its own act the contradiction of
> those powers into which the substance divided itself and their mutual
> downfall, as well as the contradiction between its knowledge of the ethical
> character of its action, and what is in its own proper nature ethical, and
> thus finds its own downfall. In point of fact, however, the ethical
> substance has developed through this process into actual self-
> consciousness; in other words, this particular self has become the actuality
> of what it is in essence; but precisely in this development the ethical order
> has been destroyed. [PG 445]

Hegel is here talking about an expressively progressive transformation of Spirit: one that reveals something that was all along implicitly true.

<u>The heroic, tragic conception of agency</u>:

The pre-modern practical conception of agency is *heroic*, in that agents identify with what they have done in the broader sense, not the narrower—with the Tat, rather than just the Handlung. They acknowledge responsibility for what they have done under all the descriptions that turn out to be true of it, not just the ones they intended or envisaged.

Hegel understands the pre-modern self as an expansive self, in that agents are characters, immediately identifying with the recognitive communities to which nature has assigned them, sacrificing their particular attitudes and inclinations for the norms implicit in their practices and institutions.

The heroic aspect is that one takes responsibility for the whole deed, the Tat. The tragic side is that one actually has authority only over what one intends and can foresee, the Handlung.

One way to think about this is that ought-to-dos (what one is held responsible for) are read directly (immediately) off of ought-to-bes. It ought not to be that fathers are killed by their children. But that is what Oedipus *did*. So he is responsible for violating that ought-to-be. He and his doing are assessable as culpable, as guilty, of violating that ought-to-be. Modern conceptions of the relation between ought-to-dos and ought-to-bes are much more complicated.

That what the agent does—what he is responsible for—outruns what he intends or can know is what makes this *heroic* conception of agency also *tragic*. Tragedy is just the way the distinction that action involves appears in the context of the heroic acceptance of responsibility for the whole deed, in its relation to how things ought to be.

Thus Oedipus *is* a parricide; he has committed that crime, even though he did not know that the man he killed in anger was his father. He takes responsibility for that deed, and others attribute to him responsibility for it. That he did not intend the deed under this description, and did not know that that is what he was doing, in no way mitigates his guilt. He is responsible for the deed under *all* its specifications, the consequential as well as the intentional.

> Guilt is not an indifferent, ambiguous affair, as if the deed as actually seen in the light of day could, or perhaps could not, be the action of the self, as if with the doing of it there could be linked something external and accidental that did not belong to it, from which aspect, therefore, the action would be innocent. [PG 468]

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> Ethical self-consciousness now learns from its deed the developed nature of what it *actually* did...The resolve [Entschluß], however, is *in itself* the negative aspect which confronts the resolve with an 'other', something alien to the resolve which knows what it does. Actuality therefore holds concealed within it the other aspect which is alien to this knowledge, and does not reveal the whole truth about itself to consciousness: the son does not recognize his father in the man who has wronged him and whom he slays, nor his mother in the queen whom he makes his wife. In this way, a power which shuns the light of day ensnares the ethical consciousness, a power which breaks forth only after the deed is done, and seizes the doer in the act. For the accomplished deed is the removal of the antithesis between the knowing self and the actuality confronting it.... [PG 469]

(Since the resolve "knows what it does", it can be identified with the Vorsatz.) The tragic aspect of the heroic conception just is that one cannot know what one is doing, does not have the power to avoid crime and guilt, can know what one has made oneself responsible for only after the fact. In acting, one is exposing oneself to the forces of fate

[Schicksal], over which the subject has no authority. "By the deed, therefore, it becomes guilt." [PG 468]

Immediate Sittlichkeit has shown up under two aspects.
   a) It involves individuals identifying with the norms implicit in the practices and institutions of a recognitive community, in the sense of being willing to risk and sacrifice their particular, contingent attitudes and inclinations to the dictates of those norms. This is what Hegel calls 'character'.
   b) Immediate Sittlichkeit also involves the heroic conception of agency. Individuals take responsibility for their deeds under every description: the unforeseen consequential ones as well as the acknowledged intentional ones.
   Q: What is the connection between these two aspects of traditional Geist?
   A: The first concerns norms in the form of ought-to-bes; the second norms in the form of ought-to-dos. And it is of the essence of this form of life that the connection between them is practically construed as being *immediate*. That is, what one ought to *do* is understood as settled directly by how things ought to *be*. It is one's sittlich obligation to *do* what must *be*. *Immediate* Sittlichkeit requires the direct translatability of ought-to-bes into ought-to-dos.

   III. Modernity

   Modernity for Hegel consists in individual self-consciousness claiming a distinctive kind of authority for its own attitudes and activities.

When the hyper-*objectivity* about norms characteristic of immediate Sittlichkeit is shattered by a practical realization of the essential role played by the normative attitudes of individual subjects in instituting norms, the result is a complementary hyper-*subjectivity*: alienation.

Alienation is the inability to bring together these two aspects of Bildung:
   i)   that self-conscious individuals acknowledging the norms as binding in our practice is what makes those selves what they are, and
   ii) that self-conscious individuals acknowledging the norms as binding is what makes the norms what they are. These are the authority of the community and its norms over individuals (their dependence on it), and the authority of individuals over the community and its norms (its dependence on them), respectively.

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The characteristically modern insight is that norms are not, as traditional forms of life implicitly took them to be, independent of the subjective normative attitudes of concept users.

What drives that pendulum from the one extreme to the other is failure to appreciate the mediated structure of reciprocal sense-dependence of the concepts of <u>dependence</u> and <u>independence</u>, that is, responsibility and authority. In short, it is retaining the *immediacy* of the conception of normativity that dictates that appreciating the dependence of norms on attitudes precludes retaining a sittlich appreciation of the dependence of attitudes on norms, and so entails alienation.

Modernity for Hegel consists in individual self-consciousness claiming a distinctive kind of authority for its own attitudes and activities. This claim of authority has shown up in two forms:

    a. the rights of intention and knowledge in agency, and
    b. the idea that the norms we are bound by are not just there, antecedently to and independently of our doings. The latter thought also involves the authority of subjective attitudes over norms—which accordingly can no longer be thought of as wholly given, natural, and objective.

On the side of *normative force*, Hegel sees the revolution of modernity as culminating in what I've called the "Kant-Rousseau criterion of demarcation of the normative." This is the thought that what distinguishes constraint by norms from non-normative constraint (for instance by causes in nature or coercion by power) is that one is only genuinely responsible to what one *acknowledges as* authoritative.

Much more radically, Hegel also thinks that the modern rise of subjectivity culminates in the realization that not only the *force*, but also the *contents* of conceptual norms are dependent upon the attitudes and activities of the individuals who apply them in judgment and action.

The "rise of subjectivity" is a new appreciation of the significance of normative attitudes—of undertaking and attributing commitments, acknowledging authority and responsibility—for the institution of normative statuses. Alienation is not identifying with normative statuses, not acknowledging the authority of norms over one's attitudes by being willing to sacrifice attitudes for norms. On the practical conception distinctive of alienation, what one gives up one attitude for is another attitude. But the attitudes are not understood as answering to something that is not a subjective attitude.

> It is…through culture that the individual acquires standing [Gelten] and
> actuality. His true original nature and substance is the alienation of himself
> as Spirit from his natural being. This externalization is…at once the

> means, or the transition, both of the [mere] thought-form of substance into actuality, and, conversely, of the specific individuality into essentiality. This individuality moulds itself by culture into what it intrinsically [an sich] is… its actuality consists solely in the setting-aside of its natural self. …it is the contradiction of giving to what is particular an actuality which is immediately a universal. [PG 489]

'Substance' is the community, and 'essence' is the constellation of norms implicit in its practices and institutions. The acculturation of individuals is accordingly not only the process by which they pass into 'essentiality'—become geistig beings, subject to norms. It is also the process by which those communal norms (the "thought-form of substance") are actualized in the attitudes of individuals who acknowledge them as binding.

> What, in relation to the single individual, appears as his culture, is the essential moment of the substance itself, viz. the immediate passage of the [mere] thought-form of its universality into actuality; or, culture is the simple soul of the substance by means of which, what is implicit in the substance, acquires an acknowledged, real existence. The process in which the individuality moulds itself by culture is, therefore, at the same time the development of it as the universal, objective essence, i.e. the development of the actual world. [PG 490]

A crucial part of the founding insight of modernity is that it is also *made* by the individual self-consciousnesses that are the form of Spirit as it is *for* itself:

> This substance is equally the universal *work* produced by the action of all and each as their unity and identity, for it is the *being-for-self*, self, action. [PG 439]

What appears here as the power and authority of the individual exercised over the substance, which is thereby superseded, is the same thing as the actualization of the substance. For the power of the individual consists in conforming itself to that substance, i.e. in externalizing its own self and thus establishing itself as substance that has an objective existence. Its culture and its own actuality are, therefore, the actualization of the substance itself. [PG 490]

In the modern structure, both communal norms and individual attitudes are fully in play. Each claims a certain authority. For the rise of subjectivity is the realization that the communal norms whose acknowledgment makes us cultural, and not just natural creatures depend in turn on our attitudes and activities to actualize them. We readers of the *Phenomenology* are to come to see those claims as not only compatible but complementary—indeed, as each intelligible only in the context of the other. In alienated spiritual substance, however, the claims to authority of self-conscious individual attitudes and communal norms compete, both in practice and in theory. The opposition and competition between normative attitudes and normative statuses is the core of alienation.

Hegel uses 'independence' [Unabhängigkeit] in two different ways, depending on whether its contextual contrary is 'dependence' or 'freedom'. In the first usage, what is independent exercises *authority* over what is dependent upon it, which is accordingly *responsible* to it. The second usage (what, when Hegel is being careful, he calls the conception of "pure independence") concerns a particular, defective, way of understanding those generic notions of independence and dependence, authority and responsibility. What is defective about it is that it is atomistic and immediate, by constrast to the holistic, mediated conception of <u>freedom</u>.

Alienation is the structural denial that subjective attitudes are responsible to norms which, as authoritative count as independent of those attitudes. The claim is that **traditional and modern practical understandings are alike in taking it that** if norms exert authority over attitudes, then attitudes cannot exert authority over norms, and *vice versa*. **Either norms are independent of attitudes and attitudes dependent on norms, or attitudes are independent of norms and norms are dependent on attitudes**.

The challenge of modernity is to secure the binding force and determinate contentfulness of conceptual norms from the threat posed to them—in the context of practical construals of authority according to the implicit structure of Mastery and theoretical construals of authority according to the explicit categories of Verstand—by giving up the picture of those norms as something we simply find as part of the attitude-independent world and accepting the essential role our attitudes play in instituting them. How can the *responsibility* of subjective normative attitudes (what is acknowledged as correct) to normative statuses (what really is correct) be reconciled with the *authority* of subjective normative attitudes over normative statuses? Any social, institutional, or conceptual context that forces a choice between these is an alienated one.

Explicitly acknowledging the right of individual consciousness (the rights of knowledge and intention) is making the transition from the traditional heroic, and therefore tragic, practical conception of agency to the modern, subjective one.

The modern conception of agency treats subjectivity as sovereign, in that one's normative *status*, what one is committed to or responsible for, is determined by one's normative *attitudes*, what one *acknowledges* as a commitment or responsibility. The expansive heroic conception of agency is contracted. Responsibility extends only as far as the specifications under which the doing was intentional—the ones in virtue of which it was a doing at all—and not to all the consequential specifications. This is the rise of subjectivity.

IV. <u>Stage 3: Postmodernity</u>

An unalienated, sittlich form in which the role of attitudes in instituting or constituting norms is acknowledged, but in which selves are expanded beyond the confines of the modern conception along both dimensions: identification with the communal norms and a *heroic* (but not *tragic*) conception of agency.

Hegel's account of the nature of the expressively progressive development he can envisage by which the modern alienated structure of self-conscious subjectivity and social substance can give rise to a new, better structure, which overcomes alienation, so re-achieves Sittlichkeit, while retaining the advance in self-conscious subjectivity characteristic of modernity accordingly encompasses a non-reductive account of how we should understand the place of norms in the natural world.

[Sketch of the new, extended notion of sittlich, heroic, fully self-conscious agency: individual responsibility and collective-communal responsibility. Confession and forgiveness.]

- <u>Introduction</u>: I am developing, as promised, a *semantic* reading of Hegel: a reading of the *Phenomenology* as a *semantic allegory*. But the semantics in question is to be (astonishingly) an **edifying** *semantics*. Edification here is a *practical, recognitive* and *cognitive* achievement: making oneself a *better person* by coming to *understand* something.
- Traditional and modern practical understandings are alike in taking it that if norms exert authority over attitudes, then attitudes cannot exert authority over norms, and *vice versa*. Either norms are independent of attitudes and attitudes dependent on norms, or attitudes are independent of norms and norms are dependent on attitudes. (40)
- So the claim is first that when the hyper-*objectivity* about norms characteristic of immediate Sittlichkeit is shattered by a practical realization of the essential role played by the normative attitudes of individual subjects in instituting norms, the result is a complementary hyper-*subjectivity*: alienation. And second, that what drives that pendulum from the one extreme to the other is failure to appreciate the mediated structure of reciprocal sense-dependence of the concepts of <u>dependence</u> and <u>independence</u>, that is, responsibility and authority. (41)

> It is…through culture that the individual acquires standing [Gelten] and actuality. His true original nature and substance is the alienation of himself as Spirit from his natural being. This externalization is…at once the means, or the transition, both of the [mere] thought-form of substance into actuality, and, conversely, of the specific individuality into essentiality. This individuality moulds itself by culture into what it intrinsically [an sich] is… its actuality consists solely in the setting-aside of its natural self.

> …it is the contradiction of giving to what is particular an actuality which
> is immediately a universal. [PG 489]

'Substance' is the community, and 'essence' is the constellation of norms implicit in its practices and institutions.

> What, in relation to the single individual, appears as his culture, is the
> essential moment of the substance itself, viz. the immediate passage of the
> [mere] thought-form of its universality into actuality; or, culture is the
> simple soul of the substance by means of which, what is implicit in the
> substance, acquires an acknowledged, real existence. The process in which
> the individuality moulds itself by culture is, therefore, at the same time the
> development of it as the universal, objective essence, i.e. the development
> of the actual world. [PG 490]

Not only does the culture make us, we make the culture. For the only actual existence the norms have is in the attitudes and activities of individuals who acknowledge them *as* norms. That is actualizing what otherwise is merely implicit. Norms are causally inert apart from the normative attitudes of those who acknowledge them.

> What appears here as the power and authority of the individual exercised
> over the substance, which is thereby superseded, is the same thing as the
> actualization of the substance. For the power of the individual consists in
> conforming itself to that substance, i.e. in externalizing its own self and
> thus establishing itself as substance that has an objective existence. Its
> culture and its own actuality are, therefore, the actualization of the
> substance itself. [PG 490]

Alienation is the inability to bring together these two aspects of Bildung: that self-conscious individuals acknowledging the norms as binding in our practice is what makes those selves what they are, and that self-conscious individuals acknowledging the norms as binding is what makes the norms what they are. These are the authority of the community and its norms over individuals (their dependence on it), and the authority of individuals over the community and its norms (its dependence on them), respectively.

• *naturalistic reductionism*, in the form of commitment to an explanatory framework that eliminates reference to norms entirely, in favor of attitudes, is a principal expression of the alienation of the modern world. (45)

I. <u>Actual and Pure Consciousness</u>

• H distinguishes two aspects of the normative structure of the modern world of culture: *actual consciousness* and *pure consciousness*. Actual consciousness comprises social institutions, the norms they embody, and individuals playing roles and engaging in practices governed and articulated by those norms. (46)

• Thus "by means of the self as soul of the process, substance is so moulded and developed in its moments that one opposite stirs the other into life, each by its alienation

from the other gives it an existence and equally receives from it an existence of its own." [PG 491].

• Pure consciousness is the way norms are conceived or conceptualized. Pure consciousness *mediates* the relation between actual individual selves and the norms it theorizes about. In traditional society, as opposed to modern culture, the norms implicit in Sitte, in customs, are *immediate*—not the subject of conceptualization or thematization, not made *explicit*, and hence not subject to critical scrutiny. Immediate Sittlichkeit has a purely practical, implicit, *non-conceptual* conception of norms, and so has no analogue of pure consciousness. Pure consciousness is a distinctively modern form of self-consciousness, a manifestation of the rise of subjectivity. It is a new way the norms implicit in the practices of actual consciousness can be something explicitly *for* consciousness. (46)

• The two sides of what Hegel calls "actual consciousness" accordingly correspond to the two aspects of individuality: particularity and universality. Wealth [**Reichtum**] is the thick institutional form in which the particular aspect of the certainty of individual self-consciousness is expressed by becoming actual or public, acquiring its truth in practical activity. State power [**Staatsmacht**] is the thick institutional form in which the universal aspect of the certainty of individual self-consciousness is expressed or becomes actual or public, acquiring its truth in practical activity. (49)

• Wealth is the individual as having authority over the *application* of concepts, and State Power is the individual as being *responsible to* the conceptual norms. The division of these, their conflict, is the paradigmatic *institutional* form of alienation. (51)

• [**Modern liberalism, and Rorty, on the public-private split (solidarity and irony)**.]

•

II. <u>Language</u>

• One of the distinctive features of modernity is that *language* mediates the relations among individuals, their acts and attitudes, and their norms, institutions, and communities. Language becomes the medium of recognition. "This alienation takes place solely in language, which here appears in its characteristic significance." [PG 508]

• That "characteristic significance" is, as he puts the point elsewhere, that "language is the existence [Dasein] of Geist." [PG 652] (52)

• To say that the *content* of recognitive attitudes is *also* linguistic in the modern era is to say that adopting the distinctively modern recognitive attitudes is performing speech acts. language and the linguistic utterances and the relations among them *is* the medium in which recognition takes place. "In speech, self-consciousness, qua independent separate individuality"—the individually self-conscious self, the one characteristic of modernity—"comes as such into existence, so that it exists for others." That is the petitioning for recognition. (54)

- [How wealth sees state power as putting attitudes over norms (acting unheroically): The structural alienation of modern actual consciousness shows up in the fact that the avatars of Wealth, those who actualize the particular aspect of recognitive processes, refuse to recognize the avatars of State Power as identifying with the norms they to which they profess allegiance. Rather than genuine identification, they see only the pursuit of the private interests and motives of the holders of state office, under cover of their roles as officials. The flatterer *makes* true what Wealth *finds* true of the agents of State Power. For flattery of a superior is the pursuit of personal advantage in the guise of sacrifice of it.

- How state power sees wealth as doing that:]

 The **witty talk**—which "knows how to pass judgement on and chatter about everything"—denies the correctness of talk of how things are in themselves, seeing only how they are for consciousness. The practical understanding this disrupted consciousness has of its own attitudes is *ironic*. **Hipsterism.** It still makes distinctions and employs concepts, but it does not take its commitments seriously, does not take itself to be undertaking responsibilities by its talk. "The content of what Spirit says about itself is thus the perversion of every Notion and reality, the universal deception of itself and others." [PG 522] "In that vanity, all content is turned into something negative which can no longer be grasped as having a positive significance." [PG 526] So the attitude of this "lacerated" consciousness to its own attitudes must be distanced and remote. Its ironic stance consists in not identifying even with its own attitudes, which it knows to be in the end vain and contentless, never mind with the norms to which those attitudes on their face profess allegiance. It is a "nihilistic game" of "destructive judgment", "witty talk" that undercuts the validity of every distinction and assessment, "stripping of their significance all moments which are supposed to count as the true being." [PG 521]

> What is learnt in this world is that neither the actuality of power and wealth, nor their specific Notions, 'good' and 'bad', or the consciousness of 'good' and 'bad' (the noble and the ignoble consciousness), possess truth. [PG 521]
>
> The consciousness that is aware of its disruption and openly declares it, derides existence and the universal confusion, and derides its own self as well…This vanity of all reality and every definite Notion [is] vanity which knows itself to be such… [PG 525]

- The whole normative dimension of life is rejected as illusory. Its merely ironic, mock renunciation and sacrifice is no genuine recognition at all. It is a petition to be recognized as not recognizing. It is accordingly visible as a strategy of Mastery. (62-3)

- Focusing on the **linguistic character of modern recognitive processes**—the practices of adopting specific recognitive attitudes, that is, of acknowledging and

attributing conceptually contentful commitments, responsibilities, and licensings—provides a new perspective on the notion of <u>freedom</u>, which is characteristic of Vernunft. (69)

- One way in which the model of **language** helps us think about the possibility of overcoming alienation, then, is that it exhibits an unalienated combination of authority of individual attitudes and their responsibility to genuinely binding norms. For linguistic practice exhibits a social division of labor. It is up to each individual which speech acts to perform: which claims to make, which intentions and plans to endorse. The original source of linguistic commitments is the acts and attitudes of individual speakers. In undertaking those commitments, those speakers exercise a distinctive kind of authority. But in doing so, as an unavoidable part of doing so, they make themselves responsible to the norms that articulate the contents of the concepts they have applied. (70)

III.   Faith and Enlightenment

- As actual consciousness is divided into State Power and Wealth, pure consciousness is divided into Faith and Enlightenment. As those competing practical normative structures of individuals, norms, and institutions line up with the two poles of recognition, agency, logic, and form, so too do the competing theoretical normative structures:

Pure Consciousness	*Actual Consciousness*	Recognition	Agency	Logic: Content/Force	Form
Faith	State Power	Recognitive Community	Tat: Agent-Responsibility	Universal / Necessary (Norm)	In itself: Objectivity
Enlightenment	Wealth	Recognizing/Recognized Individual Self-Consciousnesses	Handlung: Agent-Authority	Particular / Contingent (Performance)	For consciousness: Subjectivity

Faith and Enlightenment are not just theories of normativity; they are *institutionalized* theories. (76)

Augustine : Pelagius
Luther : Erasmus
Christian Wolff : Christian Crusius

Pietism was a distinctively German intellectual movement that was important as providing the root from which Kantian and post-Kantian pragmatism grew. It thrived because it found an environmental niche in which it could challenge the abuses of an already institutionalized Lutheranism among an increasingly educated and individualistic populace (for instance, the burgher and artisan class from the wealthy cities of the old Hanseatic League), while at the same time not directly confronting its *theoretical* authority (which was in practice the boundary

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line over which the religious civil wars had been fought). The pietists did this by focusing not on *theory*, but on *practice*. They called this the Second Reformation (and others have called it the triumph of Erasmus over Luther). In theology they spurned Augustine in favor of his old opponent Pelagius, who had long been seen as attempting to rationalize Christianity by synthesizing its traditions with those of Roman Stoicism. Augustine's emphasis on human dependence on gratuitous divine grace for salvation contrasts with Pelagius' emphasis on human responsibility for redemption and participation in the project of salvation. In place of a view of man as depraved by original sin, redeemable only in the next world, Pelagius put forward an ideal of perfectibility, of moral progress in this world through self-control, education, and political involvement. This latter involved an ethic of "freedom in and freedom through" community. He had a three-stage picture of the moral progress and education of mankind, with each stage corresponding to a covenant God had entered into with humanity:

- a covenant of nature with Adam,
- a covenant of laws with Moses, and
- a covenant of grace with Jesus.

So the eschatology the pietists inherited from Pelagius treats the City of God not as something to be achieved in another life, but as an infinite task for religious communities to achieve here on earth. *Praxis pietatis* is accordingly a communal striving to do good works, one that puts special emphasis on secular education (Bildung) and personal improvement as the means whereby the good could be rationally discerned, and the will to pursue it rationally cultivated. In this way *homo religiousus* was to be reformed, and civil life regenerated. The pietists—in particular, Crusius, the pre-eminent pietist intellectual of his time, and the principal conduit through which these ideas reached Kant and Hegel—attacked Wolffian rationalism, the peak of Enlightenment *theory*, from the point of view of *practice* and the primacy of the practical. Hegel's account of Faith is a metaphysical radicalization of this religious tradition—one that synthesizes it in an absolutely unprecedented way with his own *semantic* ideas about the transcendental conditions of the possibility of determinately contentful conceptual norms.

Where Kant had looked for the rational moral teachings that were expressed in sensuous images in Christianity, Hegel seeks also lessons about the metaphysics of self-conscious individuality and social substance. (77)

- [Trinity (78)]

    Here, in the realm of faith, the first is the absolute being, spirit that is in and for itself insofar as it is the simple eternal substance. But, in the actualization of its notion, in being spirit it passes over into being for another, its self-identity becomes an actual self-sacrificing absolute being,

it becomes a self, but a mortal, perishable self. Consequently, the third
moment is the return of this alienated self and of the humiliated substance
into their original simplicity. Only in this way is substance represented as
spirit. [PG 532]
These distinct beings, when brought back to themselves by thought out of
the flux of the actual world, are immutable, eternal spirits, **whose being
lies in thinking the unity they constitute**. [PG 533]

- The lesson we're supposed to learn about what he insists is the common topic of
Faith, under the heading of the religious absolute, and of Enlightenment, under the
heading of reason: Thinking of the universal and particular elements of individuality (the
divine and the human) as standing in familial relations is construing mediation as
immediacy. Normativity, universality, are not to be seen as some kind of a thing, either
over there or in individual human beings, but rather as implicit in the articulation of
individuals in a community, their recognitive interplay, and the utterances and attitudes
that actualize and express. [Cf. transition from *Perception* to *Force and Understanding*.]
- Enlightenment's critique of Faith shows some understanding of this lesson. As
Hegel reconstructs that critique, it is a three-pronged attack. There is an **ontological**
claim, an **epistemological** claim, and a **practical**, moral, claim.
- **Ontological** mistake: It thinks that something exists, when it does not. (80)
- The **epistemological** objection of Enlightenment to Faith is that even if there were
such an object, we could not come to know about it in the way Faith claims to know
about God.
- Third, enlightenment accuses faith of bad intention or motivation or errors of
action, of immoral activity. The priests are accused of trickery, the pretense of insight
and knowledge, using that as a means to amass power. (81)
- Hegel: Enlightenment is fundamentally misunderstanding Faith by seeing it as in
the first instance standing in a *cognitive* relation to some thing—as consisting at base in a
claim to *knowledge* of the Absolute. **It is not a kind of *cognition*, but a kind of
*re*cognition, and therefore a kind of *self-constitution*.** Generically, it is the
identification of the individual self with its universal rather than its particular aspect.
That identification with the universal takes the form of sacrificing particular subjective
attitudes and interests through service and worship. (82)
  - Faith, for the believer, is not an alien thing which is just found in him, no
    one knowing how and whence it came. On the contrary, the faith of the
    believer consists just in him finding himself as this particular personal
    consciousness in the absolute being, and his obedience and service consist
    in producing, through his own activity, that being as his own absolute
    being. [PG 566]
  - But here enlightenment is foolish. Faith regards it as not understanding
    the real facts when it talks about priestly deception and deluding the

people. It talks about this as if by some hocus pocus of conjuring priests, consciousness has been pawned off with something absolutely alien and other to it in place of its own essence. It is impossible to deceive a people in this manner. Brass instead of gold, counterfeit instead of genuine money may well be passed off, at least in isolated cases. Many may be persuaded to believe that a battle lost was a battle won, and other lies about things of sense and isolated happenings may be credible for a time. But in the knowledge of that essential being in which consciousness has immediate certainty of itself, the idea of this sort of delusion is quite out of the question.[PG 550]

- Identification through sacrifice: by being willing to *live* for it, by submerging particular desires to the communal norms. That is the sacrifice of service and worship. In that way, like the first sort of Master, believing consciousness succeeds in making itself something other than what it already was, constitutes itself as something more than that. That is what faith really consists in. The reason the criticisms of Faith by Enlightenment miss their mark is that the self-conception to which a community is in this way practically committed to realizing is not the having of a belief that could turn out to be radically false. It does not stand in that sort of a relation to its world. **It is a doing—a making, not a taking.** It's a recognition, kind of self-constitution, not a kind of cognition. What it is about, the truth that the certainty of the believer is answerable to, is not something distinct from the believer in the community; it is something that if all goes well, the believers *make* true of themselves. (83)

- What is constituted by Faith is a certain kind of self-conscious individuality. The recognitive account of self-consciousness tells us that this is possible only if a corresponding kind of **recognitive community** is instituted at the same time. The religious community is established by individuals' reciprocal recognition of each other as serving and worshipping, which is to say as identifying with the norms through sacrifice of merely particular, subjective attitudes and interests of the individuals they would otherwise be. **This recognitive relation Hegel calls 'trust' [Vertrauen].**

> Whomsoever I **trust**, his certainty of himself is for me the certainty of myself; I recognize in him my own being-for-self, know that he acknowledges it and that it is for him purpose and essence. [PG 549] (84)

What trust brings about is the "unity of abstract essence and self-consciousness", of the norms believing individuals identify with and those believers. That unity, Hegel claims, is the "the absolute Being of Faith," that is, the distinctive *object* of religious belief.

> The absolute Being of faith is essentially not the abstract essence that would exist beyond the consciousness of the believer; on the contrary, it is the Spirit of the [religious] community, the unity of the abstract essence and self-consciousness. It is the spirit of the community, the unity of the abstract essence in self-consciousness. [PG 549]

On his view, the real object of religious veneration, Spirit, is not a God in the form of a distinct thing that causally creates human beings, but the religious community that believers create by their recognitive identification with it and with each other. That, after all, is the lesson of his reading of the real lesson of the Christian Trinity: God the Father is the sensuously clothed image of the norm-governed community synthesized by reciprocal recognitive attitudes (having the structure of trust) among self-consciousness individuals. (86)

- Conclusion: Both Faith and Enlightenment have a cognitive, theoretical dimension, and a recognitive, practical dimension. Faith is wrong in its cognitive attitudes, misunderstanding its object and its relation to that object. But it succeeds with its recognitive practices, creating a community of trust. Enlightenment is right in its cognitive attitudes, correctly seeing that the normativity both are concerned with is not something independent of our attitudes and activities. But it fails on the recognitive, practical side. Because it creates a community with the reciprocal recognitive structure of trust, Faith acknowledges norms that can have some determinate content; they are contentful norms because a community like that can actually institute, sustain, and develop determinately contentful conceptual norms. But Enlightenment creates no such community. On the cognitive side, it sees that contentful norms cannot simply be read off of the way the world simply is, independently of the attitudes, activities, practices, and capacities of the creatures who are bound by them. Rationality is a human capacity. But Enlightenment is stuck with a purely formal notion of reason. It can criticize the contents Faith purports to find, but cannot on its own produce replacements. (90)

- Enlightenment subjectivism on the side of the normative in the form of **utilitarianism**: value as a projection of human *desire*. This view radicalizes the insight that conceptual norms are not independent of the activities of self-conscious individuals who apply those concepts in judgment and intention ("The Useful is the object in so far as self-consciousness penetrates it." [PG 581]), by turning it into the view that norms are simply reflections of the particular, contingent purposes of individual self-consciousnesses.

- When pure consciousness in the form of Enlightenment is the self-understanding of actual consciousness in the institutional form of State Power (the practical recognitive expression and actualization of a theoretical cognitive view), the result is **the Terror,** whose paradigm is the final bloodthirsty death-throes of the French Revolution. Absolute Terror is what happens when the authority of individual self-consciousness to institute norms is conceived and practiced as unconstrained—as a matter of independence without correlative dependence. (94)

Summary:

Faith and Enlightenment are each one-sided appreciations of the true nature of norms in relation to attitudes. **Faith** is on the right track on the practical recognitive dimension of self-consciousness, but has the wrong theoretical cognitive take on the side of

consciousness. Faith is right in what it *does*: to *give* the norms determinate content by building a *community*. It builds a *community of trust*, which can *develop* and *sustain* determinately contentful norms. It is right to see that its relation to the norms should be one of *acknowledgement* and *service*. It is wrong to think that private conceptions and concerns must or can be totally sacrificed to make that possible.   Faith is wrong to take over the traditional immediate conception of its relation to the norms: to ontologize, and in a sense naturalize them. It does not recognize itself in those norms. Neither its community, nor its individual activities are seen as *essential* or as *authoritative* with respect to those norms.

Enlightenment is right that the norms depend for both their force and their content on the attitudes and practices of the very individuals who become more than merely particular, natural beings by being acculturated, that is, by being constrained by those norms. It is wrong to think that all we contribute is the *form*. And it is wrong in the practical recognitive consequences of its insight into our authority over the norms. It is right in its criticism of Faith's metaphysics, but wrong to think that undercuts its form of life. On the recognitive side of constituting communities and self-conscious individuals, the contrast between the Terror and the community of trust could not be more stark. So what is needed is to combine the humanistic *metaphysics* of Enlightenment (with its cognitive emphasis on the contribution of the activity of individual self-consciousnesses) with the *community of trust* of Faith (with its practical emphasis on the contribution of the activity of individual self-consciousnesses through acknowledgement of, service to, and identification-through-sacrifice with the norms). (95-6)

Enlightenment cannot understand the norms as both binding and contentful, and Faith cannot understand the role we play in instituting them: *making* them binding and contentful. The task is to reconcile the sittlich acknowledgment of the authority of the norms with the modern acknowledgment of the authority of subjective attitudes. The explicit aspiration to do that, which is the bridge forward from modernity to a new epoch in the development of Spirit, Hegel calls "**Moralität**". Kant is its prophet. (96)