

Madness and Temporality in Hegel

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Introduction:

One of the most interesting and least examined thematics in Hegel's life and work is that of madness. Indeed, his private life was marred with intimate and personal encounters with mentally deranged individuals, most notably his sister Christiane Hegel and his dear friend and once colleague, Hölderlin. Throughout his philosophical work too, Hegel engages the problem of madness, offering his own distinct approach to the subject. Yet, even in his most explicit discussion, Hegel's descriptions of madness (*Verrücktheit*) are at best eccentric, at worst unintelligible; his examination of witches, somnambulism, birthmarks, dementia, hypochondria, menstruation, clairvoyance, hailstorms, gout, bloodletting, animal magnetism, and the cutting of hair as a therapeutic act, come without warning, and are scarcely explained or situated.

While thematized most extensively in the *Encyclopaedia vol. 3* (Philosophy of Subjective Spirit or Philosophy of Mind) its *Zusätze* and in his 1827-8 *Lectures on the Philosophy of Spirit*, one finds references to madness in the *Phenomenology of Spirit*, *The Aesthetics*, *Philosophy of Right*. He sets forth his most substantial treatment of madness in the first subsection, “Anthropology, the Soul,” and in the pages of the subsection's subdivision: the natural soul, the feeling soul/dreaming soul, and the actual soul.¹ It is in these pages that Hegel defines spirit's starting line, a line which it must transgress in order to gain an understanding of what it is all along. Beginning by turning to spirit's first movements, in *Naturgeist*, Hegel posits a version of Aristotle's passive intellect (νοῦς), what he transforms into the 'sleep of spirit' (*Schlaf des Geistes*). It is to this early stage, characterized by immediacy, simplicity, and feeling, that spirit digresses to or “sinks back” from a more developed, rational conscience. On this basis, Hegel defines madness (*Verrücktheit*) not as rationality's opposite, but as its regression into its earliest phase of development, a definition anticipating Freud's vision of mental illness as a presupposition of healthy consciousness.

Hegel's stated intention is to offer a philosophical account of the underlying meaning of mental disorder, and endeavor that must necessarily offer more than a mere cataloging of symptoms: “The particular kinds of derangement are usually distinguished in accordance with the manifestations of this illness rather than an *inner* determinateness, but this is inadequate to

¹ In the *Encyclopaedia*, Hegel's term is “Feeling Soul” but in the *Lectures 1827-8*, he uses “Dreaming Soul.” See, *Lectures on the Philosophy of Spirit, 1827-8* trans. Robert R. Williams, Oxford and New York: Oxford University Press, 2007 hereafter *LPS*; *Hegel's Philosophy of Subjective Spirit*, vol. 2 Anthropology, trans. M. J. Petry and D. Dordrecht, Holland and Boston, USA: Reidel Publishing Company, 1978, hereafter *Philosophy of Subjective Spirit*; *Hegel's Philosophy of Mind*, trans. William Wallace, *Zusätze* trans. A.V. Miller, Oxford and New York: Oxford University Press, 1971 hereafter *Philosophy of Mind*. This text will make use of two major translation of the *Encyclopaedia*, and will differentiate them as previously noted.

philosophical consideration.”² Organizing the expression of states of withdrawal and separation of madness, from which he will draw his ontology of the inner determinations of mad spirit, Hegel delineates the following three main possibilities, each of which is further articulated in subdivisions and subcategories:

1. *Imbecility (der Blödsinn)* – 1 (a) This is natural and incurable, such as in case of retardation or as developed later in life through epilepsy; 1(b) absent-mindedness (*die Zerstretheit*) involves not knowing what is in the immediate vicinity. It is an unawareness, and mere abstract self-awareness; 1(c) desipience (*die Faselei*) takes interest in everything, often emerges in loud and disruptive behavior, and can be an indication of delirium.³
2. *Folly proper, or foolishness (die Narrheit)* – 2 (a) It is the self-absorption of natural spirit, a fixation on the self, absorbed in the content of the self. Here it sinks into imbecility; 2 (b) world-weariness (*der Lebensüberdruß*) It is a “concentration upon the fixed presentation of the repulsiveness of life and at the same time a drive to overcome it.”⁴ It can evoke the desire to commit suicide,⁵ and can also appear as a fanatic passion.⁶
3. *Frenzy (die Tollheit/ der Wahnsinn)* – 3 It is closest to modern classification of schizophrenia; it is characterized by a dwelling on the past, and can be occasioned by a great loss. Those suffering from it are aware of the internal contradiction within themselves. They are often caring individuals, who are moved to fits of rage and sometimes violence.⁷

Hegel understands the distinctions he makes within madness to be based on philosophical theory, as a method that not only incorporates the best aspects of the seminal principles of empirical and Romantic psychology, but moreover, adds to them by offering a *phenomenology* of madness. This serves as the foundation of Hegel's third way, an approach that mediates between the oppositional theories of madness of his time, but adds to them by securing the *speculative* content of madness, and its therapy.

While recognizing the historical and philosophical significance of Hegel's theory of madness, this analysis also and moreover takes with utmost seriousness, on the one hand, the concrete lived experiences of mental illness, including the challenges and the struggles that mental illness can give rise to for the afflicted individual, and more broadly of the lives of those affected; and on the other hand, the contemporary developments of the psychological sciences, (including psychiatry, psychology, psychoanalysis and pharmacology), their diagnoses and treatments for

² Hegel, *Philosophy of Subjective Spirit*, op.cit., §408 Zusatz.

³ Hegel, *Philosophy of Subjective Spirit*, op.cit., § 408 Zusatz.

⁴ Hegel, *Philosophy of Subjective Spirit*, op.cit., § 408 Zusatz.

⁵ Hegel, *Philosophy of Subjective Spirit*, op.cit., § 408 Zusatz.

⁶ Hegel, *Philosophy of Subjective Spirit*, op.cit., § 408 Zusatz.

⁷ Hegel, *Philosophy of Subjective Spirit*, op.cit., § 408 Zusatz.

mental illness. With this in mind, the analysis by no means intends to offer more than an investigation of the *philosophical* relevance of mental derangement, particularly in the 19th century, and strives to illuminate this as an important philosophical concept in Hegel's work in its own right. In doing such, it does not wish to be involved in any way in the recently revived philosophical trend of romanticizing mental illness, particularly that of schizophrenia. Pursuing this type of reading first contributes to the growing body of literature tracking the influence of German Idealism more broadly – Kant, Fichte, Schelling, Hegel – on the development of the discipline of psychology and of psychoanalysis as initiated by Freud, and secondly offers a fresh interpretation of Hegel by drawing out the importance of the temporal elements which provide a common denominator for each of his accounts of madness.

Thus, through an engaged consideration of the aforementioned expressions of madness, the objective of this work is to extract the underlying temporal structure in Hegel's account of madness, in an effort to understand its temporality. Accordingly, the analysis makes two major claims about the relation between time and mental derangement, which are expounded over the course of five chapters: First, by locating the red thread of time that weaves through every expression of derangement, the work seeks to show that at its foundation, madness and Hegel's proposed therapy for it emerge in relation to temporal experiences – time is cut short, time is too slow, time is out of joint. Secondly, the question of madness and temporality implicates categories of otherness, including social difference (race and sex), and the *particular voices of madness*.

Expounding upon these two interrelated claims, chapter one begins with a broad historical overview, contextualizing the most prominent debates on health and diseases in Hegel's time. This includes a discussion of empirical and Romantic medicine, 'somatic' and 'psychic' theories of madness, and gestures towards Hegel's overcoming of these oppositional approaches in his own 'speculative' theory of mental illness. To illustrate this, the chapter looks closely at Hegel's invocation of Marie-François Xavier Bichat, and the 'physiological psychology' that Hegel articulates through the systems of organic life and animal life, and the subsystem of sensibility and irritability. The section displays Hegel's appropriation of Bichat which, it argues, lays the foundation for what will become his speculative theory of madness and its therapy.

The second chapter examines the experience of mental illness according to Hegel, and argues that mental illness rests on temporal experiences. Relating the time of madness in Hegel's works to Freud's famous claim that the unconscious is timeless (*Zeitlos*), the chapter argues that mental derangement is hyperbolically temporal, but lacks a definitive regulatory time, particularly objective, linear time. This exposition of deranged time segues to the question of the history of madness, and seeks to explain Hegel's claim that madness cannot be historical, by contrasting mad

spirit with healthy spirit, who must actualize its possibilities by transforming itself out of the historicity from which it emerges.

The third chapter examines two social groups that Hegel addresses in various places in his work that are particularly vulnerable to being classified mad, or are commonly defined in similar terms: women and black Africa(ns). The aim of this chapter is not to go *as far as* Foucault or Szasz, who argue in their own respective ways for the social/political invention of madness, but rather to show in a similar vein the ways in which the conceptual and existential account of time in madness are in close proximity to those of women and Africa. This retrospective glance to Hegel allows us to think through more clearly and rigorously the structural lineage of madness and social difference, from Hegel to the present, and demands that we meticulously and constantly scrutinize *especially* the seeming neutrality of philosophical concepts such as time and madness.

The fourth chapter tracks and unpacks Hegel's three-pronged idea of 'therapy' for mental illness, namely, work, trust, and humor. I argue that the 'work' conceived in the therapeutic context involves re-establishing spirit's engagement in and with the world, or to externalizing the temporal interiority that underlies mental derangement. Examining these three therapies for madness with an emphasis on time, imprisonment, and freedom, the chapter suggests an alternative understanding of Hegel, one that both underlines and complicates the contemporary scholarship on this contentious and irreducible philosophical figure.

Lastly, the work concludes by offering an interpretation of Hegel's speculative method, which as the chapter argues, implicitly establishes the philosophical justification, and indeed imperative for listening to the voices of madness. In doing such, the chapter seeks to elucidate the originality of Hegel's interpretation of pathology, as a something situated within a continuum of rationality.

Chapter 1: Hegel, 19th Century Medicine and Psychology

Hegel's philosophical engagement with madness occurs in the midst of a burgeoning moment in history of mental illness, its causes, and cures, a moment that began, according to historians, in the late eighteenth century. Specifically, the shift from the criminalization of madness, which Foucault examines at length, to its medicalization marks a major transition in history of madness, one that gave rise to an influx of theories and approaches to mental derangement.⁸ This involved, as Foucault recounts, a change in attitude and approach, one that transformed criminal prisons into medical institutions, and accordingly, treated the inhabitants not as prisoners, but as patients, who

⁸ See Foucault, Michel, *Madness and Civilization* and *The History of Madness*.

were to be tended to medically.⁹ The most prevalent schools of thought on madness at this time were: empirical and romantic medicine, somatic and psychic theories of mental illness, and physical and psychological methods of therapy. While the 'somaticists' conceived of mental illness as a disease of the body, the 'psychists' understood madness as a disease of the soul. The somatic school offers a physiology independent from psychology, and saw, as Franz Joseph Gall made famous, the root of mental illness as anatomical.¹⁰ The 'psychists,' by contrast, only recognized madness as a malady of the mind or soul. Empirical medicine took as its method the clinical study of symptoms, postmortem examinations, and physical methods of therapy, including the use of opium, arsenic, and electricity, bloodletting, purging, and castration. Romantic medicine found resources exclusively within metaphysical systems, appealed to cosmology, theology, and often idolized mental illness as a key to poetic or mystical insight that provides access to higher truths. Hegel was highly critical of Romantic medicine, and the historical import of madness that it mandated. For example, Schelling among other Romantic psychologists, celebrated the gap madness can provide, opening one regressively to distant past, mythical realm of truth, or sublime understanding, as many attributed to Hölderlin. Hegel rejected this, and indeed any thought that idolized madness as a productive pathway to truth, not an illness, for as is well known, Hegelian *truth* is the *whole*, and its gradual *progressive* uncovering is *the* human project.

A prolific reader, Hegel was well informed about each of these competing schools of thought and the debates that ensued between them. Yet, as a thinker of mediation, Hegel found each approach, taken in isolation, to be wanting, to be one-sided, and alternatively, sought to think their opposition in harmony. Indeed, straight away in the "Introduction," to the *Philosophy of Mind*, Hegel asserts that his analysis of the mind will not work within the bounds of contemporary methods of empirical and rational psychology, but rather, will be guided by a return to Aristotle's *De Anima*, and will "reinterpret the lessons of... those books."¹¹ While Hegel makes good on his claim to work within an Aristotelean sphere, he also appeals to a revolutionary thinker of the time, Marie-François Xavier Bichat, and particularly the system of sensibility and irritability that he offers in his *Physiological Researches on Life and Death*. Bichat's system of irritability and sensibility is not in isolation in the sciences and philosophies of nature, nor is the breadth of these various systems foreign to Hegel. The terminology is originally attributed to Albrecht von Haller, a Swiss atomist, physiologist, and naturalist in 1753; it was appropriated and amended by John Brown, a Scottish physician in 1780; by F.W.J. Schelling, a German philosopher and Hegel's

⁹ Foucault, Michel, *Madness and Civilization: A History of Insanity in the Age of Reason*, trans. Richard Howard, London: Routledge, 1989. p. 270.

¹⁰ Gall, Franz Joseph, *On the Functions of the Brain (Sur la fonctions du cerveau et sur celles de chacune de ses parties)* trans. Winslow Lewis, Boston: Marsh Capen and Lyon, 1835.

¹¹ Hegel, *Philosophy of Mind*, op.cit., § 378.

contemporary in 1799; and by Bichat, a French atomist and physiologist in 1800. The Brownian system amounts to a dialectic of inverse reciprocation between excitability and stimuli. He advances the idea that life is possible through affects, and can be affected by stimuli.¹² Stimuli work upon a property inherent in the organism called ‘excitability,’ which is simply the organism’s ability to receive external excitation. Together, stimuli and excitability form an inverse reciprocation, insofar as when the stimuli are increased in intensity, excitability diminish, and vice versa. When either the stimuli or the excitability is too high or too depleted, the organism falls into a pathological range. To demonstrate his point, Brown gives the example of nutrition; if an organism fails to consume enough food, or, consumes an excess, it will lack an appropriate level of energy. The task of the physician is to adjust the levels of excitement in an organism in effort to repair and maintain its appropriate level of excitation; this was commonly executed by methods including: bloodletting, refrigeration, alcohol, and opium.

Even though Hegel praises Brown for “direct[ing] attention beyond what was merely specific and particular in diseases and healing agents, to a recognition of their essential *universality*,”¹³ he exhibits a spirited distaste for Brown’s 1780 treatise, *Elements of Medicine*, in another paragraph:

For a long time now, certain formal and material relationships in the *theory of stimulation* have been regarded as philosophical, although their introduction is as unphilosophical as any other scientific hotch-potch of reflection-determinations...A theory of medicine based on these arid determinations is completed in half a dozen propositions, so it is not surprising that it should have spread rapidly and found plenty of adherents...¹⁴

And again in the “Preface” to the *Phenomenology of Spirit*:

What a dullard a man must be who could not be taught in a quarter of an hour the theory that there are asthenic, sthenic, and indirectly asthenic diseases, and as many modes of treatment; and still till quite recently such instructions sufficed, who could not hope to be transformed in this short space of time from an empirical to a theoretical physician?¹⁵

Incidentally, transforming the Brownian theory from the empirical to the theoretical was one Schelling’s central aspiration in his appropriation of Brown in the *First Outline of a System of the Philosophy of Nature*. In the Third Division of the text, Schelling adopts Brown’s central ideas, but seeks to develop the theory with greater rigor, indeed, to raise it to the level of a true *Wissenschaft* in the Kantian sense. Amending the Brownian system, Schelling claims that an organism must be

¹² Brown, John, *The Elements of Medicine, or A Translation of the Elementa Medicinæ Brunonis*, trans. James Webster, Philadelphia, 1814, 2.

¹³ Hegel, *Philosophy of Subjective Spirit*, op.cit., §373 Zusatz.

¹⁴ Hegel, *Hegel's Philosophy of Nature vols. I,II,III*, ed. and trans. M. J. Petry, London and New York: George Allen and Unwin LTD, Humanities Press, Inc., 1970, §359.

¹⁵ Hegel, G.W.F. *The Phenomenology of Spirit*, trans. A. V. Miller, Oxford, New York, Toronto, Melbourne: Oxford University Press, 1997, §51.

double—that is, it must be active and receptive to stimuli. To account for this, he introduces the two terms ‘sensibility’ and ‘irritability,’ and maintains Brown’s ‘excitability’ as an umbrella term expressing their unity. An organism’s receptivity to the stimuli is ‘organic sensibility,’ and the resulting activity from the received sensations is ‘organic irritability.’ On Schelling’s model, as the stimulus increases in intensity, sensibility will diminish proportionally. But, sensibility also stands in an inverse reciprocal relationship to irritability, so when the intensity of a stimulus is raised, sensibility falls, and irritability rises. In short, ‘affect’ as a whole follows a threefold structure: a stronger stimulant results in a higher degree of irritability, but a lowered degree of sensibility.

One finds evidence of Hegel’s attention to Schelling’s *Naturphilosophie*, including his appropriation of the Brownian system of excitability, in the chapter “Reason” in the *Phenomenology*, where Hegel dedicates over thirty pages to critically reading Schelling. At the heart of his criticism is a dissatisfaction with Schelling’s system of life; in his attempt to formulate a law that conforms to its proper subject matter, Schelling fails to grasp sensibility and irritability as one—that is, he does not see them as a mere play of forces, a moment of play that was surpassed two chapters back in “Force and the Understanding.”

Hegel discusses the systems of irritability and sensibility throughout his larger corpus, but especially in *The Philosophy of Nature*, para 354 and its *Zusatz*.¹⁶ Thus, the turn to Bichat in the *Philosophy of Mind*, and the *Lectures on the Philosophy of Spirit, 1827-8* is rather a *return*, for he plays a major role in Hegel’s description of the “Animal Organism” in second volume of the *Encyclopaedia*.¹⁷ Hegel bases his theory of madness on the account of disease developed here where he claims that disease exhibits itself through the system of sensibility, irritability, and reproduction. He states, “The organism is in a *diseased* state when one of its systems or organs is *stimulated* into conflict with the inorganic potency of the organism. Through this conflict, the system or organ establishes itself in isolation, and by persisting in its particular activity in opposition to the activity of the whole, obstructs the fluidity of this activity, as well as the process by which it pervades all the moments of the whole.”¹⁸ These principle characteristics – when the organism is in conflict, is isolated, involves itself in activity that is particular, compromising the activity of the whole, and as a consequence, its fluidity (*Flüßigkeit*) becomes hindered-- also constitute Hegel’s primary definition of madness. To be sure, of the three main classifications of disease offered here, the first two are *Noxiousness* (epidemics and plagues), *acute* and *chronic* diseases, and “[a] *third form* of disease is that which is rooted in the universal subject, and especially in man. It consists of *diseases*

¹⁶ See Hegel’s discussions of systems of irritability and sensibility in: *Philosophy of Right* §263.

¹⁷ See especially Hegel, *Philosophy of Nature*, op.cit., §355.

¹⁸ Hegel, *Philosophy of Nature*, op.cit., §371.

of the soul, which are caused by terror and grief etc., and can also give rise to death.”¹⁹ While Hegel does not immediately elaborate, he is clearly alluding to madness, the malady of spirit as soul, immersed in nature.

Underscoring the importance of life, of temporal existence, Hegel reiterates a banality that has been covered over: an entity's capacity to become sick, to have a disease, is first and foremost conditioned by the fact that it is living – that it is an entity limited by the very own temporal conditions that constitute it.²⁰ Drawing out the deficit in the theorists previously discussed, Hegel claims, “To appear is to have life; what the philosophers of nature have in mind however, is merely an external reflection. They are unable to comprehend life because they fail to reach it, and stop short at inanimate gravity.”²¹ Hegel's dissatisfaction with the prevalent approaches to disease and its causes lies in the fragmented and thus limited way in which they treat an entity, a manner that in its objectifying gestures, precludes the richest and truest understanding.

When Hegel endorses Bichat, this problematic is not far from his mind. While thoroughly indebted to the science of the time, Bichat along with Hegel, unlike Brown and Schelling among others, finds modern science to be lacking, as Hegel describes at length in his critique advanced in 'Observing Reason' in the *Phenomenology*. Bichat's now widely recognized novelty is that of a new model of life – one that does not oppose life and death, but rather sees them as commensurate: “Life consists in the sum of the functions, by which death is resisted.”²² As Deleuze summarizes, “... Bichat broke with the classical conception of death, as a decisive moment or indivisible event, and broke it in two ways, simultaneously presenting death as being coextensive with life and as something made up of partial and particular deaths.”²³ Thus, through the work of Bichat and the formation of the modern conception of life, knowledge of disease made life and death no longer necessarily antithetical. Similarly, disease for Hegel was the “negative mirror” of health,²⁴ a relation he traces through to his understanding of reason and madness:

The right psychological treatment therefore keeps in view the truth that insanity is not an abstract loss of reason (neither in the point of intelligence nor of will and its responsibility), but only derangement, only a contradiction in a still subsisting reason; – just as physical disease is not an abstract, i.e. mere and total loss of health (if it were that, it would be death), but a

¹⁹ Hegel, *Philosophy of Nature*, op.cit., §371 Zusatz.

²⁰ “The cause of disease lies partly in the age, mortality and congenital defects of the organism itself, and partly in its susceptibility, as a being, to external influences.” Hegel, *Philosophy of Nature*, op.cit., §371 Zusatz.

²¹ Hegel, *Philosophy of Nature*, op.cit., §371 Zusatz.

²² Bichat, Xavier, *Physiological Researches on Life and Death*, trans. F. Gold, in *Significant Contributions to the History of Psychology 1750-1920*, ed. Daniel N. Robinson, Washington D.C.: University Publications of America, 1978, p.11. Hereafter *Psychological Researches*. See also: Harris, Henry S., *Hegel's Ladder: The Odyssey of Spirit*, Indianapolis: Hackett Publishing Company, 1997, p. 547 footnote 51.

²³ Deleuze, Gilles, *Foucault*, trans. Sean Hand, London and New York: Continuum, 1999, p. 79.

²⁴ Berthold-Bond, Daniel, “Hegel, Nietzsche, and Freud on Madness and the Unconscious” in *The Journal of Speculative Philosophy*, New Series, vol. 5 no. 3 (1991) pp.193-213, p.195.

contradiction in it.²⁵

As a consequence of thinking life and death in unison, Bichat features the fundamentally temporal structure not only of the entity susceptible to disease, but of disease itself; to this end, there is a life to diseases, one which is modeled on an individual being: Just as, in the words of Len Lawlor, “there is a life of cancer,” so too is there a 'life' to mental derangement.²⁶

In Cinzia Ferrini's essay “Reason Observing Nature,” we are reminded that “an echo of this discussion returns at the anthropological level of the corporeality of spirit, where Hegel opposes contemporaneous physiognomy by providing his own system of the somatization of the inward content of the human soul”²⁷ to advance what he calls a “psychic physiology” that comprehends the emotional and bodily affectations, including their excesses and deficits, of the human organism. Here, Hegel grafts onto Bichat's a version of the system of irritability and sensibility in effort to give a more substantial treatment of the unity of spirit, of sentience [*Empfindung*] and feeling [*Gefühl*], one that can make sense of bodily affectations and feelings in unison. Through Bichat, Hegel in part illustrates the division he calls attention to within individuality through his own “psychic physiology” in his account of the individual in various states of affectivity, but he also offers a description of the most simple experience of spirit's affectation that highlights the essentiality of *time*. In his appropriation of Bichat, as the rest of this chapter argues, Hegel's model of a “psychic physiology” draws special attention to what has been lost on the science of the time-- the essentiality of temporal constitution, of life, of spirit. Articulating first the temporality of sentience and feeling in a “psychic physiology,” Hegel furnishes the groundwork for understanding the subsequent sections of the 'Anthropology,' dedicated to the diseased mind-- that is, the mad swirling of time and emotion that is derangement.

ii. Hegel, Bichat, and the Time of Bodily Affectation

In the opening pages of the *Philosophy of Mind*, Hegel states that his consideration of the movements or alterations of natural spirit in three parts will be in the following order: a.) natural individuality, exemplified in the periods of life: birth, childhood, adolescence, adulthood, and old age; b.) individuality in otherness, specifically in the differences of the sexes, and in the sex drive,

²⁵ Hegel, *Philosophy of Mind*, op.cit., §408.

²⁶ Lawlor, Len, “Life: An Essay on the Overcoming of Metaphysics” in *Columbia Companion to Twentieth-Century Philosophies*, Ed. Constantine V. Boundas, New York: Columbia University Press, 2007, p. 526. Hegel will also claim that some diseases – epidemics and plagues – are historical: “Diseases of this kind are not simply climatic; they are also historical, for they occur at certain periods of history, and then disappear again.” Hegel, *Philosophy of Nature*, op.cit., §3 Zusatz.

²⁷ Ferrini, Cinzia, “Reason Observing Nature” in *Blackwell Guide to Hegel's Phenomenology of Spirit*, Ed. Ken R. Westphal, Oxford: Blackwell Publishing, 2009, p.139.

which puts one in a state of opposition with oneself. When the drive finds satisfaction, the state of being divided is suspended (*aufheben*); c.) natural individuality as identical with itself in its difference. The task of the rest of the chapter entitled 'Anthropology' is to articulate the play of difference within natural individuality.

Hegel begins this endeavor by calling attention to the alterations in natural spirit insofar as it differs from itself in the states of sleep and wakefulness; to do this, he makes a distinction in individuality itself, and turns to Bichat to analogously illustrate his point. Hegel introduces Bichat's systems of organic and animal life, and he subsystem of sensibility and irritability in animal life. Organic life involves the circulation of the blood, and it is ruled by the heart. Hegel claims that Bichat's "organic life" and "animal life"²⁸ are two sides within a divided self. The former "is the life of simple relation of the individual to himself," reproduction and the reproductive process, and circulation of the blood.²⁹ Through respiration, the organic life connects with the external world. This system also includes organic organs, such as the stomach, the spleen, and the liver. It is a single system; if it stops, the organism dies.³⁰ Animal life is ruled by the brain, and involves the senses, the voluntary muscles and the larynx.³¹ He calls the organs of the animal life "symmetrical" and harmoniously disposed, and accordingly, the organs of sense are doubled: eyes, nostrils, ears, hands, tongue.³² By contrast "those of the organic life are irregular in their confirmation,"³³ and, "... we shall find that harmony has nothing to do with them."³⁴ Within Bichat's system of animality is a subsystem with various degrees of activity and passivity, which consists of sensibility and irritability.³⁵ Hegel states that for Bichat, sensibility "resides in the organs of sense," whereas irritability, a source of muscle movement, is oriented towards the world.³⁶ This leads him to claim that organs are constituted by similar patterns of organization: Organs of organic life are singular, and organs of animal life are accordingly double. Sensibility inhabits the sense organs, and therefore, sense organs like eyes and ears, come in pairs.

²⁸ Hegel, *LPS*, op.cit., p.104.

²⁹ Hegel, *LPS*, op.cit., p.105.

³⁰ Bichat, *Physiological Researches*, op.cit., p. 22.

³¹ Bichat, *Physiological Researches*, op.cit., p. 24.

³² Bichat, *Physiological Researches*, op.cit., p. 22, p.19.

³³ Bichat, *Physiological Researches*, op.cit., p.18.

³⁴ Bichat, *Physiological Researches*, op.cit., p. 38.

³⁵This is perhaps the most compelling difference between Hegel's account and Bichat's text proper, insofar as Bichat *does not* advance a subsystem of irritability and sensibility within the system of animality, as Hegel attributes to him. Instead, *both* organic and animal lives have systems of sensibility and, not irritability, but contractility (*contractilités*). While Hegel makes no mention of Bichat's explanation of his amendment to the common terminology of sensibility and irritability, Bichat does identify his motivation for doing such. He states: "The sensible organic contractility nearly answers to the irritability of authors; the insensible organic contractility to what is called tonicity. But these words seem to suppose in their properties, which they indicate, a difference of nature, while this difference exists only in appearance. I therefore prefer employing a common term." (Bichat, *Physiological Researches*, op.cit., p.111)

³⁶ Hegel, *LPS*, op.cit., p. 105.

Applying Bichat's system to his rendering of natural spirit, Hegel states that in the system of animal life, when one sleeps, the system ceases to be active. "To this extent, sleep and death are brothers."³⁷ In sleep, irritability in muscle movement is *not* directed to an outer world. Even though the organism may indeed sustain life through the continuation of the system of organic life, in lethargy, it is as good as dead. Hegel develops this in his own articulation of the play of difference within natural individuality by calling attention to the alterations in natural spirit insofar as it differs from itself in the states of sleep and wakefulness; to do this, he makes a distinction in individuality itself: "Individuality existing for itself is contrasted to individuality in itself; initially these two are only contrasted and this relation is the façade of alteration."³⁸ These are two sides of one and the same individual, where being in itself is the simple being of individuality, or alternatively stated, it is "slumbering natural life."³⁹ Being for itself excludes this self aspect from itself; it is in opposition to slumber.

Hegel calls attention to the fact that "in sleep, I withdraw, I sink within myself, but not because I place myself in opposition to my universality, but because I immerse myself in substantiality, which is the power of the individual."⁴⁰ He further states, "To be at home with self constitutes the dimension of rest, but this is a being with self that is at the same time a coming to self."⁴¹ Here, the fragment of Hegel's favorite expression— *bei sich in anderen zu sein*, being at home with oneself in another—is essential. Notice that Hegel links being at home with oneself to rest and also to the movement of "coming to self;" as natural soul, spirit is at home with itself, but in an immediate and transient way.⁴² This is because as *Naturgeist*, spirit is at the starting line, the beginning point, the "least true mode of spirit's existence."⁴³ The moment anticipates being at home with self in another, but in order to realize this, spirit must keep moving forward, and the present movement is to the state of wakefulness.

The movement from sleep to wakefulness, from time's dismemberment to time's regularity, indicates the centrality of temporal experience in natural spirit's progression. In waking, the soul is confronted with the outer world. One re-gains her center, her power over images, and thereby the steadiness of clock-time.⁴⁴ "Wakefulness," Hegel states, "is the being-for-itself of the individual that is at the same time directed outwards."⁴⁵ The individual has roused from sleep and excluded that

³⁷ Hegel, *LPS*, op.cit., p.105.

³⁸ Hegel, *LPS*, op.cit., p. 103.

³⁹ Hegel, *LPS*, op.cit., p.104.

⁴⁰ Hegel, *LPS*, op.cit., p.108.

⁴¹ Hegel, *LPS*, op.cit., p.105.

⁴² Hegel, *LPS*, op.cit., p.105.

⁴³ Hegel, *LPS*, op.cit., p. 81.

⁴⁴ "Waking consciousness has power over the entire complex of images" Hegel, *LPS*, op.cit., p.106.

⁴⁵ Hegel, *LPS*, op.cit., p.104.

opposition from itself, and yet, it is further divided between a tranquil relation to itself and a relation to the outer world: “The waking individual existing for itself has divided itself, has excluded its being-in-itself from itself, and relates itself to itself. Precisely this divided being is the individual itself.”⁴⁶ Moreover, following Bichat, in wakefulness, irritability is raised, and one is directed to an outer world, which in turn, enlivens sensibility. Thus, in being awake, one returns to herself, marking the movement to a new state, where difference in relation to itself “is sentience as such.”⁴⁷

This experience of time takes place viscerally and is rendered explicit in and through bodily life. Hegel claims that upon waking, spirit knows itself immediately through simple sensation and feeling. Sentience [*Empfindung*] and feeling [*Gefühl*] are quite similar; the minor distinction to be drawn between them is that “sentience [*Empfindung*] expresses the same [sense] more from the subjective side, while feeling [*Gefühl*] expresses this sense in its determinacy according to content.”⁴⁸ The distinction between immediate being and being-in-itself is present for spirit in feeling. Feeling thus has two moments in which it must determine itself: the first is in outer sensation as immediate being, and the second is in inward sensations or feeling. These two sides happen in a concrete “I” that is being-for-self or being-in-itself; its immediacy is determined in its corporeity. All feeling originates in corporeity, and moreover, all external sensations are processed by being “recalled and made inward.”⁴⁹

Therefore, in order to have senses and thereby the sensations of sense, one must be embodied, for the body is necessary for the operation of the five organs of sense. Hegel’s discussion of the senses is divided into three parts. First are what he calls the senses of simple ideality: sight and hearing; second the senses of difference: smell and taste; third the totality of the two: touch.

Dedicating the bulk of his discussion to sight and sound, Hegel treats the other senses only in passing. Beginning with the senses of taste and smell, the natural soul differentiates the ideal from the real senses. One has some beginning of self-sensing, insofar as with smell and taste, one senses the body’s “volatilization.”⁵⁰ The sense of touch is the complete return to the self, for when I touch something, I feel it resisting me.

What seem to be more important for him are the remaining two senses. He emphasizes them because at this natural stage of spirit, things are immediate and uncultivated, and lives in a simple

⁴⁶ Hegel, *LPS*, op.cit., p.104.

⁴⁷ Hegel, *LPS*, op.cit., p.108.

⁴⁸ Hegel, *LPS*, op.cit., p.111.

⁴⁹ Hegel, *LPS*, op.cit., p.115. The process of recalling and making inward is in the German *Erinnerung*. It is indispensable to the *Phenomenology of Spirit*, and plays a central role in the later chapters of the *Anthropology*.

⁵⁰ Hegel, *LPS*, op.cit., p.118.

world of time and space, where “in space, everything exists [and] in time everything passes away.”⁵¹ Hearing and sight are the senses that best suit spirit at this stage, for they are the “ideal senses,” or those that involve the simple perception of space and time. When we use our vision, we do not sense ourselves; rather, the eye sees objects in the world, not the eye itself. We see things that materially take up space, and the movement of sight is thus directed outwards. When we hear, we sense the movement or vibrations of sound waves through time. Explicitly wedding time and the corporeal, Hegel states, “Hearing is the sense of physical non-abstract time,”⁵² or more emphatically, “hearing is time become physical.”⁵³

What is more, one way in which one can perceive the constellation of things in waking life is by seeing. When one is awake, irritability is directed outward, constituting the movement of the muscles. The sense of sight is also stirred, as sensibility in the eyes is activated. But, as one grows bored, the sense of sight dulls, and images lose their otherwise pristine qualities. This is the movement towards sleep. As with hearing, if the individual falls asleep, the system of irritability and sensibility will no longer function, and the images of the external world are no longer there for her. Instead, she opens herself to the haphazard maze of inward and timeless images in dreams, as she covers herself with herself in sleep.

Although Hegel does not expressly do so, this discussion of vision and of hearing graphs onto an account of the dulling of the senses, and can be expressed as feeling of boredom. When one is bored, time moves slowly, and when time moves slowly, what is otherwise background noise comes to the fore and dominates our perception: ticking clocks, leaking faucets. To return to Hegel’s Bichat, sensibility in the doubled sense organ of the ears is scarce, and yet, *certain* sounds seem *more* distinct. It is not that one’s hearing becomes more acute, it is rather that the particular sounds that render the monotony explicit take precedence; since time ‘feels’ elongated, the sounds ‘feel’ more pronounced. The system of animality has not shut down entirely, for the individual is not asleep. If the individual were to fall asleep, sensibility would stop functioning, and the sounds would cease for her.

As natural immediacy, inner sensation, like external sensation, is embodied and finds expression in and through the body. Embodiment is also the means by which the content of feelings can be perceived.⁵⁴ Inner sensations are feelings, like love, hate, anxiety, joy, and so on. Underlying natural spirit’s affectations is an elementary experience of time—one that is fleeting and transient, just as are the feelings themselves: “Sensations and feelings are singular, transitory, are alterations

⁵¹ Hegel, *LPS*, op.cit., p. 74.

⁵² Hegel, *LPS*, op.cit., p. 117.

⁵³ Hegel, *LPS*, op.cit., p. 117.

⁵⁴ Hegel, *LPS*, op.cit., p. 122.

of immediacy.”⁵⁵ Natural spirit's engagement with time through affectation is thus instantaneous and elementary.

Linking his version of Bichat's system to inner sensations, Hegel claims that “a psychic physiology would be the system of embodiment of this inner content.”⁵⁶ Qualifying his appropriation of Bichat, he continues, “Earlier we noted the distinction between animal and organic life. Here, the psychic physiology would have to state the psychic significance of the organs, e.g., the liver.”⁵⁷ He does not offer this account, but nonetheless, applies the system to the heart as a way to talk about the changes in the body in states of affectation:

Anger is the outbreak of my self-feeling or mood in response to injury... In anger, humans become red, for the breast, the heart, is the center of irritability, the latter is driven outward, a being-directed externally. With anger and courage, the heart and especially the blood are brought into motion, wherein these inner feelings embody themselves.⁵⁸

Hegel thus links the movement of the heart by irritability with the emergence of an affect. Anger is the outward expression of irritability and appears in physical manifestations, such as a reddened face --something we can empirically see in the angered individual. Furthermore, when someone's heart pounds, we can, if we are close enough, hear it beating. If we do not hear the heartbeat directly, we have indirect and inferential evidence of it when we hear their gasping or heavy breathing. This seems to be one example of the way in which Hegel claims feeling and sentience are without great distinction. That is to say, inner sensations or feelings find their expression and are perceived through the body. The musculature Hegel allots to the theme of embodiment stresses natural spirit's finitude, thus feelings must also be interpreted in the light of time. When angered or agitated, the pulse quickens, the methodic beating of the heart accelerates, and time as it is experienced through the body appears to race. In short, the affect of anger disrupts regularity and enflames the experience of time, making it seem wildly erratic.

Examining the affective states of anxiety⁵⁹ and terror, Hegel states: “With anxiety, there is a withdrawal of blood from the extremities.”⁶⁰ Indeed, when anxious, one is unable to advance; they become, as it were, frozen. Following Hegel's Bichat, this is because irritability ceases to move the blood, and in turn, muscle movement directed out towards the world halts. Without direction to the

⁵⁵ Hegel, *LPS*, op.cit., p.124.

⁵⁶ Hegel, *LPS*, op.cit., p.122.

⁵⁷ Hegel, *LPS*, op.cit., p.122.

⁵⁸ Hegel, *LPS*, op.cit., p.122.

⁵⁹ In this text, Hegel does not explicate his concept of anxiety, as he does with 'fear' and 'absolute fear' in the *Phenomenology* and similarly with '(eternal) anguish (*Schmerz*) in the *Religion Lectures*. In these texts, Hegel differs from renderings of anxiety, such as Heidegger's in *Being and Time*, where anxiety is directed towards the future and has no object, for in a state of anxiety, one is afraid of nothing, or, better yet, no-thing.

⁶⁰ Hegel, *LPS*, op.cit., p.122.

world, the anxious individual envelops herself in her own subjectivity. She is not asleep, and so has not covered herself in herself completely, but nonetheless she has suspended her engaged involvement in the world. Abandoned from external ordering, her experience of time also freezes. The same can be said of terror, an emotional response to a perceived threat. In contrast though, the effect of terror is an acceleration of of clock time that prematurely thrusts one into the future. This experience is recorded on the body, for as Hegel claims, “[t]error makes the hair grow gray.”⁶¹

Hegel turns next to two expressions of affective sensibility—crying and laughing. Unlike anger, anxiety and terror, crying and laughing are not feelings proper, but expressions thereof. The expressions are audible and visible, and thereby also implicate an experience of time and space. Crying and laughing are expressions, but also the means through which the feeling passes through time. With “the loss of a person” or “such an event...inner determination becomes feeling and expresses itself to the point of tears.”⁶² By crying, “the pain becomes water, as it were.”⁶³ Hegel continues,

Tears make matters easier because the sensibility finds this expression and the oppression of the breast ceases. If pain is inwardly concentrated so that it cannot come to tears, it becomes still stronger and can produce illness and death. But through tears the pain is turned outward and relieved.⁶⁴

The feeling of sorrow wells up inside the individual as an excess of sensibility. When it reaches a threshold, it can remain inside, but will transform into illness, as we will see with more concretion in the following chapter. Alternatively, the abundance of sensibility can be released, externalized, and thereby alleviated in the act of crying. The point to be underscored is that a surplus of inner sensation (sensibility), or, harboring the inner sensation over time, both can become pathological. To become 'stuck' in the in the feeling is to become temporally immobilized. The feeling must be transient and to be so, it must fleetingly pass in time. Natural spirit must let it go, it must allow the feeling to find outward expression, in a timely manner, through the body. Here, Hegel strongly foreshadows his account of madness, whereby spirit's fluidity (*Fließigkeit*) becomes blocked, obstructed, and eventually it tumbles into a pathological state.⁶⁵

Crying is something that we see and hear in other people. Others are superficially and immediately perceived in space and time, and thus through our senses of sight and hearing. By contrast, when we ourselves cry, all of our senses are potentially activated: We taste our tears, we hear our sobs, we feel moisture on our cheeks, and if we catch a glimpse in a mirror, we see all of

⁶¹ Hegel, *LPS*, op.cit., p.122.

⁶² Hegel, *LPS*, op.cit., p.123.

⁶³ Hegel, *LPS*, op.cit., p.123.

⁶⁴ Hegel, *LPS*, op.cit., p.123.

⁶⁵ Hegel, *Philosophy of Mind*, op.cit., § 371.

this in ourselves. Similarly, laughter is an external release and as such, is intimately related to crying: “Laughter can go to the point of tears, just as people often cry for joy.”⁶⁶ There are “many gradations from raw laughter to laughing with tears in the eyes...”⁶⁷ Yet, Hegel confesses that a “physiological investigation of laughter is not easy,” and therefore he does not explicitly develop one in Bichat’s terminology.⁶⁸ He does however, highlight the relation between laughter and sound and in turn, hearing: “It is connected with language; it is a noise that is not articulated and thus spoils itself.”⁶⁹ Making this connection, laughter is an expression deeply connected to the sense of hearing, for as with crying, experiencing someone else’s laughter involves hearing their joyful utterances. As an audible expression, laughter thus implies an experience of time, one that is as immediate and ephemeral as laughter itself.

The heretofore exposition of Hegel’s “psychic-physiology” as articulated through Bichat will recur in various ways throughout the analysis of madness that is to come. The groundwork Hegel lays here sets the foundation of how he will articulate the human organism in states of excitation and depletion, in emotion and sensation, in health and pathology. Each, as has been shown, invites us to think about the fundamental temporal structures that underline the most basic to the most sophisticated of human activity. In the course of what is to follow, we will revisit Bichat, feeling, excitation, and temporality--explicitly or implicitly-- and each time, in typical Hegelian fashion, with more and more grandeur.

Chapter 2: The “Zeitlos” Time of Madness and its Impossible “History”

After having contextualized Hegel in previous section within a brief history of the concept and treatment of disease in the prominent discourses of the 19th century, our analysis must back step, must re-consider history and the 'history' of madness, by reconciling its lineage with Hegel's claim that madness has no history. What might Hegel mean by this assertion, and to what extent can it be understood in light of the history of pathology just exhibited?

i. Hegel, Freud, and the “Zeitlos” Time of Madness

The point of entry into Hegel's counterintuitive claim is none other than the rabbit hole through which Alice tumbled, a tunnel descending to a topsy-turvy world known to Hegel as the 'life of

⁶⁶ Hegel, *LPS*, op.cit., p. 123.

⁶⁷ Hegel, *LPS*, op.cit., p.123. For a beautiful literary depiction of laughter as an expression of sensual pleasure, see Milan Kundera's *The Book of Laughter and Forgetting*, p. 79.

⁶⁸ Hegel, *LPS*, op.cit., p.124.

⁶⁹ Hegel, *LPS*, op.cit., p.124.

feeling' (*Gefühlsleben*), the prime territory of madness. Reversing through this threshold, spirit rewinds, as it were, digresses into the earliest phases of its development, in what Hegel calls *Naturgeist*, and seeks refuge in this primitive world, ruled by instincts and feelings. This realm is subjective spirit's most immediate state, its starting line, the beginning point, and as Hegel insists, the its least true expression. It is a stage through which spirit as soul must pass through in order to cultivate an awareness of itself as consciousness.

Withdrawing into itself and creating its world there, spirit ensconces itself within itself, isolating itself from its ties with the common world, or in Hegel's words, derangement is “spirit which is confined, spirit which has lapsed into itself...”⁷⁰ In a movement motivated by the desire to overcome vulnerability, dissatisfaction, and contingency, deranged spirit turns inward and seeks shelter in the comfort of a world woven from the strings of its own imagination. Cultivating its own internal world, deranged spirit lives amidst a rich labyrinth that follows a logic of its own construction, that is at best indeterminate and groundless. The currency of exchange in the life of feeling is, of course the privacy and seclusion of emotion and feeling. Relating only on the level of feeling, deranged consciousness forecloses the possibility of communication and/or negotiation, for a feeling is just that – it is what *I feel* – and as such, requires no further legitimization. As Hegel explains in the “Introduction” to the *Phenomenology*, “Since the man of common sense makes his appeal to feeling, to an oracle in his breast, he is finished and done with anyone who does not agree; he only has to explain that he has nothing more to say to anyone who does not find and feel the same thing in himself.”⁷¹ To this extent, feeling is another way of saying “I;” appealing to the mode of communication encapsulated in “I feel” serves to “shut oneself up within oneself,”⁷² and for deranged spirit, strengthens its internal orientation by further removing the need for shared engagement with the world at large.

What is more, in derangement, “...there is a *fixation* upon a particular feeling, which so conflicts with the deranged person's objective consciousness that the feeling is *not* posited as of an ideal nature, but has the shape of being, of something *corporeal*...”⁷³ – which, as we have seen, always involves for Hegel a spatial and temporal experience. Fixating on an emotion, deranged consciousness becomes obsessed, infatuated, ossified; enshrouded in itself, it is a paralyzed, and lives in a cessation of movement. As Hegel illustrates, “soul spin[s] this cocoon around itself” and “hold[s] fast to anything *definite*.”⁷⁴ Holding tight, its deliberate annulment of motion is occasioned

⁷⁰ Hegel, *Philosophy of Mind*, op.cit., §408 Zusatz.

⁷¹ Hegel, *Phenomenology*, op.cit., §69.

⁷² Hegel, G.W.F., *Lectures on the Philosophy of World History: Introduction*, trans. H.B. Nisbet, New York: Cambridge University Press, 1975, p. 39.

⁷³ Hegel, *Philosophy of Mind*, Zusatz, §408.

⁷⁴ Hegel, *Philosophy of Subjective Spirit*, op.cit., §363.

by a “fixation of the finitude within it,”⁷⁵ which, invites us to linger on a consideration of the union between finitude, a particular expression of temporality, and madness. This, as will be shown in what is to come, is an attempt to restructure or decenter every-day linear time and the contingency that it entails.

Commentators on Hegel's theory of mental life and his understanding of madness have found evidence to occasion a comparison between Hegel and Freud. Indeed, such a juxtaposition is particularly illuminating when considering the phenomena of melancholia. In many ways the entirety of the *Phenomenology of Spirit* can be read in part as book-length exhibition of the power of loss, contingency, vulnerability, and spirit's psychological response to each. A fundamental premise of this text is spirit's intersubjective constitution; there is a crowd of people and worlds harbored in every person,⁷⁶ and as such, spirit is inextricably woven with Others. One might infer then, that if spirit's relation to Other(s) constitutes it, then it is always psychologically vulnerable to losing (or to finding) itself in them. In this moment of its development, self-consciousness does not realize that through the course of the *Phenomenology* spirit will learn that it knows itself because other people recognize it as a knowing subject – that is, we are, in short, completed by other people's recognition. Consequently, what we see throughout the *Phenomenology* is spirit in unrelenting states of dissatisfaction, indefatigably impelled to reassemble more complicated arrangements, work through more sophisticated forms of deception, and learn more insidious appearances of the Absolute. The journeying consciousness' world is thus always in dissolution, for it is always losing a world (and the others that give that world shape), to gain a new insight.⁷⁷

It is precisely this psychological makeup that makes spirit expressly vulnerable. Offering an example of what causes madness, Hegel, in the *Encyclopaedia*, isolates instances of intolerable loss, and argues that such experiences can give rise to a melancholia:

In his subjective presentations and plans he also has before his eyes both this understandable connectedness of his world and the mediating of this presentations and purposes with objective existences which are themselves thoroughly mediated internally. This world outside him therefore has its threads within him in such a way, that they constitute what he is actually for himself. Consequently, he too would die internally, just as these externalities disappear, if within himself, through religion, subjective reason and character, he is not more expressly self-subsistent and independent of them. . . . One might cite as an appearance of this identity the effect that the death of a beloved relatives, friends etc. can have on those left behind, when the one dies or pines away for the loss of the other.⁷⁸

⁷⁵ Hegel, *Philosophy of Mind*, op.cit., §408.

⁷⁶ Fleshing out its philosophical scaffolding, self-consciousness is you and me alike. The immensely powerful seductive lures of the master/slave dialectic are also its banality: it is the way in which human beings literally and metaphorically constantly and repetitiously sculpt their experiences of themselves with lovers, friends, parents, siblings, professors and colleagues every day.

⁷⁷ This is because Self-consciousness is in a transitory state of affairs, for this shape of Spirit is unstable and tending toward sublation.

⁷⁸ Hegel, *Philosophy of Subjective Spirit* op.cit., §408 Zusatz.

Here and in the *Phenomenology*, Hegel seems to be anticipating Freud's psychoanalytic insights by philosophically thinking about the meaningfulness of the work of grief, whether mournful, melancholic, or something in-between. Although Freudian theoretical advances do not seamlessly graph onto Hegelian trajectories, they nonetheless provide a useful backdrop upon which we might interpret the psychological components of the project of spirit.⁷⁹ Freud considers melancholia through "a comparison with the normal emotion of grief, and its expression in mourning."⁸⁰ In the work of mourning, or, "the reaction to the loss of a loved person, or to the loss of some abstraction which has taken place of one, such as fatherland, liberty, an ideal and so on," one reconciles oneself into a new reality by accepting loss, whereby the suffering of mourning eventually establishes an ability to let go of the loss.⁸¹ Once the work of mourning is complete, tension is eased, and one emerges whole and intact. In melancholia, the pathological counterpoint to mourning, there is no economy and no return. Instead of gradually releasing its lost object, the melancholic consumes and retains it by incorporating the object into its ego. This internalization disrupts the ego, breaking it in two. Libidinal energy is redirected to one's own ego, and consequently, the sadistic super-ego is born. The unsavory project of the super-ego is one of incessant self-laceration, where the divided melancholic self-tortures the lost object that has been incorporated into its ego.

While the phenomenology of melancholia that Hegel offers is far less systematic than that of Freud, it follows generally the same logic. For the Hegel of the *Phenomenology*, the affective link connecting the different moments of consciousness' movement throughout its worlds is the "highway of despair," the experience in which consciousness accounts for its losses. Making its home the highway of despair, spirit is constantly retracing, reenacting, and learning anew from its old wounds. Similar to the melancholic, grief is inextricably bound into spirit's life, yet, Hegelian grief is not futile, self-loathing, or in Freud's term 'pathological,' but instead has directedness, meaningfulness. Rapture and subjection prolifically haunt spirit and impel its journey forward, but of course, as we have seen, the opposite is possible. Unlike the melancholic, healthy spirit holds onto its loss without being consumed by it. Yet, like the melancholic, it consumes or incorporates the loss.⁸² Nonetheless, while ceaselessly grief-ridden, spirit appears to be infinitely resilient in its effort to constantly reconstruct new worlds for itself.

⁷⁹ If one were to explore this link further, the sexual aetiology characterizing Freud's work would need to be accounted for, or at least broached in Hegel.

⁸⁰ Freud, Sigmund, "Mourning and Melancholia" in *General Psychological Theory Papers on Metapsychology*, trans. James Strachey, Touchstone, Simon & Schuster: New York, 1991, p. 164.

⁸¹ Freud, "Mourning and Melancholia" op.cit., p.164.

⁸² To be provocative, it seems possible that the social struggle for recognition enacted in "*Lordship and Bondage*" is mirrored in the experiences of the abject ego and sadistic super-ego. This aspect of the highway of despair seems to be the psychological counterpart of physical diremption, whereby the ego receives pleasure from self-debasement. Freud seems to underscore this point when he dubs the super-ego the 'severe master.'

Both the healthy and pathological responses to loss expose the fragility of spirit's complex psychological life. Each moment, it is vulnerable to world that causes too much pain; Hegel tells us that the cause of melancholia is unbearable pain, and the origin of pain, we can infer, is unequivocally connected to time. Insofar as "This world outside him therefore has its threads within him in such a way, that they constitute what he is actually for himself," each individual is internally constituted by the external world – by space and time and entities living therein. Spirit's projects, work, engagements, and relations all come with a temporal tag, and thus, as when spirit internalizes these, it implicitly internalizes the temporal. One could say then, that the baseline for spirit's life, internally and externally, is time. And, insofar as life consists in moments of time, each of which is contingent, spirit is unceasingly vulnerable. Illustrating this point, Hegel identifies the loss of a loved one as an impetus for a melancholic reaction. But what is the most basic definition of death, if not the end of physical existence? When the time of a loved one's life comes to an end, when their animation in time draws to a close, so too do we die inside a bit. Something as commonplace as saying goodbye, even if only temporarily, bears the same structure, an experience which the French expression captures well: *Dire adieu c'est mourir un peu*.⁸³ Or, when a plan is foiled, for example, the time that we *expected* to have vanishes, leaving within us the residue of something missed, something that should have been, but was not; in short, when time is missing, we miss it. Thus, the tenuous way in which we *are*, a way in which we have no other choice to be, bears an enormous affective and to be sure, temporal weight. Because of this, when time itself moves too fast, or is cut short, the seeds of melancholia, a potentiality within each of us, begin to sprout.

Exploring further the relation between Hegel and Freud, Daniel Berthold-Bond, in his text *Hegel's Theory of Madness*, defines four primary ways in which Hegel's 'life of feeling' anticipates Freud's developed concept of the unconscious, two of which are of particular relevance to this analysis: first, the absence of it/their relation to outer reality, and secondly it/their timelessness.⁸⁴ Regarding the first, recall that Freud delineates in his *Interpretation of Dreams*, two realities, "psychical" and "material;"⁸⁵ Undeniably for Hegel, deranged consciousness also has two centers: "one in the *remnant* of its *understanding* consciousness, the other in its *deranged* presentation."⁸⁶ Developing this claim, Hegel tells us that deranged spirit lives in a "negation of the real," and instead, inhabits the subjective reality of the inner world – the contents of which we have already

⁸³ Also: *Partir, c'est mourir un peu*.

⁸⁴ Berthold-Bond, Daniel, *Hegel's Theory of Madness*, Albany, NY: State University of New York Press, 1995. The other two are : 1. wishes grounded on instinctual impulses; 2. mobility of instinctual cathexis.

⁸⁵ Freud, Sigmund, *Interpretation of Dreams*, in the *Standard Edition of the Complete Psychological Work of Sigmund Freud vols. 4-5*, ed. James Strachey, London: Hogarth, 1953, p. 612, 620.

⁸⁶ Hegel, *Philosophy of Subjective Spirit*, op.cit., §408 Zusatz.

glimpsed;⁸⁷ “Insofar as it is deranged, it cleaves to a merely subjective identity of the subjective and the objective, rather than to an objective unity of those two sides.”⁸⁸

In regards to the second, Berthold-Bond claims that Hegel's 'life of feeling,' like Freud's unconscious, is timeless. Freud, who introduced the concept of *Zeitlos* in his essay from 1915, “The Unconscious,” describes the experiences of the unconscious as “*timeless*, i.e., are not chronologically ordered, are not altered by the passage of time, indeed bear no relation to time whatsoever.”⁸⁹ After five years, in *Beyond the Pleasure Principle*, Freud's articulation of the notion of timelessness matured only slightly. Here he states,

As a result of certain psycho-analytic discoveries, we are to-day in a position to embark on a discussion of the Kantian theorem that time and space are ‘necessary forms of thought’. We have learnt that unconscious mental processes are in themselves ‘timeless’. This means in the first place that they are not ordered temporally, that time does not change them in any way and that the idea of time cannot be applied to them.⁹⁰

In both instances, Freud clearly distinguishes the unconscious from temporal ordering. Yet, what exactly “timelessness” might mean for Freud, and in turn by implication for Hegel, is far from resolved, as is evidenced by the prolific debates the question has given rise to in psychoanalytic and philosophical literature alike.⁹¹ Despite Berthold-Bond unwavering certainty that Hegel's 'life of feeling' resembles the timelessness of Freud's unconscious, it seems that further distinctions need to be made. We know that the 'life of feeling' must be transgressed in order to progress, but this does not necessarily mean it is 'timeless' in one sense exclusively. Throughout his larger discussion of madness, Hegel mentions the word 'timeless' only once and in a *Zusatz*: “In this totality or ideality, in the timeless, undifferentiated inwardness of the soul, the sensations which crowd each other do not, however, vanish absolutely without a trace, but remain in the soul as ideal moments...”⁹² What significance this word has is all but clear. To be sure, we cannot but ask: what temporal modes are referred to by the 'timelessness' of the life of the 'life of feeling' – linear time of progress, cyclical time of nature, phenomenological time, psychical time? And lastly, if the state of 'the life of feeling' to which spirit digresses in madness is in fact timeless, does it follow that the *experience* of madness itself is timeless?

Undoubtedly, a disruption in temporality, or more emphatically falling apart of temporal

⁸⁷ Hegel, *Philosophy of Mind*, op.cit., §403.

⁸⁸ Hegel, *Philosophy of Subjective Spirit*, op.cit., §408 *Zusatz*.

⁸⁹ Freud, Sigmund, “The Unconscious” trans. Graham Frankland London: Penguin Books, 2005, p. 69-70.

⁹⁰ Freud, Sigmund, *Beyond the Pleasure Principle*, ed. and trans. James Strachey, New York: W. W. Norton & Company, 1989. p. 31-2.

⁹¹ See for examples, see Julia Kristeva's *Intimate Revolt* and Jacques Derrida's “Freud and the Scene of Writing.”

⁹² Hegel, *Philosophy of Mind*, op.cit. §402 *Zusatz*.

connections is a common, underlying feature of the expressions of madness.⁹³ For example, cases of foolishness (*die Narrheit*) “involve spirit's being obsessed by a single and merely subjective presentation, which it regards as objective. For the most part, the soul gets into this state when the person is dissatisfied with actuality, and finds that it is only at home in its subjective presentations.”⁹⁴ Discontent with actuality is at root a weariness with the way things have come to be in time – that is, a frustration with the present state of affairs. Turning away from the present and actual, engaging only in an internal world, deranged spirit alienates itself from the regularity of clock time – the passing of seconds into minutes, minutes into hours, hours into days. In another example, Hegel describes the imprisonment in the past that is typical of the ontology of madness, and is particularly characteristic of madness or derangement proper (*die Tollheit, der Wahnsinn*). Here, “an individual dwells so continually on the *past* that he becomes incapable of adjusting to the *present*, feeling it to be both repulsive and restraining...”⁹⁵ Displacing time is the way in which this expression of deranged spirit responds to its inability to make objective linear time and its experience of it cohere. This state, Hegel continues, “can easily be brought about by a stroke of *great misfortune*, by the *derangement* of a person's individual world, or by a *violent upheaval* which puts the world in general out of joint (*Aus-den-Fugen-Kommen*).”⁹⁶ Whether Hegel's invocation is deliberate or not is unclear, yet his description echos Hamlet's famous line: “Time is out of joint.” What might it mean for Hegel, for deranged consciousness, and for us, for 'the world in general,' and more specifically for 'time to be out of joint?'⁹⁷

One finds clues in two early sections of the Anthropology, firstly in his discussion of natural soul, and secondly in the discussion of feeling soul in its immediacy, where he details the phenomena of dreaming – remarkably, a phenomena by which he later in the text *describes mental derangement*. In the former instance, Hegel calls attention to the fact that “in sleep, I withdraw, I sink within myself, but not because I place myself in opposition to my universality, but because I immerse myself in substantiality, which is the power of the individual.”⁹⁸ Sleeping, the soul remains active, but in a disjointed way. This is because “spirit, soul is essentially activity;”⁹⁹ spirit is going somewhere, and must remain active, even while at rest.¹⁰⁰ Yet, while sleeping and dreaming, spirit has no direction. In the mosaic of slumber, images get lumped together without connection or

⁹³ Hegel, *Philosophy of Subjective Spirit*, op.cit., §408.

⁹⁴ Hegel, *Philosophy of Subjective Spirit*, op.cit., §408 Zusatz.

⁹⁵ Hegel, *Philosophy of Subjective Spirit*, op.cit., §408 Zusatz.

⁹⁶ Hegel, *Philosophy of Subjective Spirit*, op.cit., §408 Zusatz.

⁹⁷ Hamlet in the German: “*Die Zeit ist aus den Fugen*”

⁹⁸ Hegel, *LPS*, op.cit., p. 108.

⁹⁹ Hegel, *LPS*, op.cit., p. 105.

¹⁰⁰ “That nature is a striving must here be presupposed from the logic and philosophy of nature.” Hegel, *LPS*, op.cit., p.77.

purpose, and things present themselves without order or reference. Natural spirit is powerless, for in this state, it does not relate to itself as concrete center. The rational ordering of time and space within which one normally constitutes herself gets scrambled, thrown into disarray. More emphatically, not only the order that time brings, but *time itself* breaks down.¹⁰¹ What emerges then is a different experiential mode, one that is experienced outside the bounds of linear time. Hegel compares this mode (in sleeping, dreaming, or fatigue) to a state of vertigo, a swirling state where “one [loses] the consciousness of the center point, the center of gravity, and...the will, the ground on which one stands, is weakened.”¹⁰² Several paragraphs later, in the latter invocation of dreaming, Hegel claims that,

...the human soul in a state of dreaming is not merely filled with *single* affections, but that more than is commonly the case amid the diversions of the waking soul, it attains to a profound and powerful feeling of the *entirety* of its *individual* nature, of the *complete compass* of its past, present, and future, and that it is precisely on account of this sensing of the *individual totality* of the soul that mention has to be made of dreaming when the self-awareness of the soul is being concerned.¹⁰³

Underlying both descriptions of dreaming, then, is an experience of time. What is most salient, as just mentioned, is that Hegel describes the life of madness as a “waking dream”¹⁰⁴ – that is, all of life for mentally deranged spirit is like the time of a dream, without rational ordering, connection, or flow. This idea, set forth as early as Heraclitus, enjoyed heightened popularity in 19th century literature, including that of Kant. Living waking life as a dream, madness finds expression temporally as detachment from every-day linear time, and a life lived in ever-changing kaleidoscope that is the time of dreams.¹⁰⁵ Thus, dreaming while awake, the deranged “Spirit which nestles within itself in this manner easily loses touch with actuality, and finds that it is only at home in its subjective presentations.”¹⁰⁶ This means that deranged consciousness can live in *any experience of time it fancies*. While the ordinary time of nature, or clock time, is forsaken, a temporal experience is still prevalent, however deviant. It is not then, that deranged consciousness is without time or timeless, but rather, it abandons the coherency of *linear objective time* in a hyperbolic explosion of time's methodic division and linear ordering.

ii. Hegel's Impossible History of Madness

¹⁰¹ See David Wood: “If Freud is right, one of the commonest places in which time breaks down is dreams. The unconscious has no use for the linearity characteristic of what we ordinarily understand by time. As such, dreaming is a break in the shape of our experience.” Wood, David, *Time After Time*, Bloomington and Indianapolis: Indiana University Press, 2007, p.19.

¹⁰² Hegel, *LPS*, op.cit., p. 106.

¹⁰³ Hegel, *Philosophy of Subjective Spirit*, op.cit., §405 Zusatz.

¹⁰⁴ Hegel, *Philosophy of Subjective Spirit*, op.cit., §401 Zusatz (p.162 German).

¹⁰⁵ Hegel, *Philosophy of Subjective Spirit*, op.cit., §408.

¹⁰⁶ Hegel, *Philosophy of Subjective Spirit*, op.cit., §408 Zusatz.

As a retreat inwards, madness is a disconnection not only with linear time, but as Hegel claims, also with history – by abdicating linear time, deranged spirit also renounces history, for while deranged spirit can drop out of linear time, as it were, time's universal flow cannot be stopped. Yet, how is it that Hegel, the philosopher *par excellence* of historical conditionedness, could deny madness a history? The previous section offered a phenomenological exposition of the way in which deranged spirit experiences time, yet left unstated the temporal structure of the 'life of feeling', the time of nature. The time of 'nature' facilitates madness, opens a path for thematizing the lack of a place for madness in Hegel's twofold concept of history – which we will examine *via* the *Philosophy of History* and *Phenomenology of Spirit*. This in turn unfolds the logic underscoring Hegel's insistence that madness is not historical in the truest sense.

While some scholarship has done so, conflating 'nature' of the 'Anthropology' with the 'state of nature' as found in Schlegel and social/political theorists amounts to a misreading of Hegel. It is not a fictional time of worldly existence demarcating all that came before human entry into cooperative sociability in history. By contrast, the life of feeling in nature is “pre-historical” only in the *Hegelian* sense, whereby the world of nature is simply and unsophisticatedly spatial and temporal: “We know that the natural things are spatial and temporal, that in Nature one thing exists alongside another, that one thing follows another, in brief, that in Nature all things are mutually external, *ad infinitum*...”¹⁰⁷ Yet, that nature is temporal does not make it historical. Understanding why this is the case first involves inquiring into the way in which time itself functions in nature.

While the theme of time appears in each of Hegel's texts, it is in the *Lectures on the Philosophy of World History* that he describes in closer detail time's variations. Here, he proclaims, the time of nature operates within a framework characterized by circularity and endless repetition: “The reawakening of nature is merely the repetition of one and the same process; it is a tedious chronicle in which the same cycle recurs again and again.”¹⁰⁸ Just as the progression of one day to the next involves seconds spilling over into minutes, minutes into hours and hours into a day, only to renew the same cycle again and again, so too is the cycle of natural time. Hegel calls this the “continuity in time” whereby change is constantly occurring, but no progress is made.¹⁰⁹ In this cyclical swirling round and around, without forward movement, “there is nothing new under the sun.”¹¹⁰

This means that mad spirit, stuck in the time of nature, is deplete of a full range of temporal

¹⁰⁷ Hegel, *Philosophy of Mind*, op.cit. §381 Zusatz.

¹⁰⁸ Hegel, *Introduction to the Lectures on History*, op.cit., p. 61.

¹⁰⁹ Hegel, *Introduction to the Lectures on History*, op.cit., p. 198.

¹¹⁰ Hegel, *Introduction to the Lectures on World History* op.cit., p. 61.

axes; there is no genuine past, present, or future, just a series transient nows, one moment giving way to the next and then the next. Healthy spirit, by contrast is temporally extending outward and inward, forward and back; it is striving, moving forward futurally, overcoming what has been, while simultaneously preserving these past moments.¹¹¹ For it, the past is not something that was, that has no bearing on the future, but rather, is something which constitutes its very fabric. That we *are* our past means that history conditions our present life and future ambitions; it (history) is not a lifeless artifact, but that from which a new life springs. Similarly, death itself is not only an end, a limit, a demarcation of finitude and transience, but is also a new beginning; death is an ending that thrusts healthy spirit forward into a new birth, a new world, a new way of being. This new beginning is “now reborn of the spirit's knowledge—[it] is the new existence, a new world and a new shape of Spirit.”¹¹² That which is negated (*aufheben*) in death, is also always preserved, so in canceling its experience of its outside world, it is also preserving its internal existence. In a sense, this is the end of the world, but in another, it is just the beginning. It is “the bursting forth of the blossom” in which the bud has disappeared, but left its trace.¹¹³ The past that remains as in memory (*Erinnerung*) is not lifeless, but rather, a death that gives way to a new birth, to the future.¹¹⁴ But, it is just this – the past that is still with us is that which impels our goals for, and visions of the future, and opens us to the possibility of indeterminacy – that madness rejects. While the life of healthy spirit is a process of subjective enrichment that gives rise to new shapes of the world, in madness, the links and joints with time that enable a dialectical constitution of the individual subject are severed. Finding its world too painful to endure, mad spirit renounces its capacity to move forward, to cultivate a new world, and instead, “sinks back” both into itself, and into a structure in which the future is foreclosed. Unable to transform itself and its objective world, it alternatively seeks protection in the comfort and stability of a world seemingly deplete of transience, of uncertainty, of the fright of an unknown future by cutting itself off from external mediation. Without mediation impelling it forward, inciting change and the new, deranged spirit circles round and round in the time of nature, but does not advance in time, does not projection a vision of itself in future, and does not recognize itself as a complex temporal being; to this end, it is affected by time, but it does

¹¹¹The pressing issue, and indeed the one that motivates Heidegger's contention with Hegel, concerns the possibility of a future after Spirit has reached Absolute Knowing. Heidegger reads Hegel as bringing closure to time (and history), thus foreclosing the possibility of the future, of Dasein's most fundamental temporal ecstasy. To fully articulate a defense of the future in Hegel belongs to a book length volume of work —as done by Catherine Malabou in *The Future of Hegel* or by Karin de Boer in *Thinking in the Light of Time: Heidegger's Encounter with Hegel*.

¹¹² Hegel, *Phenomenology*, op.cit., §808.

¹¹³ Hegel, *Phenomenology*, op.cit., § 2.

¹¹⁴The same process occurs in world history: “Each determinate form which the spirit assumes does not simply fade away with the passage of time, put is preserved (*aufgehoben*)... Since this preservation is an activity of thought, it is both a conservation and a transformation.” (*Introduction to the Lectures on the Philosophy of World History*, op.cit., p.61.)

not sculpt itself in time. Reducing itself to utter passivity, its temporal existence becomes comparable to that of a stone – it is subject to and weathered over time, but does not actively contribute to its self-formation that takes place in time's duration.¹¹⁵ Choosing to live in bondage, to be passive and to be objectified, it renounces its own most freedom. Giving up its freedom, deranged spirit abdicates its position in history in the Hegelian sense.

But the question remains: what is true history for Hegel? A proper and adequate answer to this question is a lifetime's work, but a small window opening up clues can be found in Hegel's exposition of recollection (*Erinnerung*) in the final pages of 'Absolute Knowing' in the *Phenomenology*, where he provides significant insights into his two-fold conception of history. History is the historical succession of the shapes of Spirit that exist in contingency, and, when grasped conceptually, it is organized as shapes of Spirit in Science.¹¹⁶ From one angle, it the “appearing in the form of contingency, is History,” and on the other is a philosophically rooted system of organization and comprehension, “the Science of Knowing in the sphere of appearance.”¹¹⁷ Reminding us that the path of Absolute Knowing is the recollection of Spirits, where here, the *power* of recollection is articulated as a creative production, for to recollect is to create an image. Spirit sees that the sequences of images that it has gone through are its own creation, for each time it *seemed* to be taking in something from the external world, it was in truth positing from within its own self. By seeing its history as something that belongs to it, as something it can recognize itself in, Spirit finds the revelation of its own depth. When Spirit goes back and repeats at a higher level, it now can see the necessity and the completeness of the forms. It is now clear that the inwardizing of the image (*Bild*) is the basis of the pathway of *Bildung*, education, culture, and by retaining these forms or images, Spirit organizes the totality of history.

Since true history for Hegel is characterized by progress, that is, the movement in which spirit comes to know itself most fully, gradually enriching itself and gathering the progressive moments of its life in recollected images, mad spirit is defeated from the start; the wrench in time that *is madness* keeps it from attaining to the track on which consciousness cultivates *Bildung*, and in doing such, unfolds towards goal of Absolute. Instead, in madness one remains in nature which,

... cannot comprehend itself, so that the negation of the forms it creates does not exist for it. But in the case of the spiritual phenomena, higher forms are produced through the transformation of earlier and less advanced ones. The latter accordingly cease to exist; and the fact that each new form is the transfiguration of its predecessor explains why spiritual

¹¹⁵ See Berthold-Bond, *Hegel's Theory of Madness*, op.cit., p.156. Here Berthold-Bond refers Marcuse, Herbert, *Hegel's Ontology, and the Theory of Historicity*, trans. Seyla Benhabib, Cambridge, MA: MIT Press, 1987, p.302.

¹¹⁶ Hegel, *Phenomenology*, op.cit., §808. See also the *Introduction to the Lectures on the Philosophy of World History*, where Hegel distinguishes History from philosophical point of view, and “history...[as] is concerned with what actually happened.” op.cit., p.25.

¹¹⁷ Hegel, *Phenomenology*, op.cit., §808.

phenomena occur within the medium of time.¹¹⁸

Nevertheless, that madness emerges in the flow of objective time, and that Hegel has a two-fold concept of history means that it is possible for us to historically trace and catalogue the various and changing classifications and therapies for mental illness. But this does not make madness a historical phenomenon. Rather, it is an object for historical inquiry, much like Heidegger's *Historie*.¹¹⁹ It is something that can be observed and analyzed as a historical artifact, but it remains subject to this derivative historical grouping.

Hegel's withholding a place in history for madness lends itself to a host of questions: who or what else is forbidden from Hegelian history, and what resemblance, if any, do these bear to madness? Does Hegel silence the voices that fall outside of a developed and secure sense of rationality, outside of temporal regularity, or outside of normative sociability?

Chapter 3: Structural Madness: Hegel's Women and Africa(ns), Yesterday and Today

Taking up these questions, this chapter seeks to think through madness in a social context – that is, attuned to social categories of difference. Although social differences and conditions normally serve as guiding principles throughout Hegel's thought, he notoriously omits these in his account of madness, and thus leaves suspended the question of how particular social currents sculpt and define the category of madness. What is more, Foucault, perhaps the most celebrated thinker of madness' social genealogy, surprisingly fails to mention him in either of his two major works cataloguing the history and genealogy of madness, despite the proximity of his philosophical lineage to Hegel.¹²⁰ Nevertheless, following a Foucauldian spirit, this chapter seeks to unearth the conceptual marriage uniting madness and categories of social difference – specifically, women and Hegel's rendering of Africa. The aim, then, is to show the ways in which Hegel's thought harbors strands of structural racism and sexism that have contributed to a history that unifies marginalized social categories of difference with madness, a fusion which also has a homologous rendering of temporality.

i. Hegel's Women:

Hegel's personal biography is particularly colorful, whilst considering his relation to women. His

¹¹⁸ Hegel, *Introduction to the Lectures on the Philosophy of World History*, op.cit., p. 128.

¹¹⁹ See Heidegger, Martin, *Being and Time*, trans. John Macquarrie and Edward Robinson, New York: Harper and Row, 1962.

¹²⁰ See the Conclusion of this work for a fuller explanation.

relation with his mother is recorded as being quite close, though he makes little reference to her after her death when young Hegel was only twelve and his sister Christiane, who as previously mentioned, suffered from mental derangement, but also lived within Hegel's family household for a time, and eventually committed suicide shortly after Hegel's death. His obsession with the name "Maria" – or more fully "Maria Magdalena," the traditional family name of his maternal grandmothers for generations, his mother, Maria Magdalena Louisa Fromm Hegel, his wife, Maria von Tucher¹²¹, Jesus' mother and his companion, whom Hegel writes about in his philosophical work¹²² – has given rise to the suspicion that Hegel's lack of resolve with women in his personal life seeped, however inadvertently, into his philosophy.¹²³ Indeed, this ambivalence emerges for example when he, on the one hand in the *Philosophy of Right*, regards women as deficient of reason in comparison with men,¹²⁴ and on the other hand, in the *Phenomenology*, eulogizes Antigone as the hero of the chapter 'Spirit'; in the words of J.M. Bernstein, "He loved her. Exorbitantly."¹²⁵ When asking about Hegel and women then, the terrain is at best rocky and at least uncertain.

Women in the 19th century, as Hegel undoubtedly knew, and is now common knowledge, were frequently diagnosed with a kind of madness, particularized to women as "women's problems" (*hysterikos*), of which men could neither understand or partake in; this particular form of madness consisted of spiked episodes of mercurial emotionality, linked to menstrual cycles, and was often associated with lunar motion.¹²⁶ While Hegel does not specifically thematize this idea, aspects of it can be located in his thought. For example, as feminist scholars have tirelessly argued, such beliefs about women have infiltrated even the most seemingly neutral concepts and philosophical thematics, including that of time, whereby the conceptual marriage of women and cycles of nature find expression in two of the dominant tropes of time that the philosophical tradition has advanced: cyclical and linear time. The cyclical model of time found in nature has been attributed to women and feminine characteristics; by this model, women and the feminine are situated within the realm of nature, of repetition, of reproduction, of continual change without progressive movement, as discussed in the previous chapter. Men and the masculine, on the other hand, are associated with a linear model of time, one that is characterized by activity, volition, progressive change, and reason. These two models of time underscore the traditional gender binary, relegating women and the

¹²¹ See Derrida's *Glas*.

¹²² See "The Spirit of Christianity and its Fate" in *Early Theological Writings* trans. T.M. Knox, Philadelphia: University of Pennsylvania Press, 1975, p. 242-4.

¹²³ See Olson, Alan, *Hegel and the Spirit*, Princeton: Princeton University Press, 1992, p. 48. Also, it should be reminded that, while not a woman, Bichat's full name is nonetheless *Marie-François Xavier Bichat*.

¹²⁴ See *Elements of the Philosophy of Right*, op.cit., §165-6.

¹²⁵ Bernstein, J.M., "the celestial Antigone, the most resplendent figure ever to have appeared on earth" Hegel's Feminism, in *Feminist Readings of Antigone*, ed. Fanny Söderbäck, Albany: State University of New York Press, 2010.

¹²⁶ Olson, *Hegel and the Spirit*, op.cit., p. 100.

feminine to the cyclicity of nature and embodiment, and men to the futurity of progress and reason.

Indeed, Hegel is suspect in this tradition, insofar as he links so-called feminine attributes with nature, the most acute example of which has been treated in detail in this analysis: the time of nature in the 'Anthropology' is simple, bears a relation to bodily and emotional life. Hegel substantiates this idea when, in the *Philosophy of Right*, he allocates women's utmost strength to natural relationships, particularly that of the family. Since women, he claims, do not have the capacity for community, and because women base their decisions on "contingent inclination and opinion,"¹²⁷ they should not be involved in governmental affairs. Relegated to feeling, emotion, and bodily life, women cannot attain the level of reason as exalted in men.¹²⁸

However, the linkage between women, nature, the time of nature, and *madness* functions in even more insidious ways, as is suggested in cameo appearance of women in Hegel's brief elaboration of madness in the *Encyclopaedia*, particularly in his description of the second main form of madness, *folly, foolishness, and world-weariness*:

This [form of madness] occurs when the natural mind which is shut up within itself and whose various modifications we have just considered, acquires a *definite* content and this content becomes a *fixed idea*, the mind which is not as yet fully self-possessed becoming just as much absorbed in it as in *idiocy* it is absorbed in its own self, in the abyss of indeterminateness. It is hard to say exactly where madness properly begins. For example, in small towns one finds people, especially women, who are so absorbed in an extremely limited circle of particular interests and who feel so comfortable in this narrow life of theirs that we might rightly call them crazy... This psychical state mostly comes about when someone who is dissatisfied with his actual world shuts himself up in his subjectivity. The passion of vanity and pride is the chief cause of this psychical self-imprisonment. Then the mind which is thus nestled in its interior life easily loses its understanding of the actual world and is at home only in its subjective ideas.¹²⁹

Unlike melancholia, which is a response to a world that causes too much pain, *folly* can be read as a reaction to an under-stimulated experience of time, one in which the individual reacts to the feelings of boredom, agitation, and restlessness that obtuse time gives rise to by retreating into a self-created world. Particularly illustrative of the slowness of time is Hegel's specification of a small town insofar as it invokes the image of a distinct temporal experience: unhurried, leisurely, and perhaps even sedate. Insular, familiar, and routine, small towns are devoid of the urban disarray, contrasting cultures, ideas, events, and peoples; without such activity, the time of small towns can appear prolonged. Yet, should someone find this intolerable, they could become, as Hegel claims, 'dissatisfied with [their] actual world.' Impelled by the desire to escape the mundane experience of

¹²⁷ Hegel, *Elements of the Philosophy of Right*, op.cit., §166 Zusatz.

¹²⁸ Hegel, *Elements of the Philosophy of Right*, op.cit., §165-6.

¹²⁹ Hegel, *The Philosophy of Mind*, op.cit., §408 Zusatz.

everyday life, refuge is cultivated in a fictitious world of one's own creation, where each moment harbors the possibility of a novel amusement, pleasure, or thrill.

The features of small town life and its downtempo temporal constitution are precisely the lot which Hegel allocates to women, unlike man who “has his actual substantial life in the state, in learning (*Wissenschaft*), etc.[woman] has her substantial vocation (*Bestimmung*) in the family...”¹³⁰ Making the family and the home woman's primary center of the world, Hegel at once encourages woman to cultivate her “form of concrete *individuality (Einzelheit)* and *feeling (Empfindung)*” but then also makes her subject to the criticism of living in “narrow life.” As the “other,” she is permitted to be involved in a limited range of pastimes, not because she cannot imagine or attain to others, but because a masculinist discourse prescribes for her in advance the realm of sociality, including activities, of which she can partake. If she finds such activities unfulfilling, we are to understand that it is not that she is 'bored to tears' (to invoke the illustrative colloquial expression) and then moved to folly, foolishness, or world-weariness, but rather suggests Hegel, she has in her very constitution a proclivity to madness. From the outset, women are doomed to be hysterical, depressive, manically emotional, or, in a word, *crazy*. Discerning what is implicated in Hegel's description, one must ask, is he offering a phenomenology of madness, or perhaps a prescription for sexual hierarchy?

Echoes of the 19th century psychological diagnoses of “women's problems” irrefutably live on today in jests, witticisms, and cultural myths. More significantly though is the quiet ways in which women today, despite the illusion of sexual equality as advertised by the post-feminist movement and the sexual revolution, to cite only two brief examples, remain conceptually yoked with hysteria, emotionality, and inferiority. Though things are changing each day, we must continue to vigilantly think through the inaudible, and thereby forgettable, ways in which the biases of history of philosophy permeate the structures and institutions within which we presently dwell. This includes, if we begin from the ground up, questioning the seemingly neutral philosophical categories and classifications, two of which are madness and time.

ii. Hegel's Africa(ns):

Any thorough reading of Hegel must look for parallel echos of each thematic throughout the text at hand, and across his larger corpus. Indeed, Olson begins this task by relating Part 3 of the *Encyclopaedia* to the “treatment of judgement in the section on subjectivity in the *Logic* (Part 1),

¹³⁰ Hegel, *Elements of the Philosophy of Right*, op.cit., §166.

and his treatment of finite mechanics, especially gravity, in the *Naturphilosophie*¹³¹ to Hegel's account of feeling and madness that has been the focal point of this investigation. However, one can also locate analogous accounts in his *Lectures on the Philosophy of History*, that harbor, as I argue, a detrimental logic (of overt and) structural racism, that calls for attention in philosophical, historical, and psychological disciplines.

The project of these lectures involves interpreting and organizing the past, former nations, 'worlds' and the people who constituted them in light of the dialectical progression of spirit from its most simple expression as nature, to its most sophisticated, as the recognition of the unity of subjectivity and objectivity, of human and the divine. The unfolding of spirit in the course of world history is, in short, spirit coming to know itself in its most adequate form, where the forum for spirit to display itself in external forms is world history. Hegel's task then is to see how universal spirit expresses itself in the spirit of a nation, in its world historical peoples and their respective principle, and then to trace spirit's passage from one nation to another. Hegel arranges world history not in terms of linear time, but in terms of spirit's expression in a given culture.

Amidst this discussion of nations, cultures and peoples, Hegel imbeds his account of race – a thematic of which he is everything but reserved. His unforgivingly extreme descriptions of peoples, races, and cultures comes to the fore not only in his *Lectures on the Philosophy of World History* but also in *The Philosophy of Subjective Spirit* and the *Philosophy of Right*.¹³² Within the pages of these works, Hegel makes his most profound and shocking claims about Africa and its inhabitants, who are, to be sure, exclusively black skinned.¹³³

What is remarkable for our purposes is that even though Hegel dedicates a section of the “Anthropology” the emergence of racial difference, including a description of the distinguishing features of each race, his representation of Africa and in turn black Africans in each of the aforementioned texts parallel his definition of Nature in the “Anthropology,” that is to say, the uncultivated *Gefühlsleben* that shelters the expression of spirit in its most simplest form as soul, and that is the terrain of madness. In the *Philosophy of Right*, Hegel includes among his classification of the uneducated, uncultured, and uncivilized (*das Ungebildete*), Arabs, the poor, children, savages, and the mad; but as Bernasconi notes, while Africans do not appear on this list, they are most definitely implicated¹³⁴-- demonstrating the structural relation between madness and Hegel's

¹³¹ Olson, *Hegel and the Spirit*, op.cit., p. 90-91.

¹³² See also: *The Philosophy of Nature*, *Lectures on the Philosophy of Religion*, and the *Lectures on Aesthetics*.

¹³³ “North Africa to the boundary of the sandy desert already by its character belongs to Europe; the inhabitants of this part of Africa are not strictly Africans, that is negroes, but are akin to Europeans.” Hegel, *Philosophy of Mind*, op.cit., §393 *Zusatz*.

¹³⁴ Bernasconi, Robert, “Hegel at the Court of Ashanti” in *Hegel After Derrida*, ed. Stuart Barnett, London and New York: Routledge, 1989, p.58.

exposition of Africa, and thereby showing Africa's place on the list, is our next undertaking.

Recalling the language of isolation and containment by which madness is portrayed, the reverberations in Hegel's portrait of Africa are unmistakable: "Generally speaking, Africa is a continent *enclosed within itself*, and this enclosedness has remained its chief characteristic."¹³⁵ While the mad revert to a type of unconsciousness, Africans are "unconscious" of themselves.¹³⁶ The resemblance of madness and Africa(ns) continues in Hegel's discussion of deportment. Ruled by passion and instinct Africans, Hegel claims, behave mercurially: "Good natured and harmless when at peace, they can become suddenly enraged and then commit the most frightful cruelties."¹³⁷ Similarly, "the fury of the insane often becomes positive *mania* for harming others, and can flare up into the *desire to murder*,"¹³⁸ but also, they can be the most "affectionate partners and fathers."¹³⁹ The common denominator for both then is the proclivity for an abrupt swing of the emotional pendulum-- from gently obliging, to savagely brutal. Even the most trite observation about the physical attributes common to specific manifestations of madness warrant a comparison between madness and Africans:

As regards the *physical* side of mania, ... it is known that in strong, muscular persons with black hair, fits of rage are usually more violent than in blond individuals.¹⁴⁰

Negroes have narrower skulls than Mongols and Caucasians, their foreheads are arched but bulging, their jaw-bones are prominent and the teeth slope, their low jaw juts well out, their skin is more or less black, their hair is woolly and black.¹⁴¹

Identifying Africa as nature's corollary allows Hegel to claim that "...man as we find him in Africa has not progressed beyond his immediate existence,"¹⁴² and therefore, "[t]he characteristic feature of the negroes is that their consciousness has not yet reached an awareness of any substantial objectivity."¹⁴³ That is to say, Africa(ns) have existed in time, and have been subjected to time, but have not actively contributed to any form of self or cultural advancement. The people and the continent are entrapped in the same cycle as women and the mad: time is circling round and around, but nothing new happens.

Continuing this line, Hegel's account of the unfolding of the soul into gradual stages of more sophistication in the *Philosophy of Mind* includes a division of humans into the inferior and superior

¹³⁵ Hegel, *Introduction to the Lectures on the Philosophy of World History*, op.cit., p. 173.

¹³⁶ Hegel, *Introduction to the Lectures on the Philosophy of History*, op.cit., p.178.

¹³⁷ Hegel, *Philosophy of Mind*, op. cit., §393 *Zusatz*. In the *LPS*, Hegel states, "On the one hand, they are gentle and meek, on the other they are frightfully cruel." op.cit. p. 91.

¹³⁸ Hegel, *Philosophy of Subjective Spirit*, op.cit., §408 *Zusatz*.

¹³⁹ Hegel, *Philosophy of Subjective Spirit*, op.cit., §408 *Zusatz*.

¹⁴⁰ Hegel, *Philosophy of Mind*, op.cit., §408 *Zusatz*. Also see Olson, p. 100, where he suggests that Hegel is referring to Hölderlin.

¹⁴¹ Hegel, *Philosophy of Mind*, op. cit., §393 *Zusatz*.

¹⁴² Hegel, *Introduction to the Philosophy of World History*, op.cit., p.177.

¹⁴³ Hegel, *Introduction to the Philosophy of World History*, op.cit., p.177.

races. As the lowest rung on the ladder, or in Hegel's own words, the first level (*Stufe*),¹⁴⁴ “the Negroes are to be regarded as a race of children who remain immersed in their state of uninterested naivete.”¹⁴⁵ He makes a similar claim again in the *1827-8 Lectures*: “The Africans retain a pure inwardness the never proceeds to development. The Africans are now as they have been for the last thousand years. They have never gone outside of themselves, but always remain within themselves in a childlike manner.”¹⁴⁶ Hegel's analogous categorization of the human races with the stages of an individual lifespan brings back into focus the latent question of time, temporality, and the question of history, as thematized in the previous chapter. As with deranged spirit, Hegel ascertains that Africans inhabit the most naïve experience of time as Nature, but also and moreover, identifies Africans as *being* equally callow.¹⁴⁷ Hegel's finds evidence for this in the *fleeting* way in which he sees African live: existing only in each moment, as does a young child, without reflecting upon the distant past or immanent future, compliant to the passion or emotion gripping one in one moment, but then abandoning it in the next, Africans are for Hegel like a child in one second yearning for a piece of sweet candy or shiny new toy, then abandoning it in the next. But additionally, the racial inferiority implied in identifying Africa(ns) in the diminutive – as a child – should not be overlooked.

Africans for Hegel are people who “are accustomed to slavery,” and therefore have no concept of freedom, “for freedom can exist only where the human being is conscious of himself as a universal and end in itself, and reflectively knows himself as a thinking person.”¹⁴⁸ It is on this basis that Hegel claims that Africa, an unfree and natural land,¹⁴⁹ is inhumane and unthinking; it is a land without culture (*Bildung*), and without its own actualizing principle, the mark necessary to be deemed world historical. Thus, the heretofore discussion of the unhistorical nature of madness recurs in Hegel's infamous declaration that Africa “... has no history in the truest sense of the word.”¹⁵⁰ As with madness, Africa “is still enmeshed in the natural spirit...”¹⁵¹ and as such “... is an unhistorical continent (*keine geschichtlicher Weltteil*), with no development or movement of its own.”¹⁵²

While the conditions and many features of mental derangement bear a qualitative

¹⁴⁴ Hegel, *Introduction to the Lectures on Philosophy of History*, op.cit., p.177.

¹⁴⁵ Hegel, *Philosophy of Mind*, op.cit., §393 Zusatz.

¹⁴⁶ Hegel, *LPS*, op.cit., p. 91.

¹⁴⁷ Among Africans, claims Hegel, “there is no subjectivity, but merely a series of subjects who destroy one another.” Hegel, *Introduction to the Lectures on Philosophy of History*, op.cit., p. 176.

¹⁴⁸ Hegel, *LPS*, op.cit., p. 91.

¹⁴⁹ Hegel, *Introduction to the Lectures on Philosophy of History*, op.cit., p. 153. Hegel develops his argument in terms of the natural determinations of climate; see Hegel p. 152; see Bernasconi, “Hegel at the Court of Ashanti” op.cit., p. p.52.

¹⁵⁰ Hegel, *Introduction to the Lectures on World History*, op.cit., p. 190

¹⁵¹ Hegel, *Introduction to the Lectures on World History*, op.cit., p. 190 (p. 129 German).

¹⁵² Hegel, *Introduction to the Lectures on Philosophy of History*, op.cit., p. 190 (129 German).

resemblance to those which Hegel attributes to women and black Africa, a substantial difference lies in Hegel's insistence that unlike deranged spirit, who digresses from a more advanced stage of reason to the primitive life of feeling, or that of women, who can attain a form of reason, but not in its ideality, black Africa on its own *never emerges* from the undifferentiated state and therefore, never transgresses the boundaries of nature into any form of rationality. Africa(ns) seem to represent Hegel, the analogous equivalent of 'natural imbecility,' the first category of madness in which deranged spirit is limited by its own natural capacities. However, this analogy is not without qualification.

If a 'cure,' as it were, could be possible, allowing Africa(ns) to emerge from the state of natural simplicity, it would consist in contact with reason, culture, and freedom as spread throughout Africa by Europeans – in a word, through colonialism.¹⁵³ “The conclusions to which his theorizing lead was that the colonization of Africa would complete the process of introducing Africans into history, a process that had begun when the first slaves were transported into America. Colonialism was the destiny to which Africans had to submit.”¹⁵⁴ Contact with Europeans was meant to be the panacea for Africa(ns), one in which they learned the concept of freedom, and thereby became candidates for entry into the European-defined timeline of history. Although endorsing such contact served undoubtedly to justify European desires, the legitimating narrative for Hegel, among others, was that colonization and at times slavery served to enrich Africans, to show them freedom (from themselves?), and stabilized their temperament (their excitability as medical discourse would have it), – in short, it 'coerced'¹⁵⁵ them through a type of sedating therapy.

Hegel's ideas on Africa have reverberations for us today in analyses of mental health, and without a doubt, many other fields as well. To be sure, it does not require a far reach of the imagination to see the ways in which Hegel's line on black African can be read as a conceptual predecessor of the fate of *African Americans*, and the propinquity with mental illness. In *The Protest Psychosis: How Schizophrenia Became a Black Disease*, Jonathan M. Metzel looks into the ways in which social forces and racial tensions color mental health diagnoses, that is to say, the silent ways that mental health *has been* and *continues to be* also a matter of race. Metzel offers an overview of the past relations of race and madness, including a litany of which that arose in conjunction with American slavery, where forms of madness of this type were diagnosed in slaves who disobeyed or sought to escape from their masters (*drapetomania*, *dysaesthesia aethiopsis*). One such case, Metzel states, “claimed that “Negroes” were “psychologically unfit” for freedom,”¹⁵⁶ a

¹⁵³ See, Bernasconi, “Hegel at the Court of Ashanti” op.cit. Bernasconi also shows Hegel's argument that Africans learn the concept of freedom by being removed from Africa, and enslaved in another country, most likely, America.

¹⁵⁴ Bernasconi, “Hegel at the Court of Ashanti” op.cit., p. 59.

¹⁵⁵ In the *Philosophy of Right*, Hegel uses the term 'pedagogical coercion' to tame savagery and barbarism, op.cit., §93.

¹⁵⁶ Metzel, Jonathan, *The Protest Psychosis: How Schizophrenia Became a Black Disease*, Boston, MA: Beacon Press,

line of argumentation in close proximity with Hegel. Examining the often invisible ways “that psychiatric definitions of insanity continue to police racial hierarchies”¹⁵⁷ Metzel exemplifies specifically rise of schizophrenia in black men in the American Civil Rights era in the 1960's-70's, and tracks the changing discursive representation of schizophrenia from a disease of “white, docile femininity,” to “a condition of angry, black masculinity.”¹⁵⁸ As a result of a “confluence of medical and social forces”¹⁵⁹ schizophrenia became, as he argues, a structural attempt to control black men, particularly those who were actively political in the Civil Rights movement. By pathologizing political protest, it and the protestors themselves need not be taken seriously. The residual Hegelian notion of 'coercion' and his justification for colonization and slavery as emancipatory tickets for Africans from barbarism, recurs here. Ironically though, what is protest, if not following the quintessential Hegelian principle, namely striving to transform the historical conditions within which one finds herself or himself? In the case of African Americans, as with Africans for Hegel, such change has been rendered impotent, or carefully policed, by colonialism, or pathologizing psychology.

It is clear that madness has been used as a placeholder for discrimination – intention or accidental-- against minority social groups, and has been used to justify the use of coercive power. Hegel's reference to Bedlam, the British psychiatric center, whose name means 'uproar and confusion,' at least suggests that he was aware of the ways in which madness and therapy have been interwoven with social coercion, cruelty, and inhumane behavior. He states, “The medical remedies employed are...for the most part empirical, and are therefore uncertain in their action...the worst method of all is the one formerly practiced at Bedlam, which was limited to a through purging of the lunatics four times a year.”¹⁶⁰ Nevertheless, by making natural differences “concerns of the natural soul,”¹⁶¹ Hegel displaces importance of the question of social difference, and seems to turn a blind eye to the forces of power within which they are immersed. It is also evident that a conceptual link amalgamates madness with social categories of difference, and that Hegel's thought, as has been argued here, plays a role in this process. Yet, while Hegel fails to rigorously think through the ways in which social categories of difference in effect *become equated* with madness, one can nevertheless uncover resources in his work that facilitate a critique against Hegel himself, resources

2009, p. ix.

¹⁵⁷ Metzel, *Protest Psychosis*, op.cit., p. ix.

¹⁵⁸ Metzel, *Protest Psychosis*, op.cit., p. xv. Remarkably, one can trace back to Hegel this precise link between black skin and frenzy, what is today termed schizophrenia: “But for all of their good nature, they are also capable of transports of frenzy....Such nations live peacefully over long periods, then suddenly surge up into a complete state of frenzy.” Hegel, *Introduction to the Lectures on World History*, op.cit., p. 188.

¹⁵⁹ Metzel, *Protest Psychosis*, op.cit., p. xv.

¹⁶⁰ Hegel, *Philosophy of Mind*, op.cit., § 408, *Zusatz*.

¹⁶¹ Hegel, *Philosophy of Mind*, op.cit., §393 *Zusatz*.

that provide a model for thinking through otherness in general. It seems at least *viable* that current scholarship could find in Hegel's work the philosophical foundation facilitating a critique of one method theorists and activists alike have employed to combat such forms of discrimination, namely identity politics. Such a project would use Hegelian tools, in spite of Hegel himself, to first evaluate this method of social critique that this analysis sees as failing, and secondly to offer a new, sharper, philosophically rigorous approach to thinking through difference and discrimination. While this project is outside of the framework of the present analysis, there is significant evidence suggesting the fecundity of such work. To speculate, however briefly, one might imagine the ways in which robust *identity* – sexual, racial, national, etc. – could have imprisoning effects. Hegel would no doubt claim, *over* identification with a particular natural difference impedes spirit's gradual unfolding of self-knowledge to its pure self-recognition in the Absolute. Thus, critiquing the obstruction that *is* stringent individuality, Hegelian thought would aim to set free any stumbling block that keep spirit from realizing its intrinsic relation with the universal-- be it racial difference, sexual difference, or madness.

Nevertheless, the question left unsettled is, are other voices – of women, of Africans, African Americans, and particularly for our analysis, of the mad – buried, discarded, avoided, silenced? Tending to this question first involves examining Hegel's theory of therapy, the process whereby spirit loosens its steadfast grip on its private world, and begins to engage again with the world.

Chapter 4: Freedom from the Self – the Therapy of Work, Trust, and Humor

It is by turning to the final pages of Hegel's treatment of madness in the *Encyclopaedia*, dedicated to an exposition of the 'cure' or 'therapy' for mental disorder, that our analysis comes full circle. Here, as will be argued, Hegel's previous rendering of a 'psychic physiology' through the conceptual model of Bichat, transitions from bone to flesh. In this more sophisticated account, the single, bare emotion that occupied Hegel in abstraction returns, but with the complication and intricacy of a spirit that has drunk from the well of reason, but then sunk back in horror from the fragility, instability, and contingency that the shared life of reason entails.

As we return with spirit to the 'life of feeling,' we recall its most salient contours: privacy, emotionality, and imprisonment. Yet, the penitentiary in which deranged spirit resides is its security, its refuge, its most uncomplicated home, and to sustain this safe haven for itself, mad spirit must shut the door to the outside world, lock it, and throw away the key. In its self-entrapment, one that is without the regularity of time as an anchor to the shared world, mentally deranged spirit becomes

further ensnared, tumbling deeper and deeper into the vicissitudes of its own privacy.¹⁶² The catch of this world though, is that while it gives spirit comfort and sense stability, is also that which makes it ill: “consciousness is still subject to disease in that it remains engrossed in a particularity of its self-awareness which it is unable to work up into ideality and overcome.”¹⁶³ To emerge from the pathology of madness amounts to recovering precisely what it surrendered in its retreat inward: the *freedom* of self-actualization, and *time* that is both shared and meaningful. The initial step of therapy then must be extracting mad spirit from self-imprisonment, and for guidance with this process, Hegel turns to the French physician, Philippe Pinel.

i. Pinel and the Therapy of Work

That Hegel was deeply touched by Pinel's ideas regarding the treatment of the insane goes without question. Pinel's innovation in the field of psychology involved contributing to the introduction of a never-before thought, humane method for treating those afflicted with madness. This so-called 'moral therapy' had for its basis the claim that the mentally insane are not barbaric and reasonless creatures, worthy of only the 'treatment' of animalistic living conditions, scorn, torment, whipping, beating, and isolation, but rather, are suffering human beings who deserved to be treated with care and dignity.¹⁶⁴ With the overall goals of reinforcing the patient's rationality, their sense of hope, and the ability to reestablish connections with the outer world, Hegel finds in Pinel an ally both in theory and in practice.

Drawing from Pinel, Hegel extends his line on treatment for disease and sickness to that of mental illness: Just as “ordinary medical treatment consists in... restoring the fluidity of the organism,” so too is the treatment for madness.¹⁶⁵ If one remains blocked in an emotion, as Hegel demonstrated through Bichat, it will fall into disorder. Because of this, emotional stimulants must find a way to be externalized—crying releases sorrow, laughter releases joy, and so on. But, the case for deranged spirit is more complex, as it has not only *withheld a feeling*, but made that feeling the center of its life. Liberating the densely blocked emotionality of mad spirit means first sifting through layers of compacted emotion, archaeologically digging mind, as psychoanalysis might say, in effort to reach the nucleus of spirit, where according to Hegel, a kernel of reason remains. While the scaffolding of these ideas was built in Hegel's rendering of Bichat, it is only now, returning to

¹⁶² Unfortunately, it never seems to occur to Hegel that delusions, hallucinations, melancholia, among other forms of psychological suffering could be the cause for isolation, and not the other way around, as he maintains.

¹⁶³ Hegel, *Philosophy of Subjective Spirit*, op.cit., §408.

¹⁶⁴ See Miller, Dorothy and Blanc, Esther, “Concepts of "Moral Treatment" for the Mentally Ill: Implications for Social Work with Post-hospital Mental Patients” in *The Social Service Review* Vol. 41, No. 1 (Mar., 1967), pp. 66-74.

¹⁶⁵ Hegel, *Philosophy of Mind*, op.cit., §406 Zusatz.

Bichat *after* analyzing Hegel's phenomenology of madness, that we can understand better why “insanity is therefore a psychical disease, i.e. a disease of body and mind alike...[and why it is that] the commencement may appear to start from the one more than the other, and so also may the cure.”¹⁶⁶

What might Hegel mean in his claim that a cure for madness can be of the body and mind alike? If one follows Pinel, physical work performed through manual labor is the *only* type of work effective as a form of therapy: “It is the time-tested, universally valid result of experience that in all public asylums, as well as in prisons and hospitals, the most certain and perhaps only method of preserving health, good order, and good custom is the strict observance of a law of mechanical occupation.”¹⁶⁷ While Hegel follows Pinel's idea of implementing work as a form of therapy, his understanding of the function and importance of work deviates substantially from that of Pinel. For Hegel, work (*Arbeit*) is not merely corporal, but is a form of self-actualization through self-externalization. Appropriating Aristotle's notion of *poiesis* as the governing model of production, whereby at the heart of the experience of work is a distinction between form and content, work for Hegel involves negating matter's original form and imposing a new form upon it. The imposition of form is one's own contribution – the product in which the worker can see herself. When striving towards the goal self-transcendence, work is the essential means through which this can be achieved because it takes one out of her or himself and transposes their effort into the product. Work (*Arbeit*) as a form of *therapy* in the Hegelian sense should then be distinguished from simply getting a job, or filling time with a string of exclusively mechanical activities, as follows from Pinel's proposed method of treatment. To be sure, we can recall the danger of the alienating effects work can have, as Marx thematized, and Hegel anticipated already in his infamous chapter of the *Phenomenology*, specifically the transition from master/slave dialectic to stoicism; here, spirit is alienated in her labor and seeks escape from her cruel reality into the realm of thought alone. What is essential to remember though is that at this moment in the *Phenomenology*, stoic consciousness is still *enslaved*, much like mad spirit, precisely because it sees itself free only in thought, and so its freedom is still an abstract idea. It is only able to sustain this idea by forsaking the concrete, real conditions of its own life, which is to say, by denying the truth of its own enslavement for the freedom it has in its private thoughts. The echos of mad spirit, who thinks its world is unbearable and seeks freedom in its own mind, are unmistakable. The life of abstract freedom in which stoic consciousness (and mad spirit) live, arose as a response to justify the refusal to act; but this life as Kojève points out, quickly

¹⁶⁶ Hegel, *Philosophy of Mind*, op.cit. §408.

¹⁶⁷ Pinel, Philippe, *A Treatise on Insanity in Which are Contained the Principles of a New and More Practical Nosology of Maniacal Disorders*, trans. D.D. Davis, Scheffield: W. Todd for Messrs, Cadell and Davies, 1806, p.195. Foucault finds in Pinel's method a regime for ..“implicit in the rhetoric about a restoration of health or rationality are covert associations with the prevailing values of the social order.” Bethold-Bond, *Hegel's Theory of Madness*, op.cit., p. 200.

becomes simply boring, or as Hegel states “tedious.”¹⁶⁸ The recurrence of this listless feeling that emerges when time is plodding and/or fails to satisfy, reaffirms the importance of time for health, vitality, movement, and change. One could even say that the way one responds to boredom contributes to her health or pathology: while deranged consciousness sinks back into the old and familiar, healthy consciousness, as we see in the *Phenomenology*, moves on to something new.

Work, in the Hegelian sense, is at its heart, emancipatory. For this reason, Hegel can follow Pinel in part, by prescribing work as a therapy for madness: “This work, although mechanical at first, serves then to promoted movement, vitality, and health.”¹⁶⁹ Under this wide umbrella definition, work can take on many forms, but most essentially in the therapeutic context, it stimulates the first stretches, bends, and yawns of an awakening spirit, similar to what we previously saw in Hegel's appropriation of Bichat; arising from slumber mad spirit, who once retreated in hibernation in the frigidity of winter, begins with work to slowly rouse to the budding, blossoming, and flowering of spring. For this reason, work functions as a “method of extrication from dementia.”¹⁷⁰ It opens up a space that allows the deranged spirit to re-establish an engagement in and with the world, for, as Hegel maintains, “by working they are forced out of their diseased subjectivity and impelled towards the real world.”¹⁷¹ Externalizing the hyperbolic temporal interiority that underlies mental derangement, work “distance[s spirit] from his accustomed world”¹⁷² of self-imprisonment and strives to disassociate it from the haphazard time therein. The brilliance of therapeutic work lies in its ability widen the gap between mad spirit and itself, while simultaneously facilitation its self-enrichment.

While recognizing the importance of physical work, in cases of madness, thinking of work in other terms in addition to and beyond materialistic production, as Hegel himself insists, is imperative. Most broadly, “To work means to become interested in a cause, to become interested in a cause outside of subjectivity [outside of subjective folly].”¹⁷³ Concretely, this means stepping out of the self and the imprisoned time one creates therein, and re-engaging with the world and its time. One form that work in this sense takes is the 'work' that is required in clinical therapy. The 'work' of therapy, as we now know it, is closely related to Hegel's understanding of work (*Arbeit*): it involves the transfiguration of emotion, latent or manifested, to the end that the analysand undergoes a self-transformation and self-actualization in and through talking and reflecting with another. If we open

¹⁶⁸ Hegel, *Phenomenology*, op cit., §200. Kojève, Alexandre, *Introduction to the Reading of Hegel*, trans. James H. Nichols Jr., Cornell University Press: Ithaca and London, 1969, p.53.

¹⁶⁹ Hegel, *LPS*, op.cit., p.150.

¹⁷⁰ Hegel, *LPS*, op.cit., p.150.

¹⁷¹ Hegel, *Philosophy of Mind*, op.cit., §408 *Zusatz*.

¹⁷² Hegel, *LPS*, op.cit., p.150.

¹⁷³ Hegel, *LPS*, op.cit, p.150.

up this space, then the 'work' of therapy involves not only reintegrating mad spirit with the time of the objective world, but also and perhaps more significantly, establishing a way in which it can begin to imagine *making* its time meaningful. Work underscores that the world is not just given, but is made; as the path of the stoic slave in the master/slave dialect exemplifies, work may open the gateway to freedom, but true Freedom is only actualized by *acting*. Taking action can take form in terms of one's contribution to a project, investing in a cause, or caring for a plant, animal, or another being more generally. Investing in the welfare of *something or someone else* takes the pressure off of mad spirit's individualism and isolation, and refocuses that same energy on something other, or something new. Finding enjoyment in this makes one's time meaningful, and therefore, the experience of the self as a temporal entity reflects this, creating a robust experience of the temporal self, replete with existential projects, goals, and activities. Making something new, or making something new happen is creating a new world, actualizing a new time. However, the quality of sharing an experience with others warrants a deeper investigation, and so it is to this experience which we now turn through an exploration of the therapy of trust.

ii. The Therapy of Trust:

The etymology of *Verrücktheit* points to a state of 'being out of one's mind.' While Hegel does not guide us through the steps reinforcing the importance of the significance of the word, it is inferred without difficulty: *Geist*, translates nearly interchangeably into English as 'spirit' or 'mind,' but in a deranged state one withdraws into her own mind, away from the true path of *Geist*, which, as we saw in the first chapter, is being at home with oneself in another (*bei sich in anderen zu sein*). Mad spirit, who is at home exclusively with itself in a state of simplicity, must get back on track, as it were, and to do so involves reestablishing its engagement with others, that is, not only in the sense of being alongside and amidst them, but moreover, it must find itself first in other people, and second in the Absolute, that is as Spirit itself. The first movement in this direction is at once a baby step and a leap: that of trusting another human being.

Accordingly, Hegel terms his second therapeutic method – trust – “the beginning of an objectivity since by this trust, one awakens an interest in the other.”¹⁷⁴ As something that “must be earned,”¹⁷⁵ trust does not immediately appear, but develops over time. Insofar as trusting another person brings the deranged spirit out from its self-imprisonment and distances it from its customary sphere, trust facilitates the development of an experience of time outside of, and indeed free from,

¹⁷⁴ Hegel, *LPS*, op.cit., p.150.

¹⁷⁵ Hegel, *LPS*, op.cit., p. 150.

solipsistic madness; but more crucially it signifies its willing reintegration with the internalized *time* that intersubjective relations presuppose. The movement is monumental, for fleeing from the vulnerability that this entails, is, as was previously discussed, mad spirit's catalyst for melancholia.

In deranged states, “what is simply subjective is just as much a matter of certainty as what is objective. Their *being* centers upon the simply subjective presentations from which they derive *their self-certainty*.”¹⁷⁶ The shift from pathology to health entails transitioning from finding self-certainty simply in its self-presentations, and instead, mediating their content through another: “in order for me to have self-consciousness, it is necessary for me to know myself in another.”¹⁷⁷ Or again, as Hegel states more explicitly in the *Phenomenology*: “Self-consciousness exists in and for itself when, and by the fact that, it so exist for another; that is, it exists only in being acknowledged.”¹⁷⁸ Yet, the life of solitude into which mad spirit tumbled intentionally kept this at bay. To recover, mad spirit must find itself again in the throes of another: in this sense, learning to trust is healing. Stemming from the root *heilig*, 'healing' connotes the whole or holy. With disease and mental illness alike, healing is a process whereby “the organism is excited into annulling the particular excitement in which the formal activity of the whole is fixed, and restoring the fluidity of the particular organ or system within the whole.”¹⁷⁹ In madness, this means ridding itself of its individual, emotion-based blockade, and finding itself in another person. In a word, to heal, or to become whole again, mad spirit must recognize that it is completed in other people.

One of Pinel's therapeutic aims is to reignite hope in the deranged individual, and to hope, cashed out in temporal terms, is to be wishfully open to a possibility in the future. Pinel's goal, which Hegel accepts but advances only in the context of trust, is that of re-establishing futurity. With possibilities to look forward to, despite the fact that they may never come to fruition, the deranged individual begins to recover what it surrendered in its retreat inward – the range of its own most temporal spectrum. To achieve this deranged spirit must learn to trust not only others, but itself, which is to say, it must learn again to trust its relation to time. As we have seen, if time moves too quickly, anxiety can ensue; on the contrary, if time flows too slowly, boredom will take hold; but to become and to remain healthy, spirit must establish itself within an intermediate, harmonious experience of time. Of course this is a fantasy, for the naturally harmonious moments of time are as fleeting as they are rare. Instead, it must learn to trust its *ability* to mediate an experience of time in spite of the contingency, vulnerability, and fragility that being a living entity entails. In short, it must learn how to *act* in a way that adapt to, overcomes, and laughs at the fallacies, uncertainties,

¹⁷⁶ Hegel, *Philosophy of Mind*, op.cit. Zusatz § 408.

¹⁷⁷ Hegel, *LPS*, op.cit., p. 190.

¹⁷⁸ Hegel, *Phenomenology*, op.cit., §178.

¹⁷⁹ Hegel, *Philosophy of Nature*, op.cit., §373.

and faults within the world, and within itself.

iii. The Therapy of Laughter

In addition to the two therapeutic methods that Hegel endorses, he mentions very briefly a third remedy for madness, namely humor. While this point receives the least attention, it is, as will be argued, the most inclusive and intersubjective of the therapies Hegel proposes, precisely because it directly involves not only the mentally ill, but also those whose lives madness touches beyond the deranged individual him or herself – doctors, nurses, caretakers, family, friends, and even strangers. Humor and the ability to laugh together draw both the deranged individual and the ones in his or her world outside of themselves, their unspoken thoughts, fantasies, worries, and desires, and for a brief moment, unite them in an equal, shared, genuinely intersubjective experience.

Olson has drawn attention to Hegel's multifarious humorous descriptions, that of “applying leeches to the rectum,”¹⁸⁰ to jabs about a depressed Englishman who tried to hang himself,¹⁸¹ and suggests that such inclusions may indicate Hegel's wish to “lighten up a bit.”¹⁸² But if we take humor seriously, as it were, one can see the centrality of it in Hegel's thought. For example, in the last lines of Hegel's analysis of the 'cures' for madness, he states,

Sometimes lunacy can also be cured by a word or by a joke acting directly on the delusion. For instance, a lunatic who believed that he was the Holy Ghost recovered when another lunatic said to him: How can you be the Holy Ghost? *I* am it. An equally interesting instance is that of a watch maker who imagined he had been guillotined although innocent. The remorseful judge ordered that his head be given back to him, but through an unfortunate mishap a different, much worse, thoroughly useless head had been put back on him. As this lunatic was once defending the legend according to which St. Dionysius had kissed his own severed head, another lunatic retorted: You arrant fool, with what did St. Dionysius kiss his head, with his heel perhaps? This question so shook the lunatic watch-maker that he completely recovered from his delusion.¹⁸³

Here humor, much like work and trust, has a liberatory effect. In moments of irony or surprise, it jars one out of their accustomed train of thought. It displaces an established idea, illusion, or feeling by breaking the spell of such a thought, by taking us out of ourselves, and allowing something new to usher in. This, as we have seen, is essential to therapeutic practices for madness.

However, this is only one of the possibilities for humor, for as is obvious, when something is funny, we laugh. Laughter can be provoked by a host of things, including but not limited to: a joke, being tickled (literally and metaphorically), nervousness, irony, fatigue, or just simply because. It

¹⁸⁰ Hegel, *Philosophy of Mind*, op.cit., §406 Zusatz.

¹⁸¹ Hegel, *Philosophy of Mind*, op.cit., §408 Zusatz.

¹⁸² Olson, *Hegel and the Spirit*, op.cit., p. 97.

¹⁸³ Hegel, *Philosophy of Mind*, op.cit., §408 Zusatz.

can emerge in various gradations, from callous chuckles, to breathless gasps. Consider, for example contagious laughter, when the reception of another's laughter involuntarily inspires it in us; hysterical laughter, whereby everything and nothing at the same time is uncontrollably hilarious, and each effort that is made to stop laughing induces another round of it; inappropriate laughter, which grasps us in the most unfitting and improper situations – a serious lecture, a funeral, a church sermon. In all of laughter's variations, one thing remains the same: experiencing it transports us outside of our normal comportment, into various states of pleasure, ranging from mild enjoyment to mad frenzy.

Laughter's proximity to madness is precisely what makes it so effective as a therapeutic tool, bringing together disparate individuals who may otherwise have nothing in common: laughter takes two worlds, however similar or different and for a few moments, makes them one. It has a decidedly social core, and therefore can signify approval and stimulate the positivity in a group, giving the feeling of social bonding. Arguably, it is best experienced in the company of another. The sociability of laughter was prefigured already in Hegel's appropriation of Bichat, the account with which this analysis commenced. Here, we saw the relevance of laughter's temporal texture, as it were, for Hegel's understanding of it. As a phenomenon which we see and hear in ourselves and others, it invokes a simple experience of time. But what is more, laughter, as we saw, is temporary, fleeting. It is, I'd like to suggest, precisely these *mere moments* that provide the occasion and open the space for a genuine experience of shared time for mad spirit. Unlike work, which takes deranged spirit out of isolation and places it in objectively shared time, one that is somehow still remotely distant, or trust, which is exclusive and intimate, laughter by contrast, is deeply personal, but nevertheless can happen spontaneously and with *anybody*. While Hegel stops short of making this point, it springs from the seed he planted: laughter, as a third form of therapy, is the most easily cultivated form of shared time, bears the best qualities of the other two forms of therapy, but adds to them by contributing an element of ecstatic release. And perhaps most importantly, it can bubble up anywhere, anytime, anyhow, and thereby is a constantly available therapeutic resource for drawing deranged spirit out of solitude and into objective, yet intimate time with others.

Hegel seems to be suggesting, albeit in a convoluted way, that the germ of reason in mad spirit can find expression in laughter – reason has a sense of humor! If humor is a gateway to hearing, seeing, and in short *recognizing* the vast range of ways in which communication and expression can take place, then the robust way in which such recognition can occur is what must be tended to next.

Chapter 5. Hegel's Speculative Method: Listening to the Voices of Madness

While laughter can provide an inroad to a shared experience of time and indeed is an expression of joy, it nevertheless does not and can never fully bridge the gap dividing mad and healthy spirit. To this end, Hegel, Pinel, and many other thinkers of mental derangement have been criticized for ignoring the concrete lived implications of madness as a form of otherness. Though he remains silent regarding Hegel, Foucault has criticized in a broad way treatments for the mad, particularly its medicalization, claiming that it “merciless[ly] silences the voices of the insane through an act of sovereign reason.”¹⁸⁴ And Foucault is not alone in this assessment. In *Beyond Hegel and Dialectic*, William Desmond argues that Hegel does not fully recognize otherness, insofar as everything within his system can be reduced to unity of reason and logical concept. Therefore, we must ask: Does Hegel's account of madness as something occurring within the bounds of reason deny insanity a space of its own outside of accepted rational categories? Or, alongside and in the words of Berthold-Bond: “...we may ask, whether Hegel's ontology of madness, for all the impressive show of such conceptual categories as regression, doubling, and projection, and for all the intricate dialectical interplay of of the principles of a 'speculative' theory of illness, does not cover over and leave silent what might be called the existential intimacy of madness, the horror and tragedy of the concretely lived experience of the insane?”¹⁸⁵

While Hegel has been accused of the indifference to such matters, it has alternatively and persuasively been argued that he is anything but insensitive to the concretely lived experience of the insane, and one can find work that provides substantial evidence of the ways in which the existential intimacy of madness affected his life.¹⁸⁶ Extending this claim amounts to unearthing the rich soil of Hegel's thought to show the ways in which his method prescribes, and indeed demands, that the voices of the mad are heard. This is a central aim, as this final chapter contends, implicit in Hegel's speculative theory.

Finding the particles of reason and raising their insights to a higher level of understanding, while also delimiting the limitations of a position, is Hegel's speculative task. Accordingly, a fundamental aspect of speculative thinking in general involves *thinking* through and overcoming antithesis i.e., between subjective and objectivity, faith and reason, mind and body, Romantic and

¹⁸⁴ Foucault, Michel, *Madness and Civilization*, p. ix.

¹⁸⁵ Berthold-Bond, *Hegel's Theory of Madness* op. cit., p. 55.

¹⁸⁶ See Olson and Berthold-Bond op.cit. for fuller accounts of Hegel's personal experiences with madness.

Empirical psychology: the task “of philosophy, is nothing but the overcoming of this antithesis through thinking.”¹⁸⁷ Concretely, this involves recognizing the incompleteness or one-sidedness of a single term on its own, and seeing the identity or ideality of their unity: in Kant's words, “Thoughts without content are empty, intuitions without concepts are blind.”¹⁸⁸ Since the psychologies of his time isolate the mind from the organic whole, that is from the person, their methods support an unwarranted and untrue division of the human being: “The former makes mind into a dead essence divorced from its actualization, while the latter kills the living mind by tearing it asunder into a manifold of independent forces, which neither derive from the Notion, nor are they held together by it.”¹⁸⁹ Upholding in their own way the philosophical 'mind/body problem' they fail to recognize the unity of the human being as Spirit. In brief, neither method *thinks*: “Through lack of thought, no advance is made beyond the abstraction of the limit, so that even where the Notion itself enters into *existence* as it does in life, there is a failure to grasp it. This thoughtlessness keeps to the determinations of ordinary thought, such as *impulse, instinct, need* etc., and does not ask what they are in themselves.”¹⁹⁰ As a consequence, they 'de-spiritualize' human beings, and thus¹⁹¹ neither have “claim to the name of genuine speculative philosophy.”¹⁹² Any truly speculative method considering the mind must recognize the fullness of *life* – that is, the unity of factors constituting each individual. And, as Bichat introduced, this also means considering the life of pathology, including the life of madness itself, and the lives of those who are mad.

Hegel's speculative method further entails finding the moment of most importance in a philosophical position, where something is stated, but the full thrust of it is perhaps not intended; this important moment for Hegel is always that which bears, but does not develop, a speculative insight. This too, is Hegel's task when offering a phenomenological, philosophical account of the *expressions* of madness. Hegel reformulates the way reason has been understood in relation to madness, whereby madness, as we have seen, is not an absence of reason, but its digression-- which is just to say, each mad individual still has reason and the capacity to express it. Accordingly, when Hegel insists that madness is not the absence of reason, but a digression from it, he cannot be silencing the voices of madness, but rather, he must be heeding a call to attempt to understand what is being expressed by the mad individual, her or himself, in their own way. To this end, the philosophical task is to isolate the element of reason in the utterances of the mad. Hegel anticipates

¹⁸⁷ Hegel, *Hegel's Logic, Being Part I of the Encyclopedia of the Philosophical Sciences (1830)*. Trans. William Wallace, Oxford: Clarendon Press, 1975, §194.

¹⁸⁸ Kant, Immanuel, *Critique of Practical Reason*, A51/B76.

¹⁸⁹ Hegel, *Philosophy of Mind*, op.cit., §379 *Zusatz*.

¹⁹⁰ Hegel, *Philosophy of Nature*, op.cit., §359 *Zusatz*.

¹⁹¹ Hegel, *Philosophy of Mind*, op.cit., §378 *Zusatz*.

¹⁹² Hegel, *Philosophy of Mind*, op.cit., §378 *Zusatz*.

this in his account of vocality in the *Philosophy of Nature*. Here he states, “The vocal faculty comes closest to thought, for in the voice pure subjectivity becomes objective, not as the particular actuality of a condition or sensation, but in the abstract element of space and time.”¹⁹³ Speaking is the way in which human beings approximate thought, and in doing such, enter into the objectivity of simple space and time, which, as one will recall, is an aspect of the liberatory aim of Hegel's three-pronged theory of therapy. While Hegel's therapeutic methods have for their aim a 'cure' for madness, that is reestablishing spirit's 'normal' 'healthy' constitution, one that does not deviate from the beaten path, implicit in the prescription for healing the ails of malady *is a call to healthy spirits* to open their eyes and ears, to hear what is said in what does not conform to their standard, and to become attuned to the choir of mad reason, its tenors, bases, altos, and sopranos. For example, Hegel speaks of a “warden [who] entered into quiet conversation with [a deranged man] and gave into his absurdities, which calmed him....continuing this kind of treatment cured the lunatic in a very short time.”¹⁹⁴ In another example, Hegel cites a case of a man who believed he had a hay cart and horses in his stomach. The

...doctor, who having assured him that he could feel the cart and horses...gained his confidence, persuaded him that he possessed a remedy for reducing the size of the things supposedly in his stomach. Finally, he gave the lunatic an emetic and made him vomit out the window, just as with the doctor's connivance, a hay-cart was passing by outside, which the lunatic believed he had vomited.¹⁹⁵

The content of the mad individual's claims may be deranged, but underlying the words that are actually said is a meaning, perhaps one that will never be known, but regardless, requires expression and reception. We can now see the evolution that has taken place from Hegel's early account of emotionality to its development in madness: In the 'psychic-physiology' that Hegel offered *via* Bichat, simple affectation merely needed to be released, externalized. In madness, however, as was demonstrated last chapter, mad spirit must not only discharge its thoughts and feelings, but they need to be *recognized* by another. In what came before, this was articulated in terms of trust. Just as important though is the *every day* occurrence of simply being heard as articulating a thought or idea, however obscure; part of the speculative method then involves the 'other' to the mad individual affirming that they are still worthy of genuine attention and time.

Thematizing time, one can better understand the the necessity for Hegel for the “voices” of the insane to be heard. This endeavor means not merely allowing “other” voices to speak, but also genuinely *hearing* them as they are in their own right, which involves, as is implicit in the

¹⁹³ Hegel, *Philosophy of Nature*, op.cit., §351.

¹⁹⁴ Hegel, *Philosophy of Mind*, op.cit., §408 Zusatz.

¹⁹⁵ Hegel, *Philosophy of Mind*, op.cit., §408 Zusatz.

speculative method, *thinking* through the unity of the subject. To be heard is to be embraced in the common world, the world in which clocks can be synchronized, Tuesday is Tuesday for the entire world, sharing a laugh means sharing a moment, and speaking means being someone who deserves to be listened to. An unwillingness or an inability to listen to or to take seriously the mad is equivalent to silencing their effort to speak. And this, in short, reinforces to mad spirit that the objective world is not a place to call home. If an antithesis between mad and healthy spirit persists, it will remain until the aspects of reason that the mad still harbor are heard and taken seriously.

Hegel is well known for taking up and adapting famous philosophical formulations, handed down to us throughout the history of philosophy, particularly those of the thinkers most influential to his own thought. In the “Anthropology” of the *Philosophy of Subjective Spirit*, a text fully and openly indebted to Aristotle, it fitting that Hegel could make his insight here his own: Just as 'being is said in many' ways, so too as Hegel's account of the voices of madness demonstrates, is reason.

Conclusion:

Putting pressure on time and the temporal components underscoring spirit's mental derangement, this analysis has attempted to show the essentiality of thinking the two in unison. However, by concentrating on this sole theme in Hegel's theory of madness, despite the relatively limited attention he affords it, many stones have regrettably been left unturned. A longer work would doubtlessly benefit from looking closer at the leitmotifs left untouched including: surveying in further detail madness in German Idealism more broadly; examining the influence of Kant's ideas on madness on Hegel and Schelling; appraising the relation between Hegel and Schelling, both philosophically and personally, including their friendship with the tragically mad Hölderlin, the influence of Schelling's brother, Karl who treated Hegel's sister Christiane; examining Hegel's understanding of climate and land as determining factors of subjectivity, as inherited from Kant; analyzing the 'evil' that is at the heart of madness; and the list goes on.

Given the range of problematics that madness gives rise to, why then think about madness in terms of temporality? A rigorous answer begins by way of a brief historical detour: Until recent efforts, beginning with Derrida and developed through the work Catherine Malabou, Hegel has been regarded as an important thinker of history, but deemed to be without anything substantial or revolutionary to say about time. Cast as a figure *par excellence* of 'vulgar' time by Heidegger, it has become common to follow this assessment and to refrain from seeing anything besides a résumé of Aristotle's *Physics Book IV* in Hegel's accounts of time. On the other hand, Foucault, the preeminent thinker of madness in the 20th century, whose intellectual tentacles have indisputably extend into even the most recent philosophical examinations of madness, did not once mention Hegel's theory

of madness in his great works dedicated to the topic, even though both he and Hegel were deeply interested in both Bichat and Pinel. The fact that Foucault acknowledges Kojève's reading of Hegel as deeply influential on his own work, and also studied Hegel with the foremost French translator and interpreter of Hegel of the time, Jean Hyppolite, makes Foucault's negligence of Hegel even more surprising. Although subsequent work has supplemented this, it seems likely that the relative lack of attention to Hegel and madness is at least in part influenced, ironically, by Foucault's silence. While thinking madness and temporality together is obvious, even commonsensical in other accounts, including--the French phenomenological tradition of Merleau-Ponty, Richir, Maldiney, and Marion, the work of Binswanger and Erwin Strauss, and of course Lacan and Melanie Klein – it has not, as of yet, and for the reasons discussed above I believe, received the attention it deserves in Hegel.

This analysis has attempted to mend this gap. Accentuating what is present, but often muted in Hegel's thought opens up an inroad into the intricacy of the experience of being human, including the entanglements of emotional life, and its pathological potential as madness. From Bichat on, medical and psychological sciences have considered disease and health, although not always explicitly, in conjunction with temporality, a point which was not lost on Hegel. Attributing a life to pathology, on the one hand brings into focus the vivacity of disorder, but on the other hand, also opens the door for the development of associative relations that are not always favorable. This is confounded when considering the structures that sculpt our understanding of the different flows of time, and the ways in which we associate such emanations, be they the so-called rhythms of nature, or the progress of reason, with categories of difference.

Interrogating the time of madness brings to the fore the virtually untapped depth and breadth of temporal expression in Hegel. Madness disrupts time, and by displacing the regulatory temporal ordering, it problematizes the every-day conception of time as past, present, future. It is precisely this interruption that places a philosophical demand upon us, one that asks us to reflect upon even the most pedestrian moments of human life. To this end then, to ask about madness is to ask about how time is felt, and how time is lived. In and through such questions, a space for the unexpected breaks open, reminding us of what has been long covered over, or never before thought. One such a line in Hegel is that reason can emerge in various guises, not all of which are cool, calculating, and formalistic, as is habitually thought, and routinely attributed to Hegel the man. In fact, if we follow Hegel, madness is, in its own way, an expression of reason, albeit one in disguise. And yet, an element of madness, as the analysis of laughter suggested, is always potentially within each of us, and can erupt uncontrollably at the most inconvenient of times. Such moments can usher in seconds, minutes if we are lucky, of sheer pleasure, reminding even the most serious of us the joy of

unguarded, raw human emotion – the inverse of which can destroy us, send the strong and the weak equally scrambling to pick up the pieces of a life, of a self, inextricably woven with others, and as such, unimaginably fragile.

Cultivating what is not thematized by Hegel himself, but is still present in his thought, we see the importance, perhaps even the *essentiality* of Hegel for *our time*. Counterintuitively, we can find radical resources in and amidst his thought, sharpening the tools with which a critique of subjective differences can be waged, opening up the possibility to see the world and those within it with new eyes, and thereby breathing new life into the social and political possibilities immanent in the deep well that Hegel's philosophy of time and temporality.

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