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## **Kenley R. Dove, Joseph Gauvin, and the “For Us” in Hegel’s *Phenomenology***

In his classic article, “Hegel’s Phenomenological Method” (1970),<sup>1</sup> Kenley R. Dove suggests that in chapters 1–3 of the *Phenomenology of Spirit*, “we” (understood roughly as the readers) actively participate in the dialectic of consciousness. In this paper, I show – drawing on Joseph Gauvin’s work on the “for us” written the same year as Dove’s<sup>2</sup> – that the latter’s account regarding the “we” is inexact. I argue that this misunderstanding stems from a quid pro quo between merely stylistic occurrences of the word “we” and interventions of texts “for us”, i.e. texts that express the particular viewpoint on experience attributed in the *Phenomenology* to its readers.

Beyond the historical interest of reassessing Dove’s commentary, this paper is intended to help readers avoid similar confusions themselves. This, by providing a rule of thumb enabling a more accurate identification of texts expressing “our” point of view. This is important since in the *Phenomenology* texts that are “for us” contain – in contrast to mere appearance “for consciousness” – the philosophical position Hegel considers to be true.

### **1. Preliminary Remarks**

One prominent trait of Hegel’s *Phenomenology* is its internal division into two points of view. The *Phenomenology*, while describing a single process – the dialectical experience of consciousness – does so from two different viewpoints that alternate all along its course; namely, the point of view of consciousness and “our” point of view. In the text of the *Phenomenology* one may thus distinguish between texts “for consciousness” and texts “for us”. This is done primarily by following the use of the first-person plural, that accompanies mostly, but not always, texts which are “for us”.

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<sup>1</sup> K. R. Dove, “Hegel’s Phenomenological Method”, in: *The Review of Metaphysics* (1970), vol. 23, No. 4, 615–641.

<sup>2</sup> J. Gauvin, “Le ‘für uns’ dans la Phénoménologie de l’Esprit”, in: *Archives de Philosophie* (1970), 33, 829–54.