Hegel's psychology is presented in the *Subjective Spirit*, within the *Encyclopaedia of the Philosophical Sciences*. Although an English translation of the *Subjective Spirit* was published in 1894 as part of the whole *Philosophy of Spirit* (i.e., including *Objective Spirit*, later the *Philosophy of Right*), this edition did not include the *Zusätze*, the important notes with explanation and examples, added by Hegel's students, drawing upon his lecture notes. The *Zusätze* are crucial to understanding the bare and abstract text, and had been included in the 1873 translation of the *Shorter Logic* and the 1896 translation of the *Philosophy of Right*, ensuring the wide distribution and relative popularity of these works in the English speaking world. However, it was only in 1971 that the William Wallace translation of the *Philosophy of Spirit* was republished with Ludwig Bouman's *Zusätze*, thus making Hegel's psychology accessible to an English speaking readership for the first time.

Instead, Hegel's views on psychology have been taken to be what is presented in §§178–196 of *The Phenomenology of Spirit* (1807)—the famous “master-servant” narrative. The *Phenomenology* was Hegel's first published book. Only 250 copies were printed, and despite the celebrity Hegel achieved, it was never revised or reprinted during his lifetime. He used to give away copies as gifts to his friends. The *Phenomenology* has an important place in Hegel's *oeuvres*, but it suffers from two defects. Firstly, it is an immature work, almost unreadable, written in haste to meet the publisher's deadlines, at a time when Hegel's ideas were only just coalescing. Secondly, it is not a positive presentation of Hegel's views, but rather an immanent critique of foregoing ideas still tied up with problems of ontology and epistemology. Sections §§178–196 concern the master-servant dialectic which appears in every exposition of Hegel's system, in one form or another from 1802 until 1830, though by 1830 it is much attenuated. In the *Phenomenology*, Hegel gave it the form of a foundation myth because it is a parody of state-of-nature narratives. It concerns the attainment of self-consciousness on the part of a subject, individual or collective, which
lacks any form of mediation to interact with another subject. In 1937, Alexander Kojève used this section as the basis for a representation of the relations between colonial powers and the peoples they dominated. This reading became very popular in France after World War Two. After the Algerian War and the failure of the 1968 rebellions in France, its popularity spread throughout the world. Nowadays it would seem that Hegel had written only these 19 paragraphs in his entire life.

Such is the prominence of the *Phenomenology*, that even with the publication of the *Philosophy of Mind* in 1971, only two book length treatments of the *Subjective Spirit* have been published in 40 years: Willem DeVries’ *Hegel’s Theory of Mental Activity: An Introduction to Theoretical Spirit*, in 1988, and Richard Dien Winfield’s *Hegel and Mind. Rethinking Philosophical Psychology*, in 2010. Winfield’s otherwise very useful book is written within the framework of “Philosophy of Mind”, accepting that mind is inside the body, if not the brain cavity, of an individual person. DeVries’ book, on the other hand, is in my opinion a brilliant presentation of Hegel’s idea for the present-day reader.

We can only hope that people will tire of the master-servant narrative at some point, and the profound and complex structure of the *Subjective Spirit* will capture the attention it deserves. It may surprise readers to see that Hegel presents a view of mind which gives to thinking a plausible material basis while also making it possible for us to reconcile the experience of awareness with its material foundation. Hegel was writing at a time when biology was in its infancy and microscopes were still not powerful enough to reveal any of the microstructure of the body, let alone the nervous system. From the point of view of a natural scientific analysis of thinking, Hegel had nothing to go on, so his psychology is based solely on speculative reasoning, his experience as a teacher and philosopher, and the very limited scientific knowledge of the time. Nonetheless, the complex structure he suggests for the mind is plausible and challenging, and gives modern science cause to take it seriously.

One of the features of Hegel’s approach is that he does not take the individual mind to be a homogeneous process, but a three-layered process. First there is what Hegel calls *die Seele* or Soul, but I will follow Winfield in using ‘the Psyche’ instead. The Psyche is something entirely natural, found in all animate creatures. The Psyche encompasses the entire organism of an animal, registering the neurophysiological totality of the organism as its own being. Its determinations are *feelings*, but the Psyche does not register these feelings as intuitions of an object nor take itself as a subject. Its mental life lacks both subject and object—it just *feels*