

Hegel's Philosophical World History Theory and Significance

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Abstract: With his amazing insight, Hegel took the broad historical space as the object of philosophical reflection and took the lead in explaining the theory of "world history". As the most distinctive part of Hegel's philosophy of history, the theory of "world history" has profoundly grasped the development trend of world integration since modern times, and has extremely profound practical significance.

Keywords: Hegel, World history, World rationality.

1. Introduction

The book "Philosophy of History" is a collection of Hegel's lectures at the University of Berlin, originally entitled "World History of Philosophy". In the introduction of the book, Hegel clearly put forward the category of "world history of philosophy", and distinguished three methods of observing history from the perspective of methodology. By unifying rationality and world spirit, Hegel logically completed the philosophical promotion of historical methods. Hegel's "philosophy of world history" is an important part of his philosophy system. As a representative of speculative historical philosophy, it has also had a significant impact on the development of later historical theories. World history is governed by objective inevitability and has internal universal relations among all levels. Therefore, world history is a whole and a reasonable overall development process. This is the basic core of Hegel's theory of world history, and also the basic idea that runs through Hegel's book "Philosophy of History".

2. The Content of Hegel's Philosophy of World History

Hegel analyzed the relevant contents of the philosophical world history view from its unique research perspective, mainly including that world rationality is the fundamental driving force for determining the formation of "world history", the development process of world history is realized through the ups and downs of "world history nation", and the progress of world history is synchronized with the progress of "freedom consciousness".

2.1. World rationality is the fundamental driving force that determines the formation of "world history"

In Hegel's view, rational self-development and self-awareness constitute the axis of his philosophy system. However, world rationality has its special qualitative stipulation. Its particularity is first manifested in that "world history" dominated by "world rationality" has nothing to do with nature but only concerns about "spiritual" life. "The development of 'spirit' in time" constitutes "world history". "It is like the development of 'concept' in space" constitutes

"nature". Secondly, the reason that dominates the world's history is not Kantian floating and unrecognizable "divine will", but the most definite, concrete, realistic and rational. Hegel pointed out: "From the observation of world history, we know that the progress of world history is a reasonable process, and that this kind of history has formed a reasonable and inevitable route of 'world spirit'." [1] The development of world history is an inevitable process, but we cannot find it by feeling, we must use concepts or rationality to penetrate phenomena and find their internal relations. According to Hegel, the internal connection and law of world history make it a whole, like a complete chain. Only by grasping it can we truly grasp world history. And he believes that world history is a process that conforms to the purpose. Reason has its own goal. The most fundamental thing is to pursue the realization of the concept of reason itself. When the concept returns to itself, it is the realization of freedom. At the same time, the purposiveness and regularity of world history are mutually unified. World history has shown its own universal connection in all aspects, and each nation and country must have a sincere relationship with other countries and nations to become a real individual. "People who have relations with others are not real people, and countries that have relations with other countries are not real individuals." [2] It is in all kinds of inevitable connections that world history can become a whole. That is to say, the development trend of integration in the world shows that the development of world history is purposeful.

2.2. The development process of world history is realized through the ups and downs of "world historical nation"

In Hegel's view, the so-called "historical nation of the world" is the nation that ushers in a new era of world history and occupies a dominant position in a specific time. This series of alternating movements of "world historical nations" constitutes the internal mechanism of the development of world history and the richness and variety of world history. Hegel believed that in the sense of geography or anthropology, the existence of a nation is a member of the team. However, from the perspective of historical philosophy, the existence of a nation is a hospital, because every stage of world history maintains the inevitable content of world rationality. This inevitable link is to obtain its "absolute right" at its stage, and

the nation in that link will gain success and glory. It carries out the mission of the world spirit in this link, so "this nation is the ruling nation in this period of world history", that is, "the world historical nation". Every great historical nation represents a new height reached by the world spirit and a new form of freedom endowed by the world spirit. Hegel believed that a nation has only one chance to create a new era in world history, and only one chance to enjoy absolute power to become a world nation. And every nation has to go through a trilogy of birth, development and decline. When a great nation realizes its mission, it is also the time to decline, because a great nation also determines its own opposite, that is, the new stage of the development of the world spirit. This new stage also means that another great nation is about to become a new world historical nation. That is to say, the decline of a world historical nation is the result of integration with a nation with a higher spirit. The process of the decline of the former world nation is also the process of the generation of the latter world historical nation with a higher spirit. This process is not a process of total negation, but a process of "sublation", It is also this process of sublation that makes the world history show the continuous progress and development at a higher level.

2.3. The progress of world history is synchronized with the progress of "freedom consciousness"

In Hegel's view, freedom is human nature and essence, but the real freedom of human is not in the free state, but in social relations. In history, only people can be aware of their own nature of freedom. Therefore, the process of continuous essence of world history is the realization of freedom consciousness. The progress of world history is synchronized with the progress of "freedom consciousness". Real freedom includes necessity and forms an organic unity with necessity. Hegel said: "World history is nothing more than the progress of 'freedom' consciousness, which we must recognize in its inevitability. The progress of free will coincides with the formation of world history, and the stages of world history are marked by the development of free will." [3] The formation of world history" is consistent with the stages of human life experience. World history is a "free" world process, the essence of "reason" and "spirit", and the evolution of "world spirit" on the world history stage. Hegel believed that the essence of spirit is freedom, and freedom is the only truth of spirit. Hegel regarded freedom as the "only purpose" of the world spirit to develop and realize itself on the world history stage, and also the final purpose of the world. In short, world history is the progress of the "freedom" consciousness. Hegel noted that the spirit of dominating history is an abstract universality in itself, and its purpose can only be realized through human activities, because human is the living tool of the spiritual entity of the world. Therefore, the realization of human freedom is consistent with the progress of freedom consciousness. Hegel pointed out that the direct driving force of the development of world history is human's "enthusiasm" for material interests. Hegel pointed out that "we are convinced that human actions are based on their needs, their passions, their interests, their personalities and talents." [4] That is to say, "the motive force that makes them act and determines their existence is human needs, instincts, interests and enthusiasm." [5] In Hegel's view, the force of such motive force is manifested in their total disregard for the various restrictions imposed by law and morality. Moreover, their

natural impulse has a more direct impact on people than the artificial and hateful discipline training of law and morality to maintain order and self-control. Even "we can categorically claim that all great undertakings in the world will not succeed without enthusiasm." [6] According to Hegel, enthusiasm refers to human activities generated from personal interests, special purposes, or simply self-interested attempts. It is human concentration to achieve such goals. For such purposes, human beings can sacrifice other things that can also be ends, or almost everything else. This reveals people's behavior motivation. The possessive desire for demand is the only source and motive force of all people's actions. It dominates people's actions and thus promotes the development of world history.

3. The Significance of Hegel's Philosophical Theory of World History

Hegel, with its unique historical research method, analyzed the development process of world history and provided us with methodological reference for further analysis and study of world history today. Hegel combined the free development of human beings with world history and provided us with ideological resources to correctly understand and deal with the relationship between the comprehensive development of society and human beings.

3.1. The use of a systematic approach to the study of human history provides us with a thinking method to correctly understand and deal with the relationship between national history and world history

Hegel divided the research methods of history into three types: first, "primitive history", characterized by intuition; The second is "reflective history", which is characterized by analyzing, sorting and summarizing historical data with "abstract concepts"; The third is the "history of philosophy", which is characterized by putting aside the external and accidental connection of historical phenomena, going deep into the internal of historical process, and finding out the essential and inevitable connection of historical development, that is, grasping the regularity of the development of the whole world's history. Although Hegel's view that the root of the development of world history lies in rationality has a strong idealistic color, his thought that the development process of a particular nation should be viewed from the perspective of the development of the whole human history is undoubtedly very profound. His thoughts on the connection, integrity and systematism of world history show that as a member of the global village, all ethnic countries in the world have close relations with each other. Any nation or country that conducts worldwide exchanges with other ethnic countries and is isolated from world history for a long time can only lead to backwardness and beaten situation. If a nation wants to be on the stage of world history, it can only become a real world historical unit and finally become a real world historical nation by forming a certain link with other nations. Deng Xiaoping profoundly pointed out that "it is impossible for any country to develop, isolate and keep itself closed, and it is impossible to strengthen international exchanges and introduce the advanced experience, advanced science and technology and funds of developed countries."

[7]Therefore, only by strengthening mutual learning and exchanges with other countries in the world and absorbing the advanced civilization achievements achieved in world history can any nation-state truly stand in the forest of nations in world history.

3.2. The use of dialectical methods to explain the development of human history provides an important methodological basis for us to correctly understand and treat the relationship between necessity and contingency.

Hegel pointed out that "we know that the progress of world history is a reasonable process, and that this kind of history has formed a reasonable and inevitable route of the 'world spirit' - the essence of the 'world spirit' is always the same, and it shows its single and identical nature in various phenomena in the world." [8] For the development process of world history, We must point out the internal logical connection of historical events through numerous and complex historical phenomena, so as to find out the regularity that runs through the process of historical development. In Hegel's view, "important changes in the history of the world cannot be regarded as accidental opportunities; this is inevitable - caused by the environment." For example, the demise of the Roman Republic is not due to the accidental accident of Caesar's birth, which has its own inevitability. The French Revolution is not only a bourgeois revolution in the ordinary sense, but also has a broad historical significance in the world. Therefore, when we understand the historical events in the world today, especially the major historical events, we should not only think about the accidental factors such as the ideological motivation of people in historical dramas from the general experience level, but also explore the inevitable factors such as the ultimate reason and development motivation hidden behind these ideological motivations, So as to avoid taking the historical development of human society as the role of some accidental factors and ignoring the historical inevitability of the world contained therein.

3.3. The idea of taking the realization of human freedom as the essence and goal of history provides us with ideological resources to correctly understand and deal with the relationship between the all-round development of society and human beings.

Hegel pointed out that "the stage of the development of the principle of world history expression, the content of that principle is the consciousness of 'freedom'." [9]In Hegel's view, the whole process and every stage of world history are expressing and realizing human freedom, and the final trend of the development of world history is to improve from the special form of freedom to the pure universality, and to the self-consciousness and self-feeling of spiritual essence. Therefore, "world history is nothing more than the progress of the consciousness of 'freedom', which we must recognize in its inevitability." Hegel divided human history into four historical periods according to the degree of realization of

human freedom in various historical nations of the world, namely, infancy, youth, manhood and old age. Only in the old age of world history can "freedom" have a way to realize its "concept" and truth and achieve the goal of world history. Hegel regards the essence of the development of world history and the ultimate goal of human pursuit as freedom, which has an important inspiration for the design of the ultimate goal of the development of human society in Marxism. When describing the characteristics of the future communist society, Marx profoundly pointed out that "the replacement of the old bourgeois society with class and class opposition will be such a combination, where the free development of everyone is a condition for the free development of all people." [10]This is because the communist society is not only a society with great material wealth and great improvement of the people's spiritual level, And it is a free and comprehensive development society for everyone. Therefore, in the process of promoting social development, we should take the comprehensive and free development of human beings as a major indicator of social development, promote the comprehensive development and progress of society and human beings, and finally reach everyone's true free state.

4. Summary

Hegel's views on the connection, externality and integrity of world history show that the world has become an organic whole since modern times. There are close links between countries. Any country or nation that is not connected with other countries or nations can only lead to backwardness and passive attack if it has a good network and is isolated from the world's nations. He believed that a nation is a historical nation of the world only when it steps onto the stage of world history and establishes a "connection" with the process of world history. Only by forming a certain relationship with other nations and countries and carrying out "outward" development can each nation and country become a realistic individual of world history, and human history can also become world history.

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