

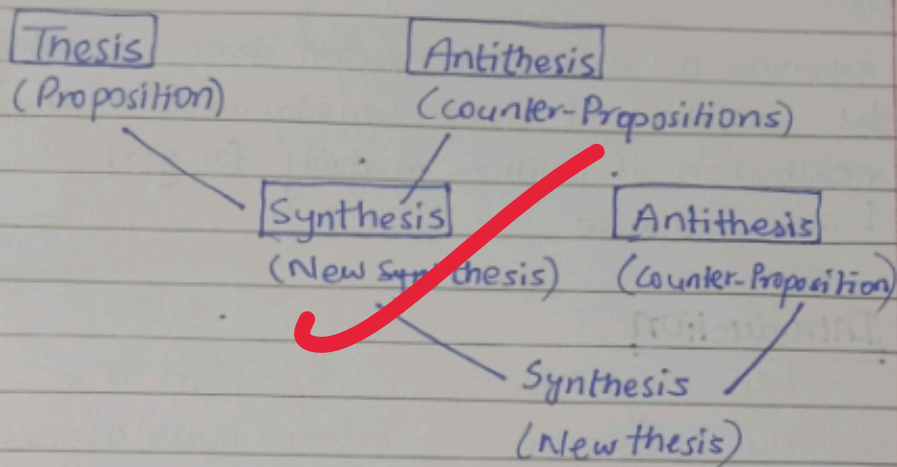
Q: Examine the view that Hegelian spirit is nothing but evolution of human consciousness to the realization of political maturity for global human existence.

## 1. Introduction

The Hegelian spirit represents the continuous evolution of human consciousness towards the realization of political maturity for global human co-existence. This view holds that the Hegelian spirit is nothing but the progression of human consciousness through historical processes, ultimately leading to a state of political maturity that enables global cooperation and shared existence.

Hegel's dialectic proposes that progress occurs through the conflict and resolution of opposing forces (thesis, antithesis, synthesis). This dialectical process drives the evolution of human consciousness and historical progression. Hegel presents freedom as the central theme of human existence. True freedom is the ability to align one's will with the rational and ethical principles inherent in the world. Hegel's philosophy provides a framework for understanding and working towards a more harmonious world.

## 2. The Hegelian Dialectical model



Hegel's dialectical method involves the conflict and resolution of opposing forces. This process is not limited to external conflicts but also applies to the evolution of human consciousness. The thesis represents an existing concept or social order, which generates its antithesis through inherent contradictions. The clash between the thesis and antithesis ultimately leads to a higher and more comprehensive understanding that incorporates both elements.

### 3. Dialectical method as a driving force for evolving consciousness

Hegel believed that human consciousness develops over time through a series of historical stages. Each stage represents a new level of self-awareness and understanding, as individuals and societies grapple with contradictions and strive for their resolution. This process is driven by the dialectical method,

where consciousness evolve through the recognition and synthesis of opposing viewpoints.

### o Freedom as the central theme of human existence

Hegel presents freedom as the central theme of human existence. True freedom is not merely the absence of external constraints but the ability to recognize and align one's will with the rational and ethical principles inherent in the world. This realization of individual and universal self-consciousness is a key aspect of the Hegelian spirit and its evolution. Like Rousseau and Kant, he maintains that the distinctive feature of a rational being is freedom, more specifically, its autonomy; its power to act on the universal principles. According to Hegel

“The history of world is none other than the progress of the consciousness of the freedom.”

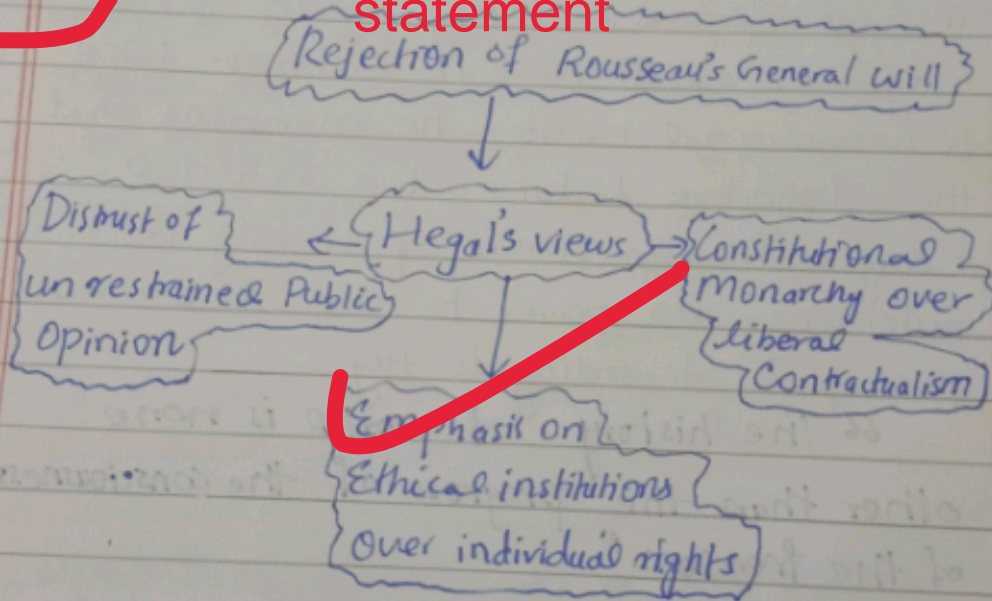
### 5- Concept of sublation is crucial in Hegel's dialectical method

The concept of sublation (preservation and rejection simultaneously) is crucial in Hegel's dialectical method. It means that new ideas and concepts emerge from the synthesis of opposing forces, and these new ideas are

not just a combination of the old but a higher, more comprehensive understanding. This process of sublation is central to the evolution of human consciousness and the realization of political maturity. "Evolution of mankind is parallel by the increase and expansion of consciousness" (Albert Hofmann)

6. How did Hegel's views on political representation differ from his contemporaries?

Relate your headings to the qs statement



62 Rejection of Rousseau's General Will

Unlike Rousseau's conception of the "general will" as the direct expression of the people, Hegel was highly critical of direct democracy. He saw the general will as prone to devolving into a tyranny of the majority and a terror against individual rights and freedoms.

Date: \_\_\_\_\_ Do not discuss this part in detail

### 6b Distrust of Unrestrained Public Opinion

Hegel was deeply skeptical of the subversive potential of unrestrained public opinion. He saw the role of public opinion as limited, arguing that the political will should not be directly beholden to the whims of the masses. Instead, Hegel advocated for a system of political representation that was mediated through various social institutions and estates. He believed the state should unify the diverse interests of civil society, with the political will being formed through this process of mediation.

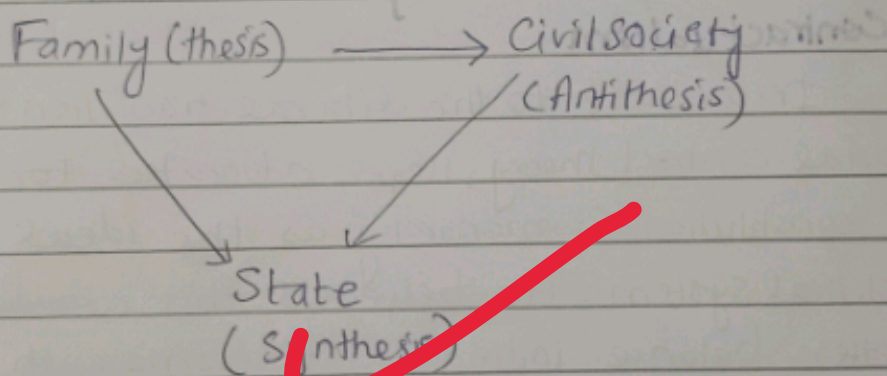
### 6c Constitutional Monarchy over Liberal Contractualism

In contrast to the liberal tradition of social contract theory, Hegel advocated for a constitutional monarchy as the ideal political system. He believed this would better balance individual freedoms with the need for a strong public authority. Hegel's political theory departed significantly from the liberal democratic models of his time, favoring a more mediated, institutionally grounded form of political representation over the direct expression of the popular will.

### 7 Hegelian idealist interpretation of history: Hegelian idealism is often referred

to as absolute idealism because it provided us with a set of categories in terms of which all human experiences of the past and the present can be understood. There is another dimension of Hegelian idealism. This may be called as idealist interpretation of history. Hegel believes that all changes in society, economy, polity and culture take place because of development of ideas - Thus Hegelian idealism sees a close relationship between subject and the object.

## 8. Hegel's theory of state:



State, for Hegel is the highest manifestation of reason because it emerges as a synthesis of family (thesis) and civil society or bourgeois society (antithesis).

The family is too small for the adequate satisfaction of man's wants, and as children grow up they leave it for a wider world. That world is what Hegel

called the world of bourgeois society and it is the antithesis. The synthesis,

which preserves what is best in thesis and antithesis, which swallows up neither family nor bourgeois society, but which gives unity and harmony to them is state.

## 9- Critical Analysis on Hegelianism

Overall, Hegel's philosophy had a profound impact on the development of Western thought, it continues to provoke debate and criticism due to its complexity, abstract nature, and implications for understanding history, politics, and human experience. Marx was heavily influenced by Hegel but famously criticized Hegel's idealism and abstract nature. Marx developed his materialist conception of history (historical materialism) in opposition to Hegel's idealist dialectics, arguing that material conditions and economic relations drive historical developments, not ideas. Karl Popper criticized Hegel's historicism and his belief in the inevitability of historical process. Therefore, Hegel's ideas have been challenged and reinterpreted in the history of philosophy.

## 10- conclusion

In a nutshell, Hegel's spirit is the evolution of human consciousness to the realization of political maturity.

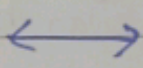
Q:

for global human existence. He believed in the concept of idealism. The spirit is the theme upon which existence of a particular thing occurs. The major developments, according to Hegel, took place due to the evolution of human consciousness. The emerging of ideas results in the political maturity. Hegel's approach was intuitive not materialistic.

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66 The history of the world is none other than the progress of the consciousness of freedom"

(GWF Hegel)



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