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G.W.F. HEGEL – EDUCATION AS A MOMENT OF HISTORICAL REALITY

ABSTRACT. Somr Miroslav, *G.W.F. Hegel – education as a moment of historical reality* [G.W.F. Hegel – edukacja jako punkt w rzeczywistości historycznej]. *Studia Edukacyjne* nr 24, 2013, Poznań 2013, pp. 289-301. Adam Mickiewicz University Press. ISBN 978-83-232-2576-8. ISSN 1233-6688

The question regarding the educational work of G.W.F. Hegel may appear absurd to the defenders of the philosophical purity of his thought. However, generally speaking, it could be asserted that every philosophical system does include a theory of education. The present paper elaborates the assumption that there is an educational significance inherent in Hegel's philosophy and that the concept of education is contained in his *Phenomenology of Spirit*.

Key words: *Phenomenology of Spirit*, Bildung, absolute knowing, philosophy of spirit, self-alienation, real morality

Introduction

Georg Wilhelm Friedrich Hegel belongs among figures that elicit interest, attention, as well as diverse evaluations of his educational importance and opinions not only in the area of history of philosophy, but also in the area of philosophy of education and, in addition, as a result of his personal participation in town of Nurnberg's school life. Philosophical questions that occupied Hegel's meaning of life uncover through their philosophical depth the eternal mystery of philosophy, the central philosophical issue, as Hegel emphasizes in *Phenomenology of Spirit*.

German classical philosophy reaches with Hegel's philosophy a world-renowned parallel to the creative giant stature of Goethe in the literary sphere. The connecting mutuality of a world importance is carried by the two works of these spiritual giants, by *Faust* and by *Phenomenology*, that sustain the human education horizon, the strivings as well as the condition of humanity¹. At the time of his gymnasium speech Hegel had already

¹ K. Löwith, *Von Hegel zu Nietzsche*, Stuttgart 1964, 5. Auflage, p. 17.

finished his opus that is the real birth and secret of his philosophy, the “Hegelian bible”, as it was called by Karl Marx². “*System der Wissenschaft*” – the main title of this work with its subtitle “*Phänomenologie des Geistes*”³ – is for his pedagogical opinions in gymnasium speeches and opinions about education much more pronounced than his actual school activity. Hegel’s philosophy, beginning with his Logic, is the basis for his first attempts at educational tenure during which he remains first and foremost Hegel the philosopher⁴. Many interpreters of Hegel’s pedagogy miss this fact. The fact that except for one study – a dissertation by Erika Hoffman⁵ – more than 40 studies, on whose contents reports Albert Reble⁶ and that deal with the relation of Hegel to education evaluate this relationship positively even if from very differing and distant aspects, is interesting. *Phenomenology of Spirit*⁷ is not in this sense adequately evaluated and appreciated. Nevertheless, we believe that an overview of opinions as regards the relationship of Hegel to education is a necessary condition for understanding the actual basis of the problem and for refraining from simplifications that place Hegel in the field of pedagogy and accommodate him to it.

Philosophical propedeutics of education

The gravitational center of high school education lies according to Hegel in the learning of classical languages that is accented in his educational conceptualization by moral education of youths. Morality is not understood merely as an upright character that can as an ethical disposition of a person be postulated as an antithesis of his physical and bodily capabilities, it is understood as being in itself an existing real totality of human life. Morality does not stand as the opposite of a spirit, but is in itself spiritual as it is the spirit that enables an individual to implement it for him or herself. The form that science takes on itself during the educative process is based on the authority of science. Education is authorized by science and its authority bases itself on evidential proof. In the connection between a scientific and abstract content with the pure human condition the principle of absolute independence of the educator in the education process is contained and this independence principle is implied

² K. Marx, *Ökonomische Rhapsodien*, Praha 1961, p. 133.

³ F. Nicolin, *Hegel Studien*, Band 4, Bonn 1967, p. 111-113.

⁴ F. Nicolin, *Hegel Studien*, Band 3, Bonn 1965, p. 9-38.

⁵ E. Hoffman, *Das dialektische Denken in der Pädagogik*, Beltz 1929.

⁶ A. Reble, *Hegel Studien*, Band 3, Bonn 1965, p. 320-353.

⁷ *Einleitung des Herausgebers*, [in:] *Phänomenologie des Geistes*, hrsg. G. Lasson, Leipzig 1928.

by Hegel's concept of the spirit. The substance of the general spirit must be based on self-creation and becomes a final spirit where it accepts an alien content. Independence in the conception of Hegel does not contradict the mere acceptance but it is based on it as on its condition. The general enters the mind of the educator and becomes his own solid property while demanding as a solid (sound?) condition an independence of the mind. The educated must destroy the bridge between the general and the particular by his independence and subject the particular to the general. The general is not a factual relationship as yet, instead it is a subjective activity, the reason and the relationship of the general to the particular are not a mere relationship of the being, it is an ability to discern. Only then, when the general as a reason applies its relationship to the particular as in discernment it is proven as the general. Here the power of the uncommon over the singular manifests itself and this power is in reality the self-conscious, thinking SELF. In its self-assertion it remains tied to the general and its tie to the fulfilling and valid content it is also limited without any disparagement of the consciousness. Hegel dealt with the essence of education already during his Nurnberg period. Through his acknowledgement of a being as an existing spirit education became a pivotal significance of Hegel's philosophy. Education as a learning and education as a creation in its own double meaning is itself a form of the same spirit, it is a basic moment of its structure. Phenomenology of the spirit presents education in a special context. Education is not here a civilizing process focused on an individual subject or understood as a development of the spirit in its wholeness. The concept of education appears in an unusual form as a particular world spirit and a spirit of this world. Education displays itself as a moment of a historical reality and when it is conceived in the full extent of its meaning the education (*Bildung*) is a form of the actual spirit movement. "The beginning of a learning and work that liberate from the immediacy of a substantial life will always have to start from gaining a knowledge of general rules and viewpoints in order to reach first only to the actual idea of the thing and until we will be able properly to give account of it and to mete out a serious judgment regarding it"⁸. *Phenomenology of Spirit* is a way of history of education, history of the spirit that within the medium of the human consciousness educates itself. The identified education process is in various steps of the Phenomenology in the role of the reason, the spirit, and the religion. Education as a form of the spirit is thematically explained in the VI. chapter of the second part: *Spirit alienated from itself, education*. The clarification is based on the assertion that only the spirit is the concrete totality and that only in it takes place the movement of the

⁸ G.W.F. Hegel, *Fenomenologie ducha*, Praha 1960, p. 55.

concepts such as movement of education. Spirit, as it appears in the beginning, is not yet the self-conscious education because it still has to discover education as a historical reality. Here we have to point out an analogy. The immediacy of the substantial life in the Foreword to the *Phenomenology of Spirit* is not the same as the real spirit, real morality, resulting from an education in the historical likeness but it is analogical to it. Hegel introduces the final likeness of the spirit conveyed by the means of education, the historical reality, as "Moralität.⁹ Education is a movement from the immediacy of a substantial life to a philosophical system. The place of birth of a comprehended and self-creating education is the absolute knowledge that is the actual topic of the Foreword to the *Phenomenology of Spirit*. Education is not presented as a mere content in the absolute knowledge, instead, it belongs to the same form of the absolute knowledge and it is a form of movement. The Foreword to the *Phenomenology of Spirit* in the manuscript was written as the latest (in winter 1806-7) and it forms the transition between the *Phenomenology* and the *Logic*. By comparison to the other parts of the system that represent the truth in the absolute consciousness (in the element of truth) is the *Phenomenology of Spirit* a presentation of the truth in the element of untruth. The consciousness here has still failed to comprehend that it is identical to the object that in some aspects reaches the regions of transcendence. "The goal of an introduction to philosophy -that is *Phenomenology* – is the overcoming of the attitudes of the "common sense" and to elevate philosophy to the status of a real science out of a mere love of wisdom".¹⁰ The laying down of the basic principles of Hegel's philosophy and from it resulting requirements means here to understand philosophy not only as a philosophy of nature but as an anthropology as well. It is necessary to search for the human reality besides ontological foundations. A human being as a self-consciousness is aware of his or her own human reality and has to labor to reach this state "for himself". "Embryo is of itself a human being, however, it is not so for itself, as for himself is a human being only an educated reason that made of itself himself what it is".¹¹ The path of the consciousness to the truth means to raise oneself from the area of non-philosophical consciousness to the area of philosophy and through this to gain the possibility of an access to the area of science. "Phenomenology is, therefore, a description of the consciousness' path to science"¹². From its first up to the sixth chapter the *Phenomenology of the spirit* is the description of origin of the philosophy

⁹ Ibidem, p. 55.

¹⁰ J. Patočka, *Poznámky k Fenomenologii ducha*, p. 489.

¹¹ G.W.F. Hegel, *Fenomenologie ducha*, p. 62.

¹² M. Sobotka, *Hegelova Fenomenologie*, [in:] *Fenomenologie ducha*, Praha 1960, p. 26-27.

and the demarcation of the way how and why human being reaches the absolute knowledge. The seventh chapter shows the analysis of Christianity and of an absolute religion that stands on the same basis as philosophy – on the wholeness of the human endeavor (?). However, let us return to the Foreword itself that actually does not talk of an absolute knowledge but in its preliminary nature remains just a foreword and to a certain point remains only on the surface of things, i.e. the relationship to the absolute knowledge whose development is the scientific system. This is why the declaration about education remains undeveloped and abstract and it is not portrayed as a concept movement, but as a consequence of non-independent designations that manifest themselves through their carrier – the human. However, if the result of education is a scientific system then there is more than just an anthropological reality within. It is making the system possible; it is an absolute uneasiness within which the immediacy of life dissolves. Education is understood as an active tackling of the moral life and nature. A concept is a real experience experiencing the experience of the real concept.

To express the idea of education as a result of a philosophical system is, however, inexact, since education is not necessarily the fruit of philosophy and it does not impose conditionality on it. Philosophy does not come about by the means of education; instead it comes about from education. The relationship between education and philosophy leads to the qualifying of the relationship between a scientific system and education. Even though a scientific system is the truth, education has the right to oppose it. Even in this expressed limitation focus the influential orientation of education toward a philosophical knowledge holds true for Hegel. Education is in such a way comparable to Plato's idea PAIDEIA that has nothing in common with any mechanical representations of education. Plato and Hegel agree with each other in the point that education (PAIDEIA-BILDUNG) by its own force does not progress to dialectics or a science. The transfer of education to a philosophical system is a leap. For Hegel philosophy relates to education in such a way that it is liberated from its anxiety and its indefatigability. The meaning of the path from sensory consciousness, an immediate spirit, into the scientific element that is the object of the *Phenomenology of Spirit*, means as regard for an individual its content, is to pass through all forms of educational steps of the general spirit. These forms are adjusted by the path that the general spirit passed through and, by that the peak of the passed knowledge descends into a mere ability to acquire, thus in "pedagogical process we recognize world history of learning as if in projection".¹³ Spiritual nature was added to an individual in

¹³ G.W.F. Hegel, *Fenomenologie ducha*, p. 66-70.

order to be mastered for himself, but the length of the path the individual has to cover will express itself in an impatience and will lead to a dangerous astray. The difficulty does not lie in what was already achieved but in the understanding of the necessity for a patient passage through this path of the world spirit in its long entirety.¹⁴ The analysis of the idea of death in the Foreword is important in the same context because according to Hegel “life that can withstand death and to keep itself within it is the life of the spirit”.¹⁵

The absolute power of the reason is the power of abstraction that is found only in humans. The main task is to cancel entrenched ideas and spiritualization of universality as the most difficult thing is to make certain ideas real and fluent. Human being is not only a building material, builder, and a designer of the historic building of knowledge, he or she is also the person for whom it has been built up, since he or she is who lives in it, thinks, creates, observes and also critically evaluates. This is why he or she cannot be satisfied with the Cartesian answer as regards his or her own purpose as a “thinking substance”, after all he is something more, he is the carrier of absolute and real self-consciousness, since his objects in contrast to the master are truly beyond him, whereas the master has only a self-feeling, feeling of an independent SELF. Slave must be a slave, a servant of his master in order to progress to the fighting and hatred of him, to overcome his fear of death in order to become someone else, an independent being. The actions of pariah are limited to a deposit of one’s life fully dependent on the slave’s work. Primary starting point of natural determination of the master and slave, that means not yet a real human historic reality, is in the historic process transformed into a historic reality of human determination through the slave’s work. Thanks to this work the slave in the working process could transform him or herself into the implementer of history. Work is an education in the double sense of the word: on the one hand it creates the world, develops it, and humanizes it, on the other it creates a human being, educates and nurtures him, humanizes him, implements his or her ideas that were until then just an abstract ideal. Education to creativity through work that is education creates at the same time history of human time. Work is time and demands time. Time is required for the long and painful overcoming of the fear of death and of the master. Work becomes an attenuated jealousy and a restrained demise (*gehemmte Begierde, aufgehaltene Verschwinden*), a creative moment that spiritualizes dead nature.¹⁶ In such a way was the

¹⁴ Ibidem, p. 67.

¹⁵ Ibidem, p. 69.

¹⁶ J. Kudrna, *Studie ke Hegelovu pojettí historie*, Praha 1964, p. 42.

role of anxiety and fear along with a desire restrain understood not only in its negative sense but in a creative sense as well. Their wholeness is filled with a strong fear connected with the concept of death, and behind its overcoming is the positive fulfillment of the human meaning as regards service and education (nurture). Through this the consciousness comes out of itself and penetrates the outer reality.

Hegel in the *Phenomenology of Spirit* places the philosophical concept of education and its narrower – i.e., pedagogical – meaning in a clear mutual relationship. The concept of education is shown at different stages in various forms, at the stage of self-consciousness as a relationship of dominance and submission of independent or dependent mind where by the means of work and education it reaches up to self-consciousness and by doing that the working consciousness reaches to the opinion of independent existence, to itself. Education and work stand in a dialectic sense in a mutual relationship and education is understood as self-riddance (Enttäusserung) of a natural subjectivity. “We must be convinced that the truth has a kind of nature that penetrates and appears then and only then when its time arises, and therefore it does not appear too early nor it does not meet an immature audience and that an individual needs this truth penetration in order to verify through it whatever was until then an isolated thing and to experience that conviction that belonged only to him until now is something common”.¹⁷

The Phenomenology of the spirit contains a dramatic history of consciousness that includes the world (Bilden u. Bildung) determining elements of the spirit educating history. The realm of a self-alienated spirit is crumbling into two-faceted world – the world of reality and the world of pure consciousness that flaunts its superiority over the first world of alienated reality. The elevation of consciousness to the sphere of pure consciousness is again an element in a double sense, as an element of faith and an element of concept. Self-consciousness that penetrates a spiritual being discovers its own reality and in its own alienation also its own validity and reality in universality. Education manifests itself as a alienation of a natural existence. Education of a single individual depends on the self-negation (self-riddance) of one’s person and on presenting one’s self as an existing object substance. By this the education of an individual becomes a realization of the very substance. “What seems for one individual as his education is actually an entity moment of the substance itself, that is its immediate transfer of idea universality into reality or it is a simple spirit of the substance that causes that whatever is about itself is recognized and it has its own beingness. The movement of individuality that educates

¹⁷ G.W.F. Hegel, *Fenomenologie ducha*, p. 90.

itself is therefore an immediate origination of an individual as a universal, object being, i.e. an origination of a real world".¹⁸ Reality of a person, therefore, consists of her own overcoming of one's self and in such a way that the object is its own negation. According to Hegel, an education has to have its material presented first as an object for its operational and formulating intent. The education history of an individual spirit's consciousness takes place in the subject (topic?) of the world education history. The permeation of subjectivity and objectivity in their mutuality within the concept of education is made possible by the philosophy of education and only in the sphere of the philosophy of history. Therefore, in the philosophy of spirit the problem of education is shown in two-fold sense: in the sense of a historic as well as in its critical aspect. In the Foreword the concept of education is understood as an aspect of tackling once and for all Fichte's Science of knowledge and Schilling's contemplation in his historical a educational dimension. In the *Phenomenology* Introduction education appears in a different form, it appears as a facilitator of a scientific system.

The Introduction is the oldest part of *Phenomenology* and it is actually an explanation of its original title: "The science of consciousness experience." Chapter 6, called "the Spirit" takes in the construction of *Phenomenology* the same place as in the later system does the objective spirit. Education as spirit of alienation from one's self is a transitional form between substantial real ethics as a true spirit and ethics as a spirit sure of itself. From the spiritual-historical perspective it is the transition between the ancient POLIS and the French revolution. Education as a phenomenon (similarly to Jena writings) is a historically unique form of the spirit in which an individual entity -contrary to the study in the antiquity- finds a ready-made abstract form and steps out of a concrete morality bounds. The world of education starts out with a labor and as its necessary moment sees Hegel a service and freedom. The actual philosophical and pedagogical meaning of Hegel's concept of education appears already in his "Fragment from the Frankfurt period" in which questions of metaphysics are explained. Life is conceived of in the full significance of its meaning as a dialectical-metaphysical process. The concepts of Love and spirit are imposed on the concept of life and in love the life finds itself. Love thus manifests itself as a life synthesis and the dialectical process through which love matures to its development is referred to as "Bildung." The reaching of a perfect unity through education is not solely a formulation of a developmental ascendance law that proceeds from undifferentiated to differentiated unity, instead, it is a depiction of a dialectical-metaphysical rhythm of life. A dialectical character is already here assigned to edu-

¹⁸ Ibidem, p. 319.

education. Education, in comparison to undeveloped unity, is life alienating first from itself in the sphere of reflection and elevating the general where undeveloped unity offers an opportunity of reflection over education. Reflection constantly produces more opposites until the anti-thesis is made to become a synthesis. Within the philosophical and educational concern it is important that education receives a dialectical meaning since Hegel afterwards identifies the dialectic process directly as “*Bildung*”, and it does not matter whether he discusses the education of the divine spirit or the education of the people. Even where the concept of education is understood in specifically pedagogical terms it has a dialectical meaning. The intertwining of the philosophical and pedagogical aspects is especially obvious whenever Hegel speaks in “The Frankfurt fragment” of union in love. The union here means the cancelling of all differences and all separations. During the Jena period the dialectical concept of education obtains its further facility. Already in the treatise “*Differenz des Fichteschen und Schellingschen Systems der Philosophie*” the self-education of the absolute is conceived of as a dialectical process and it is applicable in its pedagogical meaning. Two faces of the absolute that is in reality embryonic in its inner and outer structure, the substance and the phenomenon, are close to each other and, at the same time, useable in the pedagogic education. Metaphysical foundations of the pedagogical conceptualization of education are especially apparent in Hegel’s work in his ethics and his philosophy of the spirit in the suggested Jena period. The unique construction of the “*System der Sittlichkeit*” (1802) in which Hegel elevates to the foreground the concept of work as a dialectical concept on the natural step of morality leads to its further understanding as totality. From this Hegel arrives at the definition of the dialectical concept of education for the first time in full clarity. Here a person as an independent substance finds and reaches a mutual acknowledgment through education. By that the social and ethical role of education and the moments that were emphasized in the *Phenomenology of the Spirit* step forward. That is also the reason for our digression in order to show the bases of education dialectics and its path to the *Phenomenology of the Spirit*.

Philosophy of the spirit

The philosophy of the spirit has a communicable content, however, the teacher here is not Hegel himself, it is the absolute knowing and the learning consciousness. Education as a dialectical spiritual process is more than something formal, it is a dialectical development of beingness. It be-

comes a category of history. The spirit of humanity has a special character, character that develops and appears in certain general forms of culture that generate education. Education is a necessary dialectical process of the spirit that leads to self-consciousness and through which it is possible to arrive at the union of the general and the particular in the form and content of the human spirit. The highest point of humanity education is a scientific establishment of laws through life ideas and social norms. In this aspired-to union lies inner unity in which the spirit becomes its own self. Culture and education are inter-related and Hegel's aim is to reach the ascension and achievement of the highest spiritual culture through the dialectic development of the spirit. In this position Hegel opposes all kinds of naturalism; the nature for him is not an objective in the sense of Rousseau, but a thinking self-consciousness, an objective spirit, that rises above nature and triumphs over it. Educational steps are necessary moments in the development of ideas in the world's history. The life of the spirit in history is a passage through these different steps that partly oppose each other, partly are already contained in the passed position. The combination of historical and systematic moments of reasoning is made possible in Hegel's philosophical system and it is a significant possibility for the education theory. Dialectic concept of education manifests itself in Hegel's work on both the worldly historical as well as the systematic dimension. This Hegel's conception is interpreted as a renaissance that philosophy will bring to pedagogy because the dialectical conception of the spirit's development was seen as a possibility leading not only to criticism but –and most of all- to the possibility of a full application in pedagogical theory and practice. Most relevant from this conception is actually only the relationship between the educator and the educated.

Surely there is no need to emphasize that Hegel's placing of the spirit within the concept of ideas brings his conception to the summary understanding of this idea as an absolute process of truth. Hegel shows the spirit's negativity as having a dialectical effect throughout this development. The spirit arrives at the realization of its own endless nature by the means of its own limitation, it overcomes its own limits and by that ascends to its own limitless freedom. At the same time recognizes the authority that identifies itself with the idea of freedom.

The concept of an educator is seen as identical with the concept of a priest as was depicted by the ancient Egyptians and during the Greek antiquity. This kind of concretization as regards the history of education with Hegel's intention and his attitude was characterized best by Goethe: "To think to act, to act to think!" Hegel in this concern states a modern formula regarding the rights of child to education and at the same time

limits the rights of a parent to child's servitude. For him the child's rights are based on the understanding of a human being as a self-consciousness conscious of him or her self, of his or her own reality and of the necessity to become as well. A person's being, self-conscious being, is the result of an animal desire as a necessary precondition of self-consciousness without having to remain in its conception and, instead, it uses its right to liberate itself from it. The whole conception of education cannot be, therefore, in Hegel's thought independent of philosophy and on the contrary should result, and in reality results, from the focus of the realized knowledge's philosophic understanding. The inherent task of scientific inquiry or its final objective, is the description of itself as developing and originating, because philosophic inquiry is self-knowledge. Knowledge demands a dialectical movement that creates the totality of a undivided whole. The coherent wholeness of existence that is being realized in the real universe must be not only perfectly and fully encompassed, but also knowable.¹⁹

Philosophy is presented in such a way that its reflection's expressive form –its own principle – is the philosophy of education. In the foreword to the *Phenomenology of the Spirit* Hegel upholds the expansion of the truth of philosophy as being essential and by doing that he turns against Schilling. "As regards the content, the other side occasionally knows how to handle it easily, how to make it widespread. It drags to its own territory masses of material that is all that is already known and classified, and while it makes itself busy with curiosities and points of interest it seems as if it controls everything that thought has accomplished in its own way prior to that and at the same time handles whatever has not been till now taken care of, and, as if submits thus everything to an absolute idea, so it appears that the absolute idea is recognized in everything and that it matured into a developed science."²⁰

Phenomenology of Spirit and the philosophy of the spirit do not differ in their content as both are based on the totality and the truth of the spirit. For *Phenomenology of Spirit* the totality of the spirit is determined in such a way so that "the experience that the consciousness makes of itself not only cannot in its own concept contain anything that is less than the whole system of consciousness or the whole span of the spirit's truth so that its moments in this idiosyncratic determination present themselves that they are not abstract, pure moments, but rather in such a way as they are for the consciousness or as consciousness itself appears in its relationship to them, on whose basis are the moments of the whole the forms of the

¹⁹ A. Kojève, *Hegel, Eine Vergegenwärtigung sense Denkens*, Dillingen 1958.

²⁰ G.W.F. Hegel, *Fenomenologie ducha*, p. 59.

consciousness.”²¹ The philosophy of the spirit as a totality must once more pass through the same content as has been worked out in the *Phenomenology of Spirit*. There is, however, a difference in the form as the way of the content’s truthfulness is always different. Competing forms present themselves actually as a self-confidence of knowing (absolute knowing) and as an absolute idea. Absolute knowing is wholly dependent on idea (it is the concept of science), but this idea behaves toward the absolute knowing in an exceedingly controversial manner, it is not satisfied with this assumption and understands it (the assumption of an absolute knowing) in a changed form. Through the self-confidence of the spirit the encyclopedic system appears at the end as self-thinking idea. Polemics of the logical against the assumptions of the *Phenomenology of Spirit*, however, live on in the system of Hegel’s later writings.

Phenomenology of Spirit is the title of that paragraph, section of the Berlin “Encyclopedia” that deals with consciousness. *Phenomenology of Spirit* contains the whole thematic area of the phenomenology of the spirit. Beside anthropology and psychology that in a unique way briefly limit and complement the *Phenomenology* all topics are included in it.²²

Phenomenology of Spirit is the union of mutually understood absolute knowing of the consciousness’ dual meaning²³. Phenomenology of the Spirit is the birth place of Hegel’s philosophy in which the dialectics of action appear in the form of concrete historical analyses. It contains in its foreword and in its sixth chapter the essence of the Hegelian education concept. For Hegel, the individual finds equality in the process of casting off from itself his or her own peculiarity together with gaining generality. This education process is simultaneously a transition from thought-of substance to a reality and vice versa- from individuality to substantiality. The education process thus differs from the law equality where recognition is given by the mere fact of existence. German philosophy that accepts the heritage of a revolution becomes the pedagogy of the post-revolutionary human being. The spirit that is alienated from itself sharpened its own assumption and an absolute liberty passed on to another land, the land of a self-confident spirit “in which it is considered as the truth in this unreality, the spirit refreshes itself by the idea of this truth, - as long as it is and remains an idea an as long as it is natural subjectivity cognizant of that beingness enclosed in its self-consciousness as of perfect and complete being. That way a new form of an ethical spirit has come about”.²⁴ This revival of an

²¹ Ibidem, p. 103-104.

²² *Grundlinien der Philosophie des Rechts*, Heidelberg Encyclopedie, 1817.

²³ G. Schmidt, *Hegel in Nürnberg*, Tübingen 1960, s. 161.

²⁴ G.W.F. Hegel, *Fenomenologie ducha*, s. 375.

individual takes place in the land of Germany, revival through work and self alienation that leads to reaching the true reality of a human being. From here leads the road to the world of “morality”, to the world of conscious real morality within the limits and with the area of a perfect state order and law.

It appears that from among Hegel’s ideas in the field of pedagogy the idea based on the ancient model, the idea of a comprehensive education, continues to remain still relevant.

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G.W.F. Hegel – edukacja jako punkt w rzeczywistości historycznej

Streszczenie

Pytanie dotyczące edukacyjnej myśli G.W.F. Hegla może wydawać się absurdem. Jednak, ogólnie rzecz biorąc, można uznać, iż w każdy system filozoficzny wpisana jest teoria edukacji. W artykule ukazuję, że teoria edukacji jest nieodłącznym elementem filozofii Hegla i że koncepcja edukacji jest zawarta w *Fenomenologii Ducha*.

Słowa kluczowe: *Fenomenologia Ducha*, filozofia ducha, autoalienacja, moralność

