“World Spirit” by Georg Hegel: from Universe to the History of Mankind

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The article analyzes the universal methodological potential of the philosophical theory of Georg Hegel in interpretation and forecasting of the universe from the study of rationally justified models of the Universe (along with the forecasting of new ones) to the clarification of the history logic and social processes optimization. Special attention is paid to the process of the formation of historical laws in the context of Georg Hegel's rational philosophy. The authors pay particular attention to the following issue. Some problems of philosophy are identified that reduce its effectiveness as a methodology of science as well as methods of their resolution; the necessity of analyzing the conceptual apparatus of science in relation to the categorical apparatus and principles of rational philosophy is shown; the place and role of interdisciplinary methodologies in particular scientific research are analyzed; the movement of abstraction in the process of formation of history as a science is shown; the peculiarities of history and its laws among other fundamental sciences are determined along with the influence of objective and subjective factors that cause low efficiency of the methodological apparatus in everyday life; the philosophical justification of the specificity of freedom and responsibility of ordinary citizens and representatives of the authorities is revealed; the need to change the priorities of history and philosophy is demonstrated through different population groups, with a special emphasis on the political stratum. The key conclusions and recommendations on the optimization of social processes in the logic of rational philosophy by Georg Hegel are formulated.

Keywords: essence, universe, methodology, objectivity, rationalization, law, subjectivity, simulacrum, politics

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Introduction

Philosophers of Ancient Greece came to the conclusion that infinitely varied the world has a unified basis and the search for “the one in diversity” (it means the search for the essence as the main cause of all existing) is the main task. History of philosophy and science has shown (for example the determinism of Pierre-Simon Laplace) that the solution to this problem is impossible and its simplicity is deceptive. But it showed the opposite at the same time — a stable progress in science and optimization of social life is also impossible without searching for “the one in diversity”. Today this situation is quite relevant — in fact fundamental sciences, getting close in their studies to the comprehension general as the only, need methodological support from philosophy but they get advices mainly at the level of the special one — in the form of various (which absolutised by their authors) cognitive practices: linguistic turn to, hermeneutic experience, phenomenological approach, deconstructivism, postmodernism etc.

Thus, philosophical methodology (as an intellectual forecast the scientific researches) without becoming a common system, demonstrates an eclectic set of approaches to science and this practically reduces its methodological significance. Therefore, we think there is a reason for returning to the achievements of world philosophy elite. In this aspect, Georg Hegel philosophical concept that deserves extra attention — systematically structured, full with unified rules and logic with universal categorical apparatus, in which the analysis of reality — from the Universe to history of mankind — is approaching perfection.

Note that this characteristic of Hegel’s methodology needs clarification — to perfection within the limits of possible. The boundaries of the possible outline a kind of outlook but the philosophy of Georg Hegel makes them to extend. What do we mean? Universal “absolute idea” as the cosmic mind in philosophy Georg Hegel has its analogues — “world mind” (which is in science) and “world spirit” — that admits the objectivity of irrational, religious. For today it is an importance — to understand that science and religion are types of worldview that can interact: firstly, science is not the absolutely objective knowledge: there are structures that recognize the knowledge derived from faith as axioms of one or another scientific theories (say, the first moment of beginning the formation the Universe –singularity — known laws of physics do not explain it); second, scientists still do not have generalized scientific explaining of integrity the Universe. And some religious systems are some generalizations which based on possibility to evidance (for example the Nebular hypothesis for the origin of the Solar System of scientist and atheist Pierre-Simon Laplace and deist philosopher Imanuel Kant). Therefore, science and religion are able to interact (expanding the possibilities of science). Georg Hegel provision becomes particular relevance in cosmological studies because they are usually move from theory to practice and eventually predictions of theories are going to be harder to check with an experience (so-called “experimental weightlessness”). And a relatively stable, unified philosophical channel of cosmological researches is capable to transfer the extra emotional and stressful “background” of meditations about the “impossible” to well-considered scientific researches. We have in mind reflections on the anthropological principle (in the “strong” formulation), and the prediction of future models of the Universe — from the confirmed by the laws of science of the standard model of Alexander Friedman to the reflections of Illya Prigogine (but using ideas of nonlinear science) — the Universe evolves, creating new patterns and opening up opportunities for the birth of daughter universes — on the new, “impossible” — today — laws.

However, it is clear that analysis within the framework of a separate article cannot cover Georg Hegel philosophical concept. Many researchers prefer in this situation to reproduct

certain fragments in the context of general content philosophical system for to reach narrow problem in the study. We pay more attention on understanding methodological influence of Hegel philosophy concept on the practice based on history. Why it is based on history? Because the problems of history are grandiose and theoretical and methodological help could be provided only by a grand philosophical system by searching for answers. History is the only one from sciences that exists for centuries in some kind of "ambivalence"— on one hand there is seen a clear tendency among scientists and philosophers in practical condition "refuse" in the status for science and on the other hand — from it — like as from science — require constantly explanations, simulation and forecasting of historical processes. All above mentioned determine interest in this discourse and rethinking the theoretical and methodological methods for its solution. Therefore, the aim of our consider is to analyze problems and opportunities of history thru explaining and prediction some social processes in the context of Hegel's philosophical concept — system of evidential knowing based on the *rational* reality comprehension.

Analysis of the problem of history as a science

Mr. Raymond Aron, Karl Marx, Karl Popper, Arnold Toynbee, Jurgen Habermas, Oswald Spengler, Ivan Yanzhul and others were deal with the search for fundamentals of the unity of history and its meaning or general regularity in history of philosophical and historical thought of the world. However, by 21st century, we had come to understanding that "it was a thorny issue about the unity of the world history, the regularity of the world-wide historical process and progress and its direction..." [Andrushchenko & Mikhhalchenko, 1996: 348]. We hope that might talk about some "imperfection" by studying this issue and the very philosophy, what by definition raise the issue of the level for comprehension of all around as "the one in the entire diversity" and gets answers on the level of the special one — from "the certain philosophical positions" mainly. Statements about the primacy of "linguistic communication" (Jurgen Habermas), spiritual unity of mankind as the basis for the historical process (Karl Jaspers), liberalism as optimal form of organization for society (Francis Fukuyama) is significant in fact but only with aspects by analyzing philosophical problem of optimization social processes.

Not so many philosophers in contemporary philosophical literature (underline domestic studies of Victor Andrushchenko, Nikolai Mihalchenko, Alexey Khalapsis) start the direct analysis the theme laws of history and reasoned conclusions — as negative so as positive conclusions. However, some considers do not argue own position about existence of general historical laws but give only superficially. Thus, declaring "the general laws of history" authors list and analyze laws in certain spheres of social being (underline the monography Andrey Korotaev) — it definitely asks for fundamental argumentation.

Thereby, it is possible to testify now that methodological pluralism that has not being formed into the general system and replaced the monopoly of Marxism demonstrates the eclectic set of approaches for the practice of everyday life and the same one-sided analysis (only subjectivists). Absolutization aftermath of liberal ideology in the countries of West and the "perfect" solution of social and political issues with linguistic communication or the idea of the spiritual humankind unity are now the vivid testimony. This is very serious problem for today because extremely unwelcome "scenario" is being implemented actually, what has been described in the Georg Hegel logic; if objective and substantive aspects are being abstracted from their mind then there will be nothing for thinking control and it starts arbitrarily to change obeying accidental intentions of our will.. Therefore, the aim of our

consider is to analyze problems and opportunities of history thru explaining and prediction some social processes in the context of Hegel's philosophical concept — system of evidential knowing based on the *rational* reality comprehension.

The formation of history as a science

Analyzing the process that forms history as science through the prism of the category of shape, we do not see any significant differences from other fundamental sciences. A typical movement of abstraction is visible — the rationalization lifts up from events as the certain unity of diversity — through its simplifying in the definitions — up to the forming concepts and categorial apparatus of science. An ascending point of abstraction motion is an eyewitnesses description of the real, certain events, — what is the “confused story which is full of noise and fury, an idiot retold” (Shakespeare, “Macbeth”). This is a living story that permits the large proportion for subjectivity. The primary rationalization in process of its abstraction makes shorter and objective meanwhile give an opportunity to understand history in stipulation necessary. Analyzing many certain events history comes onto some typical facts, the simplify definitions and abstractions, — ridding events of their subjective parts and accidental and unimportant circumstances. Therefore, the scientific definition of historical objectivity it's not only a merger with an object but by the way a distance from the object what allows some historical fact to get close to objective fact of nature (objectivity in history firstly is to be in accordance with an object, here — with facts of the past).

But in the process of transition from shape to content of abstraction appear some problems. Yet on the primary rationalization stage of history gets seen some “similarity”, nebulousity: firstly the imagination about life of people and epoch include much more points of view than the view of the scientist but when he exhibits a spirit of time this last one becomes, in accordance with Hegel, “the spirit the very scientist” (Hegel); secondly, the objectivity of scientist positions levels down if he inserts unimportant in it, accidental and outer events, transferring that on typical facts, forming historical unite; thirdly the principle of historically could be broken, — if the scientist having a subject of research the facts from different sources evaluates it thru the prism of cultural conditions of today [Orlyk, 2008]. These factors diverse to be called as objective and they become a significant obstacle in solving the problem of formation of the laws of history. No other science only history that allows studying destiny of human society, forming and forecasting its future but objective difficulties determine a specific of this process.

Problems of historical regularities and their solution in the context of Georg Hegel's philosophy

The general understanding needs a previous remark — seen the insufficient understanding phrases until today: — “general laws of history” — as if there are problems with its list. To our mind the authors of similar assertions do not take into consideration the obvious — history is not the monolithic science but “connecting” — as well as all fundamental sciences: they operate laws of their sections (say optics, mechanics etc. in physics) — but formation the general laws of science are possible only in scientific and philosophical discourse. History is not the exception here. Laws of certain spheres of social being are at the same time the laws of history [Stezhko & Shalimova, 2016].

Economic sphere is typical example but the definite self-sufficiency in framework of history, as a science, makes visible and others its spheres, say military. So, Oleg Bazaluk

underlines (as a merit) rightly that determination the laws of war by Karl Clausewitz have passed a preliminary and typical road for motion of abstraction and rationalization of empirical experience — from existential (that deduces anyway to an art) description a warfare by an eyewitness (and by historian as well) up to historical and philosophical generalization: “It was such synthesis of the professional knowledge, life experience, and prevailing philosophical ideas of that epoch that laid the foundation for the third area of the theoretical and empirical understanding of war and peace — historical and literary” [Bazaluk, 2017: 99].

Historical regularities, as the patterns in other sciences as well are formed through the philosophical principles Georg Hegel — universality, rationality and objectivity. However, this process looks specifically in general agreement of history: 1) indetermination, freedom and unpredictability seem a rule for an ordinary life flow. Nobody can know what happens tomorrow. Nevertheless, we know everything that happened yesterday and everything that could be unpredictable from now on has been fixed in reality. And retrospective historical analysis has been used to a totality of what that was done, namely to the established and fully interconnected determinations and lines of necessity as an object for research; 2) internal and general essence “penetrateand” connect the single and outer-unrepeatable historical events. It constantly takes off the past doing by it these events modern and stretches “the leading thread” to the future events — what turns their *continuity* on the historical *regularity*.

Formation content of the laws of history is hierarchical looking at wide diversity of cultural and historical context: from empirical to statistical. Empirical laws are forming in the result of primary rationalization of everyday life; statistic laws regulate mass phenomena in the certain spheres of society [Orlyk, 2014], so as they are medium sized laws (say, in the military sphere- it is not necessary to lose a war to know after that the war was impossible to win). The very empirical and statistical laws form history as certain integrity with own categorial apparatus, as a science that performs and methodological functions relating to all spheres of public life. So academic of the Russian imperial academy of science Ivan Yanzhul at the end of 19th century pointed to special significance of general historical research for the formation of scientifically sound financial policy of the state: “meaning of the first (“of history at all” — S.O., Z.S.) it is clear: all the varied human relations are so much intertwined each other, so much dependent on each other that impossible to study thoroughly financial activities without knowing history of other aspects state life” [Yanzhul, 2002: 51].

The analysis of this theme earned next development in the modern scientific sphere. So, in the thoroughly study of Russian financial policy in 1914 -1917 years was shown how the interdependence of financial economical, social and spiritual spheres, turned to integral regularity led “full destruction the very imperial state” [Orlyk, 2018: 568], that has changed the general course of history. Now there appears the new directions research in relation to which history acts as methodology. Thus, cliometrics widely uses methods of the economical theory in combination with general historical methods. Cliometrics is using actively as philosophical methodology so the methods other sciences: mathematics, statistics, demography, sociology.

However, the laws of history nevertheless have the intermediate character but its own methodological possibilities are limited — the skeptics are right in this case. A reason is firstly, a polysemy of notions and categories of history and a unique big part of subjectivity; secondly, the laws of history do not come beyond finite relations, fixing only at the level of a special one, what by Georg Hegel gives a conviction but no authenticity. Common sense is necessary and unchangeable (“...as in theoretical and practical sphere are impossible to reach a hardness and a certainty without a help of the common sense” [Hegel, 1929:

131]) — but it is only the stage of the process of thinking because it limits a cognitive and methodological self-independence of history, making it relative. Laws of common sense are not specific to history because natural sciences exist in the field relative autonomy too, but it is wider thru the unambiguity of concepts and the dynamic laws, — what make much wider its own possibilities in explaining and predicting reality. Hegel's words are a guide in the next research of history as a science: "...philosophy owes its *development* to the experience... Empirical sciences, from one side, do not stop on the reception of the *single* phenomena, and on the way to the meeting with philosophy with the help of thought are processing stuff: looking for general definitions, kinds and laws, they prepare, thus, content of the special one to the opportunity including it in to philosophy" [Hegel, 1929: 30]. That is the process of further "philosophical" comprehension is necessary, where is comprehension not yet the general definition phenomena or laws of history (what represent integrity but only on the stage of special one) — their *general* essence is comprehended. Further generalization occurs thru the inclusion categories of history in to the categorial context philosophy — where it turns in to the status of the concepts, becoming seemingly incomplete — before the more general principles taken in general. So, "metropolis", "colony" in the frameworks of history is the categories — but these are concepts for philosophy, which need further generalization by forming already the historical and philosophical laws-trends. The trends laws penetrate in *the essence*, deep integrity of the object the research, clarifying methodical requirements of the empirical laws and methodological requirements — history as a science. There are at the same time probabilistic and statistical but have maximum general character, get seen only in the big systems and act a long while. As a pattern, we can take the law of the primacy the social being in relation social consciousness. This is the historical, philosophical integral law that was invented Karl Marx, on individual, and psychological level was concretized by Abraham Maslow and constantly affirming by a practice.

As a result, history becomes as necessary integrity, which essence would be interpreted by mind not only in relation to the whole but also in details. Happens update an immediacy of event already as a directness of the essence — as the basis what defines by itself all the sides of the object, showing what it is indeed. The methodological apparatus of explaining, modeling and predicting the social processes is forming from the revealed historical regularities (what, underline, become full and effective only connecting with philosophical research).

Problems of implementation of the laws of practice of everyday life and ways of their solution

The effectiveness of methodological apparatus indeed is much lower as desirable, because is shown powerful influence of the *subjective* factors that make harder the understanding laws, its compliance and capable at any stage again to turn history into a "confused story full of noise and fury". Consider how these factors are forming in the sphere of common citizens and the social scientists.

Difficulties in understanding compliance of historical regularities in the sphere of common citizens are as the outcome of the fact that a deep analogue of situations is complicated by its surface and endless differences; a spreading (laziness of thinking) has for a result the searching for simple solutions with the instantly positive results.

A sphere scientists have a comprehension that: "...another sciences, as much as they would try to speculate without a contact to philosophy, they cannot have life, spirit, truth without it" [Hegel, 1959: 37] but often is declared only. The main reason by Hegel is contemptuous treatment to philosophy: scientists who "didn't engaged to it, they imagine that they without

some study know the situation in philosophy and having ordinary education ...they may think like philosophers by the way and evaluate philosophy" [Hegel, 1929: 21].

It is believed that disrespect does not come from the supremacy but from certain confusion that was created by the extreme abstraction of philosophy, by the big number of its schools and, as result, the impossibility to reach and to fulfill *all* its requirements. Therefore, as a rule, general methodological settings of social scientists are based either on statistical laws of common sense or on the "surrogate" philosophy of the metatheoretical level — in the form a varieties of interdisciplinary methodologies (an apparatus of definitions — "paradigm", "style of thinking", etc.). For sure the metatheoretical level is the necessary stage in the research process but philosophy having "the control" is required — so, often — the interdisciplinary methodological settings are developed by famous extra ordinal representatives of specific sciences, who do not have the understanding the basic philosophical categories and principles — because they achieve the level of philosophy using methods of sophistry and eclecticism. Synergetic might be as a sample (one from the inventors is a chemist Illya Prigozhin), in which subjectivity could be united accidentally with elements of materialistic dialectics but little fluctuations — it seems randomly but that means unpredictably — are able to cause mighty cataclysms. This statement proofs not enough understanding of the philosophical nature of the fluctuations by its authors — namely as the regular manifestation of the dialectic of quantitative and qualitative changes — small fluctuation can cause mighty cataclysms only if it is a top of a critical mass of the previous and quantitative accumulations, — and this is predictable in the philosophical analysis. However, it can be observed a broad public discourse of synergetic — from "methodological" requirements to history to "methodical" — to the medicine.

As practice proves, the diversity of philosophical trends combined with negligent attitude to philosophy and its superficial understanding and interests, is able today to confuse and even to distort also substantially the rational basis of everyday life. Say, philosophy postmodernism with its absolutization of subjectivism and indeterminism, is being "passed" through the politicians interests, is being specified in methodical settings and actions which transforms history into an irrational order events, "predispositioned to the randomness of the circumstances and the caprices of individual wills" (Georg Hegel). Truth in the postmodern epistemology is replaced by the "carnival" interpretation ("the status of schizophrenia" — Gilles Deleuze); the reality "disappears" in the simulacra ("the ontological anarchism" — Gilles Deleuze), becoming fragmentary subjective mirage with elements the surrealism — the so-called hyperreality. The radical rupture the categories of form and content (that is inadmissible in the rational philosophy) and the paradoxical combination the absolutized forms have results from pseudo-smart word play such as: the simulacrum is truth, "that hides that is absent".

The embodiment of the philosophy of postmodernism in the practice of everyday life today, in the words of Albert Camus became "scandal for common sense" because it led to the disorientation of human behavior. Faith existence of general principles, laws, objective truth and the confidence to the very human mind as well were trashed. Conclusions are that TV viewers, for example, are not able to distinguish a real event from a reinforced with a commentator's hysterical voice the "excited reports dance". That is the simulacrum in fact — but people are sure that this is true — because its authors previously have taken into account that people tendency to search for easy solutions and the simplicity projections of simulacrums on to their own ideological preferences and low empirical experience of the common person. We may state that postmodernism — this is the catastrophe of the Western culture's logic and western rationality in the version from the times of Rene Descartes.

The distortion the historical and philosophical rational explanation of the regularities the historical processes is also good for: 1) the statistical and probable origin of historical regularities; 2) entire dogmatization of social processes; 3) development the historical law in time — in the very period the partial and occasional facts may contradict the general law necessity being the *cause* for comprehension of the changing the application of the law in accordance with the politicians interests — or the *reason* for it is a misunderstanding by people. It is clear that there is needed absolutely an optimal philosophical orientation here but as Volodymyr Khmil rightly points to “nowadays politological analytics dominates over philosophic explanation of complex democratic processes making inner basis of social human being more obscure instead of clear identification of human values and future global prospects” [Khmil, 2016: 47] and what, add, essentially overlapping possibilities real understanding events in their deep causality and necessity.

We guess, there is another one essential reason for alike development of events, and it lies in the political and organizational sphere — in the activities of political functionaries who organize flow of daily public life. Usual, there are also objective reasons for the impossibility fulfilling by them that what was promised previously — a changing the objective conditions renews the line of necessity as well. It is about the other — they mainly choose only what they are interested in — from the complex interweaving the causal-and-effect links. But absolutization of own interests is absoluting freedom turning it gradually from a “tool of the necessity” into an arbitrariness. In addition, here the problem goes into the stream freedom and responsibility [Stezhko & Stezhko, 2018].

Georg Hegel notes an average person “does not help in the chaos in events of world... a flashback about similar circumstances because the pale flashback of the past has no power comparing the vitality and freedom of today” [Hegel, 1935: 8]. And its responsibility for the possible misunderstanding and distortion the conditions of the historical regularity are far lower than the politician responsibility. A politician can also try to get rid of responsibility declaring that “I... am not able to foresee the consequences that could have been prevented” [Hegel, 1934: 138]. However, he hasn’t rights for such a statement, because he “... must know not only ...as a single act but also general connected with him” [Hegel, 1934: 138] — and to make general as a center their intentions. The politician must foresee and avoid the “trends” of possible negative outcomes for the state — otherwise he is guilty — and responsible. This is Georg Hegel logic of thought.

Conclusion

All above lets us to come to the following conclusions. As a result of the comprehensive analysis the problem stated in the paper, it can be argued that the movement of primary facts abstraction and rationalization, the formation its own categorial apparatus etc. combine history with other fundamental sciences. And the sarcastic statements the opponents of history as a science that can be considered the absolutisation some positions, is mostly a peculiar reflection of its specificity — multileveling, multiaspectings, ambiguity, an incredible dynamism and subjectivism what make history one of the most difficult among the sciences.

A feature history, as we think, is proves and of an unsolved of the main problem — the ontologization the historical reality (or an impossibility of resolving — a topic is waiting for some new researches). Perhaps, an exit over the limits of the philosophical absolutisation of the subjectivity principle is going to be real when the paradigm of historical knowledge is not being directed, say, on to ontologizing the “carnival” values but on to the objectivity. The affirmation about impossibility to predict history of the future might also be thought

only a demonstration its features: that is right and wrong together. Variants the dates and the circumstances are not able really being predictable. But the basic features of events are allowed to explain, to model and to predict — the allowed limits of an ambiguity. The need for a much longer their accompanying of philosophy (in comparison with natural sciences) can be attributed to the specificity of the laws of history. Subjectively and irrational moment (“mysticism”, according to Georg Hegel) in the laws of history also is legitimate: ratio is able to “write into” it into the general background of statistically and probabilistic regularities — important is not only to pass over the line of measure. Also important is a change the priorities of consciousness — the overall expectations that the laws of history are the very recipes and resulting the categorical statements about the uselessness philosophy and “non-scientifics” of history. It cannot be overemphasized Hegel’s warns about need acting in the dialectic range of the quantitative and qualitative changes and not to cross over the line of measure — so “we are vexed by the very... unmeasurable... and even there we are getting *our* bliss where we are also under a greatest *danger*...” [Nietzsche, 1990: 225]. An ignoring methodological demand of Heraclitus-Hegel — to observe everything thru variability — can even nullify the titanic strivings about optimization the social processes.

Thus, obvious is that there is no miraculous laws-recipes in order to achieve the desired image of future society — there is needed a painstaking, *all-inclusive* practical work for creation the certain structures creatures, for example, “Institute of the Future” where philosophers, economists, mathematicians, psychologists, futurologists and other work together. Because of continuous monitoring the situation and adjustment (necessarily within the framework of historical and philosophical regularities and of the *strategic* horizon of planning) the intentions and actions of the leading participants of the historical actionings make potentially possible the essential optimization of social processes (but not complete — because this is an ideal).

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