

Artículo de investigación

## About process development of the personality in G. Hegel's concept

Sobre el proceso de desarrollo de la personalidad.  
en el concepto de G. Hegel  
Sobre desenvolvimento de processo da personalidade  
no conceito de G. Hegel

Recibido: 20 de septiembre de 2018. Aceptado: 11 de octubre de 2018

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### Abstract

Article is devoted to the analysis of stages of development of the personality in the history. Cultural and historical process at Hegel moves from the East to the west. Progress in development of the personality, that is consciousness of freedom is the cornerstone of this process. In this article in a context of consideration of the doctrine of Hegel ideas of F. Engels, K. Marx and other scientists about the personality in the history are given.

**Keywords:** personality, consciousness, freedom, spirit, despotism, monarchy, right.

### Resumen

Artículo dedicado al análisis de las etapas de desarrollo de la personalidad en la historia. El proceso cultural e histórico en Hegel se mueve de este a oeste. El progreso en el desarrollo de la personalidad, que es la conciencia de la libertad, es la piedra angular de este proceso. En este artículo en un contexto de consideración de la doctrina de Hegel, se dan ideas de F. Engels, K. Marx y otros científicos sobre la personalidad en la historia.

**Palabras claves:** Personalidad, conciencia, libertad, espíritu, despotismo, monarquía, derecho.

### Resumo

O artigo dedica-se à análise de etapas do desenvolvimento da personalidade na história. O processo cultural e histórico de Hegel se move do leste para o oeste. O progresso no desenvolvimento da personalidade, que é a consciência da liberdade, é a pedra angular desse processo. Neste artigo em um contexto de consideração da doutrina de idéias de Hegel de F. Engels, K. Marx e outros cientistas sobre a personalidade na história dão-se.

**Palavras-chave:** Personalidade, consciência, liberdade, espírito, despotismo, monarquia, direita.

### Introduction

Human society is a highest step of the organization of live systems. Society acts for the personality at the same time as set of all social conditions of her life and as result of

development of all primary collectives. Primary collective is society in a miniature, exactly there is a direct interaction of the personality and society. The collective isn't something faceless,

continuous and uniform. It is in this relation represents connection of different unique identity. And in it the personality doesn't sink, isn't dissolved, and comes to light and ego-trips. Carrying out this or that public function, each person plays also the individual and unique role.

Relationship of the person and society have essentially changed during history. Changed together with it and concrete filling, concrete contents and actually persons. The retrospective view of history opens to us wealth and a variety of types of the persons characteristic of certain types of cultures and outlooks. The identity of the XXI century contrasts sharply with, for example, of the identity even not-so-distant past, say, the XVIII-XIX centuries. It is due not only to cultural epochs in human history, but with the change of socio-economic formations. In the analysis of the process of personality development the work of the German philosopher G. Hegel, is very significant and deserves careful study. The concept of Hegel of the status of the personality in cultural and historical process is the basis of its interpretation of history as deployment of the potentials of the individual, i.e., as progress in the development of personality. As for Hegel the personality in the broadest sense, is, first of all the self-conscious and self-embodying itself in the history spirit, its development in historical process consists in progress of consciousness of freedom. This progress is carried out generally in the forms of religious consciousness and closely related moral and political consciousness of individuals which are the passing material embodiments of stages of self-development of spirit as substantial personality. Hegel, mainly, is interested not in the valid specific persons, and only abstract consciousness of spirit for which individuals are only the passing material embodiments, i.e. illustrations of the logical scheme. The progress of consciousness of freedom, Hegel artificially tied to world history, which he serves only as an example or illustration for the basic logic circuits of self-development of consciousness of spirit. Hegel builds the people and civilizations in a world history in a certain logical sequence which is at him identical with historical sequence, tying the most suitable people to the stages of consciousness of spirit set by his speculative scheme. At the same time expansion of consciousness of absolute spirit in the history at Hegel acts not as linear progress, and as contradictory ascension on a spiral, full of dramatic nature and sufferings of people as

empirical subjects or passing forms of cash life of idea.

### **Three Stages of the Progress of the Consciousness of Freedom in the East: China, India, Persia**

Progress of consciousness of freedom (respectively, stages of development of the personality in the history) moves at Hegel from the East to the West. In the East he allocates three stages – China, India, Persia. And all east civilizations at Hegel are deprived of internal historical development, are considered as the static states in themselves attached by Hegel to the corresponding stage of progress of the personality as consciousness of freedom.

For all East civilizations included by Hegel in a world history general characteristic of the personality are inherent. First, it is so-called "substantial freedom" at which though there is a submission of individuals to establishments of the state as the reason embodiment, but "doesn't exist yet own understanding and own volition, i.e. subjective freedom which defines itself only in an individual and means a reflection of an individual in his conscience" (Hegel, 1993). Secondly, it is so-called "substantial spirituality" - "direct consciousness, substantive spirituality to which the subjective will belongs, first of all, as belief, trust, obedience" (Hegel, 1993). In East civilizations substantial individuality, as personal quality, has only one subject – the Supreme ruler, which acts as the material embodiment of the substantial reason of state, i.e., which is identified with the state of mind and state will possesses.

So, as the personality in the East only acts one subject – the despot. Other members of the state act as obedient and unconscious executors of his will which is identical with the will and reason of state. According to Hegel the despot is only a passive performer of the highest will of substantial reason and by that can't be also considered as the full-fledged personality possessing the developed subjectivity and consciousness.

We will track now logic of development of the personality in the east. Starting point of this development Hegel takes China. There is a person as the empirical individual is defined by "family spirit" which Hegel defines as "... direct unity of substantive spirit and individual" (Hegel, 1993). In China "substance directly is one subject, the emperor whose law constitutes belief"

(Hegel, 1993). In China the person realizes himself as the family member. Thus, as the unique independent personality in China the patriarchal head of state acts, but also it has no moral freedom yet, and is only a contractor of a will of reason, i.e. an embodiment of morality and the law which for Chinese, in fact, are identical with a will of the governor. For religious consciousness of Chinese according to Hegel the same dependence, as well as is characteristic of moral and political consciousness. Generalizing the characteristic of the person at the first stage of history as he acts in the Chinese civilization, Hegel uses category of "national character" as to speak about identity and the personality in China it isn't necessary.

Hegel connects India with the second moment in development of consciousness of freedom. This moment consists "... in that the definition established as external was internal definition that a natural and inner world were defined as the inner world belonging to reason and that thanks to it in general the unity of subjectivity and life or idealism of cash life was established" (Hegel, 1993). Hence Hegel takes specifics of religious consciousness of Indians of which it is characteristic that "Divine it wasn't individualized, didn't become subject, concrete spirit, but was humiliated, became vulgar and senseless. Such is, generally, character of the Indian world view" (Hegel, 1993).

According to Hegel in India, as well as in China it is impossible to tell about the personality having moral freedom and moral consciousness though the Indian society, unlike patriarchal unity of the Chinese society is split up for castes in which the beginning of isolation or development of identity is shown.

Progress in formation of the personality at the stage of India according to Hegel still doesn't reach the moment of originally free subjectivity yet, i.e. actually the personality. Personality in India are the castes, not individuals. Analyzing the moral nature of the Hindus, Hegel appreciates it very low.

Generalizing a moral portrait of the personality at the stage of its development in India, Hegel thus describes the national character of the Hindus: "Ethics, morality, freedom of spirit, awareness of their right is completely alien to them" (Hegel, 1993). So, the identity of being Indian, as such, hasn't yet formed, since there is

no more individuality, consciousness and free genuine morality.

The next stage of development of the personality as moral and religious consciousness in a world history Persia acts at Hegel.

Persia is considered by Hegel as the multiethnic civilization including the different people and the countries: Zends, Assyrians, Persians, Medes, Babylonians, Jews, Phoenicians, Egyptians. We will leave this so disputable association of ancient east civilizations on Hegel's conscience, and we will look in what development of the personality at a stage of Persia consists. In general Hegel connects Persia with such stage in development of the personality and consciousness on where the person begins to be exempted from the power of the natural beginning, realizes existence of the objective spiritual beginning as God and by that he realizes himself as the spiritual subject which is in a certain relation to the divine spiritual principle.

The beginning of release of the person from natural definiteness and understanding by him of as spiritual being, subject, Hegel connects with Zoroastrianism religion which allocates two world spiritual powers – the good and evil, personified respectively by Ormuzd and Ariman. The main value of Zoroastrianism for development of the personality, according to Hegel, consists, first, that idolized by Persians. Secondly, Zoroastrianism value that it sinks in contrast of the spiritual beginning.

Hegel sees completion of spiritual progress of the personality within the Persian stage in Egypt as to top of development of Persia, and, mainly in the Egyptian religion. "Egyptians have for the first time expressed thought that the soul of the person is immortal. But the sense of the fact that the soul is immortal is as follows: it is not the nature, and something other, the spirit is independent for itself ..." (Hegel, 1993). In the Egyptian religion the subjective spirit according to Hegel, though has reached understanding of the subjective value as individual immortal soul, but it was not released finally from under the power of the physical nature yet.

### **Progress of the Personality in History in the West: Greece, Rome, Germany**

Further progress of the personality is in the history carried out in West civilizations which

replace each other in time, unlike East civilizations which have stiffened in one stage of development and appeared out of historical time. As the main steps of progress at Hegel Greece, Rome and the German civilization act consistently. In the Western civilizations considered as logical and historical stages of progress, Hegel allocates three stages: formation, blossoming, decline or crisis as transition to a new stage.

Development of the personality in the Greek civilization is presented, according to Hegel in the form of "individual fine morality". It "... that morality which is imprinted in identity and, therefore, means free volition of an individual" (Hegel, 1993). Hegel underscores exactly the point of the subjectivity of morality in Greece. Personality development at the stage of Greece, Hegel identifies as the midpoint between the impersonality of man in Asian civilizations and infinite subjectivity of I. Man in Greece is a great spiritual individuality, but not personality in the full sense of the word or in a higher phase of its development according to Hegel. "It is not the free, self-determining spirituality, and naturalness formed to spirituality - spiritual individuality" (Hegel, 1993).

Historical mission of the Roman world, according to Hegel imposing on free subjective spirit of Greeks for which the morality is given only as good will of the individual dominating will of general, objective spirit is. The truth at the same time, suffers damage subjective identity. The Roman world according to Hegel, thus, is characterized "... not by submission to an arbitrariness of mister and not own fine arbitrariness, but serves a common goal, and the individual disappears and achieves the personal objectives only in a common goal" (Hegel, 1993). In the Roman world the personality develops to a category of the person or actually the personality (in that sense as this concept is used by Hegel). The person is the individual whose subjective will is subordinated general, i.e. will of the state, the individual as an impersonal legal entity and the citizen of the state. Such provision of the personality in the Roman state bears in itself a contradiction between objectivity general, provided as an impersonal will of the state and the law, on the one hand, and, on the other hand, by subjective identity of the certain specific person.

This contradictory is realized at late stages of development of Rome in the form of opposition,

on the one hand, of immoral despotism of the Supreme power of the emperor, aloof from the people, on the other hand, of the certain person escaping from political alienation and an arbitrariness of the external government in immersion in own consciousness as an inner world of spirituality. The power of the emperor is wrapped in an absolute subjective arbitrariness. This arbitrariness is resisted by the individual shipped in private life as in a shelter from impersonal despotism of the imperial power which finds for itself subjective satisfaction in immersion in an inner spiritual world in which he receives illusory freedom and by that reaches reconciliation with brutal reality. Hegel emphasizes insolvency of this reconciliation which has received expression in philosophy of stoicism and Epicureanism.

The ancient Greeks and Romans mostly looked at the future of the fatalistic, that is, they generally believed that the fate of all the people that are predefined. That is why the subject of predictions and predeterminations which by all means – without watching on any attempts to bypass will of destiny – will be carried out, is very characteristic of them.

For Greco-Roman socio-historical thought characteristic duality. On the one hand, whatever reason of historical events moved forward this or that antique historian, all of them finally inclined to recognition of the highest reason which is often identified with concept of fate to which even gods surrender and which can't be learned (Kuzishchin, 1980). But, on the other hand, for antique thought acted as the most important driving forces of history as well quite terrestrial reasons. Feature of such look was that in antiquity there was neither primitiveness, characteristic of the Middle East, nor a total providential of the Middle Ages (Reader, 2007).

According to R. Collingwood, the antique historiography was the narration about history of human acts, the purposes, progress and failures. It allowed divine intervention, however gods had no own development plan for human history. It only provided success or destroyed plans of people (Voscov, 2008). Any historical event – direct result of a human will that someone always ответствен for it, and this personality should be praised or blamed for this event depending on that, was it good or bad (Collingwood, 1980).

Nevertheless, despite many merits of an ancient East and Greek historiography, it hasn't created integral philosophy of history (Kuchera, 2002), and those ideas which in it were available often reduced historical development to eternal cycles. The problem of a role of the personality has not been rather delivered by ancient authors, and duality (between fatalism and belief in forces of the person) anyway would not allow antique authors to solve it (Stausberg, 2011).

Let us return to consideration of the personality to Hegel's concepts. Contradictions in world-wide and historical development of the personality get at Hegel permission in the German world. To prove the statement that in the German civilization the personality gains final and highest development Hegel selects two necessary prerequisites of such development. First, it is special spirit of the German people. Why German spirit? Because Hegel attributes to German spirit the beginning of internal freedom. Secondly, it is the appearance of Christ and the emergence of Christianity. Key ideas of Christianity which promoted development of the highest type of the personality – spiritual, originally moral personality according to Hegel, are the idea of trinity of God and idea of a Godman Jesus Christ. In these ideas the ideal sample of the perfect, spiritual, moral personality is set.

In the Trinity of God, Hegel sees an example for the person who needs through the free relationship to the objective spirit (God) as its essence, found themselves in the same to make her his nature, to attain conscious identity of subjectivity and objectivity of the spirit in their own individual existence.

Thereby, God in Christ's image as Godman it appears a live sample for the person striving for true moral freedom.

The history of German civilization was a gradual interpenetration through the major conflicts of the European medieval history of the German spirit and Christianity, with the result that Christianity possessed the consciousness of a personality and turned her into a genuine person, and also, there was the penetration of Christian principles in public life and the gradual reconstruction of state and society on a truly Christian basis. Actually, development of the personality during the German period consisted only in gradual assimilation by empirical historical

individuals of the ideal moral sample of the personality given in Christ.

It should be noted that according to Hegel, full realization in the specific empirical individual of the highest type of the personality in whom the free Christian morality is inherent is possible only in the state built on the Christian beginnings of internal, moral freedom and spirituality. Of course, absolutely unreasonable Hegel as such state considers the German constitutional monarchy.

### Conclusion

Finishing consideration of stages of development of the personality in philosophical doctrine of Hegel, it is necessary to mention Marxism philosophy, namely views of some representatives of this doctrine the personality in the history at least in brief.

Force of Marxism was that it managed to formulate rather integral and convincing theory which explained the course of historical process with material factors. However, although Marxism completely broke with providential and theology, he inherited it from an objective idealistic philosophy of Hegel the belief that historical laws are invariant, i.e. must be implemented in all circumstances (Marx & Engels, 1955).

Despite the fact that major Marxists often put interesting questions related to the problem of personality in history and sometimes gave interesting answers, in general in a situation of an economic determinism the role of the personality in the history appeared small. The aspiration to contrast persons and masses for benefit of the last, laws and accidents – is almost exclusive for benefit of the first significantly promoted such result (Marx & Engels, 1961).

A variety of statements concerning a role of the personality in a look, classical for Marxism, has been formulated by Engels, but most systematically stated in G. V. Plekhanov's work "To a question of a role of the personality in the history". Marxists considered that the personality can give to historical events some originality or, according to Plekhanov, the personality can only leave an individual mark on the inevitable course of events, accelerate or slow down implementation of the historical law, but is not able to turn the programmed course of history under no circumstances. And if there was no

personality, it certainly would replace the other, which would accomplish exactly the same historical role (Plekhanov, 1956).

It is worth paying attention that unlike Hegel in Marxism not only positive, but also negative figures are taken into account already (the first can accelerate, and the second – to slow down implementation of the law) though the assessment of a "positive" or "negative" role significantly depended on a subjective and class line item of the philosopher and the historian.

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