

THE ROLE OF ABSOLUTE SPIRIT IN HEGEL'S PHILOSOPHY

O PAPEL DO ESPÍRITO ABSOLUTO NA FILOSOFIA DO HEGEL *

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Abstract: Hegel is the great philosopher of humanity and left a tremendous philosophical legacy for humankind. His philosophical thought is the result of the study of the history of human thought, which he summarized into principles and laws to draw out the way of thought in perceiving objects. Hegel's philosophical system has covered many fields and developed many rich and unique ideas, which are significant to mark the times. Hegel's thought paved the way for other theories to emerge. It is necessary to find his belief that the profound nature of the world is not individual consciousness but an idea. That is Hegel's absolute spiritual conception. This article uses the dialectical materialist methodology with broad, specific historical, and development principles to evaluate and consider the mental angle that Hegel mentioned in his philosophy. Besides, the article also uses analytical and synthesis methods to clarify Hegel's absolute idealism. Because he believed that only idealism is philosophy, according to Hegel, philosophy is the science of thought. The article explains Hegel's idealism when he says that a fundamental idea is a reality objectively with the thought of people and things in this world.

Keywords: Absolute Idealism. Absolute Spirit. Hegel.

Resumo: Hegel é o grande filósofo da humanidade e deixou um tremendo legado filosófico para a humanidade. Seu pensamento filosófico é o resultado do estudo da história do pensamento humano, que ele resumiu em princípios e leis para extrair o caminho do pensamento na percepção dos objetos. O sistema filosófico de Hegel cobriu muitos campos e desenvolveu muitas idéias ricas e únicas, que são significativas para marcar os tempos. O pensamento de Hegel preparou o caminho para o surgimento de outras teorias. É necessário encontrar sua crença de que a natureza profunda do mundo não é a consciência individual, mas uma idéia. Essa é a concepção espiritual absoluta de Hegel. Este artigo utiliza a metodologia materialista dialética com princípios gerais, históricos específicos e de desenvolvimento para avaliar e considerar o ângulo mental que Hegel mencionou em sua filosofia. Além disso, o artigo também usa métodos analíticos e de síntese para esclarecer o idealismo absoluto de Hegel. Porque ele acreditava que só o idealismo é filosofia, segundo Hegel, filosofia é a ciência do pensamento. O artigo explica o idealismo de Hegel quando ele diz que uma idéia fundamental é uma realidade objetivamente com o pensamento das pessoas e das coisas neste mundo.

Palavras-chave: Idealismo Absoluto. Espírito Absoluto. Hegel.

* Artigo recebido em 23/09/2022 e aprovado para publicação pelo Conselho Editorial em 09/10/2022.

1. INTRODUCTION

Hegel not only represents classical German philosophy but also asserts that philosophy has a dominant position in people's spiritual life. With profound and scientifically grounded arguments, Hegel made the essence clear of philosophy. Hegel clarified the object, function, and method of philosophy and the relationship of philosophy with other sciences. In the philosophical system, Hegel's philosophy has influenced the spiritual life of humanity in all fields. And Hegel showed us how to think systematically about philosophy to arrive at a genuinely positive perception of the world. In this article, the author wants to clarify the concept's position in his Spiritual Philosophy by explaining and clarifying the content of the idea of absolute spirit in Hegel's philosophy. At the same time, describing methods is the process of going from the perception of the absolute spirit. For Hegel, the Spirit is the unification between consciousness and self-consciousness, the process by which it moves and perceives itself, and that is the Idea that has returned to itself; Absolute spirit is the perfect harmony between nature and subjective spirit and objective spirit. It is the reconciliation of all opposites in its cognitive process, the mind's thought about itself as absolute truth. It results from the mental process of self-realization through man, human society, and history. Next, the article's author gives preliminary remarks on Hegel's concept of absolute spirit.

1.1. Research Problems

The article's research question is whether the absolute concept is objective truth, And It is necessary to clarify the absolute spirit of Hegel with practice. Or the problem for research is that practice is another reality of the absolute spirit. That is the universal, a form that includes and gathers many rich contents, which expresses in all objects, but each object perceives differently in objective reality, the absolute spirit.

1.2. Research Question

1. What is absolute spirit?
2. How are role does absolute spirit in Hegel's philosophy?

1.3. Conceptual and Theoretical Framework

Consciousness or spirit is the category of philosophy, which in Ancient Greek φιλοσοφία (Philosophia), means love of wisdom. The spirit mentions in ancient Greek philosophy. That is Heraclitus's spirit concept of Logos. Heraclitus considers fire as the world's nature; everything passes away. From there, Heraclitus proposed the view of the nature of the world as Logos. According to Heraclitus, Logos is the unity of what is. Unity is the unity of diversity, the harmony of opposites in the contradictory. On that side, Logos has a relationship with the subjective and objective, and consciousness is the possibility of unity between them. He thinks that thought is inherent in everyone and reality in the human world, so it is subjective. But the World Logos also reality objectively. According to Plato, the spirit is of knowledge. But knowledge does not come naturally. Wisdom is to recall. Recollection is the way to awaken the soul of forgotten knowledge, to seek knowledge within oneself. The recollection method deals with the mental category(Zwart, 2022).

Hegel's philosophy of absolute spirit brings unity to philosophy's essence. According to Hegel, the absolute spirit is the relationship between subjectivity and objectivity, the relationship between thought and being, and the process of perceiving and interpreting the world. Hegel's philosophy profoundly reflected his time's extreme ups and downs, especially the crisis of Western European feudal society before the emergence of a new capitalist society. Right in the Preface to the Phenomenology of Spirit (1807) - the work marking the turning point of Hegel's philosophy, he wrote: It is easy to see that our epoch is an era that appears and is changing into a new era. New phase. Scientific achievements increasingly bankrupt metaphysical conceptions. Absolute spirit has broken with reality and its previous conception of the world; it is even ready to drown that reality in the past and undertake its transformation. An idealist philosopher, Hegel devotes to absolute spirit, particularly philosophy, when explaining individuals, society, and history. Spiritual science, in general has a unique role in his philosophical system, in which spirit must go through a process of self-motivation and development full of suffering and tragedy to absolute spirit(Rojek, 2022).

2. LITERATURE REVIEW

Absolute spirit or consciousness has always been discussed since the birth of philosophy until now. Philosophy's fundamental problem is the relationship between thought and being, subject and object. Philosophers are always looking for answers to the relationship between matter and consciousness. Or the relationship between thought and reality, mind and value, and consciousness. Different philosophies, but the so-called spirit reality in this world, concerning the subject and the object to distinguish (Friedman, 2022).

The fundamental problem-solving of philosophy is the basis for explaining to people the relationship between them (conscious people) and the world with people (the material world). In dialectical materialism, people have interpreted the world and improved reality, but in practical human activities, people have a sense of participation and guidance. Therefore, the relationship between thought and being expressed in perception is the relationship between objective and subjective. The category objective refers to all that reality independent of a definite subject, forming an actual situation, frequently affecting the determination of that subject's goals, tasks, and modes of operation movement. To talk about objectivity refers to all that reality independently, externally, and independently of the active subject. The objective includes Objective conditions, capabilities, and laws. In which the objective law always plays the most crucial role (Read, 2022).

Marxist-Leninist philosophy always determines objectively and subjectively according to specific subjects in a definite relationship with the object. Not all objective conditions, possibilities, and laws, but only objective conditions, opportunities, and rules that constitute an actual situation, frequently affect a subject's activities. Therefore, with different issues, relationships, and fields of action, the objects' scope and nature are not entirely the same. The new determination considers the correct category for that subject's movements. The objective category place concerning the subjective category. The category subjective refers to all that constitutes the qualities and capabilities of a given subject, reflecting the subject's role in objectively real situations in cognitive and behavioral activities and object improvement. Subjective, first of all, includes all that constitutes and reflects the

development level of the qualities and capabilities of a given subject. Accordingly, it must consist of the quality of Thought, the level of understanding, the emotions, will, aspirations and physicality of the issue. Talking about subjectivity is talking about the actual inner strength of the subject. In turn, that strength manifest in the ability to organize activities (perception and practice) of the issue whose essential criterion, deciding to evaluate that capacity, is the conformity between activities and activities the subject's actions with objective conditions, capabilities, and laws(Hiromatsu, 2022).

3. METHODOLOGY

The article uses the dialectical materialistic methodology. On that basis, the paper points out the principle of comprehensiveness in considering Hegel's entire philosophical system. Specific historical principles clarify the role of absolute spirit in Hegel's philosophy. And the development principle evaluates the revolution and progress in Hegel's philosophy of absolute spirit and absolute idealism when considering absolute spirit as pre- reality and governing all human perceptions of the world. But he has the improvement in a dialectical point of view when objectively explaining the reality of absolute spirit in the subject's perception process. From there, it shows the unified relationship between thought and reality when seeing nature.

The article also uses the method of analysis and synthesis to clarify Hegel's arguments about the reality of the absolute spirit. The paper has defined the role of the absolute spirit in entire philosophical history. Describing the absolute spirit is the object and goal of philosophy research by Hegel. The clarification of the absolute spirit is central to the dialectical explanation of the reality of nature. The article also uses the method of analysis and synthesis to clarify Hegel's arguments about the reality of the absolute spirit. Therefore, when referring to the foundation and nature of the Hegelian system of philosophy, one cannot fail to mention the basic concept of absolute spirit, which, in my opinion, can only be understood in the whole system that was painstakingly built by Hegel. And he sees it as the result of philosophical self-realization, the embodiment of world history. This article will present some of the main contents of the concept of absolute spirit.

4. RESULTS

4.1. First, the absolute spirit is a history of philosophical in Hegel's system

Hegel's philosophy of the absolute spirit originates and is associated with the birth of Eastern (Chinese, Indian) and Western (Greek) philosophies 2500 years ago. In the Middle Ages, the absolute spirit was mentioned in the prophecy and revelation of the Christian creative stand. To Hegel, he synthesized the entire history of human philosophy to give the concept of absolute spirit. And Hegel used knowledge to explain the absolute spirit (Ferro, 2022).

Hegel holds that there is only one reality, the absolute spirit (or Absolute Idea) which is the origin of all the universe. It is the only free reality that no one creates. It is a homogeneous entity but contains within it a germ of contradiction. The absolute spirit in its development takes place through different stages, increasingly fully expressing its content. It first develops within itself, then manifests itself in the form of nature - the inorganic, organic, and human world, and then manifests itself in the form of state, art, religion, and philosophy. According to Hegel's system, the whole world of color and variety is the product of the natural development of ideas as a creative force, the total of all different forms of expression of the absolute spirit concept. Therefore, Hegel's theory considers the first as spirit, the second as matter generated and determined by the absolute spirit and world spirit, as another reality of spirit after. After passing through that other-being stage, the absolute spirit returns to itself, and that is the highest stage, the ultimate stage, which Hegel calls absolute spirit. It is also the philosophical expression of religious assertions that God created the world. It can be said that, in solving the fundamental problem of philosophy, Hegel only repeats what the previous idealists have said, but what is new in his theory is that he considers the spirit of the world. The absolute spirit concept is a process of constant development. He is a complete philosopher of idealistic dialectic, the dialectic of the absolute spirit as the first basis and the source of all reality (Hegel, 1900).

According to Hegel, knowledge must be a system, the only possible presentation of science (understood as philosophy). With this view, he presented his philosophical system concisely and entirely in the *Encyclopedia of Philosophical Sciences*. It consists of three parts:

Logic - the science of the concept and for it; Natural philosophy - the science of the idea in its other reality; Philosophy of mind - the science of mind as the idea of returning to oneself from one's other reality (Solomon, 1985).

However, that division has only relative significance because all three specific sciences are only deterministic properties of ideas and are, therefore, organically related to each other as part of a whole. And in his philosophical system, Hegel tried to solve fundamental philosophical problems arising from the philosophy of his predecessors, such as the opposition between the perceiver and the world, between world nature and freedom, individual and society, and between finite and infinite spirit (Dunham et al., 2014).

4.2 Second, the absolute spirit is the object of philosophy in Hegel's system

Absolute spirit is the process of absolute awareness. The absolute spirit represents the human cognitive process. In the first stage, the mind thinks it is empty (pure), and at the same time, it mistakenly believes that all things in nature are objective realities outside the mind. Thus, Hegel points out that nature is just a conception of the mind (at the end of the first stage); others are another way of being of the mind (in the second stage), and science is a product. Other aspects of consciousness (at the third stage) and history are only activities of the mind (at the fourth stage). So the spirit of absoluteness goes all the way around retrieving all reality into oneself or proving that one is all reality. The remaining place is the culmination of the spirit: Truthfulness, Compassion, and Beauty (i.e., God in religion because God is a being of all truth, goodness, and beauty) (Panova, 2015).

According to Hegel, it is to perceive the Absolute. In other words, the Absolute is regarded by him as the sole object of philosophy. The concept of the Absolute was directly inherited from Hegel's philosophy of identity, understood as the identity between subject and object, spirit and reality, and content and form. His philosophy of identity, in which the natural world is the visible spirit and the spirit is the invisible nature, is objective idealism. He appreciated merging the concept of nature as an entity in Spinozian philosophy with Fichte's absolute spirit. He acknowledges this philosopher as the one who is credited with raising the question of identity. According to Hegel, however, the fundamental limitation of Schelling is that, in his philosophy, that identity can only be perceived by intellectual intuition. Therefore he has only introduced it defines the Absolute but doesn't prove it to be

the truth. Schelling failed to point out the necessity of the logical development process according to the rules of dialectic in his doctrine. Thus, the Absolute in him, as Hegel sarcastically remarked, appeared rapidly like a bullet out of the barrel of a gun. Hegel argues that the Absolute must be perceived by thought - thought in his way - in logical form. And, we must understand the Absolute as a movement transcending through the contradiction of opposites, a process.

Hegel asserts that absolute spirit and objective development develop themselves, affecting the natural world, society, and human thought. The absolute spirit is independent and objective, but it controls human thought according to objective laws(Williams, 1992).

4.3. Third, the absolute spirit is in the objective and the subjective of the cognitive process in Hegel's system

Absolute spirit is placed in the cognitive process's dialectical unity of objective and subjective. Objective refers to all that reality independently, externally, and independently of the subject of the action. Objectiveness includes objective conditions, capabilities, and laws. The objective law always plays the most crucial role; it is also understood as the inherent nature of things and phenomena, the objectivity that manifests outside of things and phenomena in fields such as nature, society, and thought. In other words, the objective category refers to all that reality independent of a definite subject, constituting an actual situation, frequently affecting the determination of goals, tasks, and methods of the subject's behavior.

Subjective includes all that constitutes and reflects the development level of a given subject's qualities and capabilities. Talking about subjectivity is talking about the actual inner strength, the subject. In turn, that strength is always manifested in the ability to organize activities (perception and practice) of the subject, whose basic and decisive criterion to evaluate that capacity is the conformity between activities and activities and the subject's actions with objective conditions, capabilities, and laws. However, the subjective category is also an understood component, the subject's qualities and abilities in cognitive and objective activities. The words objective and subjective are used to express the relationships between things and phenomena in defined categories; in addition, to distinguish more clearly, the

Basic methodology of Philosophy deals with the relationship between objectivity and subjectivity.

In Hegel, the absolute spirit is the unity between the objective and subjective in the subject's perception process. It means the process of subjective movement determines objective perception. Absolute spirit is objective, reality. The absolute spirit returns to itself as an objective necessity in its movement. With this view, Hegel concludes: The absolute is the spirit, and the highest defined spirit is the absolute spirit(Hegel & Knox, 1975).

4.4. *Fourth, the absolute spirit is the unity of thought and reality in Hegel's system*

In the philosophical system of reasoning, according to the three-step reasoning, Hegel presented the movement and transformation of the absolute spirit in a wildly speculative way. On the contrary, making things conform to the concept... He said that reality is the first determinism of the absolute concept. Existence here is not the material world nor the reflection of reality in human consciousness but the abstract concept of reality that is pure reality. Pure reality is reality without any determination, premise, or content, not the product of any intermediary, that is, identified with nothingness. Reality and pure nothingness are the same things nothing. Nothing but something (just as zero is still something when distinguished from other numbers). According to Hegel, the pure reality is what is beginning. What is beginning is not yet reality; it is only towards reality...a non-reality that is simultaneously reality. Thus, pure reality contains contradictions because it includes the two opposites of reality and nothingness and the unity of reality and nothingness. Due to rejections, it moves, and to a certain extent, it leads to birth, transforming into another reality. This other reality is deterministic, no longer pure reality or nothingness, but already something with quality, with quantity, united in degree (note: quality, quantity, and degree here are not the quality, quantity, and degree of things but the concepts of quality and quantity). When it reaches a degree, the absolute concept receives a new, more profound, and more specific determination, which is the concept of essence. In the theory of nature, Hegel introduced and analyzed many essential concepts such as essence, phenomenon, appearance, and the reality of law... and talked about the relationship between categories: law and nature, substance, direction and phenomenon, nature and phenomenon, essence and

appearance, appearance and phenomenon, affirmation and negation, natural and contingent, possibility, reality, freedom, necessity, because and effect... Hegel presented many essential problems of debate, especially about contradiction. He considers the disclaimer universal, the source and basis of movement, and the principle of development. He asserted: All things are contradictory in themselves...Contrast is the source of all motion and all life, only to the extent that an object is contained. If it is a contradiction itself, then it will move and must have impulse and activity(Craig, 2022).

The development of Spirit goes through three levels, from low to high; the latter level fully covers the previous story: Subjective spirit - spirit concerning oneself, the object of the study of anthropology, phenomenology, and psychology. The doctrine of subjective spirit deals with the life of a single human; Objective spirit - spirit in the form of reality (Realität) embodied in law, morality, and ethics. The realms of the objective spirit are the family, society (citizens), and the state; Absolute spirit is the unity (being in itself and for itself) between the objectivity of the spirit and its concept, the spirit in its absolute truth, manifested in art, religion, doctrine, and philosophy(Waibel, 2022).

4.5. Fifth, the absolute spirit is attached to the idealist dialectic in Hegel's system

Absolute spirit is a conception of right with objective truth. According to Hegel, the absolute spirit is a concept, but not all concepts are spirit. He distinguishes spirit from conception and thinks spirit is higher than conception: conception is not the highest conception; what is even higher is spirit. Conception, when developed into a conception of right, becomes a spirit. Thus, the higher of the spirit than the conception is the conception of right, which is conformity. The unity between conception and objectivity, the concept that develops into a proper conception, becomes a spirit, which is the truth: the spirit is truth, for truth is the concordance between objectivity and conception. Absolute spirit is also reality, or in other words, the reality is the other reality of spirit. Hegel has affirmed idealism: The world is another reality of the spirit.... All reality is reality only as it contains and manifests the spirit. The object, the subjective world, and the objective world must not only conform to the spirit in general, but they are the conformity of conception and reality. Objective, subjective, random, arbitrary that is, not truth. All reality, whether universal,

unique, or particular, are various manifestations of the extent and extent of the absolute spirit. The whole reality is also a spirit. The single reality is only one aspect of the spirit; the spirit also needs another fact as a particular reality absolute spirit is universal and is a form that includes and gathers a lot of rich content. This expresses in all subjects, but each object perceives differently. For the older man, these truths have the meaning of his whole life that it means something beyond which there is real life and all of the universe. Like the same logical aphorism, if spoken by a young man, although he understands it perfectly, it does not have the same breadth as when it comes from the mouth of an experienced person's life, and in saying it, he speaks to the full power of its content. Absolute spirit is processing, is dialectic. According to Hegel, dialectic is not in human reason but objective reality that is, in the absolute spirit(Schütze, 2022).

Spirit, vowed as a process, goes through three stages in its development. Absolute spirit contains contradictions, contains its negation, and moves from one continent to another, from simple to complex. Therefore, the absolute spirit is eternal life. The spirit itself is a dialectic. That has always separated and distinguished the identification with the different. The subjective has from the objective, the finite from the infinite, the soul from the body, and the just. Therefore, the spirit is eternal creation, life, and spirit. Absolute spirit is an idealistic philosophical category of Hegel. The spirit is a product of man, and Hegel said spirit is not a product of man but an activity that precedes man. It is an abstract concept, an absolute spirit. Hegel's concept of absolute spirit is idealistic(Hegel, 2022b).

5. DISCUSSION

5.1. First, the absolute spirit is the unity of thought and reality in the fundamental problem of philosophy

In the cognitive process, there are three basic forms: subjective concept, objective concept, and absolute concept. Objective and subjective are two sides, two inseparable factors in every activity of each subject. In the relationship between objectivity and subjectivity, in the end, objectivity is always the basis, the premise, and plays the role of subjective decision. Because objective conditions, abilities, and laws always reality independently and do not depend on the subject, they always force the subject to take into

account first in all activities and are the source of development. generate all knowledge, feelings, will, and aspirations of the subject. The objective determines the content and the changing movement of the subjectivity. Due to their inherently dynamic nature, people always reach for freedom in all activities. But man is free to act only as he is more aware of objective conditions, possibilities, and laws. Not the objective world is molded according to people's subjective wills and aspirations. But on the contrary, people's intentions and aspirations are only actual when it reflects the changing movement of conditions and abilities. and inherent laws of the objective world(Friedman, 2022).

Regarding ontology, the concept of reality, when going through the path of dialectical development from Pure Being to absolute spirit, has shown that it has many different levels. And these levels cover each other from low to high; corresponding to those levels are different values , and these values are promoted according to the movement of the spirit, brought about by the heart: at the level of absolute spirit, it reaches its highest value, for absolute spirit is the most concrete and highest truth of all Being. (In fact, the concept of reality with many levels and corresponding values from low to high has appeared in the history of philosophy, such as in Plato, Aristotle, Thomas Aquinas, Leibniz..., and Hegel. , it has its nuance: expressing profound dialectic and comprehensive coverage.). The rationality of absolute spirit is to show movement and development; Hegel thinks it is the inner self-movement of absolute spirit. Self-advocacy means changing different forms of absolute spirit. In Hegel's dialectic method, self-advocacy is the most important factor that shows the correctness of Hegel's philosophy. Clarifying the relationship in the process of reality with the absolute spirit is the intrinsic source of different things. When presenting the absolute spirit developing, Hegel admitted that reality, nature, and concept are three main determinations and forms in the development process of things and phenomena. The correctness that Hegel presents in logic is consistent with the thought process of human beings. When we look at things and phenomena, we see the reality ence of things and phenomena. Still, the absolute spirit of perception is to go deep inside things and phenomena to see their nature and characteristics. From there, we derive the concept of that object and phenomenon. Hegel also stated the concept of absolute spirit in the reality of

things and phenomena in Logic. He correctly expressed the categories of quality, degree, and dialectical thought about the transformation of quantity.

The absolute spirit concept is associated with the unity of nature with phenomena. Hegel's theory of nature is closed with a dialectical analysis of the concept realistic. According to Hegel, possibility and reality are in unity, where the possibility of reality in the trend turns realistic. Besides, Hegel also introduced and analyzed many other important concepts such as course and change, cause and effect, interaction, and any idea or category. He also made comments rationality needs to be recognized but requires further development because that is only the judgment of an objective dialectical idealist philosopher (Ramsiej, 2022).

5.2. Second, the absolute spirit has an identity between the subject and the object in the process of perception

Hegel also points out that the essence of subject and object (that is, the Absolute, the truth) is achieved only through a long, complicated process by resolving the contradictions within oneself (a dialectical process). Hegel argues for this identity from the standpoint of objective, mystical idealism. Hegel stated the absolute concept expressing the nature of the world correctly expressed Hegel through the categories of nature, phenomenon, law, possibility, reality, cause, and effect, presenting the contradiction theory origin of development. The absolute spirit concept expresses Hegel in the nature of things and phenomena through the categories of the general and the particular, induction and deduction, analysis and synthesis, expressed the principles of effective operation of human purpose, the unity of theory and practice, synthesizes the concept of development as the negation of the negation. Although referring to the absolute concept, Hegel's rationality and dialectic are also shown in that he raised the question of the unity of the logical process with the historical process logic, and epistemology is the synthesis of the historical process. He raised the limitation of formal logic and demanded the formation of realistic and vivid content logic (Hegel, 2022a).

5.3. Third, the absolute spirit is the nucleus of the objective Idealist Dialectic

The objective idealistic dialectic of classical German philosophy begins with Kant, goes through Fichte and Schelling, and culminates with Hegel. Absolute spirit is a central

concept in Hegel's philosophical system. It demonstrates the unity between dialectics and cognitive, logical reasoning. At the same time, it also points to contradictions within the natural world. From there, the unity of matter and motion increases in space and time. From there, things and phenomena themselves are suitable for development. So absolute spirit is a change in the quantity that leads to a change in quality. In nature, the absolute spirit manifests the organic relationship between chemistry and physics, the chemical process being the final preparation for organic life. The logical nucleus of Hegel's discourse is that he considers the development of history to be lawful; The development of history follows the cycle that goes up. Each historical epoch has its characteristics, and the historical development process is inherited.

The value of Hegel is that through the category of absolute spirit, for the first time in history, the German Classical philosopher. Hegel presented his idealistic dialectic: Philosophical principles (principle of development, principle of universal relationship). Dialectical cognitive principles or methods (principle of moving from phenomenon to essence; the principle of going from abstract to concrete; the principle of unity between logic and history). The laws of dialectics (law from quantitative changes leading to qualitative changes and vice versa; law of unity and struggle of opposites; law of the negation). Philosophical categories (Quality - quantity - degree, identity - difference - opposite - contradiction, essence - phenomenon, cause-effect, general - particular, content - form, necessity - chance, possibility - reality)(Xiaomang, 2022).

5.4. Fourth, the absolute spirit is the absolutization of the positivity of spirit in society

Hegel's ambition was to build a universal system of philosophy, playing the role of science of sciences; At the same time, traditional Western rationalism was pushed to its end. The concept of absolute associated with the historical development of the spiritual life of the society has shown Hegel's progress when giving theoretical views of each era that did not appear on the empty land but were created on the ground basis of inheriting the theoretical documents of the eras before. Human history has proven that consciousness is inherited in the development process, so it is impossible to explain a particular thought based on reality economic relations, regardless of previous stages of the development of Thought. The

historical development of thought shows that periods of prosperity or decline in philosophy, literature, art, etc., sometimes do not entirely coincide with periods of economic and social prosperity or decline festival. Hegel's thesis was later inherited by historical materialism in the process of ideological development is one of the reasons why a country has a developed ideological level and a country with a group of development ideologies. Ideology is one of the apparent reasons a country has a relatively low level of economic development, but ideology is at a high level(Majewska & Wójcik, 2022).

6. CONCLUSION

Hegel's absolute spirit represents the spirit as the unity of consciousness and self-consciousness, the process by which it moves, manifests itself, and realizes itself according to necessity. That is the idea that has come back to you. absolute spirit is the perfect harmony between nature and spirit, between subjective spirit and objective spirit - the reconciliation of all opposites in perceiving the inevitability of nature. It is the mind's thought about itself as absolute truth, both the result and the mental process of self-realization through man, human society, and history. The view of the absolute spirit is the process of understanding the outside world to realize oneself in accumulating knowledge and creating the world. Thus, Hegel's Idealist Philosophy shows that absolute spirit is a cognitive process from a spirit that has not yet known itself to spirit attains self-realization only after having undergone historical evolution. So all realities (material world, civilization, art, philosophy, religion, state...) are only manifestations of spirit in the history of moving towards self-realization.

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