

Reformation of Divinity—— On the Nature and Characteristics of Children's Education in Hegel's Objective Spirit

Siyuan Wang^{1,*}

¹Department of Philosophy Teaching and Research, Daqing Administration Institute, Daqing 163000, China

*Corresponding author: kingthinksfar0459@163.com

Abstract: In his philosophy of spirit(Geist), Hegel corresponds the "virtue of virginity, poverty, and obedience" of the evangelical exhortation (consilia evangelica) to the individual virtues of the ethical life, such as "family (marriage), civil society (rectitude), and the state (patriotism). This is a systematic statement of the spiritual characteristics of the ethical state in educating individuals. This shows that Hegel created a new system of education in his philosophy of spirit, which replaced the tradition of education from God to the father of the nation to the father of the family, and integrated the individual into the ethics to acquire the corresponding position and receive the indoctrination from the absolute spirit. Thus, after the child is born, he or she will face a second birth in order to welcome the reshaping of the ethical life, that is, the arrival of the individual spiritual life.

Keywords: Hegel; Children education; Ethical life; Objective spirit

1. Introduction

For Hegel, who was both a private tutor in Frankfurt and rector of the Nuremberg Grammar School and the University of Berlin, education inevitably became one of Hegel's most familiar daily affairs, even if not less so than politics, which he always favored. Although Hegel's philosophical philosophy of education is evident in the Nuremberg Upper Secondary School (1808-1816) and its associated manuscript collection, [1] which was not published during Hegel's lifetime, its importance in the development of Hegel's philosophical system was later discovered by Rosenkranz and recognized by him. For the purpose of this paper alone, Hegel's course at the Nuremberg Grammar School was a philosophical course based on "logic", which aimed at developing the philosophical thinking of young people and thus acquiring the ability to think rationally and to teach the spiritual capacity of man. However, if we examine only from this period, it is obvious that we will miss the point. It should be said that the education of children (Erziehung) has acquired corresponding characteristics in different periods of Hegel's philosophical development, and it is hidden in the process of constructing spiritual philosophy in different periods along with Hegel's idea of Bildung, and it shows an overall change from "divine education" to "spiritual education". "Bildung has religious overtones. [2]

Hegel's curriculum at the Nuremberg Grammar School focuses on the basic state of philosophical education in nineteenth-century Germany, revealing that the essence of children's education is to open up philosophical thought and to gain from it universal knowledge and education. In other words, the ethical individual could only form a free personality and enjoy its dignity if he or she received both theoretical and practical education. In his Address on the Graduation of the Grammar School (1809), Hegel considered the importance of the educational institutions of the state for the upbringing of children, especially the spirit of the new school, which was a preparation for scientific research based on the inheritance of the old school. During the Nuremberg New School, of which Hegel was principal, the educational mission was oriented towards the establishment of a universal spirit of philosophy, and he pointed out the importance of indoctrination (Bildung) in pedagogy (Pädagogik) in his two successive addresses to the Grammar School (1809/11). Furthermore, Hegel emphasized the influence and role of indoctrination in the distribution of curriculum and teaching in the curriculum of high school (1812) and philosophy at the University of Heidelberg (1816). [3] Hegel argues that the individuality of the soul requires schooling (Erziehung) (E§395R) and a good upbringing in order to recognize the universality of indoctrination and to have a complete intuitive and reflective faculty, thus progressing towards free reason (E§448).

After the formation of the whole system of Encyclopedia (Enzyklopädie-System, 1817), Hegel devoted himself to the construction of a system of philosophy of spirit covering the whole of human life, and the human spirit as the object of study of philosophy of mind became a conceptual product. In the Philosophy of Spirit (Encyclopedia III), Hegel divided it into three stages: subjective spirit, objective spirit, and absolute spirit. In these three stages, the child plays the role and position of the beginning of spiritual education in the "natural soul" in the subjective spirit and in the ethical (Sittlichkeit) part of the objective spirit respectively.

In my paper, Hegel's philosophy is divided into three periods, namely, the period of early theology, the period of the encyclopedia system of spirit, so as to examine more comprehensively the nature and transmutation characteristics of children's education in Hegel's philosophy. 1. In the period of early theology (1788-1800), children's education is regarded by Hegel as a negative spiritual alienation in the conflict between the church and the state, and this alienation was reflected in the "divine indoctrination", i.e. church education. Hegel not only criticizes the church for forcibly depriving children of their natural right to faith and education as citizens of the state, but also emphasizes that the state is the true community above the church. In other words, Hegel did not really give a philosophical basis for the priority of state education; 2. In the stage of the phenomenological system (1801-1807), Hegel revised the critical attitude of the early theological manuscripts towards the idea of indoctrination in the early Jena period, and children (children) as the most beloved property of the branch of state rights (the right of the state) were given priority. Children (children) have gained a place as the most beloved property (liebstes Eigentum) in the branch of state rights and begin to construct the mediating role of indoctrination in the structure of spirituality, i.e., the spirit as a mediator of itself in relation to the other. Moreover, Hegel shaped the indoctrination of the practical spirit based on labor and also constructed an ethical system with a progression from family ethics to state ethics, but the civil society ethics as the difference between the family and the state has not yet acquired an independent status. Among them, Hegel's tutorials and speeches in the Nuremberg period present the logical basis of Hegel's educational philosophy, in which logic is not only a holistic presentation of the spirit, but also the essence of universal knowledge, and thus becomes the absolute indoctrination and discipline for the scientific formation of individual consciousness. This establishes the properties and characteristics of education and indoctrination in the philosophy of mind; 3. In the stage of the encyclopedia system (1817-1831), Hegel distinguishes the relationship between education and indoctrination in the subjective spiritual stage of the philosophy of mind, and the discussion of the two runs through the subjective, objective and absolute spirituality. (α) Hegel indicates that the child as a completed individual spirit knows the concrete identity of the natural soul and consciousness, but that the knowledge of the theoretical spirit and the will of the practical spirit, which arise in the subjective spirit, are still unrealized forms of truth, which can only be realized in the real free spirit, which is the earthly entity of the Christian divine spirit, and which drives the principles of spirit and mind (β) in the stage of objective spirituality, the education of the child receives the dual indoctrination of theoretical and practical spirituality in the ethical system (family, society, and state), each of which provides a different degree of ethical education, and finally enters the highest link (state) through professional labor; (γ) in the stage of absolute spirituality, the absolute Spirituality as a kind of spirit shows its unique form and its creative power hidden in the subjective and objective spirit of the nations, and it works in different times in the form of world spirit through art, religion and philosophy, which determines the degree of spiritual indoctrination of the nations.

The subjective spirit is divided into three stages: soul, consciousness, and spirit. Among them, anthropology takes the soul as the object, spiritual phenomenology takes consciousness as the object, and psychology takes spirit as the object. The soul is in Hegelian spiritual philosophy as the all-prescribed and absolute entity of spirit, which is still in a primordial, natural spirit practically indistinguishable from the animal, and anthropology examines the process of transition of the individual human being from the natural state to the natural self. In applying the opposition between the individual individuality of the soul and the universality of the entity, Hegel interprets the life-process of the individual soul, which can only be transformed from abstract universality to concrete universality by adapting the immediate individual soul to the universal, and then the individual can truly become a class (Gattung) within itself. It is in this process that Hegel is able to distinguish the essential difference between human and animal sapiens (animalisch Lebendige), [4] for the sapiens both contains and excludes within itself its own class, with which it contradicts itself. Within the scope of anthropology, such individual nature spirits also belong to the form of naturalness, that is, they take place in time. Unlike the fixity of the universal natural spirit in the spirit of different races, this sequence of different states shows a fluidity i.e. a sequence of ages (die Reihe der Lebensalter). This sequence begins with the immediate, unity without lack of gender (birth) and reaches its end (death) at the entry of the class into the individual or of the individual into the class. Hegel sees class as the provision of the inner universality of reason, the class embodied in the

creature itself, embodied in the spirit as rational (Vernünftigkeit), and the unity of the two encapsulates the grounds for the phenomenal change of the individual spirit and body, but Hegel highlights the higher independence developed by the spiritual development of the individual before the physical development. When the life of the class (das Leben der Gattung) appears in the inner activity of the child, the child will gradually grow into youth and enter society from the family, and its spirit will turn to something solid and universal, so that the process of education and unification of the child with the real world will be made rational.

Anthropology contains three links: the natural soul, the feeling soul, and the real soul. The child is at the beginning of natural change in the natural soul, not only as the first link of the individual soul in the subject's body and spirit, but also as the initial state of spiritual development encased within itself. In the section on the natural soul (E§396), Hegel discusses the nature and characteristics of the child as a natural developmental process of age, where the child is not only the soul of the living individual, but also changes as a developmental link of the subject itself during the growth process of age. This spirit consists of four periods: childhood, youth, adulthood, and old age. Childhood is the primordial period when the individual spirit itself unfolds and when the subject is in harmony with itself. But this direct, non-spiritual mere unity needs to be abandoned, that is, the individual must oppose the self-existing self to the universal and grasp its independence from it, but this opposition is still one-sided. In the development of the opposition between individuality and universality, the life process of the individual soul is built up through the other stages of spiritual development (youth, adulthood, and old age).

In contrast to the growth functions of plants and animals in natural philosophy, Hegel examines childhood in four stages, including the infant stage, which is identical with the mother. According to Hegel, the infant does not have a true individuality (eigentliche Individualität) before it is born, but only an individuality that draws on external objects. When the infant is born, it tends from the vegetative state to the animal state, it begins to breathe rhythmically by interacting with light and air, and thus moves from a life of total non-contradiction to a state of separation. During the growth of the infant's body, the need for the external world gives rise to conceptual activity, and the infant becomes familiar with the properties of sensible things and moves from feeling to intuition (Anschauung). When the infant grows teeth and learns to stand, walk, and speak, he gradually acquires a universal consciousness in the practical activity of the external world. [5] In Hegel's view, the ability to walk and to relate freely to the external world, and the ability to grasp things as universals in language, are extremely important for the formation of the child's ego in its spiritual development. Only when the child transitions from play to learning does it truly become a child. The child begins to form his own quest for education when he imitates his parents and the adults around him. Here Hegel outlines two aspects of the child's education in the subjective spirit: on the one hand, discipline (Zucht), in which parents establish a sense of subordination and attachment by disciplining their children's capriciousness; and on the other hand, instruction (Unterricht), in which schooling replaces family education in order to free the child from naturalness and to acquire in the course of instruction a mind capable of cognitive universality.

In this way, the education of children takes place in the objective spirit, where the ethical individual progresses through the family to the ethical entity (die sittliche Substanz) of civil society and the state, and transforms from a family member to a citizen and a citizen of the state, ultimately leading to the acquisition of an ethical spirit with universal upbringing. In the objective spirit, indoctrination runs through the evolution of the ethical right (family - civil society - state). The family as sameness is the conceptual ethics, civil society is the difference link of ethics after separation, and the state is the ethical spirit with reality. [6] Among them, Hegelian civil society regards labor as an important way to unify theoretical and practical edification, and children as ethical individuals can only experience this social vocation to forge self-awareness and leap to the spirit of the ethical state.

2. Family

Hegel sees the family as the direct substantiality of the ethical spirit, or it is the spirit of unmediated natural ethicality. [7] Yet this immediacy is not to say that there is no norm in the sense of approach in the family, for the ethical relation is a substantiality that implies the whole process of life of the individual members of the family as a class (PR§161). The family has love (Liebe) as its provision, and the individuals in the family exist as members (Mitglied) of this community, but only at the dissolution of the family (Auflösung) do the juridical relations between the individual members manifest themselves. According to Hegel, the family is completed by marriage, the care of wealth (property, estate), and the education of children and the dissolution of the family. Of these, marriage is judged by Hegel as ethical love (die rechtlich sittliche Liebe) in the sense of right, and he rejects contractual marriage in the sense

of gender relations in Kant's ethics. [8] In Hegel's view, the two individuals who enter into marriage do so out of free will, and in this ethical union the parties acquire a physical purpose, and the family becomes a personality with legal rights, the external reality of which is embodied in the family wealth (Vermögen) and its holding. In the continuity of the individual family property, the principle of the formation of the modern family shifts from natural descent (Blutsverwandtschaft) to ethical love, and thus becomes a self-contained independent body, free from Roman right clanship, whose objective self-production is reflected in the ethical unity of love and wealth, which in history is embodied in the family god (Penaten).

In the natural ethical family, children, as the reality (Existenz) and object (Gegestand) of parental love, are free and ethical individuals (an sich Freie) who have the right to be supported and educated and whose expenses are borne by the family common property. However, when children grow to adulthood with legal personality (als rechtliche Personen) and the ability to form another family with property, it means the dissolution of the family ethic. In this stage of the family, Hegel divides the child's acquisition of the concept of ethical membership in the process of education into two aspects: on the one hand, the parents' education of their children is a direct and natural form of education, in which the child, as a child, acquires feelings of love and trust through life with his parents, recognizes himself as a member of the family, and gradually develops the concept of ethical family life. On the other hand, parents correct the child's capricious consciousness and behavior by means of discipline and regulation education, thus acquiring dependent upbringing and infusing the child's consciousness and will with universals, ultimately preparing the child to move from family education to the school education provided by civil society and the state. [9]

The family is the original place where children are educated, and parents are logically the first teachers of children, so that the content of family education revolves around the objectivity of the "parent-child" whole. Hegel insists that children are free an sich, that their lives are free and immediate. They belong neither to objects nor to other people, nor to their parents. This is why Hegel rejected the naturalistic education of Rousseau, because parents deprive children of their self-determined free will. Therefore, the main content of family education lies in how parents teach their children to be free from the state of nature in order to know freedom and to be free, but this can only be done if children enter into a higher ethical dimension, which requires that the education provided by the family follows the norms of civil society and even the state in order to be realistic and effective. Thus, for parents, family education has a twofold mission: the positive mission consists in promoting the development of the ethical spirit towards the child's direct, non-contradictory feeling, in grounding their mood in an ethical life and in spending the first stages of life in love (Liebe), trust (Zutrauen) and obedience (Gehorsam). On the one hand, the child acquires the feeling of habit and love not only in the love of his parents, but also in the object-unity of love, which is spiritual and ethical, in the family as a whole to which he is united. Moreover, Hegel emphasizes in particular the importance of the mother for the education of the child, since the physical life of the woman is within the family; on the other hand, the parents, through discipline and discipline (Zucht), free the child from unrestrained direct will, establish parental authority and at the same time shape the child's sense of subordination. The content of the negative mission is that the parents educate the child to transcend this natural immediacy and to move towards the formation of an independent and free personality, thus acquiring the ability to separate from the natural unity of the family.

Once the child acquires this capacity, the family ethic dissolves. This capacity is reflected in the child's education to acquire a legal personality that is recognized as free and the ability to own free property and form a family (PR§177). Moreover, Hegel emphasizes the natural unity of parental love for the child, but at the same time Hegel rejects spoiling, in other words, the education of the child to make the transition to the higher aspect of ethics, namely the development of free personality and state citizenship.

3. Civil Society

For the ethical individual to fully acquire a free juridical personality and to become a citizen of the state, there is still a difference (Differenz) that needs to be experienced, and that difference is civil society (die bürgerliche Gesellschaft). [10] As a sphere of particularity, Hegel establishes two principles of the system with the aim of self-interest (der selbstsüchtige Zweck): first, that ethical individuals constitute a whole of needs, and second, that the realization of this whole of needs depends on the form of universality constituted by the individuals through the mediation of others (PR§182). Thus, the state formed by the system of civil society is regarded by Hegel as an external state (äußerlicher Staat), a coercive state (Notstaat), or a rational state (Verstandesstaat) (PR§183). Further, the emergence of civil society is an

abstract link of positivity in the formation of ethical ideas in a binary split, but this link has yet to reach only relative wholeness and inner necessity, and has not yet made the transition to the unity of universality and reality. In short, the unity of particularity and universality in civil society is not ethical and is not yet a realm of true freedom. However, the members of civil society unconsciously accept the inculcation of their wills and activities by civil society in the process of devoting themselves to the achievement of their purposes, that is, the arbitrariness of the naturalness and needs of a single individual in the family members is to be elevated to the subjectivity of the particularity of the citizens in civil society, and this link of emancipation work (indoctrination) is not only the necessary way for the subjective will of the ethical individual to acquire objectivity, but also the ethical This link of emancipation work (indoctrination) is not only the way for the subjective will of the ethical individual to acquire objectivity, but also the absolute straightforward point where the ethical idea finally becomes real (Durchgangspunkt).

Civil society consists of a system of needs to meet the needs of individuals, judicial protection of ownership, and the maintenance of the common good by the police and fellow unions. In this sphere, Hegel converts family members consisting of universal individuals into members of civil society consisting of particular individuals; individual members of the family then become children of civil society (PR§238), and the inadequacy of family education will be replaced by the family of a universal nature, i.e., civil society (PR§239). Therefore, civil society has the right and obligation to demand in some way that the family or educational institutions educate its members, and indeed, Hegel reveals that family education cannot satisfy the full effectiveness of the individual's entry into the social or state sphere of life.

Family education is a contingency (Zufälligkeit) in ethical life, and it requires the assistance of a necessity (Notwendigkeit) from civil society by virtue of special benefits, which is reflected in the education of children in two main ways. On the one hand, civil society should create public educational institutions as much as possible to guarantee that children of school age have equal access to public education, so that they can not only enter the corresponding hierarchy through education and skill-sharing in universal wealth and achieve free choice of employment, but also acquire a physical character in the combination of self-interest and the universal (the state). Because individual members of the family need education and skills to enjoy the possibility of universal wealth, i.e., special wealth (das besondere Vermögen), the system of special wealth is composed of needs and their satisfaction, theoretical education and practical education, to which ethical individuals belong, forming the difference of hierarchy (PR§201). Hierarchies are specified in the concept as substantive or direct hierarchies, reflective or formal, and universal hierarchies (PR§202). According to Hegel, the individual can only reach a certain level in the hierarchy and then enter the ethical state to acquire real reality (Wirklichkeit), that is, the individual becomes a member of civil society through his or her activities and skills, making the care of his or her life and the mutual recognition of inter-subjective opinions a reality. In this hierarchy, the individual acquires ethical emotions, i.e., integrity (Rechtschaffenheit) and hierarchical honor (Standesehre) (PR§207). On the other hand, since the education of children is related to the ability of the members of the society, this requires that the civil society has the right and obligation to monitor the specific circumstances of the implementation of the education of children in each family and to guarantee the right of children to education from the contingencies and caprices that occur from all sides, including parents.

In the three links of civil society, once the child is transformed from a family member to a member of civil society through the principle of the system of needs, the child has acquired right ownership (Eigentum) and personhood (Person), and then reaches its reality from the abstract right personality of the self under the guarantee of justice. The practical effect of justice is to ensure that ethical individuals are able to pursue their private interests within the framework of civil society without being violated by others. Therefore, the emergence of legal awareness and legal thinking cannot be left to chance, but must be the subject of education. That is, children must be educated away from purely emotional thinking and recognize the universal idea of right, so that the right becomes universally known. In the system of need, the right is limited only to the boundary of the protection of ownership, and with it enters into justice, where subjectivity and universals achieve a unified reality, which constitutes the provision of police when it is extended to the full scope of particularity. **[11]** Access to education is the livelihood and welfare of the child as a juridical personality, which occurs in the context of contingency on the one hand and is limited to the external order on the other.

When a child enters the school system, the first concepts and knowledge he or she is exposed to is the school-led theoretical education, which is a prerequisite for work education. Theoretical education aims at developing a rational way of thinking, which is a necessary condition of thinking in the pursuit

of freedom. According to Hegel, theoretical education is developed on various provisions and objects of interest, and it lies not only in acquiring a variety of ideas and knowledge, but also in making the mind flexible and agile, in being able to transition from one idea to another, and in grasping complex and universal relations, etc. (PR§197), and furthermore, Hegel sees the essence of theoretical education as a linguistic education. In other words, Hegel identifies language in anthropology as a symbol of reason, a symbol of internal feeling that reaches its most perfect form in the human body. That is, the production and development of human language is similar to consciousness, when words are uttered, they have disappeared, thus directly negating their own. [12]

It is not enough to educate children through theoretical studies that they will become participants in civil society. For while civil society frees them from the natural limitations of the family, it also forces them to become economically independent and interdependent. In other words, civil society requires its children (members) to satisfy their own needs and the needs of others through the production of products by their labor, a system of needs that, in Hegel's view, does not refer exclusively to productive labor in the economic sense, but rather to the right and freedom of individual participants to satisfy their own needs, i.e., to maintain the freedom of the productive. Since the realization of individual freedom depends on labor, the practical education of labor (*die praktische Bildung*) is very important. According to Hegel, the education of labor is, firstly, to enable the worker to develop habits and needs; secondly, to enable the worker to realize that his or her behavior is restricted so as to adapt to materiality and the caprice of others; and finally, through this training, to acquire habits of objective activity and universal skills.

It should be said that after the child is educated (theoretically and practically) in civil society to become a qualified citizen, after the professional (*Beruf*) spirit and law-abiding virtue (*Rechtschaffenheit*) acquired by people in civil society, the spirit of the ethical entity is infused into it and reaches its own infinite form, which has two links: first, the self-consciousness exists in the ethical individual, and the second is that the universal form in upbringing, i.e., the spirit, becomes objective and real. In this case, the ethical individual who enters civil society is actually loaded with a double connotation, as proletarian and citizen (*als bourgeois und citizen*) and as private subject and citizen (*als Privatsubjekt und Staatsbürger*).

4. The State

The state in Hegel's objective spirit is the reality of the ethical idea as the revealed, self-explicit substantial will (*substantielle Wille*), the ethical spirit that thinks about itself and knows itself and accomplishes all that it knows and only what it knows. The state exists directly in custom, and indirectly in the self-consciousness of the ethical individual and in its knowledge and activity. Likewise, the self-consciousness of the ethical individual, by virtue of its political sentiment, possesses the freedom of substantiality in the state, that is, in its own nature, in the purpose and works of its own activity (PR§215). Therefore, according to Hegel, the ethical individual can really form the idea of the ethical state only after going through the differential links of the civil society stage, which is divided into three main aspects: first, the state system and internal state law of the individual states themselves, second, the relationship of the individual state with other states, i.e., external state law, and third, the universal idea against the individual state, i.e., the objective spirit. It can also be said that Hegel believed that the content and form of public education must be based on the requirements of the individual legal power, civil society, and the state. Compared with Fichte's educational idea which has no intermediate link (civil society) and only refers to the state, Hegel's educational idea is close to the school system in modern society because Hegel formulated it from the overall context of spiritual philosophy. In other words, the spirit of the ethical individual has to come to the state to realize its universality, i.e., freedom, after experiencing both the singularity of the family and the particularity of civil society.

At the institutional level, the external guarantee of children's education is realized by a series of public institutions such as the educational institutions established by civil society, the judiciary and the police. [13] However, the unique feature of Hegel's philosophy of right is that the state is the unfolding of the idea of the organism itself, and in addition to the universal will of the ethical entity, it also focuses on the particular will of the ethical individual, that is, Hegel's view of the ethical state not only shows the structure of inference (individuality-specificity-universality) in logic, but also contains the structure of movement of the "identity of entity and self-consciousness" in phenomenology. The Hegelian view of the ethical state not only exhibits the structure of inference (individuality-particularity-universality) in logic, but also contains the structure of movement of "entity-self-consciousness identity" in phenomenology. It should be noted that the responsibility for the education of children, whether in the family, the church or civil society, belongs to the ethical state. Although Hegel does not explicitly state

the direct jurisdiction of the state over education in the chapter on the state, he still reveals the point of emphasis of the state's responsibility and obligation for education in the relationship between the ethical entity and the ethical individual, on the one hand, the idea as an objective entity, i.e., the real political state and its institutions, and on the other hand, the subjective entity, i.e., the political disposition (*die Politische Gesinnung*) (PR§267)

For the ethical entity (the state), in the executive power of the internal state system itself, the state has the right to raise the judicial and police power of civil society to the general interest, which consists of an intermediate hierarchy of government members and state officials. This hierarchy does not only become cultured and legally conscious through the ethical and intellectual education (*sittlichen und Gedankenbildung*) of the state, but it also becomes the main bearer of the government's intentions. According to Hegel, the conduct and upbringing of officials should become an ethical ethos (PR§ 296), and they are the key point for the effectiveness of state decisions in reality. The citizens' satisfaction with the government and the successful implementation of the government's governance plans depend on this. It follows that the state's direct education of the intermediate classes can also contribute to its indirect education of citizens, and that the basic quality of government and public officials at all levels affects citizens' recognition of the state. The political education of the state is not a panacea, but must rely on certain rules of necessity. A rational system is more educative than a hollow sermon, i.e., it is more likely to produce the ethical force that makes the state stable. For the ethical individual, this recognition is embodied in the patriotism of the internal state's political will (*Patriotismus*) and the valor of the external state's sovereignty (*Tapferkeit*). Both patriotism and valor are embodied in the form of subjectivity, but this subjectivity has completed its unity with the ethical entity, i.e., it has become a subjective entity. We can see that Hegel is by no means a complete retrogressiveist, but he emphasizes both the importance of the ethical entity for the cultivation of the individual spirit and the fact that the sense of self (*Selbstgefühl*) of the ethical individual constitutes the reality of the state, which can only gain stability in the unity of the two

5. Conclusion and Implications

Although in the ethical system, the ethical freedom of the child as an ethical individual through objective spiritual indoctrination into membership in the ethical community of family and citizenship as well as the state and thus, this freedom only reaches the necessity of reality, Hegel at the end of objective spirituality points out that the freedom of the ethical world of the state is still subject to external limitations, and the level of the idea of freedom that different nation-states can achieve is limited by their spiritual journey through world history. That is, the education of children in different countries as the beginning of the spiritual indoctrination of the individual is limited by the degree of development of the spirit of the particular nation, which in turn is the ruling force and necessity inherent in the independence of the individual. Thus, Hegel also interprets the emergence of the ethical world of the state in time and its embedding in the course of world history before entering the absolute spiritual link, and when the nation-state enters the movement of world history the provisions of the spirit (*Bestimmung des Geistes in der Weltgeschichte*) and the principles of development (*Das Prinzip der Entwicklung*) were also formed. Hegel identifies the influence of spiritual indoctrination on the advancement or decline of the nation-state, on the one hand by infusing it with a universal spirit (ethics) that not only leads the nation-state and its individuals to acquire upbringing and to accept the universal as a real ethical thing, but also requires the nation-state to recognize its own formation of law and religion through the spirit. On the other hand, indoctrination eventually becomes the union of the theoretical spiritual and practical spheres, i.e., the unity of the human spirit and the absolute spirit, in the absolute spiritual stage, where indoctrination takes three forms, namely, aesthetic, religious, and philosophical. Among them, ethical indoctrination (*der sittlichen Bildung*) in the practical spiritual sphere of the objective spirit and religious indoctrination (*die religiöse Bildung*) in the absolute spirit constitute the whole content of spiritual indoctrination. [14]

For Hegel, the nation-state is still in the fixed form of time and history, and therefore has an insurmountable externality, but it is also the display of the Absolute Spirit, and therefore contains all the forms of activity of the Absolute Spirit awakened from within. Art, religion and philosophy are in this fixed form, and all three engrave their own forms of freedom through place and time and present the natural characteristics of a particular nation, so that the absolute spirit in the history of the world is reflected in the process of spiritual edification of the nation in the edification of the principle of special freedom. The special principle of freedom is so because it corresponds to the dialectical course of development of a certain link of the concept among them. This link is both fixed in a single national spirit (because it is limited by the territory and time) and dialectically developed (because the activity of the

concept necessarily goes through to a higher stage). But the new higher stage will still be immersed in its own naturalness, because the national spirit has not yet been freed from its natural externality. Only when the external nature is withdrawn from itself is the absolute spirit in the true sense of the self-internal association. In the link of absolute spirit, subjective spirit and objective spirit become the necessary path for the development of spiritual reality. The absolute spiritual education that takes the external nature back to itself is the education that develops completely from within and has the characteristic of complete subjectivity. The education of the child as a spiritual education is aimed at both the family, society, and the state, but the confirmation of the reality of freedom, which has already gone through these individual conceptual links, will not be elaborated separately, but only on the idea of freedom itself.

Acknowledgements

This paper is a stage result of the 2021 Heilongjiang Social Science Foundation Youth Project <Ideological and Political Education in the Perspective of Marxian Interaction Theory> (approval number: 21KSC204).

References

- [1] Walter Jaeschke, *Hegel Handbuch, Leben Werk Schule. The curriculum and the manuscript were not published during Hegel's lifetime* [J]. Auflage, J.B. Metzler, 2010, S. 219-225.
- [2] J. Schmidt, *The Fool's Truth: Diderot, Goethe, and Hegel* [J]. *Journal of the History of Ideas* (1996), 57.4, pp. 235-248.
- [3] Georg Zenkert, *Individualität, Entfremdung, Identität. Die Koordinaten der Bildung bei Humboldt und Hegel* [J]. In *Hei EDUCATION Journal*, 3 (2019), S. 96-99.
- [4] Stephen Houlgate, *An Introduction to Hegel: Freedom, Truth and History* [M]. Second Edition; Oxford: Wiley-Blackwell Publishing Ltd, 2005, pp. 172-174.
- [5] David Ciavatta, *Embodied Meaning in Hegel and Merleau-Ponty* [J]. *Hegel Bulletin* (2017), 38/1, p.59
- [6] Manfred Riedel, *Zwischen. Tradition and Revolution: Studien zu Hegel Rechtsphilosophie* [J]. Stuttgart: Klett-Cotta Verlag, 1982, S.97-98.
- [7] Klaus Vieweg, *Das Denken der Freiheit-Hegels Grundlinien der Philosophie des Rechts* [M]. München: Wilhelm Fink, 2012, S.251.
- [8] Gal Katz, *Alleviating Love's Rage: Hegel on Shame and Sexual Recognition* [J]. *British Journal for the History of Philosophy*, 2019, pp.11-16.
- [9] Pirmin Stekeler, *Hegels Grundlinien der Philosophie des Rechts: Ein dialogischer Kommentar*, Hamburg [J]. Felix Meiner Verlag, 2021, S. 621.
- [10] Vgl G.W.F. Hegel, *Die Philosophie des Rechts. Die Mitschrift Wannemann und Homeyer*, Stuttgart: Klett Cotta, [M]. *Hegel Handbuch: Leben-Werk-Schule*, 3. Auflage, Stuttgart: J.B. Metzler, 2016, S.355.
- [11] Bernhard Karl Linser, *Weltgeist und Weltpolitik: Hegels Philosophie des Staates und der internationalen Beziehungen* [M]. Herbolzheim: Centaurus Verlag&Media UG, 2007, pp.237-243.
- [12] J.McCumber, *The Company of Words: Hegel, Language, and Systematic Philosophy* [M]. Evanston IL: Northwestern University Press, 1993, p.224.
- [13] Jenn Dum &Robert Guay, *Hegel and Honneth's Theoretical Deficit: Education, Social Freedom and the Institutions of Modern Life* [J].*Hegel Bulletin*,1986. 38/2, 293-317.
- [14] Jürgen-Eckhardt Pleines, (ed.). *Hegels Theorie der Bildung II Kommentare*, [M]. Hildesheim/Zürich/New York: Georg Olms Verlag, 1986. S.10-15.