**Lingnan University**  
Department of Philosophy – MA in Practical Philosophy Programme

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<th>Course Title</th>
<th>Hegel’s Philosophy of History</th>
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<tr>
<td>Course Code</td>
<td>PHI 529</td>
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<tr>
<td>Recommended Study Year</td>
<td>-</td>
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<tr>
<td>No. of Credits/Term</td>
<td>3</td>
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<tr>
<td>Mode of Tuition</td>
<td>Lecture and Tutorial</td>
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<tr>
<td>Class Contact Hours</td>
<td>2 hours lecture per week</td>
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<td></td>
<td>1 hour tutorial per week</td>
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<tr>
<td>Category in Major Programme</td>
<td>Tradition and Practical Wisdom</td>
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<tr>
<td>Prerequisite(s)</td>
<td>-</td>
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<td>Co-requisite(s)</td>
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<td>Exclusion(s)</td>
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**Brief Course Description**

Hegel’s philosophy of history surveys the collective practice of nations, the evolution of cultural epochs, and the historical development of both the Eastern and Western worlds.

While insisting that reason (or freedom) is the end of history, Hegel dialectically identifies the desire for recognition as the necessary means towards the realization of that end.

The subject raises an important issue of practical philosophy – the relationship between reality and the ideal.

**Aims**

The course aims at (i) explaining Hegel’s conception of objective spirit, (ii) understanding the formation and influence of national spirit as well as world spirit from a Hegelian perspective, and (iii) exploring the theme of the end of history from the perspective of the early 21st century.

**Learning Outcomes**

Students will understand the role of individuality as displayed in Hegel’s division of world historical phases. They are expected to delineate the formation and influence of national spirit as well as world spirit from a Hegelian perspective. Students will be expected to explain and analyze the role played by individual world historical phases in Hegel’s division. They are expected to apply the philosophical skills and analysis by using the Hegelian vocabularies in criticizing and commenting on Hegel’s Philosophy of History. Also, they will be able to explain Hegel’s conception of objective spirit.

**Indicative Content**

1. Hegel’s division of world historical phases  
   a. childhood – the Oriental World  
   b. adolescence – the Greek World  
   c. manhood – the Roman World  
   d. maturity – the Germanic World  
2. Criterion of division – how active a role played by individuals  
3. Hegel’s philosophy of Spirit  
   a. subject spirit  
   b. objective spirit  
   c. absolute spirit  
4. Hegel’s Objective Spirit  
   a. Philosophy of Right  
   b. Philosophy of History
5. Hegel’s perception of the rational state as end of history
6. The cunning of reason – the dialectical relationship between reason and passion
7. the course of history after Hegel

Teaching Method
Lecture and tutorial

Measurement of Learning Outcomes
1. Students will give an individual or group presentation. They are expected to be able to explain Hegel’s division of world historical phases.
2. Students will write short essays concerning how active a role played by individual world historical phases in Hegel’s division.
3. Students will write a term-end paper in which they are expected to explicate the philosophical considerations that Hegel has in mind in developing his philosophy of history.
4. Students are also expected to engage in in-class discussion or debate. In-class performance will be partly assessed and they are expected to show the result of exegetical and critical skills of their readings of the texts of Hegel’s philosophy of history.

Assessment
Continuous assessment: 50%
Examination: 50%

Required Readings

Supplementary Readings
李榮添著，《歷史之理性：黑格爾歷史哲學導論述析》，台北：台灣學生書局，1993。
朱謙之著，《黑格爾的歷史哲學》，台北：臺灣商務印書館，1969。
蔡美ₛₙ著，《黑格爾》，臺北：左岸文化，2003。
侯鴻勳著，《黑格爾》，香港：中華書局，1994。
牟宗三著，《歷史哲學》，香港：人生出版社，1962。
薛華著，《黑格爾對歷史終點的理解》，台北：谷風文庫，1996。