

Hegel's Philosophy of Culture on Education towards Self-Actualization

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Abstract: *This paper presents the phenomenology of culture articulated by Hegel, as a challenge for every individual on his particular journey towards the meaning of his life. It is non-stop search that motivates his individuality and existence by developing his skills and talents which is hinge on his cultural up-bringing. The challenge of existence is the perfection of life which is the mission of man's universally objective essence. It aims man to be culturally educated towards self-consciousness that gives meaning to his own freedom in developing his relationship towards others to attain self-actualization. There shall be a constant to attain the realization of one's greatest achievement and perfection. The movement of individuality culturally educating itself is the coming to be of such individuality as universally objective essence. Therefore, man must adapt to his environment and with others to sustain his existential mechanism towards self-actualization.*

Keywords: self-consciousness, perfection, individuality, objective essence

1. Introduction

Culture is a way of life, it manifested the behavior, beliefs, practices and personality of an individual that makes him survive in the context of other culture. Moreover, culture is realities that absolutely define the essence of a certain individual. Indeed, it is an aspect that creates the totality of a human being to relate in his own "oikos", the community and the whole kingdom of human and non-human existence for greater development. "Bildung" in German term is the aspect wherein the phenomenology of spirit resides to continuously enlighten the individual confronts his particular niche. Hence, "bildung" is the one that keeps the individual exist despite all the challenging endeavors surrounding his life. Therefore, human existence is a "bildung itself". This paper will present Hegel's phenomenology of spirit embedded on culture that makes education an instrument for one's self-consciousness towards freedom in reaching man's mission of becoming to reach the summit of self-actualization. The phenomenology of culture articulated by Hegel is a challenge for every individual on his particular journey towards the meaning of his life. It is non-stop search that motivates his individuality to develop his skill and God given talent that is being hinge on his cultural up-bringing.

2. Body

The movement of individuality culturally educating itself is the coming to be of such an individuality as universally objective essence. The challenge of existence is the perfection of one's life which is the mission of man's universally objective essence. There shall be a constant education to attain of what is coming to be towards one's greatest achievement and perfection. Education becomes the center of culture that emphasize on the preservation of culture that motivates the life of the community and to delimit such practices that is not applicable within the context of existence. Education is the focal point of cultural identity and respect. All of these man's endeavor is anchored in one's cultural development. **Hence, its cultural development and its own actuality are the actualization of the substance**

itself. Indeed, the reciprocity of individuality and culture of man's development is the meaning of his self-actualization. Cultural development by virtue of which the individual here has validity and actuality. Furthermore, culture become the scaffolding as foundation by the individual to seek his own actualization. **This individuality culturally educates itself into what is in itself and only thereby is in itself, does it have actual existence. With a certain amount of cultural development, it has the same amount of actuality and power. Although here the self as this self knows itself to be actual, its actuality still solely consists in the sublation of the natural self.** Therefore, the actuality of the individual is a constant trimming down on the negativity of his personality and leaving behind the things that makes one's existence hinders for his best development. It is his own particular consciousness to let go of himself and leave behind the things that blocked his own self-actuality, which goes on the process of socialization with the people existing in the environment with the manifestation of cultural diversity. The self grows in a constant journey that transpired within the context of culture. **The essence of actuality is always on the confrontation of the self.** Culture is self-actualization. It proposes the element of self-determination. The main point of the human being is to challenge the self always for a better becoming. It propels the grit of freedom to have a space of existence to grow, to progress and to attain one's personal goal. This is what Taylor calls it as a hermeneutical space. A space which is not being confined itself but with the presence of environment and others. This effort asserts by the individual to develop good relationship which absolutely resulted to self-actualization or fulfillment. This leads that man shall be a self-conscious human being towards the meaning of his life. **The existence in this world as well as the actuality of self-consciousness rest on the movement of self-consciousness.** This self-consciousness is what Hegel's calls it as the phenomenology of spirit. The phenomenon of spirit took place in the social embodiment of consciousness. It is then the expression of one's consciousness towards the community of consciousness. This self-consciousness is embedded in one's culture to

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carry the spirit that must have to be shared with the community of others; the spirit is the common denominator that binds the self-consciousness and the community of consciousness. With this, culture is developed thru encounter with other self.

Indeed, culture then is shared way of life. The spirit is the one that ignites a certain phenomenon for the actuality of the self. People become dynamic because the spirit dictates the mere situation of the present environment. Humans absolutely changes why because the spirit of the present environment changes. What is obsolete and not contributory could be eradicated in the recent situation of man existing reality. Therefore, man must adapt to this environment to sustain his own existence which is manifested on his existential mechanism. This is the emphasis of Hegel which self-consciousness is reflective for one's fulfillment of individuality and actuality which is geared towards the spirit of culture. In man's reflective consciousness, the formation of the consciousness becomes the spirit of evolution which is absolutely encountered on culture itself. With this encounter, man must experience the spirit of transformation to attain self-actualization. It gives emphasis on the value of innovation or the aspect of creativity that transpired within the bounds of culture. To understand and love your culture that contributes to self-actualization shall embrace the essence of philosophizing because with this endeavor it is more meaningful to live with the existence of culture. Hegel said, that the highest form of knowledge to appreciate the culture is done thru philosophy. Philosophy has become the spirit of culture because it presents to understand culture to a higher horizon that hone and develop the individual. Philosophy always gives meaning to existence. Human existence is always situated within the context of cultural experiences. At present, what would be the availability of resources present to the environment shall be used in order for man to survived. The survival aspect which man experiencing is being challenge that makes available in the presence of culture. Therefore, man shall be versatile, resilient and adaptive on his complex situation that ignites his own ability to think what shall be the best practice to be attuned in a particular circumstance to survived and to attain self-realization. Self-realization exist within the parameters of creating culture that is to interact with one another in the environment. Culture will always be the framework of being human because humans with no escape always with the presence of others. It becomes the pattern of social behavior which is very much necessary for the formation of being for itself and reaching the goal of self-actualization.

The Culture of one shall be his own "oikos" dwelling, which serve to foster one's "ethnos" character, which is the meaning of being human. Being human in the context of culture transformation of the individual is to attain the greatest reality which is self-realization. Hegel enumerated three characteristics to sustain self-perfection. **A. Recognizing our potentials**, one's potential is manifested in his own being thru the gift of talent, humorous, skills etc. that is present in the context of culture. Culture precisely develops these potentialities for

self-realization. After recognizing these talents, it must be practiced and shown to the people and to the community as well, and worthy of emulating for better recognition and development so that culture will be nourished. With this particular assertion, self-actualization is best achieved. **B. Practice to unleash or uncover these potentialities**, it means that these potentialities shall be shared with others in the environment for the development of culture. Sharing is the bottom line in order to uncover these skills and talents to be recognized within the boundary of culture that creates the fulfillment of self-realization. **C. One must experience freedom**, man must be free to share these potentialities, to let it go and give everything man has to other people to experience what is true, good and the beautiful. Because if it is in the contrary man is not free. Man become selfish on his own particular journey towards self-realization, there is something wrong with the culture that man is dwelling with. That particular individual is locked up with his closed-minded culture that prevents him to acknowledge such other cultures. The journey towards self-realization became vague and absurd. Self-realization is the recognition of the phenomenology of spirit that is transpiring in the parlance of culture. However, the spirit that dwells in us does not impose what the spirit of others has. It means, that the spirit which the others has is not the same spirit that we have because man exist on different context of culture. It is a cultural diversity that needs to be recognized, respected and to be shared for one's development to gain his own self-actualization or realization. In other words, cultural diversity leads to cultural oneness in relation to others.

Culture becomes the attitude of change to us because it creates a unique relationship with our environment. The world become meaningful because of its spiritual essence that man's creation of the world is the product of his own imagination and thinking. Hence, it becomes a reflexive experience of the world. The consciousness or spirit of being incarnates into the world to become human is embedded on culture. Our being comes from God is the manifestation of our faith to God. **As what Cardinal Ratzinger says that it is impossible for man to have faith without culture and to have culture without faith.** Cultures strongly manifest the practice of faith because it is only in culture wherein the individual show his faithfulness to God embedded in his own personality. Therefore, the heart of understanding culture with the practice of faith is the apex of self-realization. Otherwise, faith becomes baseless and culture becomes useless. The inter relatedness of these salient aspects become the reason for man to experience a high level of consciousness that guides him on his journey towards becoming. Consequently, thru culture, man change himself which makes the phenomenology of spirit being alive. The spirit that culture present in man shall be an avenue of change that is man must leave his old self. Man must empty himself thru the virtue of socialization. To unleash all potentialities shall be geared towards the phenomenon of giving something to the other. Give yourself to the other is the spirit which culture wants to emphasize to develop fullness. Indeed, the summit of culture according to Hegel is done thru socialization with others to obtain self-

realization. Culture is being shared and it must not be practice selfishly. Learning of culture through socialization creates the spirit of respect, love and beautiful interaction that leads to the continuous development of culture which is explicitly the foundation of human relationship, and to sustain that relationship bounded towards the development of the society.

Culture according to Hegel is always formative and transformative within the context of education. Education becomes the instrument to let culture be informed and transformed the life of the individual to carry always the spirit or consciousness. Culture is always dialectical because it is a process of becoming and actuality of being human. This process is anchored thru going out of yourself or alienate yourself thru the window of socialization. Socialization becomes consciousness that is embodied to human being to proclaim his own identity. The Hegelian dimension always emphasized that self-actualization is a cultural process in a human being because he is social. It is indeed, that socializing with others ignites the spirit or consciousness of good and beautiful relations. Culture according to Hegel emphasizes to attain self- actualization which begins with the person itself thru self-consciousness. The spirit affects man's worldview. The world that man exist makes him to the level of understanding. What the world provides in relation to culture guided by the spirit shall be taken consciously to live out what the world wants to proclaim. Man shapes the world and the world shapes man for a better "oikos" to live with. The world gets its meaning from man and man gets it meaning from the world. The spirit of reciprocity is lifted for man's greater search for the glorious meaning of life. Culture then is understood in the context of common sphere. Man knows culture as an avenue of relating with one another to have a meaningful journey. The self- strive the level of self-actualization will use the context of social relation. As Baumann stipulated, "what is cultural is social and what is social is cultural". The capacity of looking oneself is geared always towards the other. Your self-consciousness is the reflection on the consciousness of the other. The other will always be present to the other in order for them to attain self-actualization. On the other hand, culture presents the freedom of man. Man must know himself always according to the Socratic idealistic philosophy. He is free to transcend his abilities that would contribute to the success of the society itself. Man is conscious that he is free to live according to his own culture. It is the capacity of knowing oneself thru freedom which ultimately goes on the process of culture on becoming. If man is free, he will do everything to develop himself in the context of culture. Man's becoming is a constant struggle of practicing with the good, the beautiful and the desirable to embrace the totality of self-actualization. Self-actualization is the fruitful practice of becoming with in relation to others that invoke the reality of freedom which man become self-conscious with the spirit of understanding through education. This is the phenomenology of spirit by Hegel enlightened on the study of the philosophy of culture.

3. Conclusion

Hegel's phenomenology of spirit always ignites the reality of consciousness. With the challenge of the 21th century, people shall invoke the teaching of Hegel to understand what culture is really all about. The spirit of self-consciousness shall be in the reality of versatility and adaptability for the preservation of culture. Culture is the summit of man's existence because it tells the personality, behavior and character of the individual as he adapts to his present environment. The person shall possess the phenomenology of spirit to manifest his cultural background and to be shared with others in the environment. The fulfillment or success of the person is always geared towards the presence of others that become his own companion attaining his dreams. Culture is done thru socialization because in socializing with others, it is the aspect of unleashing oneself. Man must leave his old self and share things to others to experience emancipation to appreciate the virtue of goodness and the beautiful. If these things have been religiously practiced by man, he is a being for itself. Man's journey becomes selfless and attains self-realization and actualization for the contentment of his existence. The phenomenology of spirit is a bridge of cultural development and its own actuality are the actualization of the substance itself. Therefore, culture becomes the instrument for the development of man that is done thru socialization for him to attain his self-actualization. Hegel's philosophy on the grid of cultural self- actualization covers the whole realm of human existence and philosophy. It became the umbrella of all human understanding and endeavors that makes life meaningful. Everything in the context of pragmatic journey is hooked in the rib of Hegel's philosophy. Consciously or unconsciously reveal its presence towards the practice of best solutions in life matters. It envelopes all the knowledge that confronts the aspects of life. Hegel coined that philosophy is the highest form of consciousness. Philosophy is the one that tackles all the possible solutions of man's problems existing in the spirit of culture. Philosopher is an example of consciousness who always thinks for the goodness of life that cradles man to attain self-actualization. Thanks Hegel for being an inspiration in studying culture that covers all the structure of humanity and society for the fulfillment of the human race. Let always the phenomenology of spirit reign in the hearts of man for culture to sustain and bloom to attain the highest peak of man that is of **SELF-ACTUALIZATION.**

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