

The definition of history has been a hotly contested subject among authors, readers, and history-makers for centuries. History is the study of past occurrences involving a person, object, or place that have had a significant impact on the present (Adegbindin, 2015: 2). Comprehending our past is crucial for understanding our humanity as a whole and for developing strong bonds with our forefathers. The validity of Hegel's cultural worldview, which he used to build a philosophy that excluded Africa from the concept of world history, will thus be critically analyzed in this essay. This essay aims to disprove Hegel's theory, which sought to exclude Africa from world history and produced some troubling theses, such as the Hegelian theses on slavery.

According to Hegel, reason governs the universe. As a result, global history is a logical development that represents the progressive development of spirit and freedom in the world (Kuykendall, 1993). The history of the world thus traces the rise of human freedom and self-awareness. In other words, according to Hegel, spirit is the force behind history, and world history is the development of the spirit across time (Adegbindin, 2015). It is a kind of activity and motion principle, or as Hegel puts it, "self-consciousness realizing itself." Hegel believes that everything in the world is infused with spirit. It is a truth of movement, development, and activity rather than some kind of supernatural power. The world is constantly evolving and becoming something distinct (Kuykendall, 1993). Hegel contends that we can never proclaim with absolute certainty that something is fixed in its current state. Hegel is attempting to convey the idea that the universe is constantly changing and in flux through his notion of spirit. For Hegel, spirit serves as the primary action that propels everything toward a specific goal (Kuykendall, 1993). In addition, the spirit is evolving with time and moving in the direction of freedom. According to Hegel, freedom is the truth of spirit, and when we speak of world history as the spirit manifesting itself through individual desires in historical events that are concrete, we are really saying that spirit is becoming more concrete, which entails that things are becoming freer and more self-aware (Kuykendall, 1993). Hegel asserts that the essence of freedom is our ability to govern ourselves when we are self-aware.

Africa is characterized by Hegel as an unhistorical, primitive spirit that is still caught up in the laws of simple nature and lacking morals, theology, and political structure (Kuykendall, 1993). Hegel continues by using a specific geographical criterion to demonstrate how world history has evolved in order to support his audacious claim that Africa lacks history. The sun rises in the east and sets in the west, just like how Hegel views

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