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The Assumptions of Development in the Spirit of Hegel's Philosophy of Economics (1) Civil Society and State

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Abstract

Discourse of freedom as a function of economic growth and social progress, imbued with social and ethical construct, is compensated by the discourse of neoliberalism, or the possessive individualist type of communism framed in the platform of area globalization and internationalization of business. Basically it comes to returning worldview and practice of reduction of economic science on the basis of doctrinal liberalism and postulates of neoclassical theory through the new codification, which Hegel, explaining ambivalence but also conditioned penetration of the public sphere (the state and the sphere of civil society), as well as the private relations of exchange, explained through triadic structure of philosophy of law: politics, economics and ethics. By emphasis of Hegel's maxim according to which is everything real also mental, as a contradiction to Kant's formalism which considers that the mind is focused on the regulation of mindless reality, the authors will present rational core of Hegel's philosophy of economy through access to the specificis of the contents structure and relational relationship between of the civil society and state (requirements system) and the interpretation thereof. It is about a dynamic interpenetration of opposites unity of domains of: freedom, private property, markets, rights, interests of the individual and the architecture of understanding of the state as the political sphere reflection of generality, which should be conceived and developed. The significance and scope of the review, the logical exposition, mutually conditional interaction and binding of key assumptions survival and development dynamics between civil society and the state, with a particularly pronounced role of the state as a mental sphere, through the protection of formal freedom and institutional system allows economic activity (spontaneity), authors will presented through a unique way of arranging categorization of Hegel's philosophy of economy, which is still ongoing.

Keywords: spirit, freedom, state, civil society

Introduction

Capitalism is not an economic regimen, but a state of mind. Until it becomes clear, there is no cure for it ... Borislav Pekić

By pointing out and explaining the moments according to which freedom is the essence of the spirit and the domain within which all the properties of the spirit are compiled and developed, Hegel has shifted the focus of the philosopher from the subjective domain to the intersubjective dimension. In this context, the objective spirit (abstract law, natural law, customs - morality and ethics) is considered as a reflection of the realization of free will, and the state as a mere realization of the moral legal order. The Spirit is presented as a "customary reality" practically, an emancipatory mind in its contemporaries, as a reflection of historical concrete self-development.

Reflecting on the average people and above philosophers, Hegel ironically states that they are thought to be something like a "fog over a quiet lake" while the spirit is "a man at work." "Spirit is, therefore, a consciousness in itself, which encompasses the sense of consciousness, perception, and reason, insofar as he in the analysis itself retains the moment that he himself is subject to an exemplary reality and draws attention to the fact that this reality represents his own being for himself." (Hegel 1979: 258). A remarkable work, Hemel's Fenomenology of Spirit, is a "history of the experience of consciousness", raising awareness,

self-consciousness and mind. Thus it comes to the absolute spirit (art, religion, philosophy), or to the state in which the spirit is no longer a substance (a self-standing identity with itself), it is not a being in itself a being for itself (Hegel 1977: 263-383). As Hegel develops the spirit in the sphere of knowledge of the authenticity of the idea of freedom, which is the open and expanded horizon of insight and understanding of the real world as a reflection of the pure definition of logic and ontology, it is obvious that only with the novelist philosophy begins with it. Hegel interprets the world's history as a progression of awareness of the freedom, progress that is perceived in its necessity. Within the dialectical contradiction between the reality of civil society and the state, as a form of struggle for recognition, extends to the content core of the historical process of self-awareness of man - self-reliance, through monads of the natural necessity of the very life system. Emphasizing the craving for recognition, it is played within the civil society through the dimension of action¹, production and reproduction of relations between private persons and private persons and the state as a dispensation of the abstract right and the guarantor of freedom. The state is for Hegel, as something extraneous, as a reflection of custom and spirit, a key construct of modernity. Only within the state are the preconditions for the existence and development of individual spontaneity, the manifestation of individual interests and the general substance, respectively. This, according to Hegel, allows dialectical mobility.

The description and presentation of the world as a static, which is predictably organized and embodied in its inherent and purposeful structure, Hegel opposes the dynamism, movement, action, and spirit development through terms, nature, and human pregnancy. In doing so, the social developmental dynamics is based on the world and the laws of nature. The development encompasses and sums up the whole or the absolute with the specific relationships of each stage of development as a necessity, each higher stage itself encompassing and maintaining segments of the previous stage with pervasive inherited contradictions. Maximally, "What is Mindful, It is Really, And What Is Really, It Is Mindful" (Hegel 1991: 20) Hegel warns that every reality is both mindful and not just a game of passions with insanity and contradiction. This leads to the conclusion that the community of free individuals is what it is, immediately minds, and that it is a mistake to impose on it the imperative that it should still be under certain conditions. Hegel emphasized that the mind has a discovery function, and, unlike Kant, who thought that the source of the source was misguided while understanding with the senses reflects the true knowledge, warns that it is not acceptable to rely on reason as a perceptive power. Namely, understanding does not recognize the organic organization of the world and its holistic complex development paradigm. Inescapable contradictions in the development of the spirit represent the reason for the difficultly overwhelming obstacle of knowledge, and the premise of development is sparked in mind. It is only our reflection that speculative philosophy gives us insight into the source of the contradiction of society, or in the contradiction of the contradiction, which, like the shadow, follows the

1 The role of human activity Hegel takes over from Fichte, which emphasizes that action to knowledge determines the values of man, not just knowledge that only their own actions lead to the very being.

requirements for economic growth, ie the growing system of needs on the one hand and the need for the developmental dynamics of society on the other. Considering the Synthesis of Contradiction Hegel is the first novelist philosopher who, in the function of contemplating and understanding the inner arrangement of reality, focuses on finding a rational core as the basis for integrating into the whole of natural beings, organic and inorganic artificials such as the state, laws, contracts, works of art Etc. This is the insight of philosophy into the assumptions and processes of the dynamics of the world as a reflection of its substance, which is in the continuity of the movement of the specifics of the individuals from which it is established. This raises everything that expresses the general, common, and universal.

Civil Society

But, in principle, the new state lies in the fact that everything an individual does, mediated by their will. Hegel

Citizenship and state², in the sense of Hegel's notion, fall into the ruins of the feudal state of the state, as a reflection of the desire for the recognition of free individuals, who, from the standpoint of rights and obligations, are uniformly equal. The then hierarchical aristocratic hereditary verticals, with clearly divided stalemate roots, were replaced by the contradictions of the natural state - the spontaneity of the individual and the state, as a custom and spirit, as a sphere of general-material substance. In the context of modern-day development, only with Hegel's philosophy there is a turning point in the interpretation and explanation of the present insurmountable divide between society and the state, or political and non-political spheres of the word. Namely, even from Plato and Aristotle, civil society, as a political community of free citizens, who jointly decide on the essential issues of the community, is unmistakably opposed to the home-farming or the domain of natural society. The antique need and legitimacy of the exclusion of the lowest class from the spectrum of political action, excluding all those necessities but also the necessity of dealing with concrete activity, was platonically explained by Plato.³ (Platon, 2002: 149-150). This active category of population is presented as an obstacle to the realization of an ideal political order while Hegel, in its practical work (material production), sees the possibility of developing consciousness all the way to self-realization or morality. As a protagonist of legal positivism, Makijaveli, considering the assumptions and the model of the rule of law, specifically pointed to the human corrupt nature (liar, tangible, selfish, greedy, clumsy), and unlike Plato, concluded that without good law citizens could hardly be moral Machiavelli 1985).

After the ancient and early medieval discourse about the state, power, rule and moments that are the basis of the

2 The definition according to which the civil society system needs Hegel draws from the analysis of modern society by representatives of the classical English political economy, especially Smith and Ricardo.

3 In Plato's work, the state has indications that, except politically, those who are weaker would need to physically remove it from the ideal state. Plato's ideal state, through the concept of hyper-regulation, authoritarianism and paternalistic construct, should essentially control all spheres of life of citizens. The harmony between the three classes, not the freedom of the individual, is what is the subject of Plato's perfect state.

ruling order, the focus of practical philosophy becomes an atomized individual. Hobs becomes the first medieval philosopher who in a systemic and comprehensive way represents and defines the dimension of the individual and sociability through the concept of statehood of the state (Hobbes, 1998). The individual's aspiration to self-preservation and power becomes the source of Hobs's philosophy. Relying on the similar beliefs advocated by Luther, Calvin, Makijavel and Dekart, Hobs, quite the opposite of the representatives of ancient philosophy, points out that the laws of human behavior and action are necessary and legitimate as to the power of nature and its laws. According to Hobs, the society is made up of atoms (individuals) who are, basically, inhumane and who are governed by their own selfish self-interest. It is an altar that establishes the scope and content of the obligations and rights of individuals and the principles of the construction of sociability.

The need for an individual to satisfy the existential living conditions becomes the basis for considering the concepts of power, benefit, and selfish interest,⁴ as well as the conflicts that result from it both naturally and in contractual terms. Hobs particularly emphasizes the role and the specificity of an egoistic individual permeated by selfish interest, citing parallels with the readiness of humans to doubt even the axioms of geometry if the estimate indicates that these axioms endangered their interests.

Since the realization of selfish interests would not be realized within Hobs' maximum war against each other, people would strive to reach and build an elementary security system rather than a justice system or some other idealistic elevation.

Hegel moves the discourse of the individual to the state, where, unlike Hobs' Leviathan, the state approaches as a domain of objective spirit within which general and individual interest is gained through the permeation and development of unity of contradiction, the domain of necessity and the domain of reason. The selfish purpose in its seriousness, conditioned by the generality, establishes a system of versatile dependence that the subzistency and the well-being of the individual and its legal survival are intertwined in the subconsciousness, the well-being and the right of all, founded on it and only in this connection realistic and secured. This system, as discussed in paragraph 183. The philosophy of law can be seen primarily as a "foreign state - a state of emergency and a reasonable state". The state is a segment of the structure of the "customary entity", which, unlike the organic whole, does not duplicate the internal contradictions, differences. This contradiction of the customary entity Hegel interprets as a pretext for the intensity and developmental dynamics of the structure of the objective spirit. It is about developing a will through abstract or formal rights, morality and custom. Tradition includes family, civil society and the country where the family cites the first such corporation in the civil society as the second established customary root of the modern state. Only in such a constructed structure right and morality come to their true expression. Right is an inescapable prerequisite and moral is the subject of life that is composed of pervasive

4 Hobs in Leviathan states that there are three basic causes of conflict in human nature: the first is competition, another distrust, and the third is glory.

moments: historical, economic, political, social, cultural and spiritual. Thus Hegel came to a modern interpretation of practice or work. By approaching work as a work, production, as a missing segment of the ancient concept of *praxis*,⁵ in the IV Chapter of Phenomenology of the Spirit as a domain through which the historical process of self-awareness of the individual is performed, Hegel is an epochal thinker.

Citizenship, for Hegel, is a specific form of concretization - institutionalization of private property, community of work and manifestation of opposing interests in order to meet the needs and the oceanic desire for recognition. According to him, satisfying the present and growing needs is possible through the work, by the appropriation of nature, within "civil society as a place of individual private interest of all against all" (Hegel 1991: 329). They expose and understand the legality and discuss the discourse of the political economy related to the causes and the model of acquiring personal and national wealth. Starting from a citizen as a natural man, and thus a private man, Hegel considers civil society as an arena of conflict and metaphysics of knowledge, gift, talent, and craving as a reflection of impetus for learning and calculative rationality.⁶ Thus Hegel, as well as Hobs, identified the civil society with the contents of the natural state. In addition to the fact that all citizens in the starting position exist as politically free and legally equal faces (all citizens are recognized as a legal subjectivity - the concept of recognition so that society survives), the essence of civil society is not reaching freedom, but an external necessity. Raising up to freedom, as the only truth of the spirit, is impossible without the pulsation and manifestation of the desire for the recognition and development of the objective spirit.

State

Any state, even if we pronounce it bad in the light of our own principles, and even if we discover this or that defect in it, invariably has the essential moments of its existence (Existenz) within itself will. Hegel

As in the sphere of civil society, according to Hegel, it is not possible to realize the freedom, that freedom goes beyond the level of the general state level. Thus, the state, above all, guarantees personal freedom. The state is the most work of custom and spirit within which it enables and promotes the development of intertwined human peculiarities and possibilities, returning the possible extremes to unity, elevated to the level of the generality with a subtle relationship between the rights and obligations of the individual as a citizen. "The state is the reality of concrete freedom, and concrete freedom consists in the fact that personal individuality and its special interests also have their full development and recognition of their right (in the system of family and civil society), as by themselves they are partially in interest General, and partly with knowledge and will acknowledge it as general as their own substance spirit, and they are as active for it as

5 In the ancient Greek term *praxis*, morality, politics and economics were involved as relationships. Given that material production was intended for slaves, this was excluded from practice because slaves were not human beings. For Aristotle, the slave only "has human appearance".

6 Within paragraph 243. And §245. The philosophy of law, Hegel, before Marks, stirred up contradictions and subjected the criticisms of civil society to the key lawfulness in terms of impossibility to resolve them within the horizon of civil society.

their ultimate goal, so that the general does not apply and does not perform without special interest, knowledge and will, nor individuals live As a private person to the latter, and that they will not be in the general and the general, having an activity that is aware of those purposes. The principle of modern states has the unbelievable power and depth to give the principle of subjectivity to an end to the individual extreme of personal peculiarity, And at the same time it can bring it back to substantial unity and to maintain only that unity in it. " (Hegel 1991: 282)

His ideas and attitudes about the desirable rational organization and efficient functioning of the state, Hegel emerged from the moments of social and economic life, must have a specific time, and above all categories: work, interests, private property, rights, family, corporations, police, nations. Hegel's approach to civil society and the state is to intensify the problem of the antagonisms of the individual selfish interests and the need to blend and harmonize the passionate economic ramifications with the commonwealth in the conditions of showing different beliefs. Therefore, Hegel's doctrine is tied to the contradictions of civil society and the state today as well.

Civil society is not an area of full realization of freedom, individuality, even though the freedom field has been opened up and spread, warns Hegel. It is essentially a heterogeneous, complex whole of sociality based on two perennial moments. One reflects on the right of an individual to present personal interest as the highest meaning and purpose. The other one is in the need for mediation, as practicing the first moment would not give meaning to Hobs' maximum: "man is a wolf man". This mediation is one of the key roles of Hegel's "state of emergency" within which the right and the institutional system as a framework of expression are represented on the principles of custom and the achieved degree of development of consciousness:

- emergency actions with intertwined interdependence and recognition of other individuals,
- satisfying the needs⁷ due to the achievement of freedom,
- protection of private property (justice),
- protection of other segments from which common, general (corporations and police⁸) are established.

The emphasis on the role of the judiciary, the corporation and the police as an attribute of civil society points to Hegel's premise that civil society can not be reduced to the economic dimension. Market intelligence promotes, integrates and regulates the legal system and institutional attitudes, or the political sphere that overcomes civil society. Thus, an individual in Hegel's philosophy is pervaded with a spiritual, political and productive dimension.

7 The growing system of needs and the logic of endless capital accumulation necessarily produce imbalance and crisis situations, because the market mode of action implies a high degree of uncertainty and instability. The unwillingness of state authorities to intervene timely in control mechanisms in the context of key aggregates related to individual and total action and the dimension of social socialism is reflected in the deepening of the initial structural imbalances and eventually of the possible disintegration of the parent cell of the family.

8 As a member of a corporation, an individual feels, for the first time, that he belongs to a real purposeful entity in a way that identifies his interest in a substantial part with the interest of the whole.

Conclusion

Considering the abstract law, morality and the structure of custom (family, civil society, states) in the historical developmental world context, Hegel has paid particular attention to the dimension of the spirit as a mind in historical development, to the mediated character of self-consciousness of each person, subject. For Hegel, spirit is a reflection of practical activity, institutional reality, or custom. The development of this reality is only possible through the practical dynamic of the individual.

The opposition of the civil society and the state of Hegel is viewed from the point of view of freedom, the necessity of action, the manifestation of the system of needs and the state that supersedes it. In doing so, Hegel's philosophy seeks to provide an insight into the ability and purpose of existence and development of the individual's freedom of action, of their particular interests and of different beliefs, and to persist and develop the political community as a space of true freedom and openness. The purposeful self-determination of man is contained in the power of an individual that within the concept of institutional mediation on the relationship between the interests of individuals and the relationship individually - the general does not lose acquired freedom but develops it as his own practical - historical world. In that self-development, Hegel specifically mentions freedom, pointing out that it is not about people having the idea of freedom, but that people are the idea of freedom.

Given the fact that Hegel had an insight into the essence of civil society, he could, from the point of view of the political economy, consider history and history as a progress of consciousness that creates exotic forms that tend to "come out" from consciousness. The development of consciousness refers to the individual and his ability to create vanindividual forms that, as extras, have an objective meaning. Hegel focuses on considering transition from consciousness to objective social and compelling forms emphasizing action as a source of consciousness development. In this practical, empirical historical movement, Hegel is confronted with the general and special forms of the only / alienation of man and, before Marx, reveals, analyzes, describes contentively and points to the overcoming of it.

The civil era changes radically the patterns of the feudal state of the hereditary hereditary hierarchy. Modern civic enrichment is established on a specific customary structure: family, civil society and states. By subtracting the economic powers of the monarch, a new field of sociality - the sphere of work-based private and spheres of labor-intensive relations between free individuals, whose will is pervaded by personal interests, is created and thus return to the state to coexist. The basis for the existence and development of such a constructed civil society and state, according to Hegel, is: formal freedom, necessity of action, system of needs and desire for recognition. In this context, immediate will and natural instincts are not related to the general will - the state while mutual recognition is an indispensable prerequisite for human action - labor, acquisition and enhancement of property. The institutionalized form of recognition is the reflection of the mental structure by which the individual rises from the natural state.

The philosophical reflection of recognition theory is the articulation of the self-realization process through the

second and thus self-development. The ethical dimension of civil society, in spite of all the asymmetries, can be established within symmetrically perceived recognition. In the process of meeting the needs, there is no acceptable undocumented and uncontrolled natural state because it leads to injustice. Therefore, for Hegel, it is absurd to expect tensions and contradictions to be overcome within a civil society. The general sphere is attributed to the role of coordination and harmonization of economic flows, not to liberate the freedom, spontaneity of the action of an individual. This political sphere is the domain of establishing general conditions within which the economic dimension can be framed, dynamized but not determined. Segments of which a civil society is formed do not exist without a moment of control over the dimension of social welfare, righteousness. Not without reason, Hegel emphasizes that the company, as a large entity, becomes another family for employees.

Though economic reality, in the era of modernity, partly bursting with the political framework, the economy has not been unconditionally free of political significance and influence. This dimension of the influence of the political factor as the key agent and the disposition of the conditions of work and living becomes increasingly important to the development of the economy and society. It is precisely the planned interventionism of the state domain that could and should have drawn its architect from the spectrum of moments of Hegel's philosophy. It is about the need for progressive political action to encourage and develop practical activity, improve market coordination and thereby develop the customary domain or objective spirit.

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