



WWJMRD 2017; 3(9): 308-312

www.wwjmr.com

International Journal
Peer Reviewed Journal

Refereed Journal

Indexed Journal

UGC Approved Journal

Impact Factor MJIF: 4.25

e-ISSN: 2454-6615

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State, Science and Education (3) as a Reflection Anti / Spirit Hegel's Philosophy of History Development

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Abstract

The focus of the two previous text was aimed towards highlighting correlating duplication of state and civil society as a special contribution of Hegel's political and economic theory and importance of private property rights as two key sources of development freedom and progress towards the absolute, mental. The authors will present a discourse on the paradigm of the modern state, which is confirmed by Hegel's views on one side and simultaneous propulsion entirely new influential agents (financial magnates - money managers, media, intellectual property - the cognitive capitalism, izmještenos power in relation to power, instrumentalization mind, artificial intelligence) that is lost horizon departing from Hegel's picture of the development of history as a process of emancipation and liberation of man, through a dialectical interweaving of necessity and freedom. In that regard, the fact that Hegel did not indulge in the temptations of predicting future events is underlined. For Hegel, history has an unambiguous goal. The Idea of Freedom. It is toward Hegel, the uneducated individual through action, to struggle for recognition, mediation and overcoming as the assumptions of advancement toward knowledge, until the degree of self-ascendancy or absoluteness reaches. But this is not possible in anarchic society. This is only possible in the state as a self-conscious customary substance pervading the "living spirit". In a country in which the individual, through the developmental dynamics of the practical realization of an objective spirit through bureaucratic rational will, can only reach the domain of self-confidence or have its "substantive freedom". In doing so, Hegel, through the parable of the "mindlessness of the mind", emphasizes that both means that are not obvious reflections of the mind, but the product of cunning, develop into consciousness in the mind. However, the problem arises when the mind succumbs to cunning insight. Namely, in the cunning of the mind, it is the mind's goal, while in the cunning deceit, the mind is sunburned into a mere agent. This paradox is particularly pronounced in the conditions of the more pronounced domains of the state which, contrary to Hegel's developmental constructs, are reflected in the repression, control, control and production of fear. It is about Fuko's permeation of knowledge and power through which techniques of reign and manipulation are perfected, which, like Platon's shadows from the cave allegory, follow the advancement of the historical idea of freedom, whereby the scene is the suppression, limitation and threat of freedom. The above refers to the turning of Hegel's spirit of the Absolute and unsafe walk to the ever more persistent departure from the spirit of the Absolute. More and more philosophers, academics, warn that the initial movement is directed towards Hegel's overcoming of the contradictions of the subjective and objective and thus the end of history, directed towards the deceitful cunning, the rise and the absolutization of the objective within which the spirit is allowed to appear and moves just as an illusion, as antispirit.

Keywords: state, bureaucracy, science, knowledge, power, education

Introduction

It seems to me that there is some middle way to go, either through power or through subsidies, but through freedom.

Aristippus

Through philosophical thematization of the general structure of society, within which the dimensions of interest and the economic domain are divided and expanded as inevitable segments of the constitution of modernity, Hegel emphasizes the communal nature of freedom. Intentional consideration of the freedom and principles of the modern state, as a reflection of subjective and general Hegel, exaggerates the predicacy that the spirit raises, the

generality of the subjective self-determination of the individual as the subjectivist concept of the freedom of Schelling, Rousseau and Kant, where the isolated individual in the domain of reason and arbitrariness the sense or sensitivity domain is anchored and interpreted as the basis of the idea of direction. Hegel criticized and moralized the subjectivism of posttraumatic philosophy, presenting it as a threat to modern state theory. He especially warned, after the horror of the French Revolution, that unobtrusive subjectivity, as a reflection of moral philosophy, abases the usual or family, economic and political problems and necessarily turns into the self-sufficiency of the ideal under the flag of unbridled, immensely strikingly violent and devastating impulse. Hegel concludes: "The principle of modern states has enormous strength and depth because it allows the principle of subjectivity to attain fulfilment in the self-sufficient extreme of personal particularity, while at the same time bringing it back to substantial unity and so preserving this unity in the principle of subjectivity itself". (Hegel 1991:282). Hegel's understanding of the state, as an idea for itself and as a construct with the essential moments of its existence embodied in §258 The basic principles of the philosophy of law¹, is deepened by the addition of §260 (G) by content movement from concrete freedom to self-actualization or substantive spirit. The state is the instinct through which and through which it is possible to protect and protect the freedom of the individual,² and as part of the unity of contradiction, to ensure survival and to direct the community towards development.

Consideration and understanding of the relations between the state and the civil society from the point of view of the discourse of the assumptions of the economy is possible through Hegel's presentation of the specificity, subordination and interdependence between the state and the society. By contrasting the state with natural moments, Hegel sees the state as a nervous system for himself, which is alive only if the domain of family and civil society has been developed, framed by law and institutions. Law, law, and institutions, as the domain of reflection of the state, Hegel sees as segments within which and through which the process of approximation and permeation of the individual-related extremes, as well as the extremes related to the general, substantive domain, take place. In such conditions, the craving, the needs, the obligations and the rights of the individual are realized, and within the dialectical unity of contradiction develops the dynamics, on the one hand, as a private individual, and as a substantive individual, on the other.

Although Hegel's philosophy is a special dimension devoted to legislation within which the logical principle of the generality and monarch whose function is reduced to the function of "pointing at *i*", in the mental and ethical sense, through the form of "general state" bureaucracy above these two powers. State officials are

¹ In this paper, the quoted places of the Law Philosophy will be indicated only by the number of paragraphs, as well as by the letter "H" after the number of paragraphs relating to Hegel's additional clarification of its contents, or the letter "G", when it comes to the additions to the paragraphs that Eduard Gans added the second printed edition of the Philosophy of Law.

² Lenin, Engels and Marx, unlike Hegel, did not see the state as a domain of freedom. For them, the state is Hobsov Levatijan, which limits freedom, threatens.

committed to the general interest in their actions. In §263, the Hegel State Bureaucracy, as the centering part of the "Middle East", assigns the status of "intelligence of the people". However, by the end of the twentieth century, by establishing capitalism as a dominant system, the mental and ethical dimension of bureaucracy has been transformed into the specific dimension of the relationship of knowledge / power, the transmission of authority, the perception that is obsessed with calculating and quantitative. Reforming the status dimension and the role of bureaucracy has been specially carried out in the field of education. Education has been transformed into education and this is why the paving path of the spirit into the antispirit.

Hegel's philosophy of the history and specifics of our time

Hegel's philosophy of the history and specifics of our time. It is possible that the future of our world depends on how we interpret Hegel's writings.

Alexandre Kojève

Although Hegel distinguishes the inner, logical history of the objective spirit, the idea of space-time events as external history, he nevertheless points out that the only true history of mankind is the inner - the history of the spirit in its self-development. Hegel argues that this essential, inner history determines, in addition to defining the external history, determining all that external, sensory existence, natural processes. Thus, in addition to other moments, his history of philosophy is a reflection of the "metaphysical experience of the mind" as a function of self-reflection of the world spirit as a domain that drives and shapes. For Hegel, history is just the history of philosophy as a philosophy of philosophy itself, which is opposed to the contradictions of different, contradictory philosophical systems. Hege argues that within different fundamentals of philosophical systems, it is necessary and possible to perceive the common core, something commonly associated with the dominant philosophy of every age. Hegel specifically points out the axiom of the eternity of the logical principles of each philosophy by dividing the place and role of the particular principles that relate to the time dimension of every philosophy with the place and the historical role of each nation, the state in moving towards the world spirit, to the perception of itself. "The individual is the son of his people, his world, ... he belongs to the one general spirit that constitutes his substance and essence, so how can he emerge from it? The same general spirit is what philosophy has learned through thought, which is his opinion about him it is a philosophy of its own time, it is a philosopher in the whole chain of spiritual development, and accordingly it can accept the satisfaction only for those interests that correspond to its time" (Hegel 1975: 44). Hegel specifically emphasizes that only those peoples who have a built philosophical system contribute to the self-development of the world spirit while nations without philosophy are condemned to disappearance.

Hence, it is indisputable that, for Hegel, the logical progress of consciousness of freedom, the development of consciousness to absoluteness occurs in the mind plan, and that history is a process within which, under the semblance of coincidence, spontaneity, are governed by laws.

Considering Hegel's greatness in modern-day philosophy,

his emphasis on the importance and role of the state, as well as his centering on man, is not about denying god, the divine, for the age of 20 and especially for the 21st century, many questions are asked:

- Which is the dominant instinct that constructs reality,
- Which is the real relationship between the state - power and freedom;
- Is the ideology of consciousness in the abyss of the ideology of power;
- which is the dominant role of science and technology;
- Does the education system focus on projection of the idea of freedom and Hegel's Absolute Spirit, or ...;
- Are modern media in function of understanding and understanding of reality, or ...;
- Is it a grounded ground for the position of prominent philosophers who warn that our times are pervading; punishment, control and surveillance and above all fear³.

The aforementioned questionnaire was mirrored within the cold, relentless fact that capitalism⁴ on the world stage, after the fall of the Berlin Wall, pushed the alternative possibility, and thus, as the end of history emerged, as Fukuyama explains. It is as if Hegel's world dialectics of unity of contradiction sneered before capital. Capital seems to have become the goal, the meaning, and the purpose. Poignantly, Deleuze says that under capitalism all rational except for one thing, the capital.

Basically there are two possible views on the world: quantitative and qualitative. The overall philosophical thought is dominated by a qualitative view of the world. The quantitative dimension is emphasized only by Pythagoras and partly by Plato in Timaeus through the synthesis between quantitative and qualitative.

Government and bureaucracy as money transmissions
The further I go, the more it seems to me that education discourse and genealogy knowledge should be analyzed not starting from lime consciousness, perception modalities or forms of ideology, but of tactics and strategy of power.

Foucault

Answer to the Question: Which instance constructs reality,

³ Tukidid states that in the Golden Age of Pericles, Pericles emphasized that "the fear of our chief ally is to keep the law and order". In this, fear is overcome over three dimensions: the fear of the law ("an unspoken law for which all people admit that it is shamefully to break it"), the fear of the gods and the fear of the enemy. After the feast, it is necessary to stir up fear in the people.

⁴ Peter Sloterdijk warns that under capitalism there is no need to think of a more modern system "... the continuation of the feudal exploitation of slaves and serfs by means of modern or bourgeois exploitation of those who receive wages", and that "capitalist" economic order (not) is triggered by basal antagonism capital and labor - with the thesis that lies in its suggestive patio on misconstrued real relationships: namely, the driver of a modern way of doing business should not be sought in a game in which (industrial) capital and work are countered. He is, moreover, hiding in antagonistic relations between commissioners and debtors. "(Sloterdijk 2010: 101-103.) In the same text, Sloterdijk speaks of the overthrow of the state and the vicegerent who is overthrown by this surprise.

as if it were seized in a spider's net. Are not all levels of government? Is the construction of reality possible without bribing the bureaucracy? Are not they the media? Are not they Orwell's security services? Is not that science? From this spider net as it is always strange if miraculously, managed to extract just the domain which is essential for the construction of reality - money.⁵

In antiquity, the desire for money was interpreted as unnatural and empty, which was especially emphasized by Epicurus. In consequence, inability, the inability to control desire is not interpreted as a consequence of indifference, but the desire itself is unreasonable, insatiable and therefore unnatural because it is boundless. Listed ancient condemnation money Christianity would condemn as greed and prekomponovati in mortal sin while the condemnation of wealth. The subordination to wealth and the idealization of intransigence, poverty stems from the Bible itself: "Again I tell you that it is easier to camouflage through the needle's ears than the rich to enter into the heavenly empire." (Matthew 19:24). And Christianity, through condemnation of armor and purgatory, sought to establish justice, as a settlement of the account, which is associated with the economic category of money. Aristotle⁶ and the christian credentials in money do not see any progress. A negative attitude toward money as a subject on which he focused desire, and as an intermediary exchange, culminating with Francis of Assisi. However, with the initial searing condemnation of money growing up and his acceptance. The development of trade and the emergence of banking in Europe in the 13th century is increasingly tied to money.

Civic liberal economic ideology overcomes the moral condemnation of money and prosperity by reducing the freedom of the individual to show his own potential and opportunities within the established market-based relations within society with minimal role and presence of the state. Trade development begins with the revolution in finance at the end of the 17th century. Trade is striving to dominate over other activities. To this end, the credit system, public borrowing and financial aid to commercial and manufacturing companies are designed. The credit system with the inevitable role of money within the market economy produces political economy as a specific market ideology. So for Adam Smith, who deals with wealth, money is represented through the dimension of a technical role as an intermediary in exchange. Smith apparently did not engage in a profound insight of money within the theory of value, and thus in uncertainty, the instability resulting from cyclical oscillations of market economy and the oscillation of the value of money. David Hume was the

⁵ French anthropologist Maurice Godelier points out that money, among other things, is a "symbol, a visible sign of the history of an individual and a group, and its meaning comes from the most insidious depths of social structures". (Godelier 1982: 243). It should be noted that money is not only related to the economic dimension. In addition to the significance of anthropological dimensions, the numismatics, ancestral historical discipline emerging in the 15th century, and approaching money from the point of view of cultural and historical documents, stand out, not only by its material value. Later similar approach includes the history of art, cultural anthropology, ethnology, sociology, culture, etc.

⁶ Aristotle's ethics has condemned the role of money and profits arising from the trade in relation to the household economy.

first classicist who released the porosity of the company and revealed open the possibility that over the credit system creates practice with businesses voluntarism with one hand and easily financed by voluntary appetites of government⁷ and war adventure, on the other hand. Such practice has produced frequent crises, disruption of public authority and the need for such a political order to harmonize the tensions between the state and the company as the dominant representative of economic interests of the business world.

The collapse of the gold standard, as an anchor value of money and monetary stability, open the Pandora's box of unbridled borrowing authority and dependence on authority of the monetary system and financial policy holders of financial capital. This is why the role of money and finances today is greater than ever.

Today's rule and economics are unthinkable without the monetary system and functions of dominant central banks, as well as the role of non-banking institutions (the capital market, the system of debt and credit credit between the bank and the state, banks and firms, banks and individuals), and the role of public finances with the associated tax system and tax policy. So, the essence of money is not reflected so much in mediating function to quantify what can not be quantified, to mediate social cohesion, already in debt (finance). A debt represents a social relationship within which become established entities that construct reality concealing their incorporation into every segment of society. Thus money became a means of institutionalizing hierarchical social relations with a reflecting system of pre-distribution of political and economic power. Namely, our age is not constituent only through and through the functioning of three kinds of power. The monetary system, not only making the fourth pillar of power, has already become the central pillar of power. In Fuko's sense of the theory and the relationship of power, it is necessary to add a number of financial intermediaries and the willingness of the creators of financial engineering. It turns out that power is a reflection of the political system of democracy (the perception of freedom), but the power is shifted to the domain of money, finance, nothing less in the United States than the state in the periphery where it is only more obvious, crystal jasnje. There is a source of rising and spreading the ideology of power and suppression of the ideology of consciousness. When we include Fuuko's discussion of the relationship between the knowledge / power relationship, we can conclude that we have definitely departed from Hegel's philosophy and his thoughts devoted to the development and realization of the idea of freedom or the spirit of absoluteness (self-consciousness). This statement is especially emphasized by the bureaucratic voluntarist playground with the educational system.

Anti/spirit of education

The relationship between society and school is completely disrupted and the humanist utopia of education is therefore threatening to fail.

Sloterdijk

⁷ In a historical review of the financial crisis, Kindelberger notes that market system crises are primarily associated with the role of money and monetary regimes. In this way, the role of banks and financial institutions is an inevitable role, as the essential role attaches to non-economic factors and economic decision-making psychology (Kindleberger 1996).

I'm dreaming about an intellectual who destroys evidence and universality, to the weak point of the inertia and the constraints of the present time, to the openings, to the lines of coercion, to the one who is constantly abandoning, does not know where it will be or what will work tomorrow, because too much busy with the present.

Foucault

From ancient times, the issue of education are considered by many philosophers and from the standpoint of the key social institutions for the development of the spiritual possibilities of man. Education is one of the key terms of Hegel's philosophy. Hegel represents education as an instance through which they connect two opposing tendencies. Education is a form of alienation, separation on the one hand, while it should be directed towards reconciliation, on the other. In the first aspiration, education is the domain of reason and in another occupation opens the mind. That is, for Hegel, the education of the lever up to the general through the prism of self-education. By making man the dynamics of education acquires a skill, skill and particularly abstraction it comes to your own feelings about himself. According to Hegel, the aspiration for general, as a practical reflection of education, implies the orientation of the individual to the recognition of the validity of the other and finding oneself in the other as part of the processional movements of the spirit.

In relation to Hegel's examination, education in the era of the Industrial Revolution as it was sown the seeds for a school system that is a function of narrowing perspective and training of individuals for narrow specialization and dedication to the specialty. The modern era is a lot of new concepts and considerations of the same: instrumentalization of the mind, man - machine, escape from freedom, artificial intelligence etc, which warns of the shyness of being human. In the post-industrial age, education within the university is essentially reduced to education in the sense of a faster and more complete connection to labor and capital technology. Education is just the privilege of a few. Such a situation warns Nietzsche as part of the philosophers' and students' discussions on the principle of education, whereby the student remembers: "... you have said that no one would aspire to education if he knew how infrequently a small number of those who are truly educated and that it is necessary to do so so that even this so small number of truly educated people would not have been able to make a large number of people, essentially against their nature and exclusively deceived by illusions, devoted themselves to education, that there should be no public talk about this mismatch between the number of truly educated people and the enormous educational apparatus; that is the real secret of education there; countless people fought to gain, work on it, seemingly in his own interest, but basically just to find the right level of education only a small number of them." "It is precisely this principle," said the philosopher. (Niče 1997: 25-26).

The Bologna system of education⁸ seems to have finished

⁸ The Bologna system of education has, in the philosophical view of the world and life, given the primacy of quantitative. The teacher becomes more and more dependent on the administrator, and the student can complete all the obligations

education in the Hegelian sense as training for an independent and responsible opinion and thus the progress of an individual in relation to life reality, life itself, in relation to the other and especially in relation to nature. With today's distance, Nietzsche's principle of education would have become the education of a negligible number of people and their anchoring in the field of philosophy, and of the far-reaching, in the field of literature and art.

In the book "Discipline and Punish: The Birth of the Prison", Michel Foucault considers the functions of key social institutions, among which the school stands and closes and talks about the similarities between them. From his research insights follows the interpretation that school system knowledge is least important as the school system is primarily constructed as an instrument of conducting the heroic government through expression of respect for authority and fear of punishment. "I had the impression that in Western societies, in parallel with capitalism, I developed a whole series of procedures to monitor and control the behavior of individuals, their attitude, their way of acting, their attitude, their living space, their abilities, but the essential function of these mechanisms was not They banned and punished them, of course, but the essential purpose of these forms of power - what seemed to be their effectiveness and perseverance - was to force individuals to increase their efficiency, their strength, the ability, in short, to duplicate all that which was necessary in the production apparatus of the society: to put people, to put them where they are most useful, to train them to acquire this or that skill." (Fuko 2007: 237-260).

Instead of being above the empirical basis of knowledge through the education system and in connecting to the assumptions of Hegel's idea of freedom, the modern advancement of knowledge gives the role of experimenting with ourselves and nature, which, by Foucault's vocabulary, "sacrifices the subject of knowledge"

Conclusion

I see all the philosophers, I see the knees on the knees to reality that is a bit different from the struggle for life ... I see everywhere, wherever I turn, to overcome and remain those who cast doubt on life and life values.

Nietzsche

In the center of Hegel's philosophy there is the idea of freedom that is the only object of the story. Progress towards the realization of the idea of freedom is possible through the active and conscious action of a person who is in antagonistic relationship with himself. With regard to the state, though separate from society, for Hegel, it is a domain within which and through which freedom, self-conscience and the spirit of absoluteness can be realized

arising from the study program and acquire the academic title, and that communication, teacher and student conversation will only take place when defending the final work (scoring system). When we add to this the fact that achievements in the field of information communication technologies enabled communication without encountering, the questionable contents of Hegel's remarks remain on such a fact as to its setting for the development of the spirit, the advancement of consciousness to self-confidence, to finding oneself in the other.

Lewis Mumford points out, "Thus, the university has become a classic example of the overt specialization and limitations of function that now stifles human development and pervades human survival." (Mamford 2001: 295).

and developed. In paragraph §549 of the Encyclopedia of Philosophical Sciences, Hegel equates the movement of the world spirit with the movement of the liberation of the spirit of the substance, that liberation is possible only by overcoming the external objectivity, which is the true realization of freedom.

In considering the historical development of the movement of the spirit, Hegel points out that: consciousness (sensuality, perception and reason), self-conscience, mind and spirit exist and should be considered only within the whole spirit. Some moments are only apparently self-contained. It is about the interplay of key moments within the historical developmental course.

The "self-perceiving" maximum is realized in the absolute sense only in Hegel's mental personality - philosophy, in equating thoughts and beings, god and man.

Based on the history of the philosophy of the custom of civil society, the ummah of the state and the idea of freedom, Hegel has, through all contradictions of the time, built a unique philosophical system directed towards the self-development of man. Only knowledge, as a key domain of developmental activity, should, according to Hegel, also become a philosophy. However, the 20th century, as a reflection of the unquenchable scientific achievements in the field of technology and technology, is a kind of practical denial of Hegel's thinking circle. When the role of money is stimulated in encouraging and creating the needs of which life is questionable, not forgetting that Hegel defined the civil society as a society of the needs system, and the specific integration of knowledge and power as well as a more comprehensive overcoming of the objective over the subjective we can present the dilemma: Return to Hegel, or ...?

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