

Introduction to Western Political Thought
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Lecture No. 24
Hegel - II Civil Society & State

Hello and welcome everyone. This is the second lecture on Hegel. Today, we are going to discuss his views on family, civil society, and the state. We will discuss his contribution in understanding the civil society and description of the state that is regarded as the major contribution of Hegel in the history of political philosophy or western political thought. No one before Hegel took so much interest in describing what is civil society? what are the modes of its functioning? and how it eventually led to a different sphere of life that is called state.

In this lecture, today, we are going to discuss his views on civil society and the state. In the previous lecture that we have on Hegel, we discussed his intellectual or political contexts. It was the time of great art, literature, music, and philosophy in the German intellectual context and there was the time of political development taking place after the French Revolution. There was also the demand for the unification of Germany. So, we have discussed this in the previous lecture and the personal life journey of Hegel, and his views on freedom.

So, in this lecture, today, we will begin with this argument of Hegel on freedom and how he saw it as the idea that must embody something, other than itself. The embodiment of the other is central to the understanding of freedom, according to Hegel. In all the spheres of life, that is family, civil society, and the state, human beings have realized their freedom, his self-will while living with others through the associational life. And how he or she does that, which we will discuss in this lecture.

In the next lecture on Hegel, we will particularly discuss his philosophy of rights such as property and we will critically look at his contribution to the history of western political thought. Let us begin this lecture by looking at the family, civil society, and state as the realms where progressively human being had realized his or her freedom.

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- Freedom, for Hegel, is the central attributes of human beings. However, in contrast to liberal and Kantian abstract or formal notion of freedom, Hegel argued for its concrete or actual realization in the world through association with other. Thus for him, even an absolute idea (many scholars considers it Hegel's reference to God) could not exist unless it manifest itself by embodying in something concrete or real in the world. This we can better understand by the Peter Singer's description of Hegelian idea of embodiment. 'For Hegel sees God not as eternal and immutable, but as an essence that needs to manifest itself in the world, and having made itself manifest, to perfect the world in order to perfect itself.'
- Similar is the case with freedom, according to Hegel. For the human beings to realize their freedom they must find its embodiments in something concrete and real. Something that is other than their own self. Thus others are prerequisite for the development of self or self consciousness of the individuals.
- Human freedom is thus realized only through living with others. Thus social institutions and practices, according to Hegel, are the realm of human freedom. In other words, social or political institutions such as family, civil society, and state are locations of human freedom. The abstract ideal of freedom finds its concrete manifestations in these institutions. Hegel discuss these in his *Philosophy of Rights* and considered them as the expression and extension of ethical life. His theorization of civil society and state is Hegel's best known contribution to the history of political philosophy.

Freedom as we discussed in the previous lecture, means a central attribute, according to Hegel of the human being. So, freedom is essential or the central characteristic or attribute of a human being. Without the realization of freedom, there is no ethical life, no question of progress, prosperity, and happiness in the individual or social life. So, freedom is the central attribute of human beings.

However, in contrast to the liberals or Kantian abstract or formal notion of freedom, Hegel argued, about its concrete or actual realization in the world through association with others and that distinguished Hegelian conception of freedom from the liberals and the Kantian views of freedom. For Kant, it was necessary to think about oneself being free from social and external constraints. So, the thinking was very necessary which for Hegel was a kind of empty idea, and remained abstract. For Hegel, the emphasis was more about the will part, where individuals do not just think he or she is free. But act upon that thinking or idea. And it is the acting upon that makes that idea real rather than the abstract and hollow.

And he was against the many liberal conceptions of freedom that are about the choice or freedom from all kinds of impediments. For Hegel, the freedom must be constitutive of both, the subjective will of the people that is his motive, his end or goals, and also his objective reflection within a given society and context, what is possible to achieve? That one could realize only through the rational assessment of his own goals and ideals, and thereby when one meets both,

the subjective and the objective conditions, one could truly realize one's freedom. And the realization of it requires its manifestation, not just in the realm of ideas, thinking, or abstractness.

So, that is what distinguishes Hegelian conception. This for him, even an absolute idea, and this absolute idea was a kind of Kantian sense of human or something in life which remained beyond the reach of human reason and rationality. How to go about it? How to think about it? Did he bring back the idea of God in his conception of morality or how to lead a good ethical life?

Similarly, in Hegel, one has the idea of absolute will or universal will which for many scholars is his reference to God, especially, when he talked about the state as 'march of God' on earth or it represented the universal and absolute will of the individuals. He was somewhat referring to something beyond the particular subjective will of the individuals, the larger or the universal spirit, or world spirit that is called 'Geist'. It is the unfolding of spirit that starts with the family, civil society and reaches its ultimate stage in the life of the state.

So for him, even this abstract idea and many scholars considered it Hegelian or Hegel's reference to God could not exist, unless, it manifested itself by embodying in something concrete or real in the world. Even the absolute or universal will must express itself or manifest itself in the real concrete world to be realized, to get to know even itself. This idea of embodiment or manifestation in the concrete real world, we can better understand by this description of Peter Singer's of the Hegelian idea of embodiment.

For Hegel, saw God not as eternal or immutable. But as an essence or spirit if you like, an essence that needs to manifest itself in the world, and has made itself manifest, to perfect the world to perfect itself. So, this is a kind of dichotomy of self and other. For the individual to know his self, to become aware of his self, the presence of others is necessary. It is in contrast, or in comparison to others that human beings have constantly tried to or strive for perfection.

Similar is the case with this idea of absolute will or universal will. Those will in the absence of concrete manifestation is immaterial. It is inconsequential. It becomes aware of itself when it manifests itself in the real world. So, the realm of the state is that realm, where the universal or the absolute will manifest itself. Now, that will to become perfect, it must perfect the world. Thus, in Hegel, as we have discussed in the previous lecture, this transcendence of idealism and material divides.

There were this discourse and philosophy, where a group of scholars would give primacy to the idea as the primary thing and the material as the manifestation of that idea in a way. It is secondary. Whereas many other scholars would give primacy to the matter. The matter is real and it leads to the consciousness or formation of ideas depending upon your material existence.

In Hegel, you have a kind of transcendence of this divide between the ideal and the material, ideas, and the matter. So, even for the absolute will or the universal will to realize itself, to perfect itself, it must manifest itself in the real world and that is the realm of the state. We will discuss it later in this lecture, today. For individual freedom, for the realization of self, for the realization of individual freedom, this embodiment in others is necessary for Hegelian philosophy. This we have discussed in the context of the absolute universal will which many scholars referred to as God in the Hegelian philosophy.

Similar is the case with freedom, according to Hegel, and for human beings to realize their freedom, they must find its embodiment in something concrete and real, that is other than their self. The self and other is the necessary relationship for the self to become aware of itself, to become consists of itself, and then to distinguish itself from the others. It constantly and progressively perfects itself. Thus, the realization of freedom requires its embodiments in others.

So, one is aware of your existence or the freedom that one enjoys, or the use of rationality that one deploys while acting upon certain things or in one's practical life. It all depends on how you are perceived, how you are seen by others. The others are necessary for the realization of one's self, and that is the crucial, unique description of freedom in Hegelian notion. Unlike, the liberal conception of freedom, where the individual is seen as atomistic, in isolation from others, and freedom is that realm of life, where you are free to do anything. One exercises one's choice and options the way one likes without the constraints or interference from the other or external forces.

Here, in Hegel, the realization of freedom must necessarily require the presence of the other, and it is in the embodiment of the other where one realizes one's freedom. So, the others, here in Hegelian philosophy of freedom are prerequisites for the development of self and self-consciousness of the individual. So, human freedom is thus realized only through living with others and this is the progressive movement from one stage to the other. We will discuss in this

lecture, today, how it develops from this sphere of the family to civil society and finally, to the state.

So, the social institution and the practices, according to Hegel, are the realm of human freedom or the location of human freedom. It is not an abstract idea. It is something one can perceive, understand while looking at the social practices, social association or the life of community. It is in association with others that human beings realize freedom. And this actual realization of freedom by exercising one's free will is true genuine freedom, according to Hegel. It is not in isolation from others, not in living a kind of atomistic life, disconnected from others. The realization of freedom is more important. But that realization should be based on one's free will. But that must acknowledge the pre-existence of others. And this relationship with others is necessary for the realization of freedom.

So, in that sense the social or its institution and practices are the realm or location of human freedom, not in absence of that. In other words, the social or political institutions such as family, civil society, and state are locations of human freedom, and the abstract ideal of freedom finds its concrete manifestation in these institutions. As an individual, one has the freedom or free will that is not sufficient in itself. Unless one manifests it or actualize it while living with others in the institution of society and the political organization.

Hegel discussed these relationship of the individual freedom with the social and political institution in his famous text, *Philosophy of Rights* and considered them as the expression or extension of the ethical life. His theorization of civil society and state is Hegel's best-known contribution to the history of western philosophy. And since, Hegel, think of a civil society or and it led to think why civil society matters? So, would it replace the state? This discussion had started in the 1980s and 90s with the revolution in the East Europe, where the authoritarian regime was challenged by the civil society or voluntary organizations.

Since then, it becomes a kind of hurrah word, everyone wants to have civil society and discuss about the absence of civil society and whether civil society is civil or uncivil. So, this discourse can be traced back to this Hegelian conception of civil society. Before him, as we have discussed in different thinkers, there is not a serious or systematic exploration of this realm called civil society and the social contradiction, particularly in Locke, one has two stages of the contract. But

the very idea of contract for Hegel was the functioning of the relationship that exists in the civil society.

So, one enters into a contract for certain benefits or mutual benefits and the very purpose of the contract is the fulfillment of one's objectives or purpose or goals. But the relationship between the individual and state cannot be contractual. And we will discuss when we will discuss Hegel's views on the state. Nonetheless, what we need to remind is that for the first time in Hegel, we have a very thorough or systematic differentiation between the realm of life that is civil society and the realm of a state different from the civil society. It is often confused that the realm of society and the functioning and behavior in the civil society is mistaken or confused with the realm of state or vice versa.

Hegel's greatest contribution to the political philosophy or in the history of western political thought is perhaps his categorical differentiation between the civil society and state or his views on civil society and the state.

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- As we have discussed in the previous lecture that the 'self' to be aware of itself requires the presence of other. Thus each person needs the other in order to be aware of himself or herself. What they expect from others is acknowledgement and recognition. Now, it is possible that individual self-perception or belief might be threatened by the very presence of others. That would lead to conflict or control/ domination of one over the others.
- Hegel explains such conditions with his famous and strikingly original idea of master and slave relations and how it hampers individual freedom. He argued that in this relationship master enjoys the fruits of labor done by slaves and slaves are totally dependent on the master for their survival. For the master, then, the slaves are merely things or objects. In such a context, it may appear that master has everything. Yet, his urge for the recognition and acknowledgement by the others who are equals is not met. He could not see in slaves his own self-image. Whereas slaves could develop his self consciousness through his labor on external object. The master is deprived of it. Thus, Hegel argues that control or domination of one over the other would be an obstacle for the realization of human freedom.
- The idea of spirit or *Geist* which is also referred to as mind and will are central to Hegelian philosophy. He considered absolute will as the basis of all human actions which is materialized through the association with others. However, associations with others should be directed towards the realization of an ethical life which he calls *Sittlichkeit*. It gives the individual a sense of belonging and also an obligation towards each-other. They see in them expression of his own free will. Thus individual progressively realize this ethical substance while living the associational life with others in different realms of modern communities such as family, civil society, and finally state which are, according to Hegel, reflection of subjective will, particular or reflective will, universal or absolute will respectively.

Now, as we have discussed in the previous lecture that the 'self' to be aware of itself requires the presence of others. Thus, each person needs the other to be aware of himself or herself. So, it is necessary for even having the self-consciousness that you exist. In the absence of others, one

may not be aware of one's self or the nature of one's self. Thus, to develop that consciousness, each individual requires the presence of the other.

What they expect from other than is this acknowledgment and recognition. That is the fundamental expectation of human beings from each other, that one wants to be recognized. One's existence must be acknowledged by others or recognized by others. It is the absence of acknowledgment or recognition that leads to conflict or problems in society or social relationships. So, when one ignores someone when one does not recognize the existence of someone when one does not acknowledge the existence of the other that leads to conflict. That leads to social tensions.

The individual needs others and what is the expectation of others is mutual recognition and acknowledgment. It is the absence of what leads to social conflict and social tension. But there is the other side of this self and other relationship, that is, an individual's self-perception or what you think of yourself might be threatened by the very presence of others. So, often in one's life, one may come across an individual getting upset or getting threatened by the very presence of others. It is also possible.

Theoretically speaking, individuals should ideally recognize and acknowledge each other. But there are occasions in practical life, where individual may feel threatened by the presence of others. They do not want to do anything with others. Or they do not want to have any kind of relationship or association with others. Now, that would lead to conflict or control or domination of one over the other. So, human history is the history of domination and subordination, control by one over the other, or one over the many. There is this relationship between control, domination, and subordination, and that does not help in the realization of freedom or human freedom, neither at the individual level nor at the societal level.

Hegel explained this condition of domination and control with his famous and strikingly original idea of master and slave relations, and how it hampers individual freedom. He argued that in this relationship master enjoys the fruits of labor done by slaves and slaves are dependent on the master for their survival. So, this condition of servitude of one over the other or this relationship between the master and slave are unequal relationships. It does not help in the realization of

human freedom neither for the master nor for the slave. He gave the slave a scope for the realization of his self. But the master is deprived of that.

Hegel argued that it might appear in this relationship of master and slave, where the master enjoyed all the fruit of labor done by the slaves. And slaves were dependent on the master for their survival. So, for the master, the slaves were merely things or objects which they could dispense with or they could treat it like they treat the objects or mere thing, not a living, a subjective human being with a will. In such a context, the master may have everything. Thus, the master enjoys everything. One may get the impression when you have many people over who you command.

However, Hegel gave a very counter-intuitive argument for this relationship. So, he argued that the urge of the master who seemed to exercise all the benefits or labor done by the slaves. His urge is the natural urge of the master for the recognition and acknowledgment by others who are not equals. So, the master while exercising the fruits of labor done by the slaves does not get the opportunity necessary for the realization of freedom as we have discussed in the Hegelian idea of freedom, that it is the embodiment of self in other. It is by the recognition or acknowledgment by others that one develops the consciousness about self. One acquires one's nature and then constantly tries to perfect it.

In the absence of that mutual recognition and acknowledgment, one cannot be free. So, in this dialectics of master and slave, where master seemed to exercise all the fruits of labor done by slaves, he is deprived of this recognition and acknowledgment by others. Because in slaves, he could not think of the slave as himself, or equal to himself. The slaves were merely things and objects to him. So, the masters could not see in slaves his self-image, and seeing one's self-image in others is necessary for the realization of freedom. Therefore, the master was deprived of that.

Whereas, the slaves could develop their self-consciousness through his labor on an external object. Gradually slaves, through the fruits of his labor developed his self-consciousness about working on external objects. And this theory was further developed by Marx and others when he talked about human alienism. We will discuss it when we will discuss Marx that how society or

market, or society deprives the individual of his natural association with others and from himself that leads to the condition of alienation.

Hegel gave the slaves this scope for self-consciousness or developing self-consciousness through his labor on an external object. However, the master was deprived of it. Thus, Hegel, argued that the control or domination of one over the other would be an obstacle to the realization of human freedom. In other words, the master and slave relationship do not maximize the scope for the realization of freedom, neither for the slaves nor for the masters. Even masters are much more deprived of freedom than the slaves if you go by the reasoning of the Hegelian conception of master and slave relationship.

Now, we look at this idea of spirit for what you call the ‘Geist’ and its relationship with ethical life or the unfolding of spirit to understand the manifestation of universal or abstract will in the real concrete situations in life. The idea of spirit or ‘Geist’ is also referred to mind or universal mind and will, that is the human capacity to be aware of his or her desire or goals or motives, yet apply his rational brain or rational faculty to understand what is doable. So, the combination of both leads to action. The practical part or acting upon the will is more important.

In Hegel, therefore, the focus was not on reason and rationality. But on will that combine both the subjective element in the individual subject and also the objective conditions in which that will can materialize. So, these two concepts and ‘Geist’ or spirit are also known as the universal mind and the will are central to the Hegelian philosophy. He considered the absolute will as the basis of all human actions materialized through association with others.

Human beings realize the presence of absolute will in themselves. So, everything, as we have discussed in the previous lecture, is the manifestation of universal will. The universal spirit or the world spirit is the presence in everything on this planet, both animate or inanimate. A human being can progressively realize it, when they began to live with the associational life or with others in different realms in their life, family, civil society, and state.

However, the association with others should be directed towards the realization of ethical life which he called ‘Sittlichkeit’. That means living an ethical life. And that connects to this idea of liberty or freedom which combines within it certain practical aspects or moral and ethical aspects within which one human being can truly or genuinely realize his freedom. It is not like the

libertarian conception in the absence of all kinds of restraints or all forms of morality or values or ethics. Those ethics, morality, and values should be self-legislated, self-constituted nonetheless, the ethical or moral sense requires for the true or genuine realization of freedom. In the absence of that, freedom cannot be realized.

The realization of freedom requires a notion of ethical life which he called 'Sittlichkiet' and it is the constant unfolding from different levels of individual life in a family, civil society, and the state. It gives the individual a sense of belonging and an obligation towards each other. So, this ethical life is something necessary for a human to realize his sense of belonging, his place in the world, and his obligation to that world, to that association to which he or she belongs. That ethical sense of life or ethical life which he called 'Sittlichkiet' is necessary or the guiding principle for the association of an individual with others.

So, they see in the expression of his free will while performing his obligation towards the community or to the associational life with others. The individuals progressively realize this ethical substance, while living the associational life with others in different realms of modern communities such as family, civil society, and finally, the state which are, according to Hegel reflection of three kinds of will, subjective will in the realm of family, particular and reflective will in the realm of civil society and universal or absolute will in the realm of the state. Now, we will discuss one by one all these three spheres of human life which make it possible for an individual to gradually realize his freedom and thereby, leading an ethical life, 'Sittlichkiet'.

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Family

- According to Hegel, family is the realm of subjective will where two consenting individuals come together to live a life based on mutual trust, love, care, and recognition. It is constitutive of a husband, wife, and children. Thus, Hegel's description of modern nuclear family is based on the conventional and orthodox notion of family. However, he acknowledges that such family is constituted and protected by the legal arrangements of modern constitutional state.
- He regarded marriage, unlike many other scholars, not merely as a contract but a union of two consenting adults based on their mutual love and trust. He regarded love as akin to freedom or reason as it also finds itself in others. Thus for Hegel, family is, first of all, a union of two individuals having their subjective wills. This union is based on free consent and mutual recognition. Thus, in this union the consenting adults give up their natural or individual personalities or subjective wills. However, in doing so together they constitute a single person and find their own selves or subjective wills in each other.
- Individuals in the realm of family are guided by altruistic behavior. That is to say, they are willing to sacrifice for the other members in the family. However, human beings could not realize his/her true self within the confines of family. It has limits where selfless behavior of individuals are limited to his kin and kin. Therefore, s/he must transcend it to foster associations among the free and equal members in the realm of civil society.

So, the first such association is the individual life in the family and according to Hegel, the family is the realm of subjective will. That means an individual is well aware of his/her own subjective will, subjective desire, passion, and he realized those wills in the realm of civil society. This is the realm of subjective will, where two consenting individuals come together to live a life that is based on mutual trust, love, care, and recognition.

The foundation of the family is this mutual trust among the partners or the consenting individual who are willing to come together to live an associational life in the close-knit intimate bonds of family. So, the sentiments, care, selflessness determines the characteristic of the family. It is constitutive of a husband, wife, and children. Thus, Hegel's description of the modern nuclear family is based on the conventional and orthodox notion of family. So, if you compare it with a single mother family or another kind of imagination about living a conjugal relationship or living an intimate relationship with others in the family.

In Hegel, you have a conventional and orthodox understanding of a family, where the presence of husband and wife are the necessary part of the institution called family. They come together to raise the children who would again, after living the life with care and protection in the family will mature enough to join the life in the civil society and state. So, this family for Hegel is conventional and orthodox, in the sense that it must have a male or a female.

However, he acknowledged that such a family was constituted and protected by the legal arrangements of the modern constitutional state. Because there was a realm of trust or property relationship that guides human behavior in the family. And in Hegel, there is a kind of interconnectedness between different institutions such as family, civil society, and the state. And the state is seen as something which regulates all the institutions including the family and civil society. The family has then a kind of legal backup or legal arrangement that is provided by the institution of the modern constitutional state.

So, he regarded marriage, unlike many other scholars, not merely as a contract. For many scholars including Kant, marriage was something merely a kind of contract between two consenting adult individuals. But Hegel considered it something more than that as something bigger than merely two individuals coming together under a contract for the mutual benefit. That is the realm of civil society. It is something very altruistic and the Hegelian idea of spirit continued to shape many of his discussions on the family, family relationship, family ties, sentiments, or realization of the subjective will.

He did not regard marriage merely as a contract. But a union where, when consenting partner agree to come together. They forego their personality or subjective will and then see in each other their self-image. That is a kind of union, rather than a kind of contract which is the language of civil society. It was not merely a contract. But a union of two consenting adults based on their mutual love and trust. He regarded love as akin to freedom or reason as it also finds itself in others. So, one cannot think of love without the presence of others, and it is in that sense, similar to the idea of freedom. One cannot realize one's freedom in the absence of the other, so it is the feeling of love and trust. It requires the presence of others.

Thus, for Hegel, the family is first of all a union of two individuals having their subjective will. So, whether the two consenting individuals come to form this family on their voluntary decision or they come in that arrangement through their parents. But when they enter as an individual themselves, they carry certain subjective will, subjective desires or motives or goals. Now, this union is based on free consent and mutual recognition. When both the partners whether on their own or through their partner coming together to live a life in the family, the act of living together requires the mutual recognition and free consent of both the partners.

Thus, in this union, the consenting adults give up their natural or individual personality or if you like, subjective wills. However, in doing so, they do not lose themselves. It is not a kind of loss of subjective will. But they do so together. They constitute a single person and form their selves or subjective wills in each other. That is the mutual trust and recognition that shapes the family relationship or behavior of individuals in the family. Thus, individuals in the realm of the family are guided by altruistic behavior. That is to say, they are willing to sacrifice for the other members in the family and the behavior of individuals in the family is that of altruistic behavior, that is selfless care or protection or sharing of one's share with other members in the family.

The family in that sense is a very close-knit relationship among the consenting individual and the principle that guides family relationship is altruistic behavior, not personal, selfish interest. However, human beings could not realize his true self with the confines of family, so (0:37:55) in this sense perfect setup for the individual where one's relationship with others is that of total trust or complete trust or recognition of each other, love, and care for each other and that is the best possible life one can think of.

But it is very limited, according to Hegel. That is, one's altruistic behavior is limited to only kith and kin, that is near and dear one. Beyond that one does not extend that altruistic behavior and the ideal for Hegel is to realize the absolute will of the individual. So, the individual is the part of that absolute will which he realized, not within the limits of family, although in each, there is the realm of family, individuals see the complete self-image in the other. Yet it is very limited or confined space for the realization of subjective will with the absolute will. That is possible among the strangers, where you are willing to sacrifice oneself for something that is larger, universal, or absolute and that is the realm of state for Hegel.

It has limits, where selfless behavior of individuals is limited to his kith and kin, therefore he or she must transcend it to foster association among the free and equal members in the realm of civil society.

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Civil Society

- Hegel's biggest contribution to political science is his theory of civil society. Prior to him, he argued that political thinkers confused civil society with the state or the state with civil society. He provides a detailed description of civil society and clearly distinguish it from the state. Civil society, for Hegel, exists in between the realms of state and the families. The realm of civil society is the realm of particular will. In this sphere, individuals are driven by the pursuits of their pure selfish or particular interests. This is very much in contrast to their altruistic behaviors in the family.
- It is the realm instrumental, means-end, profit-based relationships governed by the long-term interests of co-operating individuals. It is also the realm of differences and antagonisms which require the presence of state to mediate and resolve them. Thus, according Hegel, it is the state which provide sustenance to civil society.
- He also considered civil society as a modern institution. It creates the conditions for the realizations of individuals' particular reflective interests. It operates on the market principles of demand and supply and maximization of self interest or profits. Hegel regarded system of needs, administration of justice, police, and corporations as constitutive of civil society.

And now, we move on to Hegel's conception of the civil society. This is Hegel's biggest contribution to political science and before him, he argued, political thinkers often confused civil society with the state or the state with the civil society, the most glaring example of that is the social contract tradition. So, the contract is the language of civil society and there cannot be a contract between the individual and the state. It is merely hypothetical construct. So, Hegel accused many other scholars or political theorists of confusing the civil society with state and state with the civil society, and he himself distinguished it very clearly.

He provided a detailed description of the civil society and distinguished it from the state. So, civil society for Hegel exists in between the realms of the state and the family. It is the realm of collective life that exists between the families and state. All the institutions and we will discuss in detail, what are those institutions that exist between the state and family. The individual is guided by their own particular self-interest. The pursuit of self-interest determines the associational life in the civil society. It operates on market principles. And they are guided by the pursuit of their self-interest.

So, the realm of civil society is the realm of particular will which is different from the subjective will. The particular will is one's interest. And one's action, acting upon that will is guided by the pursuit of that self-interest, not the altruistic behavior in the family. In this sphere, the individuals are driven by the pursuits of their pure selfish or particular interest and this is very much in

contrast to their altruistic behavior in the family or when they are willing to sacrifice their life for the protection of the state in the realm of absolute will or universal will in state.

Civil society is the realm of instrumental means and one deploys certain means for the achievement of certain ends, profit-based relationship governed by the long term interests of the cooperating individual. So, one enters into a contract or in association with others in the instrumental manner, not because one is willing to sacrifice one's share as one does in the family. In the civil society, one is willing to cooperate or form the association on the basis of the maximization of one's profit.

In Hegel, there is a kind of recognition of the classical economy or the market economy. In the social contract tradition, we discussed earlier that the criticism of the social contract tradition by C. B. Macpherson was that the kind of contract or language of contract or behavior of individual they were talking about the language of the market or capitalist economy. Hegel also acknowledged that relationship.

Unlike, Romantics, he was not talking about going back to the pre-industrial time or living in the absolute condition of mutual recognition and trust that existed in the family and then directly entering into the larger domain of the state and the polity or the polis. He recognized the value of market relationships and that relationship exists in the realm of civil society. He also transcended to establish the ultimate goal or the absolute will or the universal will of God in the realm of state, where the subjective will meets the universal or absolute will.

In Hegel, you have the acknowledgment of the market relationship or the particular interest. So, other moralists or ethical thinkers do not do away with something that is, undesirable or is purely selfish. It must be recognized. But at the same time, it should be transcended, guided by the ethical spirit or the movement of, or the unfolding of the universal spirit.

So, this realm of civil society for Hegel was instrumental and it was the realm of differences and antagonism. Because different individuals with different motives would necessarily create the condition of differences and antagonism that requires the presence of a state to mediate and resolve them. Like the institution of family, the regulation of which or the sanctity of which requires the presence of state, so family had the legal backup. So, the question of divorce is regulated by the institution of modern constitutional state.

Similar is the case with civil society. There would be the particular interest and that will lead to conflict. That will lead to differences and antagonism. That requires the presence of the state to mediate and resolve them. And nonetheless, one should not confuse the two. The state represents the will of everyone. The civil society is the realm, where individuals come together in the pursuit of their personal interest and that may lead to conflict or differences and antagonism and that requires the presence of state to regulate and mediate between the conflicting groups.

According to Hegel, it is the state which provides sustenance to civil society. So, it imagines the existence of state. He considers civil society as a modern institution. That means prior to capitalist industrial society. There is no discussion and debates around this idea of civil society. So, it creates the conditions for the realization of individual particular reflective self-interest and it operates on the market principles of demand and supply and the maximization of self-interest or the profit. Thus, the individual behavior in the realm of civil society is guided by their pure self-centrist and they constantly try to maximize them.

In the realm of civil society, there is recognition of individuals, practical particular self-interest which must be realized or actualized in association with others. Hegel regarded system of needs, administration of justice, police, and corporation as constitutive of civil society. So, civil society for Hegel is not merely the realm of individual coming together in the pursuit of their personal interests. It must be mediated and regulated. So, the first thing is the system of needs. Individual will come together for the fulfillment of their needs.

But for the mutual fulfillment of needs without conflicts or antagonism requires the administration of justice, police, or corporation that together constitutes the civil society. So, the administration of justice, police, and corporation are part of civil society, and not just the consenting adult individuals governed by their interests.

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- In this realm, individuals' relations with others are like market relations. They are largely free to dispose of their wealth as they wish, to buy and sell it as they deem fit, and also to employ or dismiss whomever they choose. Hegel also acknowledged the regulatory role of the state in the civil society for 'the stability of the economy, the security of government, and the happiness of individuals'.
- Another interesting fact about Hegelian civil society is that he did not distinguish it into classes—such as owners or nonowners of property as Marx did, or into estates such as landlords, capitalists, and laborers as we find in classical economists. He makes a distinction between those who worked on land and the professionals like doctors and lawyers. He also envisioned the role of administrators and officials who worked for the common interests of society.
- He considered the corporations as professional guilds which integrate the individuals with the economic life of the society or community. It is the reflection of their long-term particular interest which they could achieve through forming associations and collegiality with others. In this realm though guided by their own conscious particular interests, but indirectly or unconsciously, they also help in fulfillment of others' interests.

Now, in this realm of civil society, individual's relations with others are like market relations. They are largely free to dispose of their wealth as they wish to buy and sell it as they deem fit and also to employ or dismiss whomever they choose. There is a kind of capitalist economy in a sense, where individual's wealth is his decision, to decide the way, he or she wants to use them. So, the realm of civil society gives the individual absolute freedom to do with their wealth the way they wish to use them. They can buy and sell as they deem fit and also, they can employ any one or fire anyone, according to their requirements or decision.

Hegel also acknowledged the regulatory role of the state in the civil society that is necessary for the stability of the economy. It is not like a complete free market. Because the complete free market would lead to the condition of instability of both the economy or contract between the individuals. So, for the stability of economy and security of government, and also the happiness of each individual, he requires the presence of state or state's official or administrator in the realms of civil society.

Another interesting fact about Hegelian civil society was he did not distinguish the civil society into classes such as owners or non-owners of property as Marx did or into estates such as landlords, capitalists, and laborers as we find in the classical economists and other philosophers or thinkers. So, for Hegel, the civil society was not divided into the earning classes or non-

earning classes as in Marx or three estates so based on the hierarchy, landlords, capitalists and laborers.

Hegel made the distinction between those who worked on the land and the professionals like doctors and lawyers. So, they constituted the civil society for Hegel along with the institutions of the state such as police, administration of justice, and when different individuals come together to form what he calls corporation. He envisioned the role of administrators and officials who worked for the common interest of the society. They have a decisive role to play in the realm of civil society as well.

He considered the corporation, another important element in the realm of civil society as a professional guild that integrates the individuals with the economic life of society or community. So, it is larger than the contract between the two individuals or a group of individuals. It is the larger body, where individuals learn to live a kind of associational life for the pursuit of mutual interest and forming long term collegiality or fraternity among the free and equal citizen in the pursuit of their common or collective interest. So, it is the reflection of their long term particular interests which they could achieve through forming association and collegiality with others.

That is the something more stable or associational form of life, again with family. But different in the sense, it is guided by the personal interests and the state, where different individual will come together for the fulfillment of their collective interest and that they do keeping in mind the long term interest of their member or their association, yet it is somewhat sort of absolute or universal will in the state as the guiding force for the corporation and association is the personal interest or particular interest of their group or their association alone.

In this realm, though guided by their own conscious particular interest. But indirectly or unconsciously, they also help in the fulfillment of others' interests. The corporation in that sense is a kind of training ground for the individual, where they pursue their interest and in the pursuit of interest they provide the condition for others to pursue their interests as well, so it is a kind of mutual recognition or fulfillment of mutual interest while one realizes one's freedom and personal interest.

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State

- State, for Hegel, is a political community of free and equal members which subsumes within it all other forms of associations and institutions in the society. It is the embodiment of concrete freedom. It represents universal or absolute will. Thus, he considered state as a march of God on earth. Human reason or freedom could realize its ultimate development in the life of state. It is in the state while living among the equals that individuals transcend their particularistic behaviors that existed in realm of civil society. They also began to see themselves as part of larger or collective self – the absolute will.
- Thus, in the realm of state, individual's subjective or particular will merge with the universal or absolute will of the community. It enables them to lead an ethical life (*Sittlichkeit*). He had a very interesting descriptions of modern rational state. He wanted it to be a constitutional monarchy. It should represent the will of the people. However, the will of the people should be respected but people themselves, according to Hegel, are not capable of governing. The task of government should rest with the experts.
- He wanted the persons with superior knowledge and virtue should occupy key position of power. Thus, he envisions a universal class of bureaucracy for running the administration of the state. They are selected on the basis of open merit and thoroughly trained to govern their conducts as per the universal will or common interest of the whole community. He was also in favor of various checks and balances to prevent corruption and abuse of power.

Now, we move on to the idea of state where state for Hegel, is a political community of free and equal members that subsumes within it all other forms of associations and institutions in the society. A state is an institution that regulates or mediates between all other institutions or associations in the society or community. It is the embodiment of concrete freedom and represents the universal or absolute will. Thus, he considered the state as a 'march of God' on earth, and human reason or freedom could realize its ultimate development in the life of the state.

So, it is the ultimate form of associational life, very different from life in the family and civil society. It is in the state while living among the equals that individual transcend their particularistic behavior existed in the realm of civil society. Here, they see themselves as part of a larger collectivity. They began to see themselves as a part of larger or collective self, in other words the absolute will, and they are willing to sacrifice for the protection of that will. So, it is like similar to family. But the obligation is not limited to the kith and kiln or near and dear ones in the family. You are willing to sacrifice for certain ideals and goals of the state and that one does for the strangers, even those whom you not meet.

The conception of the state is a stage of life, where the subjective will of the individual merge with the objective will of the state. So, in certain sense, Rousseau's 'general will'. One sees oneself as the part of the larger self and this relationship is that of organic. One is willing to sacrifice oneself for the sake of state or institution. This is the realm of the state, where the individual subjective or particular will merge with the universal or absolute will of the

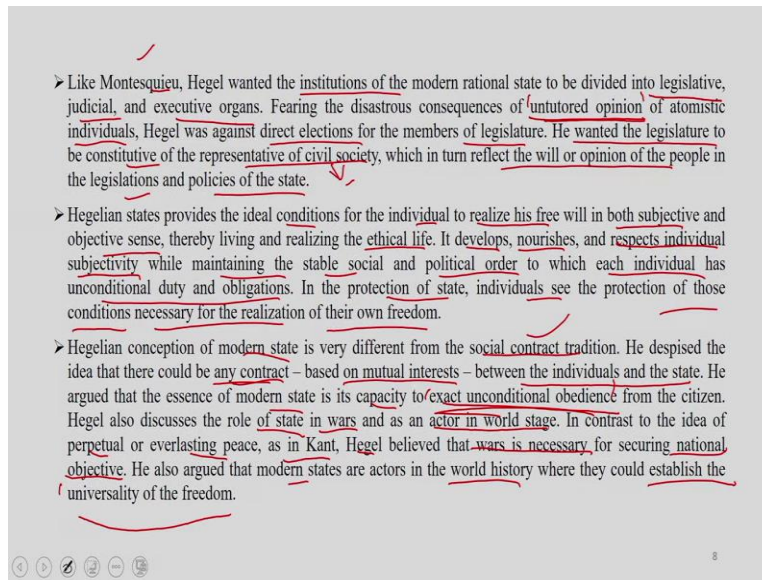
community and it enables them to lead an ethical life or 'Sittlichkeit' in true sense of the term. So, the purpose of individual life is to realize his or her true freedom and his or her true freedom requires the merger of both, the subjective and the objective will.

A state is the only institution of associational life which provides the individual to lead his subjective life, and at the same time, connecting it with the larger life of community or the state. Hegel had a very interesting description of a modern rational state. He wanted it to be a constitutional monarchy. So, the monarch should be regulated by the constitution or it should have limited power. The state should represent the will of the people. Thus, the subjective will of the people is necessary for the maintenance or sustenance of the state.

However, the will of the people should be respected. But people themselves, according to Hegel, are not capable of governing. He wanted the government or task of government should be given to the experts, those who are knowledgeable in governing. He wanted the persons with superior knowledge and virtue should occupy the key positions of power. Thus, he envisioned a universal class which you call bureaucracy or in modern sense, the bureaucrats. He envisioned a universal class of bureaucracy for running the administration of the state. They are selected on the basis of open merit and thoroughly trained to govern their conduct as per the universal will or the common interest of the whole community.

This class of bureaucracy is the universal class guided by the universal spirit. So, they embody in certain sense, the universal spirit or absolute will, and protect the interest of everyone in the state. Hegel was in favor of the various checks and balances to prevent corruption and abuse of power.

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Like Montesquieu, Hegel also wanted the institution of modern rational state to be divided into legislative, judicial, and executive organ and this remains the three fundamental core organs of the state. In all kinds of the modern state, you will find having these three primary organs. And the power is divided between these organs and they tend to check each other's power. The legislature legislates the law or formulate the policy, the executive exercise the power and authority or implement those legislations and policy, and the judiciary to oversee how that executive operates and functions within the limits of law, legislation and policies.

Hegel, accepted such divisions of power in the modern rational state like Montesquieu and fearing the disastrous consequences of untutored opinion. In the public life of a nation, one may find most of the atomistic individuals are giving all kinds of opinion without thorough reflection or proper training about how states should behave and institutions should function. Hegel feared such untutored opinion of atomistic individuals and its disastrous consequences.

Hegel was against the direct elections for the members of legislature. He wanted the legislature to be constitutive of the representatives of civil society and the corporations in civil society reflects the will or opinion of people in legislation and policies of the state. So, what you have in Hegel is the reflection of peoples' will, their subjective will, and so long as the people feel that their will is respected by the state, they will support the state. They will maintain their stability. Only when people realize that their will is not respected or represented in the state then they take

up arms against the state or rebel against the state. The French Revolution was the classic example, where the monarchy was seen by larger population not representing or reflecting their will.

Hegel recognized the rule of people's will and he wanted the modern state to represent or respect those will. But he did not give the people the right to elect or institution of state should be guided by the untutored opinion of the atomistic individual. It should be given to a class which he called universal class or bureaucracy that embodies the universal will or absolute will and act in the interest of the whole community, and not the particular interest of the groups or sections in the society. In that sense, the Hegelian state is a unique state that provides the ideal condition for the individual to realize his free will in both the subjective and objective sense.

The subjective will is organically connected with the objective will of the state. It enables the condition or the individuals to live and realize what is called the ethical life. The best possible development of human reason, freedom, living the life of ethics or ethical life is possible in the realm of the state alone, where the state develops, nourishes, and respects individual's subjectivity, while maintaining the stable social and political order to which each individual has unconditional duty and obligation. Thus, this interconnection between the subjective will of the individual must be fulfilled or actualized, at the same time, the individual obligation to the association that is the state.

The state as we have discussed in the social contract tradition requires the obligation of the citizens. And why does the citizens should obey the state, social contract tradition gives a particular explanation for that. Because the state is formed on the basis of the consent of the people and that consent in turn demands obligation from the citizens towards the state. However, in Hegel, there is a kind of organic or intimate relationship between the individuals and the state, where while protecting the state, they protect their own conditions for freedom.

They realize their self in the realization of life of the state or in the protection of absolute will or the universal will of the state. So, in the protection of state, individuals see the protection of those conditions necessary for the realization of their freedom. Thus, while protecting the state, the individual protects those conditions necessary for the realization of their own subjective will or their self or freedom.

The Hegelian conception of the modern state is different from the social contract tradition. He despised the idea that there could be any contract based on mutual interest between the individuals and state. So, the language of contract is for serving certain purpose. And once that purpose is not served, the contract is immaterial. That cannot be the relationship between the individual and state, according to Hegel.

He argued that the essence of modern state is its capacity to exact unconditional obedience and why individuals should be willing to sacrifice his self for the protection of the state. There has to be certain ideal. There has to be a certain goal fulfillment of which they see their realization. One is not free if one's country is not free or something similar to that, where the protection of one's country is seen as an extension, or simultaneously, the protection of one's self or freedom.

So, there is a kind of unconditional obedience to that state from the citizen. Hegel also discussed the role of state in wars and as an actor in the world stage, and in contrast to the perpetual or everlasting peace that we discussed in Kant and also to some extent in Rousseau. Hegel believed that war is necessary for securing the national objective. So, in war, state goes to war for certain objective for the protection of its national interests and they do so in a rational calculative manner.

The perpetual peace would lead to stagnation and Hegel wanted the state or individual to realize the value of the state or his or her own life, while there is the presence of other, that is the threat to the peace from the external forces or threat to life, while you may die in war, or the state may send you to war. So, there is this simultaneous presence of opposite that makes the life real and it is similar with the case of the state, when it declares war, individual realizes the value of peace and stability, and war is inevitable.

State has a duty in a sense to prepare its citizen for the war and it also goes to war. He also argued that the modern states are actors in the world history, where they could establish the universality of freedom. This idea of freedom is not limited to one state or one group of people. But it has a universal appeal and the state is representative of the universal and absolute will have the duty to extend it to other states, to the universe. There he gave the example of classical Greek, Rome, and other civilizations as well. That is all in the lecture, today.

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You can refer to these texts like Shlomo Avineri's, *Hegel's Theory of Modern State*, Frederick Beiser's, *The Cambridge Companion to Hegel*, David Boucher and Paul Kelly's, *Political Thinkers from Socrates to the Present*, Will Durant's text, you can again refer to and Shefali Jha's, *Western Political Thought: From the Ancient Greeks to the Modern Times*, James Alan Ryan's, *On Politics*, remain along with Shefali Jha, reference texts for this course and you should also refer to Peter Singer's, *Hegel, A Very Short Introduction*, particularly, to understand Hegelian conception of master and slave and also, Charles Taylor's, *Hegel*, from the Cambridge University Press, 1977.

These are some of the texts to understand more about Hegelian conception of the civil society and state, and how the realms of human freedom or location of human freedom. So, for that you should refer to these texts. Do share your views and comments. We will be happy to hear and respond. Thanks for listening. Thank you all.