

Hegel and the French Revolution

The event around which all intertwine Hegel's definition of philosophy is precisely the French Revolution. He says that no philosophy is not philosophy of revolution in every details such as his philosophy.



It can not be any doubt why it is so, if we take into account the time in which Hegel lived. Maybe he was unable to form a different philosophy or conversely that it shapes himself. About this ineluctable intertwining of objective time and subjective time Hegel's understanding of reality, and his statement speaks to Crueser in 1819: "I have just 50 years, 30 of which I spent in these times of turmoil constantly full, so I was hoping that once almost with apprehension and nadanjem. Now I need to see how it kept going on, and what is more, he thought the man in the sad hours, there is always the worst. "

One must ask the question, why the revolution and all accompanying events require philosophy, concepts difficult battle, divine? For what the state rises to the metaphysical debate answer is in the definition of the relation of Hegel to the Revolution and its aftermath on the solutions that he "proposes".

First, the enthusiasm that Hegel felt the revolution is related to Tibigen`s Period (1788-1793) and the beginning of his spiritual journey, all followed by making friends with Hölderlin and Shelling ("noble Germans").

Philosophy of Revolution Hegel offers people to regain his dignity. Therefore in 1795 year decreases the intensity and enthusiasm for revolution. This negativity is just hence the main developments after the revolution did not bring any political. As he spoke to this point, and however it was apparent inability rapid stabilization of society, Hegel was by no means its only opponent. He says its drawbacks in the form of so-

called lessons, because he believes that only the unity of Hegel's death brings resolute. He also said one of his important thinking about the revolution, and that is that the success of a revolution especially important organizations.

His observations about the revolution he cherished in all his works, and the record of the Reform Hegel's bill for the first time about the future instead of the present and further completed his speech in the history of philosophy, stressing the continuation of the same.

Although he had a number of glitches and not made a valid political solutions, Hegel always, to the end of a side of French Revolution. But in section Phenomenology Revolution equated with the concept of fear he clearly justifies emphasizing its necessity and "historical justice, which it is executed." In his own book *History of Philosophy* Hegel says: "*The causes which stirred a revolution depicted the harshness of call in anything that is not behind the rebellion of young years*". For him, this is an important moment of freedom against the ruling, the old institutions, as they have become impersonal, material and not against it had to put up with all this alarm. Maybe by Hegel thoughts seems a bit subversive, but the question is how is it possible to knock down something that is already in some way by itself already destroyed? Revolution for him is as a "*wonderful sunset*". All my life is devoted to thinking about descent on the Bastille and the day was kept a particular, despite the images of suffering and horror that such events behind. His attitude about it is enthusiastic. Revolution by him is a problem to be solved, but the problem is the following question-why neither revolutionary nor restorative efforts fail to reach political stability? Main issue behind this is the political realization of freedom. Revolution has risen to a state of thought and principles inherent former because they could not show that she was suprotstave. Hegel appropriated the idea of freedom, which is metaphorically "the people said on its banner" and as such has made a fundamental element of his philosophy, because philosophy is his theory at the time, it is a philosophical frame revolution. On this way Hegel perceived freedom: "*Freedom is a condition in which a man can we actualize our human being and be himself and to lead a life of shells*". Freedom is for him as a man from being himself, which is his and himself. Hegel's philosophy becomes the key that opens up access to a positive sense of time which trades carried with revolution. Unity of freedom and the human world is a battle of principle for Hegel view about history. World history began with the Greek polis, because it is first born freedom. This awareness of what he wanted to demand political freedom after the revolution becomes a legal form of freedom, and that means building ranking of legal befitting freedom struggle of independent and allows an individual to own self and his human definition. World history becomes world history then when the subject of her man in the sense that as a human like being. Human being as a

man entails term, and this necessarily implies freedom.

With the advent of Christianity, there is also the awareness that man is free as a man, and therefore should be valid as free absolutely everyone, and that freedom is "the most proper nature of man." From the whole of Hegel's philosophy, the most guilty he understood his theory of world history and was rejected speculation. World history as ordinary European history is the freedom of the human being, because he said: "*The revolution while declaring freedom foundation upon which is based any legal provision must apply as a positive era of European world history and its freedom of human being*".

Hegel there is also a parallel between ancient society, with slaves and not free, until the French Revolution political freedom appears as a straight man, and thereby confirmed their humanity and yourself as a person, as the self and thereby becoming subject to no limitations of the political system.

Hegel says, "*Every now and future legal and public order must proceed from the universal principles of freedom, and it is supposed to*". French Revolution is for all the people rose to the principles of freedom. Za Hegel are at a loss to all institutions and positive rights that contradict his of European and world history constituent freedom is raised to the principle of state and legal system, and it was no longer possible to return to a state that is begin. Hegel restoration as a "feeble resistance" where all attempts absolutely unjustified. His elaborates on vision restoration the record of the city government and the parliamentary record of 1817. For it was restored in the political sense staying in a positive state law and destruction of all that is wanted by the revolution. He it rises to the universal principles of liberty and the right to the essence of the theory. What is most important, not revolution but restoration of what represents the principle of European History. Hegel believes that the restoration is false. His philosophy opinion opposes the revolution and revolutionary restauration. He trying to put out the principle of freedom of political struggle and make it secure.

This debate continues in the Philosophy of Law, which states that no two opposing principles of the revolution and restoration, but the latter product of revolution. Freedom of the revolution, according to him the present form of metaphysical freedom struggle and represents an independent state and epoch of world history whose principle of Single. World history does not exist for herself or for her restorative opponents-what is born with a new time and a revolution for both the end of the previous history, the future is no relation to past. Hegel this does not hold but neither side understands this problem and discontinuities in all its radically. Revolucion`s destruction and restoration of the past and the present are identical to the assumption of historical discontinuity in the past and the future, and that's a big problem of time. Hegel's thinking begins in Bern, so that it twists that keep him away from his friends and

ideal. Younger years when he developed his theory of development, has sought to deepen the specific issues of political, economic, legal and social relations of time . Hegel believes that it is impossible in principle philosophical thoughts in general outline solutions to the issues that have emerged and historical reality. Problems of revolution can not be overcome speculative deduction of a new, ideal of world. History of the land on which the idea of real. Mind of that way is what it is, a theory should present it to the time of his term. Hegel as he took the first theories of political economy, not only in Germany, but beyond that it is brought into connection with philosophy. The Philosophy of Right, he considers civil society as such company is expanding to the whole world, and relying on political economy. That society is a society that universally work found itself at the center of political theory. On said: "*The political revolution, and thus Its central idea of freedom historically belong to the arrival of a new company, what is their historical relevance and universality*". This is a revolutionary idea of liberty justified by the advent of modern society and thus its assumptions, so its philosophical and political determination to keep what they have historically as a civil liberty means is.

The present is determined primarily social and political revolution. Political realization French Revolution to the end of the previous issue of history. This primarily break with history Hegel calls "negative, freedom of revolution. Positive abstract interpretation of the French Revolution, Hegel's theory of civil society prevails.

For Hegel, man is the subject of civil society as "abstract," but he thinks like this: "In the emanation of society limits the natural area human existence, he needs to meet the needs of work and with the "*natural desire*" man and freed the rest of his life to do. Abstractness of society is substantially identical to this limitation on the nature of the need and leaves it free to vital links that can not be reduced to it". (J.Ritter, Hegel and the French Revolution, p.51," Veselin Maslesa ", " Svetlost ", Sarajevo , 1989.)

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