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## Hegel's *Sittlichkeit* through the Notion of Second Nature

In Hegel's system, the concept of freedom in a social context is realized by an individual through political and social institutions. Since the notion of freedom in a liberal context implies moral and political consequences, Hegel's refined idea of ethical life (*Sittlichkeit*) seeks to rise itself above subjective feelings and the concept of universal rights through the invocation of a broader institutional context of society. The realization of freedom is accomplished through human education, which is a significant part of the process of reconciliation of mind and reality, what leads us to the possibility of realizing democracy as a system of ethics. Speaking as a philosopher of modernity, Hegel shows that in order to realize the concept of freedom it is necessary to abandon the level of abstract reflection and reach a stage of second nature, which is inevitably historically constructed through education. This subsequently leads to the abandonment of the natural will, which can be uncultivated. In this context I will consider the notion of second nature as a function of its contribution to Hegel's system of ethical life.

### 1.

As Abraham Lincoln has said, the world has never had a good definition of freedom. Taking into consideration the time in which Lincoln lived and his continuous struggle against slavery, it is not difficult to grasp the meaning of his famous words. But if we project that same sentence onto the century and social and political order we live in, can we say that Lincoln's quote is no longer valid, or that the world finally has a good definition of freedom? Many of us certainly agree with Lincoln. Freedom is a term that is the most difficult to define in philosophy, what can be easily supported by the fact that the idea of freedom began to dominate after the Middle Ages and that it is no less popular today, in all contexts. That is something that is quite understandable from today's perspective, because we live in the era of liberalism and human rights. The pivotal point of this era is the libertarian vision of the individual, but also the evaluation of all social institutions from the libertarian perspective. Our self-understanding also contains the notion of freedom because it is reflected in the fundamental demand for a human dignified life. The fact that