INTEREST AS POLITOLOGY CATEGORY

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Abstract- In the research is being analyzed the category of the interest which gradually entered and obtained important place in explaining of politology processes. 'Interest' among the power is the main category in politics. During all human history dominated interest and power as two levers of each empire. None of the analyses of the political process does not have value unless are not getting identified main actors, interests and their possibilities respectively the power of subjects for realizing their interests. Adjustment of the concept of interest in the research is being linked with the notion of interest and with its positioning as politology category. The author presents the interest as a category of special importance, as aim or effort of individuals or groups in the most complete and earlier than others to comply with their needs; they reach the desired goals, always taking priority benefit of certain goods. Different philosophies in their political philosophies have shaped their concepts of 'interest' as a political category and those concepts have become the integral part of these philosophies. Liberalism interest concept is closely related to the individual and private property, socialism with collectivity, as a rule in the class, pluralism interest concept is closely related to the group, the anarchy with individuals without property, corporativism with collectivity organically understood, while conservativism with 'natural' placing of the structure.

Keywords- human needs, Interests, passion, power

I. INTRODUCTION

The concept of interest gained important place in terminology and can be compared with terms as work, force, law and similar. In science disciplines "interest" as notion can be found in philosophy, pedagogy, physiology, economy, justice and in sociology. Based on Peter Massing this notion in politology in addition to conflict, power and consensus aligns among most used concepts and constitutes its cores. In the background of all interests are being stretched human needs, for this reason often is defined as a need of political expression. On the other side also the content of values visibly influences in content of interests as well as in the manner of their forming and of expression. It is being noticed also the influence which can be mutual: as values that influence in the composition of the interests as well as the interest is participator in maintenance or in the change of the composition of the values. In politology and economic researches interests are presented as a category of a special importance. They appear as aim or effort of individuals or of the groups that in more complete manner and before the others to fulfill their different needs, to achieve their desired goals by having as priority the benefit of certain goods. The interests determine also the leading of every action, of individual or social groups, linking them in a certain link of social relations, bringing fulfilling of needs and realizing of goals.

According to some point of view the political practice it's nothing else except a show, presentation and arrangement of special interests and of the group too. Different interests of the individuals and of social groups are motivated by the same or similar needs which should be fulfilled but they are determined also from objective conditions (lack of resources, of limited goods) for their fulfilling. Usually in fulfilling various needs, faced in conditions and opportunities in unequal society, which largely depends on the position and social power. Circumstances when the needs are the same, multiple and diverse but when resources are less and social strength is not the same it creates social tension and merciless competition in achievement of goals, certain interests and for achieving an favorable social position (that would enable fast and good fulfillment of their needs). For the concept of interest in the dictionary we found several meanings. In the first meaning interests is explained as a value or trend towards someone. On the second meaning interest is determined as a benefit for someone or something. On the third meaning interests is explained as part of the benefit, or certain percentage, as economic category, lending borrowing relation. As we notice in these definitions we do not encounter politology dimensions. But we can recognize the interest as moral category, as value. In Croatian dictionary of foreign words, the word interest is explained as a concern for something, as curiosity, as profit or also as gain.'Interesse' comes from Latin language in which means to be in middle (inter-in middle, esse- to be) to intervene. With 'interesse' is expressed a certain social relation. This could be interests relation towards needs and interests towards values. In mentioned examples we do not encounter in politology dimension of this notion. In scientific politology space with concept of interest Adolf Bibić has dealt in his work 'Interest and politics'. He emphasizes among the others that 'Interest' is a special link between the object and subject, which link the subject is in intensive relation towards the object. Interest for him is the first condition for political action. He rejects physiological idea, the idea of interest as subjective category and the idea of interest for insufficient

determination since based on him the interest is being taken only with political action while on the emotional level is expressed as relation of an individual towards the environment. "Interest is a concept which we can escalate and among others is a minimum where we can talk about existence of interest, is also the maximum where we can talk for the expression of interest in fully developed form".

Despite this the question is being raised which are the subjects that determine what is the objective interest? Within the framework of liberal doctrine is being emphasized that objective interest derives automatically by the interaction of spontaneous reaction of special interests and in particular economic interests. Socialism as doctrine often was positioned with attitude that it should be leaded by objective interest which is determined through state acts and the only communist party.

II. SOURCE OF THE CONCEPT

Source meaning of the concept of interest is closely linked with judicial institution of the roman state and which is understood with syntagm which is in between, in the middle (id quod inter est). It presented the event that is located in between, previous condition and the condition after a cause of damage. Word "interest" beyond started to get used in medievalism and that had to do with mentioned judicial institution of the roman state. As judicial term "interest" started to be used during XV century, in several European languages, as damage for loan receiver and benefit for the credit grantor. International Encyclopedia of the Social Sciences regarding interest among the rest emphasizes: "Interest is one of the forms of income from property "or" all incomes from the property".

Interest has become a cornerstone of modern law. Protection of individual interest in natural law was done right. Any interest tends to eventually become as protected. It proclaims the individual egoism as Thomas Hobbes leads 'war of all against all', which actually represents the fight for the protection of individual interests. Hobbes powerful state presents a way out for peace placement between selfish individuals. Later, a powerful state has introduced a comprehensive legal protection; because in modern times within the framework of individual interest is liberal doctrine and as such provides support action subject to legitimize it. Characteristic of liberal-democratic constitutions is the initiation of individual interests if they are connected with common interests groups.

III. CONCEPT OF INTEREST BASED ON NATURE

Interest as a concept is faced with the fact that it was based in nature. For this reason, it was self-evident and lacked efforts to define the concept of interest and to explain in more detail.

V. I. Lenjin was confident that people would reject the geometrical axioms if their interests would be threatened. Helvetius stated "As the motion laws lead the physical world also the moral universe is leaded by the laws of interest". Heilbron in his research found that the word "interest" from the Renaissance onwards is an integral part of it, "that could be named as material tradition in social science". He was convinced that interest by Hobbes (bellum omnium contra omnes) by Locke (property, tolerance, the principle of majority) to Smith (invisible hand) certainly presents basic anthropological category, which cannot be crumbled as regulatory models and social contract models.

The scientific revolution marked the modern period and exposed the issue of nature. Nature gradually changed legitimacy of the behavior which preliminary determined the religion. Everything that is natural is legitimate while what is not natural is not legitimate. Political theory then gave breath, dealing with the problem of natural human intelligence, natural state in the environment, concluding that what is authentic and real, and that at the same time concluded what social adjustment is appropriate for those natural people. Niccolo Machiavelli concluded that realistic theory of the state requests the knowledge of human nature. Hobbes established its theory of the state based on the theory of Galileo about human nature. Ten first chapters of Leviathan were dedicated to the appearance of the human nature afterwards he gave ways to study the issue of state. At the time when Locke talks about meaning of political power he emphasizes and it should be implemented from its source we should study that in "what condition are all people based to the nature". This is a state of complete freedom and equality, a state "in which the realization of the law of nature issued in the hands of any man." Even Jean-Jacques Rousseau states that the first should be recognized natural human. Everything that comes from nature, it is true; nothing is what ads biased apart from himselfe. The concept of interest in the tradition of David Hume, Adam Smith and Jeremy Bentham is positively positioned in syntagm the "fundamental interests naturally" and through the influence of John Stuart Mill in the American theory of conceptualization of pluralism and democracy. Max Weber implied interest "condition of human action," Lorenz von Stein and the "principle of society".

At the time when James Madison was dealing with fractions within the parties and with their forming in USA he intensively was faced with the matter of interest. "By protecting unequal opportunities for achieving direct property comes possession of different degrees and kinds of property. They affect the feelings and views of the owners of which lead to division of society into different interests and parties".

As property owners as well as those who are not owners form different interests. Causes for appearing of parties based on the opinion of Madison are hidden "in human nature itself".

In the seventies the concept of interest gains vital role in social and political science. Gradually, the mechanical use of this concept suffered major criticism. Some researchers warned in socio-historical conditionality of the meaning of such interest. Thus, interest, according to them, is a step of designing a common "historical impact of national experience which is burden of inter-organizational factors in determining interest, where the role of the state appears in the structuring of the relationship between the interests forming the various groups and that could not be defined the "real" interest of the community which would be aptitude of social-economic structures and that could be determined by "forms" of those interests which would be determined by special national politics".

IV. CONCEPT OF INTEREST IN POLITICAL PHILOSOPHY

By the 16th century the concept of interest on the base motive of the subject and collective activity being extended to individual shaping social theories. The concept of interest initially applied only to state affairs. The interest, as the state interest was also the interest of the sovereign. Later on started to get implemented as a meaning of the national interest in international relations. As a product of the religious wars was spread also for domestic political effects. Niccolo Machiavelli in his study "The Prince" laid the foundation for other equal interests with interests of the state. He first had in mind national state. For this reason, according to Hirschman. "The Prince" is considered as the declaration of independence by the rules of morality and knowledge and sophistication entry identified as well as the rational will, which has no feelings and emotions to the current impulses. The interest of the state should be the only clear guidance for the ruler. With the Renaissance, the interest became part of skeptical anthropology and metaphysical approach to the art of state. This phenomenon systematically sheds light for the first time Francesco Guicciardini in his work during the Renaissance in Italy. Guicciardini in his work Riccordi concluded that interest dominates at every person. Based to his opinion this mostly applies for successful people and leaders which always "have in mind their personal interest and with it they measure all their actions". Guicciardini used the concept of interest also for state matters. The author notices that private and public interest are in contradiction placing at the part of public interest. Machiavelli in his work "The Prince" included in particular regions of the country (Raggione di stato) and this was especially dominant in the early seventeenth century, which was implemented with precision by Giovanni Botero which states inter alia that the regions of the state are regions of interest "ragioni di stato, ragioni di interesse". The interest of the state is a fundamental guidance of rulers and statesments. The interest of the state is the only legitimate space of the principle of state leadership in the triangle with two points where the contradictions present resistant: the interest of other states and the passions of the sovereign. Control over people's passions and other distortions should be replaced with rational use of state interest.

Massing states that the system at Hobbes gave a base to authoritarian nature of Leviathan state, remodeling of the meaning of the interest in attempt for property at Lock takes as a base the new understanding of interest which has taken hegemon place.

V. GENERAL AND INDIVIDUAL INTERESTS

In the race to reflect the levels of general interests in the modern period, individual interests prevailed. Individual action always remains within the general one, from this understanding that the transmission of individual interest is actually the realization of general interest. General interest constituted no special techniques or certain degree, but the activity of the individual who follows himself.

So real passion after became the evil essence and driving force of history. In this context, James Stuart Mill noted that "statesmen get confused" in these relations, "where everyone works for the public good, leaving itself neglected" perhaps "where people appear disinterested and demotivated and there is no possibility to be ruled by them". Man does well if pursuing its own interests, and in this case does well to others because his behavior becomes transparent and prudent.

Jean-Jacques Rousseau at its best determined on such rule, inspired vigorous debate on the relationship between the individual and the general interest. General interest exposes the common good, in which case the community interest gets equal to the interest of the majority.

Also G. W. F. Hegel had the same fate, perhaps did not start with hegemonic interest of the individual, but with the general one- the state. In paragraph 260 of Grundlinien der Philosophie des Rechts emphasizes that "state is particular fact of the freedom. As integral part of the particular freedom appear own individualities and special interests which get developed by accepting own right (in system of the family and civil society). They gradually go on general interest, partly by accepting it with knowledge and as substantial breathing and as its final aim, in which occasion the general one is not valid anymore and does not get implemented without special interest of knowledge and aims".

Karl Marx subjected the relationship between general interests and those specific in the German ideology, this concludes that "the division of labor is raised bed of controversy between the special interests of the individual or family and the common interests of all individuals that communicate with each other. General and special interest is based on the real connection between people.

VI. INTEREST AND POLITICAL DOCTRINES

The concept of interest itself does not have special importance but its importance flows from the use of its context. More emphasized framework of its use in particular constitutes the political doctrines. Interest as notion in the context of the liberal doctrine is connected with the individual. Out of the individual interest for liberalization exist only when the constructs pour at the individual interest. Common national interest or the general one is always simultaneously feasible with individual interest and that implies as continuation of its property. Interest is mechanic category and starting from this we can also say that interests of many individuals that constitute the nation, family etc., are always only mechanics of special interests.

Pluralism linked the interest for the group. “There is no group without it`s own interest. Depending from terminology the interest appears as equivalence of the group. We can talk for the group of interest or common interests, if it’s requested by the clarity of expression. Group and the interest are not divided”.

For Corporativism “interest” is expression of an organic wholeness which presents the family, village, nation or one other community to which is dedicated the natural resource. This became part of the overall presentation of the woman's interest or the common interest of the children. In this case we do not have to deal with mechanic presentation but with organic presentation of the interest forming. The interest of an individual is being taken in consideration or is evaluated as far as interest builds a certain community.

Socialism as an antipode of liberalism noted the general interest which in some cases became public interest. Special emphasis about socialism is class interest because every interest is simultaneously also the class interest so intentionally or unintentionally the individual following the personal interest gets positioned among or on the other side of the ruling interest or on the side of the capital or on the side of the work and with it on the side of working class. This was built in the division between subjective and objective interest, where objective interest is interest of the class and the state. With natural weight legality war between the objective and the subjective interests always prevails at target interest.

Nazism has highlighted the interest of the nation and race. Interest was argued in the soil and in the blood (blut und Boden) based organically so that the cleaning of the nation and the race became as the war in organizing on the antibody. Conservatism closing out interest already established traditional structures, especially the church, his country and within the military or the patriarchal family.

Anarchism is opposed to what and how clean counterweight sets individual interest which is not related to property, such as in liberalism, but is associated with romantic worldview of human freedom, which should not be locked into any source of traditional power.

Interest as a notion has gradually occupied an important place in exploring politology processes. The research was presented journey notion in political science.

Interest is always historical fact which is formed in certain relation of political forces penetrating in the consciousness of the people and lives strong life as far as strong the political support of its vitality. From this aspect it is impossible to talk separately for individual interest or interest as source category that is born as individual, community or nation.

In democratic societies the mentioned conditions of the tension, race and the competition between the interested parties was subject of some certain rules in the manner that the emphasized competition not to convert into the battle for “life or death”. Society creates rules by which controls and offers their various attitudes especially offers the interests that are in contrary as well as the interested actor’s directs in wanted direction.

Social power is presented as possibility to impose the interests towards others or that during fulfillment of interests to secure social advantage in relation with the others. New sociology and politology theories shake the balance of the interest analyzing in research of the power structure. When considering the related interests and the power emerges the sociology legitimacy that acceptance of pluralism interests helps in democratic distribution of power which is democratic and liberal societies is desirable value. Based to the fact that interests make the link between needs and goal achievement in the context of certain society relations correlate with social power and convert in one of the most important sociology category.

Category of interest has gradually entered and occupied important place in explaining the politological processes.

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