

Examine the view of Hegelian spirit is nothing but evolution of human consciousness to the realization of political maturity for global human existence.

## 1- Introduction

Georg Wilhelm Friedrich Hegel, one of the most influential figures in Western philosophy, offered a profound perspective on the development of human consciousness and evolution of societies through his dialectical philosophy. At the core of his philosophy lies the concept of Hegelian spirit that include the progression of human thought, culture, and politics. Hegelian spirit is not merely an abstract concept but a driving force that cause evolution of human consciousness, ultimately ending in political maturity for the global human community. As individual progress and mature politically, it inevitably come to realize its interconnectedness with broader international community. This realization is an extension of Hegelian spirit, leads to evolution of international relations characterized by shared global objectives.

## 2- Human consciousness is constantly evolving through a dialectic process

This idea was inspired by Greek thinkers who held that each force give birth to an opposite force. He was also influenced by Fichte in this respect. Hegel considered that

(19) It is a process by which all ideas in the world are developed

The progress of human civilization is not in a positive and straight line instead it is in zig-zag manner. Hegel used the philosophy of dialectic to explain improvement of society.

(i) Hegelian dialectic is the triadic structure of thesis-antithesis-synthesis

This framework represents a process of development through the clash and resolution of opposing ideas or concepts. Synthesis is the result, where thesis and antithesis are integrated to form a higher level concept. It represents the resolution of original conflicts

(ii) Dialectic is not only applicable to

philosophy but also to the human consciousness. Hegel believed that reality is inherently dynamic and that progress occurs by dialectic. History is seen as a series of dialectical movements where old social and political structures clash with new ideas, leading to societal transformation and emergence of higher forms of organization.

(b) The ultimate goal is the attainment of "absolute knowledge"

where the human consciousness reaches a point of complete awareness and understanding.

This is considered as the highest form of knowledge, where all the contradictions are resolved, and reality is comprehended.

History represents the unfolding of human freedom and realization of human potential.

He believed that history progresses toward greater freedom and self-realization.

**3 Political maturity involves recognition of individual and collective freedom**

Hegel believed that history is the progressive realization of human freedom and self-consciousness through the evolution of political institutions and social structures.

(a) Political maturity is reached through individual freedom

According to Hegel the will is a thoughtfull will and thus thought and will are not two separate faculties. It involves the realization of that true freedom is not found in the absence of government but through ethical participation.

The family is, a restricted form of ethical life because individuals cannot progress to their full potential if they are dependent on parents.

(b) Progress of individuality takes place in civil society

Hegel stated that, individual's acts are personifications of his economic freedom and universal freedom, that is facilitated by awareness of law. Procedure of civil society is "an education of specific individual of his own self interest". With the help of education, the individual is socialized, and develops social elements like talents, personalities. Civil society develops through the actions and interactions of self-interested individuals.

(c) Modern political life is legitimated by individual's will

The decision present in civil society is not due to the fact that the individual has no universal interests, but the people work to provide for their families and as members of corporations. Human in the civil society gives a clear rational

Institutional form to their needs and desires.

(d) state is the highest ethical reality

Hegel considered the state to be the highest manifestation of human ethical life. In his view, the state is not just a political entity but a moral institution that embodies the rational will of its citizens. A politically mature society, recognizes the state as the ultimate realization of ethical principles through which individuals rights are protected.

Hegel designated state as March of God on this Earth. Hegel thought that the individual had no right contrary to the state.

The state is architect of all rights and state can never act dishonestly as it replicates actual will of individuals.

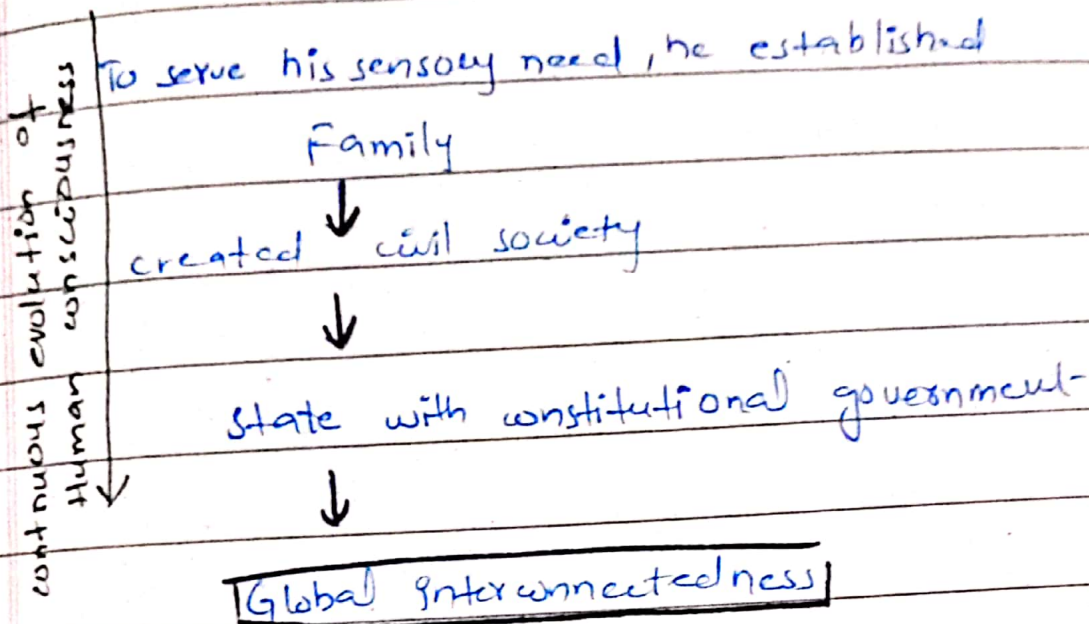
(e) constitutional government is the ideal political system

A constitution represents the synthesis of individual freedom and collective will of the state. A politically mature state has a constitution that safeguards individual rights while also providing for the common goods through democratic processes.

Government procedures protect that the

public is not deceived by particular interests

primitive human consciousness



(Hegelian spirit: evolution of human consciousness)

4. Hegelian spirit provides a foundation for global level existence

Hegel's framework implies that state histories are part of a larger, interconnected narrative of human development. This suggests the evolution of politically mature state is intertwined with broader global forces and trends.

(a) Hegel's dialectical methods can be applied to international relations

Just as individual consciousness evolve and reach political maturity, the interaction between states on global stage can be

seen as dialectical process. Conflicts, treaties, and international cooperations represent clash and synthesis of opposing forces, leading to shift in global human existence.

(i) Recognition of Global interconnectedness  
As individual consciousness evolve and reach political maturity. political maturity can lead to recognition of their interdependence with other states. States may realize that international "cooperation and diplomacy" are essential for resolving conflicts and advancing common interests. This aligns with contemporary emphasis on conflict resolution, peace keeping and pursuit of global stability.

(ii) Development of International institutions that uphold principles of justice, cooperation  
Hegel's notion of ethical progress and the realization of freedom can be applied globally. The development of global ethical norms, such as human rights, can be seen as part of the broader process of human self-realization and the recognition of universal ethical principles.

## 5- Conclusion

The Hegelian spirit offers a valuable perspective on the interconnectedness of human development and societal progress. While Hegel's primary focus was on the development of individual state, his philosophy provides a conceptual foundation for understanding the potential of global cooperation and the pursuit of a more politically mature and interconnected world.



Write a note on (a) Bentham's Utility  
(b) End of History

Day: \_\_\_\_\_

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## (a) (Bentham's Utility)

### 1. Introduction

Jeremy Bentham was an influential British philosopher and social reformer known for his utilitarian philosophy. It is an ethical theory that evaluates the morality of actions and policies based on their utility, that is, the principle of the greatest happiness for the greatest numbers. The best thing to do is whatever makes the most people happy and causes the least amount of suffering. Bentham's idea for making people happy and reducing their suffering was important not only for ethics but also for the laws and how the societies are organized.

### 2- Utility as hedonistic doctrine

The hedonistic doctrine states that every action of the man is motivated by the desire to obtain pleasure and avoid pain. This is a universal doctrine.

(a) Nature has placed man under two sovereign

Those two sovereigns are pain and pleasure. Utility, according to Bentham is

means all that is good, pleasant, useful, and beneficial. Summed up one word utility this means pleasure.

Utilitarianism has three essential elements. Firstly, an action is right or wrong is determined by its consequences. Second, The value of consequence is assessed in terms of the amount of happiness caused. Third, No one person's happiness having greater value than other. It means that utilitarianism is the principle of equality.

(b) Principle of utility revolves around happiness and pain

Anything is legal or ethical which produces greatest number of pleasure for the greatest number of people or minimize greatest number of pain for greatest number of people. Everyman tries to avoid pain and get pleasure.

(i) Bentham gave felicific calculus to determine the happiness

What gives maximum number of pleasure to maximum number of people should prevail. In doing so Bentham made it universal. The happiness of one individual

was not separable from the happiness of others.

iii, End justifies the motive that is fair and clear

The doctrine of utility is only concerned with end and not the motive. Motive is irrelevant.

What matters is the achievement of the greatest happiness of the greatest number.

The doctrine is fair and clear. Everyone knows as to what happiness or pain is.

### 3. Utility Plays an important role in Governance

Theory of utilitarianism is a simple theory which help in formulating policies for welfare of maximum number of people with quick implementation.

The principles of utilitarianism can be employed to formulate better policies and informed decisions as the priority of government to maximize benefits from programs and policies and at the same time minimize the losses and damages.

Here, lies a direct connect between theory and practice.

## 4. Hedonistic calculus: to evaluate the overall pleasure and pain

Bentham's hedonistic calculus, aims to provide a systematic and objective way to determine utility, or the balance of pleasure over pain. Following are the key components of Bentham's Hedonistic calculus:

Intensity of pleasure and pain should be considered when assessing its value. Pleasure and pain that are more "intense" are given greater weight. The Duration of pleasure and pain makes long-lasting pleasures or pains are generally considered more valuable.

The degree of certainty associated with pleasure or pain should be factored in. More certain outcomes are given higher importance.

Proximity, in terms of how soon pleasure or pain is experienced, is taken into account. Generally, immediate consequences are given more weight than distant ones.

Fecundity refers to likelihood that an action will result in only pleasure or pain or a mixture of both. Actions that result in pure form are preferred and produce additional pleasure.

Actions that result in pure form are preferred and produce additional pleasure.

### 3- Conclusion

Bentham's utility offers a systematic approach to determine the morality of actions and policies based on pursuit of happiness and the avoidance of suffering. Its contributions to justice, law, and societal welfare make it a cornerstone of modern moral philosophy.

"History of legal reform in the 19<sup>th</sup> century is the history of the shadow cast by one man, Bentham"

(Professor Dicey)

## 1. Introduction

"The End of History" is a phrase associated with the political philosopher Francis Fukuyama, who wrote an influential essay titled "The End of History?" published in 1989 and later expanded into a book called "The End of History and the Last Man" in 1992.

He argued that the end of the cold war marked the triumph of liberal democracy as the dominant and final form of government. Liberal democracy had proven itself as the most successful and enduring political system, characterized by individual freedoms, market economies, and the protection of human rights. Fukuyama suggested that ideological struggles and clashes between different systems of government, such as democracy, socialism, and fascism, had reached their conclusion with the victory of liberal democracy.

## 2. Triumph of liberal democracy is key element of "End of History"

Fukuyama argued that liberal democracy had achieved a dominant position in the world political order.

## (a) victory of liberal democracy at the end of cold war

The continuation of cold war which lasted more than four <sup>decades,</sup> years incorporates rivalry between ideologies and two geopolitical blocs after the series of limited wars, proxy war, policies and crisis, the war was ended by the collapse of Berlin wall and Soviet Union as well.

United states of America emerged as first hyper power of the world. That's the only example of the world where a country emerged as the singular hegemony.

Fukuyama was influenced by this event and cited end of cold war as "End of History?"

(b) This was also end of ideological competition

Fukuyama argued that the ideological battles of 20<sup>th</sup> century, particularly between liberal democracies and their authoritarian rivals, had essentially concluded. He saw the collapse of Soviet Union as emblematic of this ideological shift.

This history ends with the rise of an

unchallengeable power. In his view, the United States of America is that unchallengeable power. Rather than Marxist view on the end of history with communism displacing capitalism, Fukuyama perceived liberal democracy as the milestone.

World War I (Democracy victory)

Hitler (Fascism) X USA, Britain (Democracy)

World War II (Democracy victory)

USA (Democracy) X Soviet Union (Socialism)

(Berlin wall collapse) ↓

End of History (Victory of Western

Liberal Democracy)

(c) Liberal democracy had proven <sup>itself as,</sup> more successful and durable government

It is characterized by several core features:

Individual rights such as freedom of speech, freedom of the press, and the right to participate in free and fair elections are protected by liberal democracies. These

systems are governed by rule of law,

ensuring that the rights of citizens are protected. They allow political pluralism.



where multiple political parties and interest groups can compete.

### 3. Criticism on "The End of History" countered by Fukuyama

(a) China being authoritarian is still emerging power

China is a rising power compared to United States of America, though it is not a democratic country. This is not justifying the Fukuyama's "End of History".

Fukuyama's response in this scenario was based on human needs. According to him, China does not exhibit communism, but only market economy. Most of the Chinese population belongs to middle class and their focus is on basic needs (food, shelter). Once they achieved their social rights, surely they will claim political rights.

(b) Rise of Islamic fundamentalism also prove the presence of ideological contest. Strong Islamic countries like Kingdom of Saudi Arabia, Iran, Qatar, Bahrain are not democracies but are growing with

their own ideology. But Fukuyama was careful to stress that he was not saying that nothing significant would happen more so that there would be no countries left in the world that did not conform to the liberal democratic model.

He wrote, "At the end of history, it is not necessary that all societies become liberal societies."

### (6) 9/11 massacre: khilafat vs democracy

Some critics cited 9/11 as a major counter example. When Alqaida tried to rule the world.

Forced Zakiya said, "This was the end of 'The End of History'."

Fukuyama protested it by saying that no one wants their (Alqaida) rule, even the muslim bloc is against the Alqaida. So, there is no question that their rule could be accepted against liberal democracy.

At that time there was 35 democracies but now 165 democracies are alive supporting the fact of "End of History"; because liberal democracy is a system that ensures human rights.

#### 4. conclusion

According to "End of History", liberal democracy had emerged as dominant political system. It had become the most enduring form of government, marking the end of ideological struggles. The rise of authoritarian regime and ongoing political conflicts have prompted the thinkers to reevaluate the notion of "End of History".