

Q: Explain Bentham's greatest happiness of the greatest number.

Ans: Introduction:

Jeremy Bentham was an eighteenth-century social reformer and philosopher who is best known for utilitarianism, a philosophical theory that entails the greatest happiness for the greatest number of people should be the guiding principle of actions and policies.

He believed that the purpose of human life was to maximize pleasure and minimize pain and that the best way to achieve this was to encourage the greatest happiness of the greatest number. Moreover, this idea formed the foundation of the greatest happiness principle, which Jeremy Bentham considered the cornerstone of his moral and political philosophy.

## ⇒ Bentham's Philosophy of utilitarianism:

Utilitarianism - a Political and moral philosophy - emphasizes the importance of maximizing collective happiness and minimizing collective suffering. Bentham promoted that human's ultimate goal was to achieve the greatest amount of pleasure and avoid the greatest amount of pain. Bentham utilitarianism - a moral philosophy - entails that the best action is the one that maximizes overall well-being (or "utility"). According to Bentham, the utility can be quantified and measured, and the moral value of an action or policy can be determined by the sum total of its positive and negative effects on all affected individuals. He believed that the goal of ethics and policy should be the promotion of

the collective and greatest happiness

Keep the description of a single heading brief and divide it into subheadings



## ⇒ Bentham's concept of Hedonism

Bentham's concept of utilitarianism was closely tied to his belief in hedonism, which holds that Pleasure is the ultimate goal of human life. Bentham believed that Pleasure was the most important aspect of human existence and that all human actions should be guided by the desire to achieve the greatest amount of Pleasure and avoid the greatest amount of Pain. Furthermore, Bentham also recognized the importance of intrinsic goods, which are goods that are valuable in and of themselves, as well as extrinsic values, which are goods that are valuable because of their ability to produce other goods. He believed that intrinsic goods, such as knowledge and friendship, were essential for human happiness, and that extrinsic values, such as wealth

and Power, were important for promoting the overall happiness of society.

## ⇒ The Greatest Happiness Principle:

The Greatest Happiness Principle is a key component of utilitarianism, and it asserts that policies and actions should be judged based on their capacity to generate the maximum level of total happiness. Bentham believed that this principle should be the guiding principle of all human behaviour, as it encourages the greatest happiness for the greatest number. Besides, he also believed that this principle should be applied to all aspects of human life, including politics, economics, and the criminal justice system. Besides, Bentham believed that overall and collective happiness should take priority over the happiness of individual people. He



## Too lengthy description

argued that in certain cases, it was necessary to sacrifice the happiness of a few individuals to promote the overall happiness of society. For example, he believed that punishment was necessary for the maintenance of social order, even though it may cause suffering for the person being punished.

In addition to that, Bentham's utilitarianism also carried a significant impact on criminal justice. According to Bentham, punishment should serve as a tool for increasing the general happiness of the society. He proposed that punishment should be implemented to discourage individuals from committing crimes, to reform criminals, and to secure society from potential harm. Moreover, he held the view that the punishment should be proportional to the offense committed, and be executed

in a manner that maximizes overall happiness.

⇒ Bentham's contributions to welfare

### Economics:

Bentham was a firm believer in the idea that the goal of economic policy should be to promote the greatest happiness of the greatest number. He argued that the government had a responsibility to intervene in the economy in order to promote overall happiness and that this intervention should be guided by the principles of the **Greatest**

**Happiness Principle**. For example,

Bentham believed that the government should be involved in providing public goods and services, such as education and healthcare, to ensure that everyone had access to the resources they needed to lead happy and fulfilling lives.

Likewise, Bentham was a strong



advocate of government intervention in the economy, and he believed that the government had a duty to promote the overall happiness of society. He believed that the government should take an active role in ensuring that the economy was operating efficiently and fairly and that everyone had access to the resources they needed to live happy and fulfilling lives. Bentham also believed that the government should intervene in the economy in order to correct market failures, such as monopolies and externalities, that prevented the market from achieving its full potential.

Furthermore, Bentham was a firm believer in the idea that public goods and services, such as education and healthcare, were essential for promoting the overall happiness of society. He argued that everyone should have access to these resources,

regardless of their ability to pay, and that the government should be responsible for ensuring that they were available to all. Bentham believed that the provision of public goods and services was an important way to promote overall happiness, as it ensured that everyone had access to the resources they needed to lead happy and fulfilling lives.

### ⇒ Criticisms of the Bentham's Greatest Happiness principle

One of the main criticisms of the Greatest Happiness principle is that <sup>it is</sup> a difficulty of measuring overall happiness. Bentham himself acknowledged that it was difficult to determine the overall happiness of a population and that it was even more difficult to determine the overall happiness of society as a whole.



3

critics argue that, without a way to accurately measure overall happiness, it is impossible to determine whether policies are actually promoting the greatest happiness of the greatest number.

In addition to this, another criticism of the Greatest Happiness Principle is that it is difficult to balance individual happiness and overall happiness. Bentham believed that the greatest good of the greatest number should take priority over the happiness of individual people, but critics argue that this can lead to the promotion of the tyranny of the majority. They argue that, in certain cases, it may be necessary to sacrifice the happiness of a few individuals to promote the overall happiness of society, and that this can result in the violation of individual rights and freedoms.

Besides, critics argue that the Greatest Happiness Principle can be used to justify the violation of individual rights and freedoms, as it places the greatest good of the greatest number above the happiness of individual people. They argue that this can result in the promotion of the tyranny of the majority, as policies that promote the overall happiness of society may be harmful to certain groups or individuals. Additionally, critics argue that the Greatest Happiness Principle can be used to justify the oppression of minority groups, as the majority may be willing to sacrifice the happiness of a few individuals in order to promote their own happiness.

### ⇒ Critical Analysis :

In the critical diagnosis, Jeremy Bentham's principle of "the



"greatest happiness of the greatest number" is a central idea in utilitarianism. One strength of this principle is that it provides a clear and straightforward criterion for evaluating the ~~proposition~~ morality of actions and policies. By focusing on the impact of an action on overall happiness, utilitarianism allows us to make systematic and objective evaluations of ethical questions. However, this principle also has several critical weaknesses. Since, it does not take into account other important values and ethical considerations, such as justice, equality, and fairness. As a result, utilitarianism can sometimes generate counterintuitive and morally problematic conclusions. Conclusively, while the greatest happiness principle provides a useful framework for evaluating ethical questions, it also has significant limitations and weaknesses.



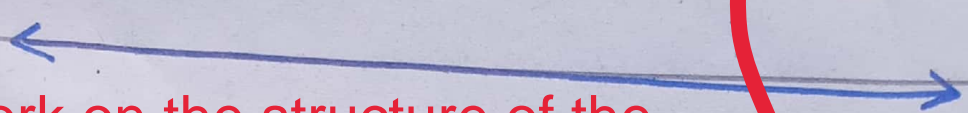
Utilitarianism needs to be supplemented with other ethical theories and considerations in order to provide a more complete and nuanced evaluation of actions and policies.

### ⇒ Conclusions

In the nutshell, Bentham's greatest happiness principle is a central idea in utilitarianism and asserts that policies and actions should be judged and evaluated based on their capacity to generate maximum level of overall happiness. Bentham believed that this principle could be used to guide political and social decisions. Moreover, Bentham's greatest happiness principle has had a perpetual impact on social and political thought. It has influenced the development of welfare economics and has been used to justify government intervention in the economy. It has



also been used to argue for  
 the importance of criminal  
 justice reform and the protec-  
 tion of individual rights.



Work on the structure of the answer. Use headings and subheadings and keep the description brief

Improve the references and the paper presentation part

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332

Pol. science.

Q: Examine the view the Hegelian spirit is nothing but evolution of human consciousness to the realization of Political maturity for global human co-existence.

Ans: Introduction:

Friedrich Hegel was born in Stuttgart in 1770, the son of a provincial official. Hegel was a remarkably late developer. He was diligent but undistinguished both at school and, later, as a theology student. He worked as a private tutor for a number of years before obtaining his first lowly university post at the age of thirty-three. It was not until five years later that he published his first major work, *The Phenomenology of Spirit* (1807), which outlined the evolution of human consciousness. Hegel was a professor of philosophy at



at Berlin from 1818 until his death in 1831 during the great cholera epidemic that swept Europe at that time.

Hegel was a major influence upon European thought generally and had much to say about politics - set out in detail in his **Philosophy of Right**. However, he tends not to be as widely studied as perhaps he should be, especially in the English-speaking world. A major reason is Hegel's bewildering and notorious obscurity.

⇒ Evolution of Human self-consciousness:

⇒ Geist or spirits:

one has to begin by imagining the universe as totally empty. All that exists is Geist, which is mind or spirits not a particular mind or spirits but mind or spirit

in general (it is also God, but a very strange and peculiar notion of God). It is mind, but is total without consciousness - more potential mind really. It contains just one idea, the concept of being.

⇒ concept of Thesis, Antithesis, and Synthesis:

Hegel calls his logic dialectic. In the dialectic, things turn into their opposites and then into something that brings together the two opposites in a higher synthesis. It means that when spirit existed (thesis), it gradually turned into its opposite, the matter (antithesis), and finally, when the two, spirit and matter conflicted, a higher came together in a higher form, humanity, (synthesis).



## ⇒ The objective of mind / spirit

It is because mind (spirit, Geist) has a destiny. All that happens - the creation of matter, the emergence of organized life, the appearance of mankind, and the whole of human history - all happen so that the mind can fulfil that destiny, which is for the mind to achieve self-understanding and therefore freedom.

When the mind becomes matter, the mind is, so to speak, buried in matter, and gradually emerges again over time. Organic life represents progressively higher levels of complexity and rational organization that finally culminate in the emergence of humanity. It is with the emergence of human beings that the mind (or spirit or God), for the first time, achieves consciousness. But it is only consciousness; it is not



2  
yet self-consciousness. Self-consciousness is only achieved over the course of human history.

⇒ The climate of Human Civilization

Therefore, Hegel sees human history as the evolution of mind or spirit which resembles stages of human life like babyhood, infancy, childhood, adolescence, adulthood, and so forth with a higher destiny. Human civilization is passing through stages of self-realization and reaches a level of maturity in each stage. In each civilization spirit or mind objectifies itself and expresses itself in the forms of social life, morality, politics, science, art, religion, and, above all, philosophy. All the elements of a given civilization are united by a common theme, quality, or essence: the zeitgeist,



the spirit of age.

⇒ Rational is Actuals

To Hegel, the universe is an organic whole in which reason is the only reality. "What is real is rational and what is rational is real."

⇒ Morality:

He envisages social morality as having emerged from the social environment. Therefore, he argues that the assertion of abstract rights of man, divorced from any social context, was, he believed, responsible for the violence and terror of the

French Revolution. Therefore, he abhorred French Revolution.

⇒ The Distinction between state and Civil Society:

He was the first theorist +

to make a clear distinction between the two. He saw the state as embodying the ethical will of the whole people like the General Will of Rousseau. Civil society embodies the moral will of the individuals that harmonize the competing claims and interests and decide on what is best for all.

### ⇒ Hegelian Dialectics:

In every society, new ideas emerge and the traditional setup resists these new ideas. Finally, a third idea emerges between these two ideas which is the basis of Hegel's philosophy.

He believes that the evolution of ideas occurs through a dialectical process, that is the concept gives rise to its opposite idea and as a result, a third view



emerges which is the synthesis  
of the high level of truth.

For Hegel, the actual is the  
reason. It may be called an  
idea or thought, reason is the  
outcome of the idea or thought  
while an idea or thought  
is the result of reason.

He argues that to know the  
reality, we need to know the  
ideas first but to know the  
ideas we need to resort to  
the reason behind the outburst  
of ideas.

Hegel says that there are various  
reasons which give rise to new  
ideas because, during the develop-  
mental process of those ideas,  
certain obstructions occur which  
pave the way for the rise  
of a third idea.

Therefore, Hegel proposed that truth is always reached through a continuing dialectics, in which a concept (**Thesis**) always gives rise to its opposite (**Antithesis**), and the interaction of the two leads to the creation of a third concept (**Synthesis**) which is the highest level of truth. Therefore, to Hegel, movements, and processes are all the result of conflict of opposites.

**Thesis**, an idea may contain some incompleteness in itself which gives rise to the **antithesis**, the opposite idea. And resultantly, the merger of both gives rise to a third view or idea that is higher.

Hegel applies the same concept to the government as well.

**Despotism (Thesis) - Democracy (Antithesis)**



- Aristocracy (Synthesis). According to Hegel, this is a continuous process. The synthesis will finally become a thesis, and then an antithesis will rise and ultimately will lead to synthesis.

Hegel's conception of the fully developed state was, therefore, a complex dialectical synthesis of the different levels of social life: family, civil society, and the state itself. It is through participating in these different levels that the individual finds self-expression and fulfilment.

⇒ Hegel: Father of Totalitarianism?

⇒ state as the ultimate destiny?

In Hegel's Philosophy, the ultimate destiny of mind/spirit/God is fulfilled. Mind or God is not some separate being but ourselves,

each one of us is part of the whole - the collective mind - and it is only through human thought that mind or spirit or God can express or understand itself. In achieving self-understanding God / mankind is no longer alienated; the world is no longer a strange place but is an objectification of the Mind, which is the ultimate reality. He calls "State" is a match of God on earth and the ultimate objectification and manifestation of reason. Family (thesis) - civil society (antithesis) and finally, state (the synthesis).

⇒ The state is the End :

For him, the state is the end. Therefore, it is above all other institutions, bodies, and individuals. The state is unchecked by moral laws because it in itself is the creator of morality. The state is



the finest interpreter of the tradition of the community. The state is the actual existing and realized moral life. The state is a means to enlarge freedom and restrict freedom. Freedom is an outstanding characteristic of the modern state. The state helps men to fulfil themselves.

### ⇒ Rules of the States

He gave the concept of a state that grants the maximum rights to its people, but all the power should remain with the ruler. He should be an absolute monarch.

### ⇒ Individual :

The individual has moral values he is part of the state which is the complete actualization and manifestation of reason and spirit. He abhorred the Greek City-

states because they subsumed individuals.

⇒ Hegelian spirit,

⇒ Evolution of Human consciousness to the realization of Political maturity for Global Human co-existence :

The Hegelian view posits that the development of human consciousness is intricately linked to the realization of Political maturity for global human coexistence. According to Hegel, the ultimate aim of human history is the manifestation of universal freedom through the establishment of a rational, just, and harmonious Political order. This viewpoint suggests that the Hegelian spirit represents the progressive evolution of human consciousness towards an enlightened understanding of Political and social principles.

Hegel argues that history moves



through a dialectical process, characterized by a thesis, antithesis, and synthesis. This dialectic reflects the clash and resolution of opposing ideas leading to the development and progress of human consciousness. Hegel believed that this ongoing dialogue of conflicting ideas ultimately leads to the realization of political maturity, where individuals recognize the importance of harmonious coexistence and universal freedom.

The Hegelian spirit is closely tied to the development of individual self-consciousness. Hegel argues that acquiring self-consciousness is a fundamental aspect of human evolution, as it allows individuals to recognize their own autonomy and value. This process of self-consciousness leads individuals to engage with others in society, promoting mutual recognition and



encouraging the development of a shared political consciousness.

Furthermore, Hegel believed that the realization of political maturity is intimately connected to the development of ethical and moral ideals. Hegelian spirit moves beyond mere self-interest and recognizes the importance of ethical principles in fostering just political systems. Hegel argues that the realization of political maturity requires individuals to overcome egoistic desires and embrace universal ethical principles, such as justice, equality and democracy.

Additionally, Hegel places great emphasis on the role of society and the state in realizing political maturity. He argues that individuals are not isolated beings but are fundamentally shaped by their social environment. Thus the development of human



consciousness towards political maturity is intricately linked to the establishment of a just and rational state. Hegel believed that the state, as the highest manifestation of human freedom, provides the necessary conditions for individuals to exercise their rights and realize their potential. In this sense, the Hegelian spirit is closely tied to the development of political institutions and the establishment of a global political order that fosters coexistence and universal freedom.

However, one can challenge the Hegelian view by suggesting that the realization of political maturity is not solely determined by the evolution of human consciousness. Critics argue that material conditions, economic factors, and power dynamics also play a



significant role in shaping political systems and global coexistence.

Additionally, the Hegelian approach might be criticized as Eurocentric or elitist since it assumes a linear progression towards a predetermined ideal of political maturity.

### ⇒ Conclusions

In conclusion, the Hegelian view suggests that the evolution of human consciousness leads to the realization of political maturity for global human coexistence. The Hegelian spirit involves the development of self-consciousness, recognition of ethical principles, and the establishment of just political institutions. While this perspective offers valuable insights into the interplay between consciousness and politics, it is important to consider alternative perspectives that highlight



the role of material conditions  
and power dynamics in shaping  
global coexistence.

