

Hegel's Philosophy of Right: An Introductory Study

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Abstract

The major portion of Hegel's political theory of the modern state is to be found in his Philosophy of Right, whose critique became the starting point in the formulation of the Marxist theory of the state. The distinction of Man's activities in the realm of the family, the civil society and the State is the important conceptual framework provided by Hegel. Apart from this general framework, he also deals with the mechanism of the modern State. Dealing with the important concepts of law, politics and morality, he projects the State as the highest embodiment of human freedom, as allegiance to it is an essential condition of salvation for completely self-realized individuality. This article discuss Hegel's philosophy of right.

Hegel's was an innovator. By the time, Hegel comes to the scene the possibilities of fundamental innovation was coming to a close and Hegel was the last of this glorious tradition of innovators of political ideas.

Georg Wilhelm Friedrich Hegel was born on August 27, 1770, at Stuttgart, and died on November 14, 1831. His life, therefore, parallels that of Goethe, although he was twenty-two years his junior. He has a deep admiration for Goethe's universal genius, though the gulf between the two men is in some respects very great. What bridged it was a humanism rooted in an abiding enthusiasm for classical and more, particularly, Greek antiquity, and a dislike for the more conventional forms of church life. During his lifetime, India had experienced British presence. In 1773 British East India Company obtains monopoly on the production and sale of opium in Bengal. Judge and Linguist Sir William Jones founds Calcutta's Royal Asiatic Society in 1784, first such scholastic institution. Sir William uses the Rig Veda term Aryan ("noble") to name the parent language of Sanskrit,

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