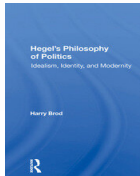


## Book Review

### Title: Hegel's Philosophy of Politics



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### Abstract

This book review aims to present Hegel's philosophy of politics to reflect on idealism, identity, and modernity. What did Hegel want? The book review will find two rule-based approaches: 1) pushing the state--run by morality and 2) letting people live free without a coercive manner from the state. The two- approaches, on the other hand, will find in this book because it is a mechanism for providing a better state. In addition, the fundamental theory of Hegel is political thought that focuses on free will (freedom), reason, and clear comprehension. In this regard, those theories are interdependent components of the metaphysics or applied philosophy of political thought in reality.

**Keywords:** Politics; Philosophy; Freedom; State

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## **Introduction**

This book, the HEGEL's Philosophy of Politics, Idealism, Identity, and Modernity, written by Harry Brod, has taken ten years to fulfill his doctoral dissertation completed in the Philosophy Department at the University of California at San Diego. Harry Brod wrote the book in 1992, and it focuses on the central moment of Hegel's tripartite division of the political realm into the spheres of family, civil society, and the state. In doing so, this book has shown Hegel's particular form of idealism, his logic, the identity of identity and difference, and the contradictions of modernity.

More than this, the book told us how to develop the political theory of Hegel, who had considerable knowledge, including how to process state government, and philosophy of rights, and brought those theories into the practical approach from his original standpoint Hegel found.

The book introduces a lot of Hegel's philosophy and an awareness of the unifying role played by the doctrine of the collective historical, and social consciousness. However, this book plays an important part in the current revival of interest in Hegel.

### 1.1 The publication of the book

The book "Hegel's philosophy of politics" idealism, identity, & modernity, was written by Harry Brod in 1992 for his dissertation in the field of philosophy at the Philosophy Department at the University of California at San Diego. In addition, Westview Press published this book in the 1st edition (June 21, 1992). Harry Brod wrote in English, and there are 216 pages in paperback with (ISBN-10: 0813385261) (ISBN-13: 978-0813385266) with Lexile measure 1640L, and item weight 13.6 ounces. It has dimensions (of 6.25x0.75x9.25) inches.

### 1.2 About the author in the briefing

Harry Brod (February 1, 1951-June 16, 2017) was a professor of sociology at the University of Northern Iowa. He held a Ph.D. in Philosophy in 1981 from the University of California, San Diego. Brod was one of the first academics to specialize in men's studies. Brod became interested in the men's movement in the mid-1960s, as he thought about society's expectations of individuals based on their gender.

## 1. Summary of Contents

### Chapter 1 the Historical Basic of Political Philosophy:

In this chapter, the author has shown the historical background of political philosophy to reflect that Hegel incorporated the dimension of historical development into his philosophy to a degree more significant than any of his predecessors.

The concept of world history, such as the event of World War II became a more effective mechanism to develop Hegel's thought and his philosophy-like event related to the French Revolution. In any way, many commentators praised that the French Revolution had shaped the philosophical concept of Hegel at that time.

In addition, the concept of world history comes out of the meaning of events as they are organized in a coherent narrative rather than as they are arranged in a bare succession. In addition, in this chapter, the author lets us know that one can compose many histories-of particular regions of the world or fields of human endeavor. Hegel himself presents histories of art, religion, and philosophy.

In any way, the nature of the historical analysis, the writer of this book argued that Hegel's account of history must be strictly empirical, and he cannot import into this account his philosophical concepts. More than this, Hegel calls it "the only thought which philosophical brings with it to the contemplation of history." To get a more comprehensive historical analysis, Hegel argues that to apprehend the facts, all historian must bring with them their basic concepts of the nature of the historical process.

As for philosophy and right, the writer of this book raised at the beginning of writing that the first task of the philosophy of right would become the most comprehensive systematic exposition of Hegel's political thought, anyway, in the writing process of this chapter, the author has tried to an utmost effort to show that "morality" was the right point and the main work of Hegel is political philosophy, known by its title as the Philosophy of Right.

### Chapter 2, the Philosophical Politics of Modernity:

In this chapter, the writer elaborates more detail on the philosophical politics of modernity to draw attention to the fact that consciousness became the most important to reflect on the philosophical politics of modernity. An analysis of Hegel's views on the

politics of his era may well begin with considering these factors and asking whether they share or reflect any fundamental principles. Among those fundamental principles, Hegel argued that the existence of a code of rights, freedom of property, and persons is recognized as fundamental principles etc. In the second chapter, also, the writer argued that to reach our goals like modernity, we need modern rational and universal consciousness.

What does it mean for the modern rational and universal consciousness? In the writing process of chapter 2, the writer wrote that Hegel's most general way of referring to the emergence of the principles of rationality, universality, and the subjective freedom as characteristic of the modern world is about the progressive development of the realm of spirit (Geist) through history as it wins its freedom from its natural origins.

In addition, in this chapter, the writer argued that the philosophy of right is explicitly by the logic that Hegel lays out in this science of logic. Moreover, the writer reminds us of the task of Hegel's philosophy of right to develop what was called the logic of political life that elaborates the rational structure of the present political institutions and practices.

Regarding the concepts of rights and will, Hegel gave an inner essence in the name of human beings, so he generated a reformation for this principle to apply to the social and political world.

To sum up this point, the writers show us in which that Hegel finds out the concept of free will for the sake of their thinking way. As for, the synchronic and diachronic development, the writer raises what Hegel emphasizes both the historical roots of his philosophy and the fact that it is grounded in reason alone.

### **Chapter 3 the Contradictions of Modernity:**

In this chapter, the writer found 3-way of the modern world such as:

- Historical (via his reading of the historical origins of the French Revolution),
- Philosophical, or logical in Hegel's terms (via his contrast between the thought processes of reason and the understanding).

- political (via his contrast between the perspective of civil society and the state).

According to this chapter, from religion to revolution, Hegel still confirms that the

conception of social ethics is incomprehensible without this component. For Hegel, the modern period begins with the reformation that Hegel said that "this is the essence of the reformation: Man is in his very nature destined to be free."

Involving this subject matter, the nature of revolutionary action Based on author wrote it down; especially in this chapter, shows that the French revolution marks a decisive turning point in world history in that it declares that from this time on, universal, rational principles will be the sole determinants of political life.

By doing so, the identity and difference raised by the writer in this chapter show the problem of the relationship between essence and appearance through the faculty of thought that Hegel calls the "understanding."

#### **Chapter 4 Property and Personhood:**

In chapter 4, the author of the book of Hegel's philosophy of politics, shows us that the property here refers to the processes at work in civil society and can be seen as producing a sort of phenomenology of ethical consciousness, leading the individual from an immediate, natural standpoint through a series of mediations to a universal, political standpoint. In terms of these perspectives, it means that "the interest of idea" is what Hegel found.

To the family, Hegel considers that the family is a more important mechanism to generate the association of society, starting from the household first before the establishment of the whole society. Naturally, to generate the society or the state, it needs to combine many households and then start the creation of the state after all.

Regarding property rights, Hegel and Locke are different perspectives on this matter. The writer wrote that Hegel rarely mentions other philosophers by name. Hegel considers property rights essential to the free and full development of human personality. Locke's defense of private property presents a materialist.

In addition to that, points, for Hegel, Marx retains the idea that the possession of the property as externalization and objectification of my will is a necessary part of the free development of my personality; if we look into deep about this, we would be seen that Marxism and materialism are closely related terms.

### **Chapter 5, the Dialectic of Civil Society:**

This chapter showed that an essential component of Hegel's philosophical anthropology emerges from what Hegel treats as the first aspect of civil society, the "system of needs." Some points were raised to discuss this matter; for the first time, the subject under consideration is the nature of human beings as such. In the abstract right, what we had before us was the person in the sphere of morality. The essential concept in this philosophical anthropology is that of need.

This dimension of civil society involves the pursuit of need satisfaction. Humans are different from animals in their ability to multiply needs and differentiate them in various ways, which leads to their refinement and luxury

Relating to the dialectic of civil society, Hegel announces that society is divided into a class structure of three major classes. "The classes are explicitly determined per the concept as (a) the substantial, immediate, or agricultural class. (b) The reflecting or formal (or business) class, and finally (c) the universal class (the class of civil servants).

### **Chapter 6 Public Opinion and Its Representation :**

In chapter 6, the author wrote about public opinion and its representation. Hegel's political philosophy is focused on the consciousness of the citizens of the modern state. The author focuses on two factors: Firstly, Hegel argues that the consciousness of citizens is a key factor in determining the success or failure of other functions normally associated with the government. Secondly, a key task facing the state is to engender the kind of civil, ethical consciousness that makes public life possible and fruitful.

In this theory, the writer talked more detail about "the state" in the right philosophy, and Hegel's idea of community is a rationalist, not romantic. Patriotism refers to political consciousness finding its most immediate and natural expression in the patriotic attitude Hegel's attitude toward patriotism.

Hegel understands patriotism to reflect rather than constitute the political order. This is an essential distinction because Hegel's comments on patriotism have been taken as a sign of his affinity with the German Romantic tradition of political theory, for which the political sphere is based on emotions and effective natural harmony.

Regarding the Church and State in this chapter, the author asserted that Hegel's discussion of religion is situated in his treatment of the state's political institutions rather than in the context of the individual rights of civil society. Religion is a relation to the absolute, but it is "a relation which takes the form of feeling, representative thinking, and faith".

#### **Chapter 7 the Rational State :**

In the rational state's meaning, the Hegelian state's aspect is chiefly concerned with subjective consciousness. Hegel finds in the executive rather than in the legislative branch a group of people who are to look after the objective interests of all groups in the society. Those points refer to the civil bureaucracy and the ministers of government.

The structure of the state is said by Hegel to follow from the philosophy concept of the free, rational will alone. In terms of his philosophy, Hegel, asserted, " The state must be treated as a great architectonic structure, as a hieroglyph of the reason which reveals itself in actually".

To understand how Hegel envisages the relationship between the monarchy and other branches of government, one may have recourse to his understanding of the standard model of division of the branches of government.

More than this, Hegelian states as following:

- (a) The power to determine and establish the universal the Legislature.
- (b) The power to subsume single cases and the spheres of particularly under the universal the executive
- (c) The power of subjectivity, as the will with the power of ultimate decision the Crown, in this crown, the different power are bound into an individual unity, which is thus at once the apex and basis of the whole, i.e. of constitutional monarchy.

Now get back to foreign relations, every country always has owned its foreign relationship policy, be here the writer wrote that the sovereignty of the state vis-à-vis other states is the complement to the sovereignty of the state vis-à-vis its own citizens.

#### **Chapter 8 Contemporary Applications of Hegel's Philosophy of Politics :**

In the last chapter, the author shows us about contemporary applications of Hegel's philosophy of politics. Up to this point, this study has been concerned with

interesting Hegel's philosophy as he articulated it. In this final chapter, the writer wrote the words from Hegel founding three areas such as (1) society and civil society, (2) law, and (3) feminism.

The core of Hegel's relevance to contemporary political debate is his concept of civil society. This concept to overcome the dichotomy between statism and individualism is of particular importance. Depending on the author has been written in the last chapter, asserted that the civil society is central to the new social movements

Related to this concept, Mr. Fukuyama invokes Hegel to provide a philosophical foundation for the deepest meaning of the ostensible definitive, irreversible triumph of liberalism he sees in the world. To do this, he must trace these liberal ideals back to the French revolution, as any interpretation of Hegel that wishes to invoke his political philosophy in historical context must do, for reason explained in this study. In doing so, Mr. Fukuyama reveals the fundamental inadequacy of his essay every time he refers to these triumphant liberal ideals purportedly announced by the French Revolution.

In addition, the last chapter shows that civil society is the arena of mediation between public and private, the stage "between", the sphere of "difference", Hegel raised it up. As for feminism, Hegel asserted, "the difference between men and women is like that between animals and plants".

## **Conclusion**

Based on my plateau effect after a summary of the whole book, may draw the conclusion among those chapters as follows, starting from Chapter I to Chapter II, the author raised up the main idea from Hegel's perspectives are consist of the historical basis of political philosophy, the concept of the world history, the nature of the historical analysis. Those theories talked a lot about how to generate the state based on philosophy and rights.

As for Chapter III-Chapter IV, the author wants to show us how to contradictions of modernity and that point, Hegel suggested that ethical behavior of human beings is the most important thing to generate the state and society in accordingly. The Property and Personhood, Hegel and Locke are different ideas on this subject matter.



Chapter V - Chapter VI, On the other hand, talks more detail on the dialectic of civil society and class structure is divided into three major classes in society: I) the substantial, II) formal, III) the universal.

In doing so, Chapter VII-Chapter VIII, These chapters, talking about the rational state and contemporary applications of Hegel's philosophy of politics. However, to establish a rational state, one needs to practice free will from citizenship to take part in a comprehensive dimension of civil society.

### **Concept of Reviewer**

After reading and summarizing the book, so-called "Hegel's philosophy of politics", clearly outlined idealism, identity, & modernity. The point of view from this book review is as follows:

1. Language Use: how to use the language in very technical terms lead to more complicated for general readers and sometimes the author use jargon many times in the writing style both German and English as well.

2. The meaning of the contents: it has a more profound meaning related to ancient philosophical concepts/theories/principles. If the writer makes it simplified, it would become more useful for generals who are interested in philosophical concepts related to politics and society.

3. Influential theory on social context: the most important theory of Hegel is the concepts of freedom, reason, and self-comprehension as well. Those theories affected social values and social norms.

### **Knowledge from the Book Review**

What we have learned from this valuable book through the book reviewing, "Hegel's Philosophy of Politics" found some good points as follows:

1.1 Contradiction of Ideas: different thought between John Locke and Hegel involves how to establish the principle of property rights. Hegel's defense of private property rights is that it will conformity to Idealist theory or depending on the nature of freedom, but Locke's defense to private property rights represents materialist theory

in accordance with the natural dimension of human beings; for instance, economic need, social need, moral need as well.

1.2 Metaphysics: Hegel's Metaphysics presents through his theory of philosophy of right, is explicitly based on logic.

1.3 Hegel's concept of philosophy be able to apply in the state: Hegel's philosophy of politics has given us how to know about the three major classes: (a) the substantial (immediate/agricultural class), (b) formal (business class), (c) universal (the class of civil servants). To bind all of the social corners as he argued, they need a more peaceful co-existence manner, including more freedom and a more social coherent approach.

## **Reference**

Brod, H. (1992). *Hegel's Philosophy of Politics: Idealism, Identity, & Modernity*. Westview Press, Inc. USA