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FOUR YEAR BACHELOR'S DEGREE COURSE

(CBCS in Accordance with NEP 2020)

SEMESTER - VI

SOCIAL AND POLITICAL PHILOSOPHY

PHILOSOPHY

Surya Kumar Bhuyan School of Social Sciences

Krishna Kanta Handiqui State Open University

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Course Introduction

This course introduces to you the subject of Social and Political Philosophy. Social and political philosophy deals with various socio-political issues like origin and development of society, social contract theory, different issues of society, human rights. This course will also deal with some issues like terrorism, globalization, secularism, Marxism etc. All these issues will be discussed in this course in the light of philosophy.

The first block consists of eight units. First unit of this block is 'Origin and Development of Society'. After going through this unit you will be able to know the origin and development of society. It includes the significant concepts of meaning and definitions of society, nature of human society, elements of society, characteristics of society, origin and evolution of societies, and types of societies.

The name of the second unit of this block is 'Social Contract Theory: Hobbes'. After going through this unit, you will be able to know what Hobbe's view on Human nature in pre – social state is. You will be also able to know how society has come into being, Hobbe's view of social contract theory and the relation between the individual and the society.

'Social Contract Theory: Locke' is the third unit of this block. After going through this unit you will be able to know what is Locke's view on human nature is pre-political state, how Locke's view is different from Hobbes regarding the origin of society, what is the social contract theory according to Locke and some inconveniences of the state of nature.

The fourth unit of course is 'Social Contract Theory: Rousseau'. In this unit we will discuss about Rousseau's view of human nature, social contract and general will. We shall also compare how Rousseau's view of the state of man's nature and social agreement of the individual different from Hobbe's and Locke's concepts. We shall see how inequalities between individual bond them to form a society.

The fifth unit of this course is 'Social Institutions'. In this unit we will learn that norms integrate in such ways that certain important functions of the society are fulfilled. Thus, we have economic institution, political institution, religious institution, family, marriage, kinship etc, in every society.

The sixth unit of this block is 'Individual and Society'. After going through this unit you will be able to discuss the relation of the individual and Society and the social contract theory, the organic theory of society. You will be able to elaborate on the theory of Group of mind and the modern debate on individual and Society.

The seventh unit is 'Rights and Duties'. This unit deals with the concept of rights and duties. It discusses the related issues such as meaning and definition of rights and duties, kinds of rights and duties, Gandhian view on rights and duties, and casuistry in case of conflict of duties.

The eighth unit of this block is 'Terrorism'. After going through this unit you will be able to know what is terrorism and terrorists, know what the features of terrorism are, know what freedom fighter is and what the difference between terrorists and freedom fighters is. You will also know the analysis of terrorism.

Ninth unit of this course is the first unit of this block. The ninth unit is 'Globalization. After going through this unit you will be able to define what globalization is, the characteristics of globalization, the utility of globalization and the criticisms of globalization

The name of the tenth unit of this block is 'Feminism'. This unit introduces to you the concept of feminism. After going through this unit one will be able to know that feminism is the radical notion of claiming that women are also human. You will also be know that how

feminist movement has playing an important role so far right to education, right to work and right to vote are concerned.

'Marxism: Alienation, Class Struggle' is the eleventh unit of this course. After going through this unit you will be able to define what Marxism is, analyze the concept of Alienation as treated in Marxism, discuss the concept of Dialectical Materialism, discuss the dialectic of Class struggle, and explain the basics of Socialism.

The twelfth unit of course is 'Socialism'. After going through this unit you will be able to know that the term socialism refers to any system in which the production and distribution of goods and services is a shared responsibility of a group of people. Socialism is based upon economic and political theories that advocate for collectivism.

The thirtienth unit of this course is 'Secularism: It's Nature, Secularism in India'. After going through this unit, Secularism believes that religious that religion should not play a role in government, education, or the other public parts of the society. It is indifference to or rejection or exclusion of religion and religious considerations. Secularism speaks of neutrality. So It gives equal rights and equal status to every religion of a state. It removes the society from the dominations of religions institutions and symbols. After reading this, you will be able to discuss about the meaning and different views and models of Secularism and its relation with the religion in India.

The fourteenth unit of this block is 'Plato: Concept of Ideal State'. This unit introduces to you about the ideal state of Plato. After going through unit you will be able to know how Plato has defined the ideal state. It is said by Plato that until philosophers are kings or the kings and princes of this world have the spirit and the power of philosophy and political greatness and wisdom meet in one, cities will never rest from their evils. Now let us study in details about Plato's concept of ideal state.

The fifteenth unit is 'John Rawls: Justice as Fairness'. After going through this unit you will be able to know what the meaning of justice is, why justice is necessary for the society, what is Just Distribution, how Rawl explained about justice in his "Theory of Justice" and what are the criticism has made against Rawl's "Theory of Justice"

While going through this course you will come across some boxes which are put on the left side or right side of the text. These boxes will give us the meanings of some words and concepts within the text. Apart from this, there will be some broad and short questions included under Activity and Check Your Progress in every unit. Activities will increase our thinking capacity because questions put in Activity are not directly derived from the text. But answers to the short questions are put in the section Answers to Check Your Progress. Besides, there are some text-related questions which are put in Model Questions. These questions will help you in selecting and mastering probable topics for the examination so that you can prepare for the examination with confidence.

UNIT 1: ORIGIN AND DEVELOPMENT OF SOCIETY

UNIT STRUCTURE

1.1 Learning Objectives
1.2 Introduction
1.3 Meaning and Definitions of Society
1.4 Origin and Evolution of Society
1.5 Nature of Human society
    1.5. 1 Elements of Society
    1.5. 2 Characteristics of Society
    1.5. 3 Types of Societies
1.6 Let us sum up
1.7 Further Reading
1.8 Answers to Check Your Progress
1.9 Model Questions

LEARNING OBJECTIVES

After going through this unit you will be able to:

- know the meaning and definitions of society
- state the nature of human society
- describe the various elements of society
- explain the characteristics of society
- explain origin and evolution of societies
- identify types of societies

1.2 INTRODUCTION

This unit introduces to you the origin and development of society. It includes the significant concepts of meaning and definitions of society, nature of human society, elements of society, characteristics of society, origin and evolution of societies, and types of societies.

None can deny the statement that every man is a member of certain society. From the moment of birth to death, a man remains as a member in a society. Therefore, it is the human curiosity to explore the origin and development of society. Let us discuss the concept of society before we begin to explore its transforming nature in its entirety.

1.3 MEANING AND DEFINITIONS OF SOCIETY

The term 'society' is derived from the Latin word 'socius' which means companionship or friendship. Companionship means sociability. According to George Simmel, the element of sociability is the true essence of society. It means that "Man always lives in the company of other people."

The word society is employed to indicate the specific members of a group rather than the social relationship among the members of the group. As for instance, in this context we can take the example of a horizon society. Again, the word society is used to name or label institutions. For instance, Arya Samaj (Society), Brahma Samaj (Society) etc, But, in sociology the word 'society' is used not to refer to a group of people or an institution, rather it is used to refer the 'complex pattern' of the 'norms of interaction' that involve the members in a society. One of the important aspects of society is the system of relationships that shows the pattern of norms of interaction among the members of a society.

Some sociologists view that society is created when people come to know each other. As for instance, two people are travelling in a bus of the same place, but they do not know each other or do not communicate with each other, then the question of a society does not come into existence. But, when they try to communicate with each other or come in contact, then the element of a society in the sense of 'reciprocal relationship' comes into existence. Therefore, a reciprocal relationship is a very important element of a society.

According to Morris Gimberg "A society is a collection of individuals united by certain relations or mode of behaviour which mark them off from others who do not enter into these relations or who differ from them in behaviour."

According to Giddings "Society is the union itself, the organization, the sum of formal relation in which associating individuals are bound together." Further he defines a society as- "a number of like-mindedness, and are therefore, able to work together for common ends'.

Lapiere holds that the term society refers not to group of people, but to the complex pattern of the norms of interaction that arise among and between them".

According MacIver and Page, "Society is a web of social relationship."

Further he defines a society as- "a number of like-mindedness, and are therefore, able to work together for common ends'.

Prof. Wright defines, "Society is not a group of people; it is the system of relationships that exists between the individuals of the group'.

While, Green defines society in this way "A society is the larger group to which any individual belongs".

MacIver holds that society is 'a web of social relationships'. It indicates a web of social relationships. So, it is very difficult to pinpoint or formulate a catalogue of social relationships. Wright says "Society in essence means a state or condition, a relationship, and is, therefore, necessarily an abstraction'. Reuter holds that 'Just as life is not a thing but a process of living so society is not a thing but a process of associating'.

These definitions indicate the important relationship between individual and society. A man cannot think of living in isolation of other follow human beings. So, society is a place of fulfilling desire, imagination, planning, aspiration, vision etc. Without a society or living in a place without others, an individual is incomplete. And the definition 'man is by nature a social animal' given by Aristotle highlights this nature of man. That is why, none can deny the importance of society and therefore, it will be necessary to discuss the origin and evolution of societies in the next section.

1.4 ORIGIN AND EVOLUTION OF SOCITIES

A baby is not born in a solitary world. Rather he is born in a society. Although, it is not possible to answer directly when and how society originated? Aristotle states that man has a natural tendency to live together. Thus, a man is not happy if he lives alone. In response to a query- who had created our society? It is replied man has created society for the fulfillment of various needs in order to lead a happy and peaceful life. The social nature of man is also an important factor in the creation of society. In this context, we cannot deny the natural instinct of a human being to live with others. Dewey, an American philosopher, states that man is unthinkable without a society. There are mainly two theories on the origin of society.

The social contact theory: This theory states that all men were born free and equal. It also views that individual precedes society. Individuals made a social agreement and created a society.

According to Thomas Hobbes, the state of nature in the ancient age was filled with conflict due to the selfish nature of men. Hobbes viewed that in that period the life of man was solitary, poor, nasty, brutish and short. Men were enemy to one another. Therefore, in order to lead a peaceful life against the possible danger or evil, they came into a contract in order to form a society and live together with common ends.

Another exponent of this theory was John Locke. He held the view that the state of nature was not the state of war. Rather, he viewed that it was a state of peace, good will, mutual assistance, and preservation. But, the problem was that the state of nature at that time was not organised in the context of law and justice. That is why, in order to sort out this problem and to ensure law and justice, they came into a contract by which certain powers were conferred upon the community.

J.J. Rousseau in his *Social Contract* opined that the state of nature was equal, self-sufficient, and contented. They lead a life of happiness and primitive simplicity. But, due to the growth of population, men became violent or were in quarrels with each other and as a result they entered into a contract to form a society to get rid of the disturbances involved in the state of nature.

This theory cannot be considered the adequate explanation of the origin of society. The statement that individual is prior to the society cannot be accepted on the ground that the social nature of men is inborn. Thus, the thinking-individual prior to the society as held by this theory can not be accepted.

The organic theory: This theory holds that the relation between individual and society is organic and not mechanical. The organic relation between individual and

society is found in the works of Lesli Stephen and Herbert Spencer. According to them, society is also a living organism like human body. Human body consists of innumerable cells. Metaphorically it can be said that the different members of society are the cells of society. Just as different parts of the body are interdependent yet finally dependent on the whole nervous system, so also different members of a society who are dependent on one another and ultimately dependent on the whole society. Again, just as individuals cannot exist without society so also society cannot exist without individuals. Similarly, cells cannot exist without a human body and human body cannot exist without cells. Therefore, society is like a living organism.

Herbert Spencer has compared society to the animal body whose system of nutrition corresponds to society. In its industrial and agricultural system, the circulatory system that corresponds to the communication and transport systems, the nervous system to the functioning government, and so on.

This theory is also not satisfactory in the sense that the relationship between individual and society is not mechanical. Metaphorically, there are some resemblances between society and organism, but these similarities are not essential. For instance, a man can exist without a society, if he is expelled from the society. But, a man cannot survive, if his one cell is disengaged from his body. Therefore, it can be said that the relation between individual and society is not mechanical. Rather, it is a natural development.

It can be said that society came into existence simultaneously with the arrival of man on this world. We cannot assert either society or man as prior to one another. Man without society is unthinkable; similarly society without man is a story without content. Man has a social nature and a natural instinct of living together. Although, there is no definite answer of beginning or end of a society, yet man has played a dominant role in the development of society which we cannot ignore.

Human existence in the ancient times was primarily based on the rule of nature. In the state of nature, each man lived for himself. The concept of *might is right* prevailed at that time and human life struggled for existence. This indicated the picture of survival of the fittest. At that time the strongest man survived or was fit for living. In this way, the form of human society came into light and simultaneously the process of evolution of society from the primitive age to the modern stage began its course.

After a period of time, people realised that the concept of *might is right* or the survival of the fittest was not a healthier concept of living in a social order. Therefore, people thought of an alternative concept of living in which poor people or the weaker section also can get equal advantage of living in a social setup. In this way, the concept of *might is right* was displaced by people for a structured or better way of life. As a result the concept of *live and let to live* come into existence. In this way people started the way living in a structured, organised, and systematic manner.

It can be viewed that society had evolved along with physical and biological evolution. Charles Darwin in his book the *Origin of Species* viewed that evolution was the result of natural selection in which nature selected those people who had the ability to make themself fit for living in their natural surroundings. Such people were considered either stronger or more intelligent than the others who were less stronger or

less intelligent. The evolutionary process is based on the biological mechanism which brought out biological changes of species.

CHECK YOUR PROGRESS

Q1: Name the Latin word *from* which the word 'society' is derived.

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Q2: Give the definition of society by Giddings.

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Q3: 'Man is by nature a social animal'- Who formulated the concept.

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Q4: Which new concept replaces the previous concept- 'might is right'?

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Q5: Why was the concept of might is right replaced? (Answer in about 80 words)

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Q6: Who held the view that life of man in the ancient age was solitary, poor, nasty, brutish and short?

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Q7: Which theory of the origin of society holds the view that individual precedes society?

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Q8: Who held the view that the state of nature were equal, self-sufficient, and contented?

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Q9: What do you mean by the organic theory? (Answer in about 40 words)

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ACTIVITY: 1.1

Can people live in isolation without a society? Discuss

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1.5 NATURE OF HUMAN SOCIETY

The nature of human society is linked with the issue of relationship of man and society. Regarding this issue, Aristotle viewed that man is a social animal by nature. By this viewpoint, it can be asserted that a man who does not live in a society is either a beast or God. The statement- man is a social animal involves some important questions like- in what sense is man a social animal? What is the nature of our dependence upon society? What types of relation exist between individual and the social system?

There are mainly two theories associated with the relationship of individual and society. They are such as: the social contact theory and the organic theory. These two theories have been discussed in the section- 1.4.

There is some form or nature of human society like the animal society. Although people like to live together in a society just as animals live or move in a group, yet some unique nature of human beings distinguish the human societies from the animal society.

i) The most important distinction between the human society and the animal society is that people can judge or have a thinking capacity on what is good or bad. On the other hand this capacity or power is missing in case of animal society.
ii) The communication system in human societies is very advanced. On the other hand in case of animal societies the communication system is not as advanced as compared to the human societies. Therefore, by the help of communication people able to know each other or enable to transmit culture or other important information from one generation to another, but in case of animal world that is absent because of the non-adequate communication system.
iii) Human societies give freedom to individuals according to their necessity, but there are no such provisions in the animal societies.
iv) People can adapt themselves in case of changing environment, but this changing nature or adaptability in case of animal societies is missing.

1.5.1 Elements of Society

There are three elements of society which are prerequisites of society.

a) **Likeness:** It is an essential condition of a society. MacIver holds that 'society means likeness'. The sense of likeness refers back to the early society on kingship. But the modern society focuses on the broader outlook and indicates the element of likeness through the principle of nationality or 'one world'.

b) **Interdependence:** It is also an essential element of a society. Not only a man is interdependent on others for living in a society, but also a country or a continent depends on other countries or other continents for the welfare of all from economic, social, and political side. If communication fails or interrupts, a man in a society or a country or a continent fails in case of welfare of all. The world organizations like NATO, SAARC, UNESCO etc. are excellent examples of interdependence of one country on another country or one continent on another continent for the betterment of people in general.

c) **Co-operation:** It is also considered an essential element of a society. Without co-operation no society can exist. If people do not co-operate with each other, the concept of happiness or peace will no longer exist in our society.

MacIver in the definition of society adds some other elements of society. He defines it as a system of uses and procedures, authority, and mutual aid, of many groupings and divisions, of controls of human behaviour, and of liberties. This definition consists of seven elements of society. Firstly, we find some usages which are connected with marriage, family, education, religion, food, and language in society. These differ from society to society.

Secondly, there are procedures which are also known as the 'modes of action' in every society which maintain its unity and organisation.

Thirdly, the presence of an authority is also a necessary element in order to maintain order in a society.

Fourthly, no society can be stable unless and until there is feeling of mutual aid among its members. Fifthly, there are many groupings and divisions in a society such as family, village, and city. Sixthly, controls are necessary for the organisation of society. Seventh, liberty and control go together in a society. Without liberty man cannot develop his personality. Again, it does not mean to violate individual's liberty by controlling individuals' behaviour. Rather, it helps to develop one's own personality without sacrificing his/her liberty.

It can be held that society involves the elements of *likeness* and *interdependence*. These two feelings must be essentially present in every individual, which is also known as a community feeling. Society is not a mere institution or platform or agency of an individuals, rather it is considered a system of social relationship.

Society is not an artificial phenomenon; rather it is a creation of natural instincts of human beings. So, society is a natural organisation. Aristotle therefore, states that man is by nature a social animal. As long as, human instincts will act as a regulatory force, society will continue to exist.

1.5.2 Characteristics of Society

a) **Society is a collection of people:** One of the characteristics of society is that "it consists of people". We cannot think of a society without people. So, people are considered necessary or prerequisite component of a society. Social life exists only when there is a social relationship among men.

b) **Mutual interaction and awareness:** The second characteristic of society is mutual interaction and awareness among the members of society. Society implies good will and contact among the members in their minds. An individual will remain a member of a society when his good will and contact with other members persist. Without good will and awareness, social relationship cannot be formed or maintained. That is why, interaction among members and awareness to social relationship are considered essential characteristics of society.

c) **Likeness:** The third characteristic of society is likeness. It indicates the similarities pertaining to people's needs, works, aims, ideals, values, and outlook towards life. By the cases of similarities people come together and make a bond among the members of a society and consequently, social relationship grows up among people. In this way, it is possible to unite people or to build a common platform among likeminded people. Likeness depends upon like-mindedness. Without like-mindedness one cannot feel happy in any society.

d) **Differences:** Society is based on the differences which occur in terms of age, sex, capabilities, capacities, culture, religion and so on. The differences involved in case of work indicate the distribution of work that shows that none is to do everything.

e) **Interdependence:** This is considered one of the basic features of society. It is true that no man is perfect, so on the basis of the premise (no men are perfect), it can be derived the point that people are dependent on others in society. Therefore, the concept of interdependence is an important feature of in a society.

f) **Co-operation:** It is also an important feature of society. To live in a society peacefully or to lead a meaningful life, we have to be co-operative in our life. As we live in a society, so co-operation will be a significant element.

g) **Permanence:** Society is a permanent entity. It exists irrespective of class, creed and race. It will exist or remain the same if an individual wants to live without a society.

h) **Organized:** It is an organised or structured system. People live in that system by indicating its smooth functioning.

i) **Common culture:** Living in a society, people share a common culture that identifies the society.

CHECK YOUR PROGRESS

Q10: Which element is considered most important in society?

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Q11: Mention the important distinction between human society and the animal society.(Answer in about 50 words)

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Q12: State the important relationship between individual and society. (Answer in about 40 words)

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Q13: What are the three elements of society?

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Q14: What do you mean by the element of interdependence? (Answer in about 80 words)

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Q15: What are the characteristics of society?

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Q16: Why is mutual interaction and awareness important in a society? (Answer in about 60 words)

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1.5.3 Types of Socities

From the ancient period to the modern era, human existence comes across different forms of society. They are such as hunting and food-gathering societies, pastoral societies, the agrarian societies, modern socities, and industrial socities. Let us discuss these societies in detailed manner in the section below–

Hunters and Food gathering society: This type of society is considered the earliest type of society in the history of mankind. At the primitive stage, people lived in a group and acquired their food from hunting, fishing in the seas, rivers or local ponds or water bodies, and collecting edible plants, leaves, fruits and nuts from jungle and forest. Therefore, it is considered the first form of the evolution and the origin of society. The present existence of this kind of society is very few and found in the parts of Asia, Africa and Latin American countries. These societies are characterised by primitive technology and use of instruments like bows and arrows, spears, stones missiles, slings etc. for hunting and tools like rods, harpoons, spears, nets etc. for fishing. These societies use instruments for digging and building and utilize utensils for cooking. There are different groups found within the same society. These societies have some fixed territories and people in case of searching food migrate from one territory to another.

Pastoral Societies: These societies refer to the rearing and herding of animals such as cattle, goats, sheep, camels or horses. It is found in the parts of Asia, Africa, and the Middle-East. As these societies fully depend on the domesticated animals, so they are located in dense grasslands, mountainous regions, and deserts. The people of these societies migrate from one place to another because of shortage of food involved in case of domesticated animals. These societies are nomadic in nature and usually use animal transport for communication. These socities are larger in size than the hunting and food-gathering societies.

Agrarian Societies: These societies practice some form of settled cultivation. This form of settled cultivation in the present time has been developed as horticulture or the cultivation of plants and flowers in small gardens. This type of cultivation helps group of people to settle in one place and also helps to strengthen the economy of the group. These societies are larger in Group than the hunting and the food gathering society. These societies acquire wealth and exchange or trade things with other group of society. These societies are also based on domestication of animals. In due course the cultivation of plants in these societies developed into settled agricultural production as found in the present time where the use of modern equipments or techniques is found.

Non-industrial Urban centres or Traditional States: History shows that there existed developed urban societies in the different parts of the world during 6000 BCE. After several years, these societies had developed cities and they were classified on the basis of wealth and power. At that time, the cities were ruled by kings or emperors. These societies were called civilisation and were characterised by the use of writing, development of science and technology, and

the arts. They had forms of government which were relatively developed. Hence, they were called traditional states. These societies were also known as empires which were large in size, and were involved in wars and conquests. The civilisations of China, Rome, the Indus Valley civilisation, and the Mayan civilization are examples of such societies.

These societies were characterised by the division of labour which was based on age and sex. As a result, the activities of traders, soldiers, and government officials were considered specialised in these societies. Besides, they also represented a differentiation between ruler class and the masses. This pictured the presence of slavery in these societies.

Modern Industrial Societies: Industrial revolution started in England in the 17th and 18th century. Its effect was not confined to England; rather it influenced the rest of the world as well. The machine made production and the extensive use of science and technology in the different fields were the immediate effects of the industrial revolution. It can also be opined that the formation of industries was also an innovative and emerging trend by Industrial revolution in the different parts of the world. It also started the trend of replacing human resource by machines. Another important consequence of the age of industrialisation was the appearance of division of labour which is based on the specialization of skills and knowledge in different areas. Therefore, it can be asserted that it has changed the structure of job market and consequently transformed the agrarian states into industrial states. Therefore, in a sense the industrial revolution has created a trend of urbanisation. In fact, it has formed a global village in which people can easily come into contact to one another by overlooking the barriers of time and place.

CHECK YOUR PROGRESS

Q17: What are the different forms of society?

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.....

Q18: Which type of society is considered the first form of the evolution and the origin of society?

.....

.....

Q19: Where do we find the hunters and food gathering societies?

.....

.....

Q20: What do we mean by pastoral societies? (Answer in about 50 words)

.....

.....

Q21: Give some examples of traditional states.

.....

.....

ACTIVITY 1.2

Can society exist without man? Discuss

.....

.....

1.6 LET US SUM UP

- The term 'society' is derived from the Latin word 'socius' which means companionship or friendship. Companionship means sociability.
- A man cannot think of living in isolation without others. So, society is a place of fulfilling desire, imagination, planning, aspiration, vision etc. Without a society and living in a place without others, an individual becomes incomplete.
- Thomas Hobbes mentioned that the state of nature in the ancient age was filled with conflict due to the selfish nature of men. Hobbes viewed that in that period the life of man was solitary, poor, nasty, brutish and short. Men were enemy of one another. That is why, in order to lead a peaceful life against the possible danger or evil, they came into contract to form a society.
- The organic theory holds that the relation between individual and society is organic, not mechanical. Lesli Stephen and Herbert Spencer advocated this theory. According to them, society is also a living organism like human body.
- The most important distinction between the human society and the animal society is that people can judge and have the thinking capacity to decide whether the particular work done by a human being is good or bad. On the other hand this capacity or power is missing in case of animal society.
- Interdependence is an essential element of a society. Not only a man is dependent on others for living in a society, but also a country or a continent depends on other countries or other continents regarding peaceful living from economic, social, and political side. The world organisations like NATO, SAARC, UNESCO etc. are the excellent examples of interdependence of one country on another country or one continent on another continent.
- The second characteristic of society is mutual interaction and awareness among the members of society. Society depicts the social relationship, good will, and contact among the members. An individual will remain a member of society when his good will and contact to other members persist. Without good will and awareness to social relationship, society cannot be formed.

- It is true that no man is perfect, so on the basis of the premise (no men are perfect) it can be derived that people are dependent on others in society. Therefore, the concept of interdependence is an important feature of a society.
- People thought that the concept of *might is right* or the survival of the fittest was not a healthy concept of living in a social order. Therefore, people thought of an alternative concept of living in which poor people or the weaker section also can get equal advantage for living in a social setup. In this way the concept of *might is right* was displaced by people for a structured or better way of life. As a result the concept of *live and let live* came into existence and people searched for a new way of life by discrediting the concept of *might is right*.
- Hunters and food gathering society is considered the earliest type of society in the history of mankind. At the primitive stage, people lived in a group and acquired their food from hunting, fishing in the seas, rivers or local ponds or water bodies, and collecting edible plants, leaves, fruits and nuts from jungle and forest. Therefore, it is considered the first form of the evolution and the origin of society.
- Industrial revolution started in England in the 17th and 18th century. Its effect was not confined to England alone; rather it influenced the rest of the world. Machines' made production and the extensive use of science and technology in the different fields were the immediate effects of the industrial revolution. It can also be opined that the formation of industries was also an innovative and emerging trend initiated by Industrial revolution in the different parts of the world.

1.7 FURTHER READING

1) Bhusan, Vidya & D.R Sachdeva (2005) *Text Book of Sociology*. Kitab Mahal. New Delhi
2) Bhusan, Vidya & D.R Sachdeva. (2012) *Fundamentals of Sociology*. Dorling Kindersley (India) Pvt. Ltd.
3) Dasgupta, Samir & Paulomi Saha (2012) *An Introduction to Sociology*. Dorling Kindersley (India) Pvt. Ltd.
4) Perry, John & Erna Perry (2010). *Contemporary Society*. Dorling Kindersley Indian Pvt. Ltd.
5) Francis, M. (2006) *Contemporary Sociology*. Oxford University Press

1.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Latin word 'socius'

Ans to Q No 2: Giddings defines a society as- "a number of like-mindedness, and are therefore, able to work together for common ends'

Ans to Q No 3: Aristotle

Ans to Q No 4: The concept of live and let to live

Ans to Q No 5: People thought for an alternative concept of living in order to free from the concept of might is right. The weaker section or poor people also can avail the equal advantage for living in a social set up through the alternative concept of *live and let to live.* For this reason the concept *might is right* was discarded. Therefore, the new concept of *live and let live* is considered a holistic concept.

Ans to Q 6: Thomas Hobbes

Ans to Q 7: Social Contract Theory

Ans to Q 8: J.J. Rousseau

Ans to Q 9: This theory holds that the relation between individual and society is organic, not mechanical. The advocates of this theory were Lesli Stephen and Herbert Spencer. They held the view that society is also a living organism like human body.

Ans to Q No 10: Reciprocal relationship

Ans to Q No 11: The important distinction between human society and the animal society is that people can judge whether the particular action done by the person is good or bad, but animals cannot think of whether the action is good or bad.

Ans to Q No 12: A man cannot think of living in isolation in a society. So, society is a place of fulfilling desire, imagination, planning, aspiration, vision etc. Without a society or life without others, an individual is incomplete.

Ans to Q No 13: Likeness, interdependence, co-operation

Ans to Q No 14: It is an essential element of a society. Not only a man is interdependent on others for living in a society, but also a country or a continent depends on other countries or continents for living in a peaceful state from economic, social and political side. As for instance, the world organisations like NATO, SAARC, UNESCO etc. are the excellent examples of interdependence of one country on another or one continent on another continent.

Ans to Q No 15: i) Society is a collection of people, ii) Mutual interaction and awareness, iii) Likeness

Ans to Q No 16: Society implies the social relationship and good will among the members of society. An individual continues to be a member of society when his good will and contact to other members persists. Without good will and awareness, social relationship cannot be formed or maintained. That is why, interaction among members and awareness to social relationship are considered the essential characteristics of a society.

Ans to Q No 17: Hunting and food gathering society, pastoral societies, agrarian societies, modern societies, and industrial societies

Ans to Q No 18: Hunting and food gathering society

Ans to Q No 19: It is found in the parts of Asia, Africa, and Latin American countries

Ans to Q No 20: These societies refer to the rearing and herding of animals such as cattle, goats, sheep, camels or horses etc. They are found in the parts of Asia, Africa, and the Middle East and generally located in dense grasslands, mountainous regions, and deserts.

Ans to Q No 21: The Civilisation of Rome, China, the Indus Valley civilisation, and the Meyan civilisation.

1.9 MODEL QUESTIONS

A) Very short questions

Q 1: Name the Latin word from which the term society is derived.
Q 2: According to whom, society is a web of social relationship?
Q 3: What are the elements of society?
Q 4: Man is by nature a social animal. Who says this?
Q 5: What do you mean by the concept- 'might is right'?
Q 6: Who is the author of *the Origin of Species?*

B) Short questions (Answer each question in about 150 words)

Q 1: Briefly explain the main elements of society.
Q 2: What do you mean by likeness? Explain it briefly.
Q 3: How does social relationship emerge in a society? Explain in brief.
Q 4: Write a note on modern industrial societies.
Q 5: What do mean by agrarian societies? Explain in brief.
Q 6: Write a short note on pastoral societies.
Q 7: What is a social contract theory? Explain in brief
Q 8: Write a short note on the organic theory.

C) Long Questions (Answer each question in about 300 words)

Q 1: What are the types of societies? Explain
Q 2: Explain the characteristics of society.
Q 3: What are the elements of society? Explain
Q 4: What is society? Explain the nature of human society.
Q 5: What do you mean by origin and evolution of societies? Explain
Q 6: How does society transform into modern industrial societies? Explain
Q 7: Explain the theories of the origin of society.

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UNIT 2: SOCIAL CONTRACT THEORY: HOBBES

UNIT STRUCTURE

2.1 learning objectives
2.2 Introduction
2.3 Hobbe's views on human nature
2.4 Origin of society
2.5 Social Contract theory
2.6 Hobbe's view on social contract theory
2.7 Criticism
2.8 Relation of the individual to the society
2.9 Let us sum up
2.10 Further reading
2.11 Answer to Check Your progress
2.12 Model questions

2.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- Know what is Hobbe's view on Human nature in pre – social state
- Know how society has come into being
- Know Hobbe's view of social contract theory
- Know the relation between the individual and the society

2.2 INTRODUCTION

A group of individuals sharing common views, likeness or goals form a society. There can be no society without an individual. There is an inter- relation between individual and society. But can there be an individual without a society? What is the nature of individuals in the pre social state? How does society come into existence? We shall discuss these questions in this chapter. We shall find out how individuals come into an agreement in the form of a social contract. There are different views regarding the origin of the society, the social contract between the individuals and the state of nature. In this chapter we shall study what Hobbes has put forward his views regarding the individuals and society.

2.3 HOBBE'S VIEWS ON HUMAN NATURE

Thomas Hobbes describes his views on human nature as: In pre social state, before the existence of society, all men are equal and practice equal rights whatever is necessary for their survival. They have equal rights of hurting or killing each other for their own protection. Every individual has equal freedom to do what he wishes to do to acquire whatever he desire. According to Hobbes, as everyone is created equally, therefore everyone is equally capable of killing each other. Differences in strength can be overcome and the weak can destroy the strong.

Hobbes believes that people have the desire to seek more and more power and are not satisfied with their existing powers, when people desire for the same thing, conflicts arise between them. It results in war and they try to destroy one another. Thus, we can say that there are competitions, distrust and glory. In pre social state men are selfish who think only of themselves and want to protect their interests at any cost. There is no unity between them.

Hobbes, after analysis, has find out that every individual has two motives to achieve, namely appetite and aversion. Men can go to any extent for their survival. At the same, time they hate whatever comes on their way as a threat to them. According to Hobbes men are fundamentally egoistic as they only think on their own survival and can do anything only to fulfill their desires. Thus we can say in pre social state there are a lot of conflicts and chaos between the individuals. In that state there is no morality, goodness, rightness or wrongness.

But in spite of it, in pre social state there is natural law define by Hobbes which is the general law that concerns with what to do and what not to. Men know and follow this natural law for their own safety. They think of peace necessary for their survival. Thus, they come together for an agreement in the form of a contract which is known as social contract theory. We therefore can conclude that Hobbes view on human nature leads him to develop social contract theory.

2.4 ORIGIN OF SOCIETY

An individual is referred to a particular human being who is incomplete without a society. Every individual is referred to as social being as they share a social relationship to each other. They live together for some common purpose and are interconnected to each other. Thus, they form a society. It is the social nature of man that helps them to create a society. The existence of a man cannot be imagined without a society. But how does society form? Individuals living together with common likeness and purpose form a group which is called society. Thus it is the individual who creates society. There are different views regarding the origin of society. One of such views is social contract. Thomas Hobbes, John Locke and J.J Rousseau represent the social contract theory regarding the origin of society.

2.5 SOCIAL CONTRACT THEORY

In the pre social state of individuals, as we have already discussed the individuals are independent and are not bound up by anything. In that state the society is not formed and therefore there is no question of unity among the individuals. But later when individuals through a contract among themselves come close to each other, the society is formed. It is the theory which is originated during the Age of Enlightenment. It is the agreement among the individuals to come together for the protection of themselves, for their common interest, for a common goal and for the welfare of themselves. In the pre-social state the individuals are in a state of nature where there where there is no government and therefore, no law for the individuals. They live independently. In such a state men are guided by natural laws. But after sometime, they decide to leave their independency and come together to form a state. Thus, state is the creation of individuals. Natural laws are now replaced by man-made laws.

2.6 HOBBE'S VIEWS ON SOCIAL CONTRACT THEORY

Man, according to Hobbes is selfish, and is in conflict to one another. They don't act rationally but are driven by their appetites, passions and desires. In such a state of nature, man's life is "solitary brutish, nasty and short". There are no law and justice. There are only natural rights. This state of nature is intolerable and as such men enter into voluntary agreement of establishing an authority to which they surrender all their rights. Thus, they establish a society in search of peace.

The outcomes of the social contract are:

- A society and a ruler is established out of this contract.
- The ruler of the society is not bound by the terms of this contract.
- The people cannot go against the ruler, otherwise it would lead to violation of the terms of contract and thus, they will get back to the state of nature. If the government dissolves, it will lead to the dissolution of the state.

2.7 CRITICISMS

Hobbe's idea of social contract theory has been criticized on the following grounds. The pre-social state has no historical existence. Society exists as soon as the individuals are born. There is inter-dependency between the individuals and the society. His view on the state of human nature that man is absolutely selfish cannot be accepted. Human nature is a mixture of both selfish and altruistic. Again, Hobbe's view that man surrenders all his natural rights is an insult to common sense. Men have their own rights which are practiced under certain compulsions. Moreover, the self-conscious of every individual living in the society cannot results out of a selfish nature of man which is claimed to be in the pre-social state. We can also say that the social-contract between individuals would have been impossible if people would not have

developed mentally, socially, rationally and emotionally which is only possible in a society. Again, the ruler is said to be not bounded by the rules of contract and the individuals surrender their natural rights to the ruler. If this is so then the whole powers of the individuals would have to be surrendered to the ruler. Such a situation would have been worse than the pre-social state. Thus, Social Contract theory as supported by Hobbes is not free from error.

2.8 RELATION OF THE INDIVIDUAL TO THE SOCIETY

The term individual refers to a particular human being who has three aspects: body, mind and soul. The individuality of a man can be viewed out of the co-ordination of these three aspects.

Man being a rational social animal cannot be viewed without a society. Their personality, selfhood cannot be developed without a society. A child's nature is revealed in his interaction with the society.

Every individual has a relationship with society. The term 'Individual' is a continuous process. Every individual differs in terms of their social relationship to society.

Regarding the relationship of individual to society, various theories can be discussed, which are as follows:

a) **Individualism:** there are various individuals in a society who are independent of each other. An individual is free and is not bound by society. He is free to be separated from a society when it hinders his personal interests. But a society, in no way, can exist without individuals. It is the group of individuals that forms a society. Before the formation of society, each individual is an independent unit. Later, they are tied up by a contract among themselves and form a society. But this theory is criticized in certain grounds. This theory has some loopholes. If individuals actually exist without a society then there is no possibility of social feeling among them. If there is no social feeling then the formation of society would have been impossible. Moreover, a human being cannot totally think of themselves and also cannot totally think of the good of others. He is the combination of both egoistic and altruistic. Such a state of human being cannot be imagined without a society. Again, without a society, the individualistic state could not have developed mentally and socially and in such a state the contract between the individuals is beyond imagination.

   Thus, individualistic theory of the relation between Individual and Society is unacceptable.

b) **Collectivism or Socialism:** According to this theory, the individuals after losing their independence, unite together and form a society. In this theory, a society can exist without an individual but an individual cannot exist without a society. The development of an individual is based on the society. Thus, the society has a full control over individual. This theory opposes individualism. Plato and Aristotle are the supporters of this theory. But this theory is criticized in certain grounds. The collectivistic theory is not acceptable. This theory neglects the

existence of individualistic independence of the individuals without a society. But it is not possible. Society is formed by the group of individuals with some common likeness. Thus, individuals have full control over the society which is rejected in collectivism.

c) **Organic theory:** According to this theory, the relation between society and individual is organic and not mechanical. The society has been compared to a human body. Just as human body is composed of innumerable cells, so as the society is composed of innumerable individuals. This theory holds that both society and individuals are interdependent on each other. Leslie, Stephen and Herbert Spencer are the supporters of this theory. The criticism of this theory is as follows: The Organic theory is also not free from defects. Although a society is not a mechanical but cannot also be regarded it as a living organism. There is no similarity between a society and a living organism. A living organism dies but a society does not.

CHECK YOUR PROGRESS

1. What is an individual?
2. What is individualism?
3. What is collectivism or socialism?
4. What is an organic theory?
5. What is a social contract theory?
6. What is a society?
7. What is the relation between an individual and a society?
8. What is the state of human nature according to Hobbes?
9. What are the two motives to be achieved by every individual?
10. What is a natural law?

2.9 LET US SUM UP

- An individual is referred to a particular human being who is incomplete without a society.
- A group of individuals sharing common views, likeness or goals form a society.
- According to Hobbes, the human nature in pre-social state is essentially selfish who think only of themselves and want to protect their interests at any cost.
- Individuals come together with an agreement in the form of a contract which is said to be social contract theory through which they form a society.
- Society is the creation of individuals.
- After the formation of society, the natural laws are replaced by man-made laws.
- Hobbes believes in the sovereignty of the ruler.
- The relation between the individual and society is that of inter-dependence.
- According to individualistic theory, an individual is free and not bound by society.

- According to the theory of collectivism, a society can exist without an individual but an individual cannot exist without a society.
- The organic theory states that the relation between individual and society is organic and not mechanical.

2.10 FURTHER READING:

1) Chakravarty, Sibnath, (1962), An Introduction to Politics: Modern Book Agency Pvt Ltd.
2) Chaturvedi, Archana (2006), Political Theory: Commonwealth Publishers
3) Sanyal, Jagadiswar (1994): Guide to Social Philosophy: Sribhumi Publishing House
4) Stumpf, Samuel E, (1987), Elements of Philosophy, An Introduction: McGrew Hill Book Company

2.11 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No.1: An individual is referred to a particular human being who has three aspects- body, mind and soul.

Ans to Q No.2: Individualism is one of the theories of the relation between individual and society. According to this theory, an individual is free and can exist without a society.

Ans to Q No. 3: Collectivism or socialism is a theory which states that the individuals after losing their independence unite together and form a society.

Ans to Q No.4: An Organic theory is a theory according to which the relation between society and individual is organic and not mechanical.

Ans to Q No.5: A Social Contract theory is a theory according to which the individuals come close together and enter into an agreement or a contract and form a society.

Ans to Q No.6: A group of individuals sharing common views, likeness, or goals form a society.

Ans to Q No.7: The relation between an individual and a society is that of interdependence.

Ans to Q No.8: According to Hobbes, men in the state of nature are equal and have equal freedom. They are selfish, egoistic and cand do anything whatever comes on their way as a threat to fulfill their desires.

Ans to Q No. 9: The two motives to be achieved by every individuals are- appetite and aversion.

Ans to Q No. 10: A natural law, as defined by Hobbes is a general law in pre-social state that concerns with what to do and what not to.

2.12 MODEL QUESTIONS

A. Very Short Questions

Q No. 1: What is a society?
Q No. 2: Is society natural to man?
Q No. 3: What is a social contract theory according to Hobbes?
Q No. 4: What are the theories of the relation between individual and society?
Q No. 5: What is the nature of man in pre-social state?
Q No. 6: What are the two motives to be achieved by every individual?
Q No. 7: What is the theory of Individualism?
Q No. 8: What is an Organic theory?
Q No. 9: What is Collectivism or Socialism?

B. Short Questions (Answer in about 150 words)

Q NO. 1: Write a note on origin of society.
Q NO. 2: Write a note on the social contract theory.
Q NO. 3: What is the relation between an individual and a society? Explain briefly.
Q NO. 4: Write a short note on the state of human nature.

C. LONG QUESTIONS (Answer in about 300-500 words)

Q NO. 1: What is meant by Individualism? Is it a satisfactory theory about the relation between society and individual? Discuss.
Q No. 2: What do you mean by collectivism or socialism? Is it a satisfactory theory? Explain.
Q No. 3: What is social contract theory regarding the origin of society?
Q No. 4: What is the relation between individual and society? Discuss.

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UNIT 3: SOCIAL CONTRACT THEORY: LOCKE

UNIT STRUCTURE

3.1 Learning objectives
3.2 Introduction
3.3 Locke's Views On Human Nature
3.4 Locke's Idea Of Social Contracts
3.5 Criticisms
3.6 Let us sum up
3.7 Further Reading
3.8 Answer to Check Your Progress
3.9 Model questions

3.1 LEARNING OBJECTIVES

After going through this chapter you will be able to:

- Know what is Locke's view on human nature is pre-political state.
- Know how Locke's view is different from Hobbes regarding the origin of society.
- Know the social contract theory of Locke.
- Know some inconveniences of the state of nature.

3.2 INTRODUCTION

In the previous chapter, we have discussed about what is the state of nature, how the individuals enter into a society and what is social contract according to Hobbes and what is the relation between individual and society. In this chapter we shall discuss about what is Locke's view on human nature and social contract. Locke also believes in Social Contract with a slightly different view from that of Hobbes. Unlike Hobbes, Locke believes in a free state of man in the state of nature who lives peacefully and rationally. There is no chaos in the state of nature. Unlike Hobbes, Locke believes that the reason of entering into a society is not due to war but due to certain inconveniences which lead them to enter into a social agreement or contract. We shall discuss these views in this chapter.

3.3 LOCKE'S VIEWS ON HUMAN NATURE

As we have already discussed in the previous chapter about Hobbe's view on human nature, we now have some ideas about what is the state of nature before the formation of the society. Locke also put forwarded his views regarding the human

nature in the pre-political state. But his idea is slightly different from that of Hobbes. According to Locke, before the existence of the society, man is free and there is no oppressive restrictions imposed on them. In that state, everyone follow natural laws and live peacefully. It is a state of peace, reason and good will. Locke holds that there is no government before the society come into being. Unlike Hobbes, he considers this state to be pre-political rather than pre-social where the people follow only the law of nature. According to Locke, law of nature means laws created by God which deals with every aspect of human mind. It is a state of perfect freedom for individuals to act according to their own will. An individual does not depend upon the will of other individuals in such a state. It is not a state of war but is a state of perfect happiness, equality, liberty, where they enjoy equal rights. But the question arises what drives the individuals to enter into an agreement of forming a society? Locke states that such a state of nature is not without disadvantages. The drawbacks of the state of nature drawn by Locke are different from the drawbacks drawn by Hobbes. Unlike Hobbes, Locke does not the state of nature as state of war and out of the chaotic situation individuals enters into an agreement to form a society. According to Locke, there are certain inconveniences faced by the individuals in their state of nature which bound them to form a society. With the increase of individuals there would be inequalities regarding the distribution of properties. Such disputes would not be solved as there would be no any trustworthy and defined mechanisms. Due to certain inconveniences, it is felt that the rights of the individual not always protected in that state of nature. Most of the individuals do not respect others' rights. Different individuals interpret the law of nature differently about one thing in their own ways which will create conflicts of the various interpretations regarding the meaning of law. Moreover there is a lack of proper organization in such state which is a threat to their security from the aliens. Again, the judges would punish the individuals severely who would violate the laws. Due to such inconveniences, people would come together with a contract and unite together to defend one another's rights. There would be a social contract among them.

3.4 LOCKE'S IDEA OF SOCIAL CONTARCT

In order to get rid of the inconveniences of the state of nature, the better solution is to come to an agreement or contract. According to Locke, there are two contracts:

1. Firstly, the individuals come to a contract to form an individual society.
2. Secondly, the individuals come to an another agreement to form a government or a political society.

It is to be noted that the distinctions between these two agreements are important as it shows that the authority is titled by the individuals in society on government so that the government fulfills the necessity of the individuals. If the necessities are not adequately represented then the citizens of the state can distribute both with their deputies and with the existing form of government. Locke's Views in this regard can be maintained as follows;

The people do not surrender all their rights to the state by the formation of the society. It should be noted here that the people came to contract to form a society is

due to the inconvenience faced by them in the state of nature. But this does not mean that the individuals would surrender all their rights to their state that they enjoy in the state of nature. The main intention of formation of the society is the making and execution of laws. The political authority is to see whether each man's right is correctly represented. But the individuals do not surrender their rights to the political authority as the authority might misuse them. Thus, the powers of the government are in the hands of the individuals. The government is powerful if and only if it guarantees to preserve the life, liberty and estate. Thus, the ultimate sovereignty rests in the hands of the people. Locke rejects the idea of absolute sovereignty and believes in the distribution of powers because the persons who make laws would also execute them and they may themselves not follow those laws. They may make and execute laws In their own favor and their interests may differ from rest of the individuals. Thus, the power of the government is routed in the hands of the people. The political society is created in order to secure individual freedom of satisfying their necessities. The individuals can exercise power, have duties towards the society, can enjoy their rights, have responsibilities, can enjoy liberties and also have some constrains. According to Locke, the state looks after the rights and interest of the individuals and ensures the maximum possible the freedom of every citizen.

Locke holds that every citizen has the right to disobey and revolve against the government that violates the natural rights of the individuals. It is the duty of the state to protect the rights of the individuals. If the government fails to protect the rights and liberties of the individuals then the individuals can use force against the government and can take back the power of the government. They can take back to the authority and power from the government. In that case, by revolving against the government, then sovereignty would go back to the society which would led them to recreate government again. Locke says that the small issues should not be taken into account to remove the government until and unless the issues hamper a large number of people. Locke is aware of the fact that if people take away the power of the government or throw away the government from the throne then it would let to nihilism. Thus, he establishes a balanced version of political obligation. From the Locke's view of social contract theory, it is clear that the individuals enter into two contracts. The first contract arises out of the inconveniences faced by the individuals in the state of nature due to which they unite together and form, a society. The second contract informed between the society and the government in which the liberties of the individuals are sacrificed in order to form the stability in the society which is only possible in the political community. In the second contract, the government must protect the rights of the citizen only then the state obeys its authority. If the government fails to do it then people can rebel against the government. But it would not lead to dissolution of the social contract but it would lead to the removal of the government.

Thus, we can come to know that according to Locke it is the duty of the state to protect the natural rights of the citizen. It is the obligation of the state towards the citizens rather than the obligation of the citizens towards the state. If the state fails to protect and secure the individuals rights, the individuals can dethrone the power of the government.

3.5 CRITICISM

Locke's theory is not free from error. There are some limitations of Locke's theory. They are as follows;

Firstly, the society is not a simple institution that can be easily created or destroyed. There can be many other reasons behind the formation of the society than what Locke suggests.

Again, Locke suggests that the ultimate power rests in hands of the majority of the individuals of the state. In this regard, he fails to understand that a single citizen may be deprived of his natural rights by a single individual or a majority of individuals. He fails to realize that even the majority of individuals can be autocratic. Moreover, Locke's idea of state lacks the concept of moral authority. He just talks about natural rights and necessities supported by majority. His idea of state lacks education, morality and development of the individuals.

By giving power to the state of removing government if the necessities of the majority of the citizens are not fulfilled or if the government misuses the power, it shows that Locke assign negative functions to the state. It leads to the control of the strong over the weak.

Locke is also criticized on the ground that there is a lack of social justice among the individuals. He stresses more on the majority without taking into consideration the needs of the minorities.

CHECK YOUR PROGRES

Q No. 1: What is the state of human nature according to Locke?
Q No. 2: What are the two contracts that individuals enter?
Q No. 3: Why do the individuals enter into a society?
Q No. 4: Do the individuals surrender all their rights to the state that they enjoy in the state of nature?
Q No. 5: What is the function of the political authority?
Q No. 6: What is social contract theory according to Locke?
Q No. 7: Does Locke believe in the idea of absolute sovereignty?
Q No. 8: What is the law of nature according to Locke?

3.6 LET US SUM UP

- According to Locke, man in his state of nature is free and there is no oppressive restrictions imposed on them.
- Locke holds that there is no government before the society come into being.
- Locke considers state to be pre-political.
- There are certain inconveniences faced by the individuals in their state of nature which bound them to form a society.

- The individuals enter into two contracts to form an individual society and to form a political society.
- The people would not surrender all their rights to the state that they enjoyed in the state of nature.
- The government is powerful if and only if it guarantees to preserve the life, liberty and estate.
- The ultimate sovereignty rests in the hands of the individuals.
- According to Locke, every individual has the right to disobey and revolt against the government that violates the natural rights of the individuals.
- Locke holds that small issues should not be taken into account to remove the government until and unless the issues hamper a large number of people.

3.7 FURTHER READING

1) Chakravarty, Sibnath (1962), An Introduction to Politics: Modern Book Agency Pvt. Ltd.
2) Paul Sanatan, Das Dhrubajyoti (2016), Western Political Thinkers: Ashok Book Stall.
3) Sanyal Jagadiswar (1994): Guide to Social Philosophy: Sribhumi Publishing House.

3.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No. 1: According to Locke, man in his state of nature is free and there is no oppressive restrictions imposed on them.

Ans to Q No. 2: The two contracts that individuals enter into are: (1) The first contract is between individual and society. It is an agreement to form an individual society.2) The second contract is between individuals and the government. It is an agreement to form a political society.

Ans to Q No. 3: In the state of nature there are certain inconveniences according to Locke due to which the individuals enter into a society.

Ans to Q No. 4: No.

Ans to Q No. 5: The function of the political authority is to see whether each man's right is correctly represented.

Ans to Q No. 6: According to Locke, the individuals enter into agreement to come out of certain inconveniences that they face in the state of nature. This agreement or contract is called social contract. According to Locke, the individuals enter into two contracts: One is to form an individual society and the other is to form a political society.

Ans to Q No. 7: No.

Ans to Q No. 8: According to Locke, Law of nature means the laws created by God which deals with every aspects of human mind.

3.8 MODEL QUESTIONS

A. Very Short Questions

Q No. 1: What is the state of human nature according to Locke?
Q No. 2: What is Locke's view regarding social contract?
Q No. 3: What are the two social contracts according to Locke?
Q No. 4: What is a natural law?
Q No. 5: What is the function of the political authority?
Q No. 6: Why do the individuals enter into social contract?

B. Short Questions (Answer in about 150 words)

Q No. 1: Write a note on Locke's idea of human nature.
Q No. 2: Write a note on Locke's view of social contract.
Q No. 3: Explain the two contracts put forwarded by Locke.
Q No. 4: Explain briefly the reasons behind the individuals entering into a society.

C. LONG QUESTIONS (Answer in about 300-500 words)

Q No. 1: What is social contract theory according to Locke? Is it satisfactory? Discuss.
Q No. 2: What is Locke's view on human nature?
Q No. 3: How does Locke differ from Hobbes regarding his view about social contract? Explain briefly.
Q No. 4: How does Locke's concept of human nature different from that of Hobbes'? Explain briefly.

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UNIT: 4 SOCIAL CONTRACT THEORY: ROUSSEAU

UNIT STRUCTURE

4.1 Learning Objectives
4.2 Introduction
4.3 Rousseau's views on Human Nature
4.4 Rousseau's views on Social Contract Theory
4.5 Points of agreement and difference between Hobbes, Locke and Rousseau
4.6 Rousseau on General Will
4.7 Common Good
4.8 Criticism
4.9 Let us sum up
4.10 Further Reading
4.11 Answer to Check Your Progress
4.11 Model Questions

4.1 LEARNING OBJECTIVES

After going through this you will be able to:

- Know what Rousseau's view of human nature is.
- Know what Rousseau's view of social contract is.
- Know what is general will and common good.
- Know what is the difference regarding Hobbes', Locke's and Rousseau's views of the state of human nature.

4.2 INTRODUCTION

In this unit we will discuss about Rousseau's view of human nature, social contract and general will. We shall also compare how Rousseau's view of the state of man's nature and social agreement of the individual different from Hobbe's and Locke's concepts. We shall see how inequalities between individual bond them to form a society. He is neither stressed on the individual will nor on the authority but gives more importance on the 'will of all' or the 'general will' which we shall discuss in the chapter. We shall also discuss about common good and, check whether Rousseau's general will involves common good of all.

4.3 ROUSSEAU'S VIEWS ON HUMAN NATURE

Like Hobbes and Locke, as we have already discussed in the previous chapters, Rousseau also discussed about the human nature before the formation of the society. According to Rousseau, before the origin of the society man live happily, freely, without any desires, any selfishness. This state is regarded as savage state according to Rousseau. There is perfect happiness among them. They were independent, contended and self sufficing. They were neither fearful nor selfish. There was a state of substantial quality among the individual. No distinctions were seen among them. But with the increasing number of individuals, the manner of their life change. They started discovering new things. Gradually they started progressing economically. They started having fixed homes, family and property. With this there emerge competition and preference. But society is not an intolerable state of human nature before and after formation of society, the happiest period of life in men is the earlier state.

According to Rousseau, the emergence of man from the primitive social condition must have been due to some fatal chance. They started living on agriculture and discovered many things. Co-operation among themselves emerged. There emerged a difference between rich and poor in terms of work ability. Property is the major source of inequality which leads to war, murder and other conflicts. To escape from such wickedness, civil society is formed. The final stage of inequality is the condition of master and slave.

Rousseau's idea of the state of nature might be historical rather than a psychological concept. But like Locke, Rousseau stopped himself from accepting the conditions he described. He has given just an idea about the state of nature to have an accurate concept about the contemporary society. Like Hobbes, Rousseau also tried to form abstract qualities of human nature.

Rousseau holds that man's life is regulated by reason and emotions. In the state of nature, men are concerned about the well-being and protection of their own. At the same time, they are also unsatisfied with death and sufferings of other human beings. All the rules, laws and rights flowed from these two views of self-absorption and disappointment.

Men, according to Rousseau, use their own reason to deal with their surroundings. Reason and nature are incompatible with each other. Natural feeling of human gives peace and happiness to themselves. As soon as they start reasoning, the feeling of dissatisfaction crowded them.

Thus, from Rousseau's discussions it is clear that men in the state of nature live in the kingdom of heaven. They live happily and peacefully. But with the increase in number of the individuals many conflicts arise with regard to their individual property. In order to handle the deteriorating situation and to get back their peaceful state as before they enter into an agreement which is called social contract through which the society emerged.

4.4 ROUSSEAU'S VIEWS ON SOCIAL CONTRACT THEORY

Social contract theory, as we have already discussed earlier is the contract between individual and society. We have already studied Hobbes' and Locke's views of social contract theory. Now let us see what is Rousseau's concept regarding social contract.

Rousseau discussed about this theory in his 'Social Contract' which was published in 1762. He tried to unite Hobbes' and Locke's theory to bridge the gap between the authority of the state and the liberty of the individual. He developed this theory by the method of Hobbes and the conclusion of Locke. It is Locke whom he followed to the end beyond. According to Rousseau, the individuals after forming a society placed all the powers not in the hands of the authority but it remain in the hands of the individuals. Thus, he shifts the power from the monarch to the people. Rousseau holds that men are born free and are in chains and there can be no authority to have the highest power. But there is agreement between the individuals which retains the liberty. Through this agreement, the individuals enter into a social pact. In this pact a multitude of individuals become a collective unity and form a society. Thus, he is influenced by both Hobbes and Locke. According to him, there is equality among the individuals as each and every individuals rest all their rights and power to the society. Thus, no individual can claim anything. Rousseau states that men enter into the civil society for their mutual preservation. The authority of the society is chosen by the people by entering into the society for the sake of their own protection. According to Rousseau, the group of individuals entering into a society with an agreement between them is called sovereign which helps people to unite and take into account the different opinion of the individuals. There are different forms of government mentioned by Rousseau, namely, monarchy, aristocracy and democracy. All these forms of government contain different benefits and drawbacks. Rousseau's focus is to ensure that the government must consider the 'general will' of the society which we will discuss later. He is in favor of the democratic form of government which would address the needs of all the individuals. According to Rousseau, the original freedom, happiness and liberty of individuals are in the state before the emergence of the society. He favors people's sovereignty. According to him, state, law, sovereignty, etc. are interchangeable terms.

4.4 POINTS OF AGREEMENT AND DIFFERENCE BETWEEN HOBBES, LOCKE AND ROUSSEAU

4.4.1: Points of Agrrement

1) Hobbes, Locke and Rousseau believe in the social contract through which the society is originated and the relation between the individual and society has come into being.

2) Hobbes, Locke and Rousseau describe the state of human nature before the emergence of the society.
3) They agree that the conflicts and the problems of human in the state of nature are abolished by establishing the social contract.
4) They agree that the social contract that has been established by the individuals is a voluntary agreement.

4.4.2: Points of Difference

a) Although Hobbes, Locke and Rousseau describe the state of human nature before the origin of the society, yet their views are quite different.
b) According to Hobbes, men are selfish in their pre-social state. They seek to fulfill their own interests at the cost of others.
c) Locke, on the other hand, believes that before the formation of the society, the state of human nature is peaceful, happy and there is equality among the individuals.
d) Rousseau describes the state of human nature as earthly paradise and there are liberty, equality and fraternity for all.
e) Hobbes believes that the social contract that is established among the individuals is to get rid of the intolerable conditions of the state of nature. On the other hand, according to Locke, the social contract among the individuals is established to remove some inconveniences. But according to Rousseau, the social contract among the individuals is established to remove inequalities and injustice which is only possible by establishing a society.
f) Both Hobbes and Rousseau introduce one contract, i.e., social contract. But Locke introduces two contracts which are: social contract and political contract.
g) According to Hobbes, the individuals completely surrender their rights to the authority. But according to Locke, the individuals partially surrender their rights in order to protect others' rights. Whereas, according to Rousseau, the individuals surrender their rights not to their kings but to the general will.
h) Hobbes introduces absolute power of the authority; Locke discusses about the absolute freedom of the individuals; Rousseau tries to reconcile the authority of the state with the liberty of the individuals.

4.5 ROUSSEAU ON GENERAL WILL

In the social contract theory, we have come across the term 'General Will'. Rousseau believes that after the formation of the society, the individuals put their powers under the supreme direction of 'General Will'. But the question is "what is general will?"

The term 'General Will' has been used in different sense by different writers. Sometimes, the term 'General Will' is used to mean that the majority of votes determine the "will of people". But according to Bosanquet, 'General Will' of people is determined by discussions rather than by voting. Mackenzie talks about "co-operative will" in which the individuals must compromise with their claims in order to fulfill the needs of other individuals whose needs are more important than that of their own. But 'General Will' is not mere compromise between different points of view, but arriving at a decision which is supported by all by removing the individual demands and look into the situation as a whole. Thus 'General Will' involves:

a. A number of individuals agreeing a single decision.
b. Good of whole group of the society by balancing of individual wishes.

Green defines 'General Will' as a sense of possessing common interests, a desire for common objects on the part of the people.

According to Rousseau, 'General Will' is the agreement of all individuals which include the "Will of All". It is one of the most important concept in Rousseau's philosophy. He contradicts 'General Will' from particular and contradictory will of individuals and groups. He states that the laws are made by keeping in view the general will of all the individuals. Thus, the freedom of the individuals and the authority go together and are not contradict to each other. When they follow the law, they follow themselves as the laws include the general will of individuals.

Rousseau further added that the general will represents the quality of the individuals. It is not an abstract ideal but includes the general wishes of all individuals. For him, the participation of individuals represent their sense of justice. They are concerned with their own interests and in 'General Will' they do not come up with discussions but rather they follow their conscience in the "silence of passions".

'General Will' is also criticized by some scholars because the 'General Will' represents the rational interests of the individuals and group of individuals and at the same time it is not rational as it involves attachment of the individuals towards their society.

Rousseau holds that every individual take into account the common good of all and thus, they attain an ideal state which represents the 'General Will'. According to him, if the individuals are forced to follow the law then it would lead to force them to be free. He states that the authority or the government is powerful if and only if it takes into account the general; will of the individuals. The authority or the government would lose his power if it considers it to be the most powerful and if it would not follow the 'General Will' of the people.

Rousseau further added that 'General Will' is not a 'majority will' or a 'minority will' or a 'corporate will' or a 'specific will'. It is also not the sum of all will of people. But the 'General Will' is the will of all that involves the common good of all individuals. It does not involve compromise but involves the support of the individuals which represents their wishes. The 'Common Good' is a moral concept which involves justice. Thus, from the concept of 'General Will' it is clear that it involves 'Common Good' of all individuals. It is for the good of all that 'General Will' is taken into account. Otherwise, the society would have run by one single authority in which the 'General Will' of the individuals would have avoided.

4.6 COMMON GOOD

It refers to the 'good' of all individuals. Sometimes, the word common good is misunderstood as that which can be attained by avoiding the individual good as the two are contradictory to each other. But it is not true. In fact, common good and individual good go hand in hand. According to Spinoza, a rational being cannot desire for something which is against the good of others. An individual is a part of the whole society; therefore, there is no gap between individual interests and common interests. No man is self-sufficient. He cannot attain perfection until and unless he participates in the social life. Thus, it is clear that the good of the society leads to the good of the individual who belongs to that society. Green holds that self-realization is the nature of common good. Basically, individual is concerned with their own interests. But he cannot live in isolation without a society. Human beings depend on society for their own survival. Therefore, he must look into the interests of the society in order to fulfill his own interests. Man cannot be fully egoistic. Even his egoistic motives lead him to altruism. As a social being, individual must think of the good of the society for his own good.

4.6 CRITICISM

Rousseau's theory has been criticized due the following reasons. Rousseau gives an unclear picture of 'General Will'. He defines 'General Will' in different senses. According to him, 'General Will' is the will which include the good of all. But on the other hand, he also defines 'General Will' as the will of the majority. Rousseau's theory of 'Social Contract' and 'General Will' are contrary to each other. According to Prof. Wayper, if the 'General Will' is considered as superior then the 'Social Contract' is meaningless and if the 'Social Contract' is necessary then 'General Will' cannot be regarded as superior. Rousseau makes a distinction between 'General Will' and 'Will of All'. But it is impossible to draw any such distinctions. According to Rousseau, 'General Will' deals with justice. But in reality it is impossible to harmonize 'General Will' with justice. Again, Rousseau is in favor of democratic form of government that would address the needs of all. But if 'General Will' or the 'Will of All' is considered to be absolute then it gives rise to dictatorship.

CHECK YOUR PROGRESS

Q No. 1: Where did Rousseau discuss Social Contract theory?

Q No. 2: What is the state of nature according to Rousseau?

Q No. 3: What is Social Contract theory according to Rousseau?

Q No. 4: What is 'General Will' according to Rousseau?

Q No. 5: What is 'Common Good'?

Q No. 6: What is a savage state?

Q No. 7: What are the forms of government according to Rousseau?

4.6 LET US SUM UP

- Rousseau discussed about Social Contract theory in his 'Social Contract' which was published in 1762.
- Man in the state of nature live happily, freely, without any desires and selfishness. This state is regarded as savage state.
- Rousseau believes that the emergence of man from the primitive social condition must have been due to some fatal chance.
- Men enter into their civil society for their mutual preservation. According to Rousseau, the individuals after forming a society place all their powers not in the hands of the authority but it remain in the hands of the individuals.
- 'General Will' is the agreement of all individuals which include the 'Will of All'. When the individuals follow law, they follow themselves as it includes the 'General Will' of the individuals.
- Common Good refers to the good of all individuals. As a social being, individual must think for the good of the society for his own good.

4.7 FURTHER READING

a) Chakravarty, Sibnath (1962), An Introduction to Politics: Modern Book Agency Pvt. Ltd.
b) Dunning, William Archibald (1920), A history of Political Theories From Rousseau to Spencer: The Macmillan Company.
c) Paul Sanatan, Das Dhrubajyoti (2016), Western Political Thinkers: Ashok Book Stall.
d) Sanyal Jagadiswar (1994): Guide to Social Philosophy: Sribhumi Publishing House.

4.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No. 1: Rousseau discussed Social Contract theory in his 'Social Contract' which was published in 1762.
Ans to Q No. 2: Rousseau describes the state of human nature as earthly pleasures and there are liberty, equality and fraternity for all.
Ans to Q No. 3: According to Rousseau, with the increase in number of the individuals in the state of nature, many conflicts arise with regard to their individual property. In order to handle the deteriorating situation and to get back their peaceful state as before they enter into an agreement which is called Social Contract through the society emerged.
Ans to Q No. 4: According to Rousseau, 'General Will' is the agreement of all individuals which includes the 'Will of All'.
Ans to Q No. 5: Common Good refers to the good of all individuals.

Ans to Q No. 6: According to Rousseau, before the origin of the society, man lives happily, freely, without any desires, any selfishness. This state is regarded as the savage state by Rousseau.

Ans to Q No. 7: According to Rousseau, there are different forms of government: monarchy, aristocracy and dictatorship.

⑦ 4.9 MODEL QUESTIONS

A. VERY SHORT QUESTIONS

Q No. 1: What is Rousseau's idea of Social Contract?
Q No. 2: What is Rousseau's concept of 'General Will'?
Q No. 3: What is the state of human nature described by Rousseau?
Q No. 4: What is a Common Good?
Q No. 5: What is a savage state?
Q No. 6: How do individuals enter into a social pact?
Q No.7: Why does man enter into a civil society?
Q No. 8: Does Rousseau prefer autocratic form of government?

B. SHORT QUESTIONS (ANSWER IN ABOUT 150 WORDS)

Q No. 1: Explain briefly Rousseau's idea of the state of Human Nature?
Q No. 2: Explain briefly Rousseau's of Social Contract theory.
Q No. 3: Briefly explain the concept of 'General Will'.
Q No. 4: Write a short note on the relation between 'General Will' and 'Common Good'.

C. LONG QUESTIONS (ANSWER IN ABOUT 300-500 WORDS)

Q No. 1: What do you mean by 'General Will'? Explain the relation between 'General Will' and 'Common Good'.
Q No. 2: What do you understand by common good? State how this common good is to be realized?
Q No. 3: Critically discuss Rousseau's Social Contract theory.
Q No. 4: Critically discuss Rousseau's concept of 'General Will'.

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UNIT 5 : SOCIAL INSTITUTIONS

UNIT STRUCTURE

5.1 Learning Objectives
5.2 Introduction
5.3 Concept of Social Institution
  5.3.1 Meaning and Definition
  5.3.2 Characteristics
5.4 Family
  5.4.1 Characteristics
  5.4.2 Types
  5.4.3 Functions
5.5 Education
  2.5.1 Definition of Education
  2.5.2 Functions of Education
5.6 Religion
  5.6.1 Meaning and Characteristics
  5.6.2 Forms
  5.6.3 Role or Function of Religion in Human Societies
5.7 Let Us Sum Up
5.8 Further Readings
5.9 Answers to Check Your Progress
5.10 Model Questions

5.1 LEARNING OBJECTIVES

After going through this unit, you will be able to–

- explain the concept of social institution
- discuss the major social institutions operating in modern societies
- discuss the functions of these institutions.

5.2 INTRODUCTION

In this unit we will learn that norms integrate in such ways that certain important functions of the society are fulfilled. Thus, we have economic institution, political institution, religious institution, family, marriage, kinship etc, in every society. The more complex and differentiated a society becomes, the more varied its institutions become. Each of these institutions comprises certain sets of norms and values that guide the behaviour of the people. The institutions are also interrelated. In this unit we will learn

about the meaning of social institution and some of the important social institutions such as family, education and religion.

5.3 CONCEPT OF SOCIAL INSTITUTIONS

5.3.1 Meaning and Definition

In common parlance (language) we often use the word institution in a very loose way to mean different things. For example, we call a school an educational institution, or banks financial institutions. An institution in Sociology has a much broader meaning and scope than what we commonly mean by an institution, such as educational institutions, financial institutions, etc.

In Sociology, by institution we mean a system of social arrangements that guide the behaviour of persons in a society in prescribed ways in important areas of social life. They are devised by the people in a society and continue for generations so as to ensure smooth functioning of the society. We may describe an institution as a socially established and approved way of doing things. In other words, we can define an institution as an organised way of doing something.

Social institutions are cultural patterns grouped about the central needs of man in society. We have learnt that in a society there are some rules and established patterns of behaviour that provide guidelines for behaviour. These norms i.e. standard forms of behaviour and values, guide how people should behave and perform their roles in society. According to Francis E. Merrill, "*institutions are more regularised and formal, and hence differ from other patterns. The needs they meet, the values they serve, and the directions they provide are so important that every society organizes institutional behaviour more formally than the lesser important behaviour.*" These are basic to a groups' survival. Thus, the short-lived patterns of dancing, talking and passing dress fashions and fads are not institutions. On the other hand, some behaviour patterns become very much regularized and patterned, and fulfil some basic social needs, as for example, marriage. Marriage fulfils the basic social needs of birth, regulated sex relation and mutual socio-economic relation between spouses so that the behaviour related to these becomes patterned and regularised in the society. Marriage is, thus, an institution. Institutions are, thus, more enduring than other patterns of behaviour.

Hence, institutions are the established behaviour procedures or patterns of behaviour that are recognized by the society and fulfil some basic needs of the society. In every society some institutions are universally prevalent. These are family, kinship, marriage, economy and political institutions. In other words, these are reflected in the expected procedures of behaviour and the behaviour itself. Institutions are interrelated; for example, the Special Marriage Act 1954 is an outcome of the Indian Parliament which is a political institution. This Act is an example of political institution. This Act is related to the institution of marriage.

Practice and customs related to institutions may change over time or vary from society to society, but some institutions are found nearly everywhere and at all times. The family is a classic example of an institution. It is found in all societies and has always existed in some form or the other. This brings us to the concept of association. An association is a group of people, whereas an institution refers to a procedure or way of functioning of a particular group.

- **Definitions:** The common way in which we describe an institution is that it is a socially established and approved way of doing things. In society, every group has its own values which it holds as very important and most of the group activities are centred round them. These activities through repetition get established as patterns of behaviour which are regarded by the group members as proper and appropriate. Any departure or deviations is regarded as serious offence. Thus, a certain way of doing or performing a certain activity in society is formalised and thus becomes an institution.

The term 'institution' has been defined in different ways by different sociologists. MacIver and Page have defined institution as *"established forms of procedure characteristic of group activity."* According to Ginsberg, social institutions "*may be described as recognized and established usages governing the relations between individuals and groups."* Graham Sumner has defined an institution as "*a concept and a structure. Concept means ideas, notion, doctrine or interest and Structure means a framework, or apparatus, or perhaps only a number of functionaries set to co-operate in prescribed ways at a certain conjuncture".*

Thus, these writers have used the term in a limited manner to mean only the rules of procedure that govern associations or groups. Some other writers use the term institution in a broader way to include both the structure as well as the forms of procedures. It is in this sense that most of us refer to the family, the government, college or the University as institutions.

Social institutions are normative structures. Through these institutions the central activities centering round the family, education, the economy and polity, and religion are performed. Social institutions are patterns that direct the behaviour of human beings in their manifold activities.

5.3.2 Characteristics

There are some important characteristics of social institutions:

- Social institutions are collective in nature.
- Social institutions are systems of social arrangements that guide the behaviour of persons in a society in prescribed ways in important areas of social life.
- They are devised by the people in a society and continue for generations so as to ensure smooth functioning of the society.
- Social institutions are universal. These are found in all societies at all points of times.

- Institutions are means of satisfying basic social needs of people. They are cultural instruments through which human beings obtain their material, social and cultural satisfactions.
- Institutions regulate human behaviour. These are the means of social control.
- Institutions are relatively permanent in their content and abstract in nature.

Different institutions are interrelated. In the succeeding paragraphs we will discuss various institutional structures separately. It will give an idea about the ideal institutional structures and comparing the same to the reality so as to understand what is happening in each of these central activities.

CHECK YOUR PROGRESS

Q1: What do you mean by institution?

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Q2: Give an example of social institution.

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5.4 FAMILY

Family is the basic social institution. It is the most important primary group and almost all human beings have grown up in some kind of family. Family is a small social group consisting of a father, mother and one or more children. Families vary from society to society. Relationship between the members of the family is considered the oldest social institution of mankind. It has the capability to absorb changes in the society.

According to Burgees and Locke, *"Family is a group of persons united by ties of marriage, blood or adoption constituting a single household interacting and intercommunicating with each other in their respective social roles of husband and wife, father and mother, son and daughter, brother and sister, creating a common culture."*

G.P. Murdock defines family as *"a social group characterized by common residence, economic cooperation and reproduction. It includes adults of both sexes, at least two of them maintain a socially approved sexual relation and one or more children, own or adopted of the sexually cohabiting adults."*

5.4.1 Characteristics

The distinctive features of family are as follows -

- It is universal: Family is present in all human societies.
- Emotional basis: It is based on the most profound impulses of our organic nature like mating, procreation, maternal devotion and parental care. The secondary emotions include romantic love, affection, desire for economic security, yearning for perpetuity.
- Formative influence: Family moulds the personality of the individual. It is the basic agent of socialization.
- Limited size: The size of the family is limited.
- Nuclear position in the social structure. In simpler societies the whole society is built upon family. In complex societies also it continues to be the most essential institution.
- Responsibility of the members: It is the most demanding of all social institutions as far as obligation and responsibilities of the individual members are concerned.
- Social regulation: Family regulates the behaviour of its members in accordance with social norms and values.
- Temporary and unchanging nature of family: The institution of family is permanent and universal but the family as an association changes its structure due to death, new birth, migration and divorce.
- It is bilateral in nature. It means the relatives of both the father's and mother's side are given equal importance. In other kin groups like clan or *gotra*, and caste in Hindu society only the father's side is included. In matrilineal societies like the Khasi and the Garo, clan members belong to mother's side only. But in all societies families include members from both the sides as the spouses belong to different clans.

5.4.2 Types

Family may be viewed from different viewpoints. From the point of family structure we may divide family into *two* broad categories.

- Nuclear Family (also known as simple, primary, elementary family) it is composed of a man, his wife and their unmarried children. It is most common in contemporary Western and Indian societies as well as among some tribal communities.
- Joint family: If two or more nuclear families live together with a common hearth (kitchen) and a common purse (income), then this type of family is known as joint family. Hindu joint family is the best example of such family where several brothers and their parents live together.

- From the point of view of an individual (ego) the family may be classified into two types:
- Family of orientation: It is the family in which one is born. One's identity in this family is as son or daughter of the parents.
- Family of procreation: It is the family which one sets up after one's marriage. One's identity in this family will be as father or mother of the children.
- While, for the parents it is family of procreation, for the children the same family is family of orientation.
- On the basis of residence families may be divided into the following categories:
- Patrilocal family: If after marriage the bride goes to reside in the residence of the groom's parents then it is known as patrilocal family.
- Matrilocal family: In this type of family, the groom after marriage goes to reside in the residence of the bride's parents. Among the Khasi, Garos and Jaintias of Meghalaya such types of families can be observed.

5.4.3 According to Kingsley Davis the major social functions of the family are functions

- Reproduction,
- Maintenance,
- Social replacement of the young, and
- Socialisation.
    - We may explain the functions of the family in another way as detailed below:
- Biological Function: The basic function of the family is the bearing of the children. This function is most important since the very continuance of the species depends upon it. In this process the family regulates and regularizes the incorporation of members into the society.
- Socialising function: The second function is rearing children to the stage that the society considers to be normal adulthood. The task of the family is to channelise the drives, urges and impulses of the individual in ways approved by the society. The family does it by the use of parental authority and parental affection.
- Sustenance Function: The third function that societies expect the family to perform is to provide sustenance to family members. Thus, the family sustains its members by providing the day to day needs of food, shelter, clothing, care and personal protection. By performing these vital functions the family plays a very significant role in society.
- Property Transmission: A fourth function given to this institution is the holding and transmission of property. The rules vary from society to society but in general, property is held and transmitted through the family.

- Transmission of culture: The family also functions as a transmitter of cultural heritage from one generation to the next.

ACTIVITY 5.1

Think of some other functions which are performed by the family.

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CHECK YOUR PROGRESS

Q3: What are the different types of family according to its structure?

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Q4: What is matrilocal family?

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5.5 EDUCATION

Education is a social institution. It is called social institution because it is a system of interrelated social roles and norms that ensures the transmission of knowledge from one generation to another. The educational institution is not only a formal organisation specifically devoted to education but also socially determined means of transmitting the culture.

The term 'education' is derived from the Latin word 'educare' which means to bring up. The idea of education is not merely to impart knowledge to the pupil in some subjects but to develop in him those habits and attitudes with which he may successfully face the future. For Durkheim, one of the founding figures of Sociology, education played an important role in the socialisation of children. He believes that education enables children to internalise the social rules that contribute to the functioning of society.

In earlier societies like hunting and gathering societies, there was no social institution called education and there were no schools. Children learnt simply what they needed to know from their parents. Thus socialization started at home. In ancient India there was the 'gurukula' system; young men usually from upper caste, lived with the great teachers and learnt from them. In feudal system of Europe, children were the prerogative of the social elites; young men from the upper classes who had nothing else to do went to school to learn.

The concept of universal education is a relatively new idea. It was only in the beginning of the twentieth century that most of the nations began to practise the concept of mass education. The school is a social system with a definite pattern of role and social relationships and a formal organisation. Although the structure and functions vary, schools are principal agencies that transmit knowledge, information and culture.

5.5.1 Definition of Education

Durkheim conceives education as '*the socialisation of the younger generation*'. He states that it is a '*continuous effort to impose on the child ways of seeing, feeling and acting which he could not have arrived at spontaneously*'.
A.W. Green writes '*Historically, it (education) has meant the conscious training of the young for the later adoption of adult roles. By modern convention, however, education has come to mean from training by specialists within the formal organisation of the school*'.

5.5.2 Functions of Education

Education as a social institution is responsible for the functions of society. Some of the significant functions are discussed below.

- *Socialisation*: The social objective of education is the socialisation process. Socialisation begins at home and continues at school. At home children identify the rules with their parents. In school for the first time they are exposed to the larger society. In the old traditional society, children learnt almost everything from their parents. But as societies become more complex we need formal organisations like schools to prepare children for adults. In school the children are also in the company of children from diverse backgrounds, they spend more time with their peers. So they learn a distinct set of values, norms and attitudes.
- *Cultural Transmission*: Schools play a very important role in transmitting the cultural heritage of society from one generation to another. Culture here refers to a set of beliefs and skills, art, literature, philosophy, etc. that are not carried through the mechanism of heredity. They must be learned. Schools are designed and equipped to pass on society's accumulated knowledge to the new generation of students.
- *Conferring of Status*: Conferring status is one of the most important functions of education. Education is the key social institution that prepares

students for important roles in society. It is the criteria for status, rank through which individuals can get honour, reward, etc.

5.6 RELIGION

5.6.1 Meaning and Characteristics

Religion is another common aspect of all human culture found almost universally in all human groups. It is one aspect of the total human response to the need and drive for security, not only in this world but also in the next; not only in our relationships to the physical and social environment but also in relation to unseen beings and unseen forces.

Religion is very difficult to define. Different people have defined it in different ways. It means many things to many people and it has meant many different things in different cultures.

E.B Tylor, an anthropologist has defined religion *"as the belief in supernatural beings".* Emile Durkheim, defined religion as, *"a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden – beliefs and practices which unite into one single moral community called a Church, all those who adhere to them".*

Taking various definitions together, we find that all the traditional definitions of religion involve three aspects:

- belief in a supernatural being or beings in a supernatural world
- dependence on the supernatural world for help, inspiration, and strength, and
- behaviour patterns, practices (rituals) which express the dependence.

LET US KNOW

There are certain religions that may not fit well with the traditional definitions of religion. Although religion is defined as the system of beliefs and practices centering the supernatural, yet certain religious groups/sects like that of Buddhism is devoid of supernatural elements. Such a religion also like other religions, provides a world view, explains the events around us and has means and behaviour patterns to address the crises that may occur in our lives. The basic character is that these are considered sacred.

5.6.2 Forms

Religion expresses itself in a diversity of forms since man pays homage to the universal controlling forces in an untold number of ways. The belief in one supreme God as creator and controller of mankind is only one form of religious

belief. This is termed as Monotheism. While some other societies like Hindus believe in many Gods and it is known as Polytheism.

Apart from this, there are many forms of religious beliefs and practices, some of which have been described below.

- Animism: It is the belief system according to which all things animate (living) or inanimate (non-living) are endowed with souls (anima). It is also the belief in souls, ghosts, spirits, reincarnation, transmigration of souls. This belief, according to Tylor and others, is the original and basic element in religion.
- Animatism: It is the belief that all or certain important objects contain communicable energy. Fetishism is a related belief according to which certain stones, (tabiz) are considered to have extra ordinary powers – good or evil.
- Totemism : In this form of belief system, the tribes of Australia, America and Africa believe that they have descended from certain animals, plants and objects. Such animals and objects are known as totems. Totems are treated with great reverence by the members of the group. Totemism is also prevalent among many tribes in Central India.
- Magic: Magic is the beliefs and practices concerned with producing effects with coercion (forcefully controlling) of supernatural forces or agents. Magic is a deliberate, purposeful attempt on the part of the magician to make the supernatural beings do according to his /her wish. Magic may be white or black. White magic does not aim at harming someone, whereas the main purpose of black magic is to bring about harm to someone.

There is a remarkable difference between magic and religion. Religion means an essential relation to the Supreme Being, whereas magic is primarily concerned with the attainment of some practical goals of the one who practises it. Religion denotes submission to the will of the God, whereas magic is virtually a command to the supernatural powers.

5.6.3 Role or Function of Religion in Human Societies

Religion has a significant role to play both in the life of the individual and in the social life in general.

- To the individual, religion provides emotional security. It helps man to rationalize his/her sufferings and make them bearable.
- It enables men to understand and explain the events occurring around them.
- At the social level, religion functions as a powerful means of social control. It controls human conduct and regulates behaviour through the ever prevailing fear of the supernatural forces. This feeling is inculcated (learnt) by individuals very early in their lives.

- Moreover, religion functions as a bond of social union and unity amongst all who follow the same religion.

However, if religion creates a sense of unity amongst those who believe in the same religion, it tends to create, at the same time, deep differences between people. This is mainly due to misinterpretation (wrong concept) of religion.

LET US KNOW

In most of the societies we come across religious explanation of birth, marriage, death, disease, and of natural disasters such as famine and flood, and of the various happenings in the world. Most of these are associated with some rituals like the funeral rites, birth rites etc. Even attaining of puberty and adulthood is associated with rites and rituals that are meant to make smooth the passage form one social stage to another and to resolve crisis, if any, with the involvement of the supernatural beings. Not only disease and natural disasters, but even events in one's life as birth, marriage and death are sometimes considered events of some crisis that require supernatural intervention.

5.7 LET US SUM UP

In this unit, we have learnt that–

- Social institutions are an integration of norms and standardised patterns of behaviour that fulfil the basic requirements of social life.
- Social Institution means a system of social arrangements that guides the behaviour of persons in a society in prescribed ways in important areas of social life.
- Family is the basic social institution and the relationship between the members of the family is considered to be the oldest social institution of mankind.
- Education is a social institution because it is a system of interrelated social roles and norms that ensures the transmission of knowledge from one generation to another.
- Religion enables the understanding of the meanings of the world around us and to behave in ways that can manage crisis in individual and social life, both in this world and the world hereafter.

5.8 FURTHER READING

1) T.B. Bottomore. *Sociology: A guide to Problems and Literature*. Mumbai: Blackie and Son (India) Ltd.
2) Madan, T.N. and D.N. Majumdar.(1987). *An Introduction to Social Anthropology*.New Delhi: National Publishing House.

✓ 5.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Institution means a system of social arrangements that guide the behaviour of persons in a society in prescribed ways in important areas of social life.

Ans to Q No 2: Family is a social institution.

Ans to Q No 3: According to structure, family are divided into nuclear family and jopint family.

Ans to Q No 4: In matrilocal family, the groom after marriage goes to reside in the residence of the bride's parents. For example, Khasis and Garos of Meghalaya.

? 5.10 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q 1: Define social institution. Discuss its characteristics.
Q 2: Define family. What are its characteristics?
Q 3: Write briefly education as a social institution.
Q 4: What is religion? What role is played by religion in human society?
Q 5: Give an account of the various forms of religion.

B) Long Questions (Answer each question in about 300-500 words)

Q 1: Describe the various types of families.
Q 2: Discuss the functions of family.
Q 3: What is education? Discuss the functions of education.

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UNIT: 6 INDIVIDUAL AND SOCIETY

UNIT STRUCTURE

6.1 Learning Objectives
6.2 Introduction
6.3 Social Contract theory of Society
    6.3.1 Criticism of the Social Contact theory
6.4 Organic theory of Society
    6.4.1 Criticism of the organic theory
6.5 Theory of Group of Mind
6.6 Modern Debate on Individual and Society
6.7 Let us sum up
6.8 Further Reading
6.9 Answers to check your progress
6.10 Possible Questions

6.1 LEARNING OBJECTIVES

After going through this unit you will be able to:

- discuss the relation of the individual and Society
- explain the social contract theory
- describe the organic theory of society
- elaborate on the theory of Group of mind
- evaluate the modern debate on individual and Society

6.2 INTRODUCTION

Different thinkers have put forward their opinion on the relation between individual and society. Although we find different views on the relation between the society and the individual living in it, yet the common viewpoint is that the relation between the two is inescapable. The interesting point that arises here is about how society originated and which comes first–society or the individual. This issue has become an interesting point of discussion not only among the social philosophers but also among the sociologists. Therefore, we get different theories regarding the relation of the two. In this unit we will discuss the different theories adding different philosophers' viewpoints regarding the relation between the individual and the society. The three important theories in this regard are as follows:

- The social contract theory: According to this theory, society is an artificial structure to meet up peoples demand. The supporters of this theory are Hobbes, Rousseau and Locke. This theory is also known as structuralism in modern sense.
- The organic theory: According to this theory, society is an organism. Just as an organism is an organic unity of interdependent organs, so also society is an organism of interdependent individuals. Both cannot exist apart from each other.
- The group mind theory: According to this theory, man is a social being. The social self or ideal self can be realized through society. So, man is inconceivable apart from society. Idealist philosophers advocate this theory.

Besides elaborating on these three theories we will discuss contemporary debate on the contentious issue of the relationship between the society and the individual and their relative importance.

6.3 SOCIAL CONTRACT THEORY

One of the most important theories of the relation between individual and society is the social contract theory. This theory holds that the society is an artificial phenomenon. People lived independently of one another without any reciprocal relation. At that time they thought that they are self sufficient to run their life. But in course of time they come into contract with one another to form a society for their personal advantage. So, the emergence of society is a mechanical process of individuals coming together. The advocates of the social contract theory are: Thomas Hobbes, Rousseau and John Locke. We will now discuss the respective viewpoints one by one.

Thomas Hobbes (1588-1679) : Hobbes in his book *Leviathan* writes that man is selfish, quarrelsome, and aggressive. He is egoistic in nature. As a result, he thinks to be perfect in whatever he does. So, his selfish nature is the root cause of the conflict among men. Hobbes writes that- the life of man is solitary, poor, nasty, brutish, and short. It indicates that nature is a state of war. Because people want to run their life independently without coming into contract with other fellows. That is why, in order to safeguard their life, they come into a contract with one another. As a result the concept of society comes into light.

John Locke (1632-1704) : John Locke holds that the state of nature is against the state of war which is upheld by Hobbes. Rather, it is a state of peace and good will. It is not held that man is independent of nature. The state of nature is governed by the law of nature, which is not challenged by man. So, people are subordinate to the law of nature. That is why, it is not the like Hobbes' view of contract. Like Locke, Hobhouse (1588-1679) also states that everyone is free and born equal in society. So, people came into contract to form a society which removes the crude state of nature, and formed a civil society. After the formation of the civil society people entered into another contract and formed a government to make and enforce laws for the welfare of all.

J.J. ROUSSEAU (1712-1778) : Rousseau holds that the state of nature was based on mutual good-will and happiness. But in due course the growth of population and the desire to acquire property on the part of the people became the principal cause of conflict and collision among people. Therefore, in order to free themselves from such conflict and collision people came into contract to defend their property and security. The contract was made not just to protect property and security only. The contract was also formed for co-operation, co-ordination and mutual harmony among the people so that people could come into contract easily. So, the main purpose of the contract was to generate a general will so that mutual harmony or social unity would emerge. In this way the concept of society came into existence.

Adam Smith, a famous economist, holds the view that people came into contract in order to regulate the mutual economy. So, in his view society is an artificial procedure made by man.

6.3.1 Criticism of the Social Contract theory

Although the advocates of the theory give different views to explain the origin of society, still it can be asserted that this theory is not satisfactory. This theory is based neither on historical fact nor on logical truth. The view that man can live apart from society (man precedes society) cannot be accepted, because man is a social being. Again the thought of the state of nature prior to the socialization process in the context of society cannot be easily accepted. We cannot by evidence show that society came into existence in order to protect property and to defend their security.

Secondly, the presupposition that the state of nature was selfish and brutal before the contract came into existence cannot be accepted without reservation. Because man is neither absolutely selfish nor absolutely unselfish. We cannot ignore the fact that man has both egoistic and altruistic nature.

Thirdly, this theory is not based on logical truth. Because the social contract presupposes the political consciousness. But we cannot imagine the political consciousness in the state of nature. Therefore, the concept of contract cannot be presupposed before society came into existence. That is why the social contract theory is not satisfactory.

Lastly, the social contract theory is nothing but an attempt of the thinkers to justify the relation between individual and society. Although the reasons of contract presupposed by this theory cannot be accepted, yet the supposition of contract for the emergence of society provides clues to the social thinkers to critically discuss this theory.

CHECK YOUR PROGRESS

Q1: Fill in the blanks:

A. ..... holds that society is an artificial phenomenon.

B. John Locke is an advocate of.....

C. According to Hobbes, man is ..... by nature.

D. Rousseau holds that the state of nature was ..... and.....

E. Q2: State whether the following statements are true or False.

F. Rousseau /Locke/ Hobbes wrote the book Leviathan

G. The life of man is solitary poor, nasty, brutish and short- said by Locke/ Rousseau/Hobbes

ACTIVITY: 6.1

- Do you think that the social contract theory is not a satisfactory reply to the relation of individual and society? Discuss.
  Ans: .....
  .....

6.4 ORGANIC THEORY OF SOCIETY

This theory compares society to an living organism. Just as a human body cannot exist apart from its parts or organs, so also the society cannot exist apart from the individuals. Again just as a society cannot exist without individuals, so also individuals cannot be complete without a society. Individuals are part and parcel of society. Just as we cannot think of a human being without bodily parts so also the concept of society without individuals will be meaningless. Individuals cannot be independent of society. Herbert Spencer, one of the advocates of this theory says: "Social structure can be compared to an animal body whose system of nutrition has its counter parts in society, in the industrial and agricultural systems, the circulatory system with the heart, arteries and veins, corresponds to the communication and transport systems of a nation, the nervous system to the government, and so on."

The organic theory indicates the social nature of man. Man is a social animal. So, a man wants to be in company with others. The sharing nature of man overcomes the presupposition of the brutish or selfish nature of man which is thought to be the reason behind the contract. Therefore, the social contract theory alone cannot give us a proper reply to the question of the relation between the individual and the society.

The organic theory, therefore, is a developed form of the theories about the relation between individual and society, because this theory holds that individuals are interdependent on one other. As a result, people want to live in mutual contract and intercourse with one another. So, apart from society, men are mere abstractions. Thinking, feeling and willing, which are the essential conditions of a man, are activated only in a society. Therefore, a question naturally comes to our mind as to if we can think of a man without a society? The organic theory answers that question by holding that the focus of a man is reflected in society. We cannot think of a society without individuals. So, an individual cannot exist without a society, both are interdependent.

Society consists of individuals. And Individuals are essential parts of society. According to this theory, both are inseparable from one another. That is why, this theory does not recommend the mechanical view of society. Rather it advocates a natural view of society through organic relation.

LET US KNOW

Functionalism is the oldest and most dominant theoretical perspective in sociology. This perspective lays emphasis on two aspects: i) Application of the scientific method to an objective study of the social world. ii) Use of an analogy between the individual organism and society. Emile Durkheim and recent Talcott Persons(1902-1979, Americian sociologist) are the two advocates of functionalism. They hold that the social world is objectively real. Functionalists compare society to a living organism. They hold that the different parts of society e.g. the family, education, religion, law and media etc. contribute to the smooth functioning of society.

6.4.1 Criticism of the organic theory

Although this theory is a developed form of the mechanical view of society, still this theory is not free from criticism.

Firstly, this theory tries to explain the relationship of individual and society through organic relation. The problem is that we can metaphorically explain the relationship in terms of the organic form, but in reality the picture is different. Because society and individual cannot be like a structured human body. Although mechanically it is possible for us to explain the different functions of a human body, but we cannot explain the relationship of individual and society like an organism.

Secondly, the organic theory is not satisfactory. Organs of a human body cease to exist when a man dies. But the society does not cease to exist. It continues its functions. Therefore, on this ground critics are not ready to accept the organic theory of society.

However the significance of this theory is that it removes the primitive concept of individual and society. This theory shows us the inseparable relation of individual and society. Over and above, it emphatically asserts that individual cannot live without society, and society also cannot exist without individual. So, both are inseparable.

CHECK YOUR PROGRESS

Q3: What is organic theory?

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Q 4: Can we think of society without individual?

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Q 5:Who are the advocates of the organic theory?

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Q6: State whether the following statements are true or False.

A. The organic theory holds that individual and society are interdependent. (True/false)

B. The organic theory is satisfactory. (True/False)

C. The social contract theory advocates the mechanical view of society. (True/False).

ACTIVITY: 6.2

- Why is the relation of individual and society not mechanical according to the organic theory? Discuss.

  Ans: .....

  .....

- Do you think that the organic theory is a satisfactory account of relation between individual and society?

  Ans: .....

  .....

6.5 THEORY OF GROUP OF MIND

According to this theory, man is a social being. His rational self or ideal self is nothing but the social self which can be realized in society. Every individual human being who has a rational self belongs to society. So, they are members of society. Morality and spirituality are also realized in society. So, according to this theory, the realization of social self is the main goal, of an individual which is realized only in society. Therefore, the society is the medium of realizing the highest nature of self, which is indeed the social self. It is hidden in the nature of self. But every individual can realize unseen self in society. It also can be said that the potential self can be actualized in society. Therefore, every individual has an aim to realize the higher self. But this realization is fulfilled only when the individual self tries to achieve it in society or in the social universe. That is why, eminent social thinker Durkheim rightly pointed

out that "Social mind is an existence distinct (not apart) from the mind of the individuals, and is superior to them. This mind or collective consciousness is the higher form of psychic life. It tends to absorb the individual mind from which it differs not only in the richness of content but also in kind."

This saying of Durkheim beautifully points out that ever individual self is different from the higher social self. So, the commonality or the objectivity of self is realized only through the social self. It is considered as the essence of every ideal self or individual self.

Individuals are interdependent members of society. He cannot realize the universal, moral and spiritual self apart from other individual selves or fellow men. The social self is the higher self, and individual self tries to actualize the common nature of self in society. Therefore, it can be said that society is the unity of the individual self. And every individual self leans towards the same goal i.e., common good. It is also regarded as the ideal of every individual self.

CHECK YOUR PROGRESS

Q7: What is the main goal of the theory of Group of Mind?

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Q8: According to the Group of Mind theory, what is 'social self'?

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Q9: State whether the following statements are True or False:

a) According to the 'theory of Group of Mind', Man is a social being. (True/false)

b) Durkheim asserts the individual self is different from the higher social self. (True/ false).

c) The Group of Mind theory holds that the higher self can be realized without society. (True/ False)

ACTIVITY: 6.3

- Is the Group of Mind theory satisfactory? Give reasons.

  Ans: .....

  .....

- Do you find any difference between individual self and social self? Discuss.

  Ans: .....

  .....

6.6 Modern Debate on Individual and Society

The relationship between individual and society can be classified under four categories in contemporary sociological theory. They are respectively:

- Nominalism
- Interactionism
- Neo-nominalism
- Realism

Nominalism: According to this theory, individual is the only reality. The general concepts such as society, group, culture and values are not regarded as useful in order to study human behaviour. The only thing which can be explained and which is very much useful is the behaviour of individual. This is also so called individual psychology. It helps to predict others' human behaviour, knowing one's behaviour from different angles. That is why, the group context is not a real entity. It is nothing but an assaemblage of different individuals.

This concept has a resemblance to the social contract theory. This theory also holds that society is an artificial phenomenon. Society is not a natural phenomenon, because people felt a necessity of coming into contract in order to get rid of fear from natural calamities like earthquakes, flood, different diseases etc. So, this theory gives us the hint that individual has a dominant role in the social contract theory. Apart from individuals, society has no existence independently. Like the concept of nominalism, the social contract theory holds that the individual precedes the society.

Interactionism: This concept holds that neither society nor individual can be discussed independently. Individual and society both interact with each other, and only then a meaningfull relationship between individual and society develops. Just as society is incomplete without individual, so is individual without society. Hence both are inseparable. Interactionism is concerned with the socio-psychological frame of reference which ignores what is common to all men as well as what is unique to particular individuals. Rather, it deals with what is common to classes of individuals in a particular culture or a particular social context.

This concept has a similarity to the organic theory of society. The organic theory also indicates the important relationship of individual and society. This theory holds that individual and society are interconnected; one cannot be discussed without the other. This theory compares the society to an organic human body. Just as an organic body is interconnected to other parts of a body, so also individual and society are indispensably related.

Neo-nominalism: This concept accepts the existence of group as an objective reality as well as the idea that individual is the fundamental unit. This concept indicates

that society is made up of persons and of processes which have their locus and immediate origin in the person. Social phenomena can be explained in terms of individual phenomenon. This concept amends the other concept that society is an artificial emergence of individual. Rather, it goes ahead and views that society is made up of persons, who cannot be an artificial appearance. Allport and Homans are the two advocates of neo-nominalism. The neo-nominalists, reductionists or advocates of psychological sociology view social structure as 'a kind of convenient fiction or a shorthand designation for summarizing individual behaviour in aggregative terms.'

This concept has a similarity to the Group mind theory, criticizing individual centric posture over social structure. This concept gives us the hint that social self is also equally important like the individual self. Social self can give us the important point that social self is an aggregate of individual self. That is why this concept puts importance on social behaviour in order to describe the relationship between individual and society.

Realism: This doctrine holds that both group and individual are real. They are not concrete, but are abstract entities. It also holds that group is understandable and explicable in terms of social processes and factors, but not explicable or understandable by reference to individual behaviour.

Durkheim holds that social processes are independent of human will. That is why, social phenomena cannot be reduced to individual phenomena. A whole is not identical with the parts. So, society is not a mere sum of individuals. It is said that the first origins of social phenomena are psychological because the only elements which make up society are individuals. Individuals represent a specific characteristic, because nothing collective can be produced if individual consciousness is not taken into account. But individual consciousness itself cannot be a characteristic. When individual consciousnesses are combined in a certain way then social life emerges.

The tendency to explain the social life through psychological factors is not a correct explanation. Although it is thought that certain qualities like religious sentiments, parental love, sexual jealousy are innate in man, still these qualities are the results of collective socialization process. Therefore, collective life is not derived from individual life.

The latter, i.e., the individual cannot explain the former i.e., the collective but it can atleast help an explanation. A sociologist explains the social facts. But, later he can take benefit from his psychological lesson, yet he must concentrate on the realm of social facts. This was Davidson's view.

In sharp contrast to Durkheim's view, George Homans, an advocate of neo-nominalism in contemporary sociology holds that sociology can be derived from psychology. According to him, social processes can be reduced to the laws of behavioural psychology.

These sociologists lay emphasis exclusively on psychological and socio-psychological phenomena. It undoubtedly leads to one sided research in sociology. Turner says that Homans reduces sociological questions into psychological questions. But, according to William Issac individual behaviour and social institutions are to be explained in terms of culture. Everything that people think, feel and do is culturally determined.

There is still another group of thinkers such as Charles Horton Cooley, Znaniecki, who hold individual and society are two aspects of the same reality. According to Thomas and Znaniecki, the individual is neither the product of his milieu, nor does he produce his milieu, rather we can say both. Another scholar, White has claimed that culture, not the individual, is the only genuine reality.

The question-whether sociological phenomena can and must be reduced to psychological phenomena, has been a critical issue in contemporary sociology. In this respect reductionism can never give us an adequate answer regarding the relationship between individual and society. Rather, it deviates its track from the original issue of the relationship between individual and society. Man is more than a psycholological animal because he is also the product of culture. However, society is not mere collection of individuals. Rather, it is an entity involving a qualitative jump from individual to society. That is why, it is not a satisfactory strategy to reduce the social phenomena to psychological phenomena or to reduce psychological phenomena to social phenomena in the context of individual and society.

CHECK YOUR PROGRESS

Q10: What is nominalism?

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.....

Q11: What is interactionism?

.....

.....

Q12: Who are the advocates of neo-nominalism?

.....

.....

Q13: What is realism?

.....

.....

Q14: Fill in the blanks:

a) ..... individual is the only reality.

b) ..... holds that both group and individual are real.

c) Reductionism leads to ..... research in sociology.

ACTIVITY: 6.4

- Can we think of the traditional type of society through the sociological concept of nominalism? What do you think?

  Ans: .....

  .....

  .....

  .....

- Is the concept of realism a satisfactory answer to individual and society?

  Ans: .....

  .....

  .....

  .....

Anthony Giddens view on structuralism:

In the above discussion we have seen that in the context of the individual and the society both individual consciousness (Psychology) and social phenomena (Facts) are mutually complimentary. But what role does the social structure play in determining the activities of the individual? In this context we can mention Anthony Giddens, well known British sociologist who refers to the classical theorists holding the view that social structure decides the action of the individual. We can call it dualism. Let us see how Peter J. Kivisto, an American sociologist defines structuration: "The theory of structuration is an attempt to overcome the dualism that he sees as plaguing other theories –a dualism that gives priority either to actors or to social structures…….. structures are created by humans, but they in turn constrain and enable human action." You may wonder what this dualism means. According to this definition the dualism lies in the relation between the individual (actors) and the social structures. Just as the structures are created by human beings, they are also controlled by social structure.

Giddens asks the question: Is society made up of the sum of individual's actions? Or, is society more than the sum of these actions and is there a social structure that is independent of each individual's actions? Giddens points out some salient features of structure. They are:

- Structures exist only in human memory
- Structures exist only in practice. They are produced by agents, i.e., actors(individuals).
- Structures enable us to do actions. They also exercise control on the actor.
- Structures consist of rules and resources which agents or actors draw upon in the production and reproduction of social life.

He views that the relationship between social structure and individual or actor or agent is never taken as dualism. Nether the agent can be explained in terms of social

structure nor the social structure can be explained in terms of the agent. He holds the view that structure inherently involves structuration. The actor always does some activity and doing some activities he actually does structuration. Structuration implies reproducing structure. So, reproduction of structure is structuration.

6.7 LET US SUM UP

- In this unit we come across different theories regarding the relation between individual and society from the traditional to modern. In the tradional stage we have found the theories like the social contract theory, organic theory and theory of group of mind. These theories undoubtedly attempt to explain the relationship between individual and society, but their viewpoint in case of discussing the relationship between the two can be pinpointed as follows.
- The social contract theory holds that society is not a natural phenomenon. People felt a necessity of coming into contract to get rid of troubles.
- The organic theory holds that individual and society are interdependent like bodily parts of a human body. Just as in a human body, bodily parts are interconnected to each other, so also the relationship of individual and society are inter-related.
- The group of mind theory holds that individuals are members of society. Apart from society men are mere abstractions. This theory also points out a goal of human life, i.e., to realize the social self in society. So, this theory also indicates that individual and society are related.
- All these theories attempt to discuss the relationship of individual and society, but none can claim to be satisfactory in this context. It is undoubtedly true that these theories start an important discussion to provide us many important clues in case of the origin of society.
- In sociology too, we come across different theories regarding the relation of individual and society. Nominalism holds that individual is the only reality. There are not any general concepts like society, culture, value etc. According to this concept, knowing one's behaviour we can predict others behaviours also. This concept undoubtedly has a similar viewpoint to the social contract theory for the presupposition of independent reality of individual.
- Interactionism like the organic theory discusses the interrelation of individual and society.
- Neo-nominalism is a developed form of nominalism, which holds the view that both individual and group mind are fundamental units. This theory points out the social behaviour of man, which is very much important in order to explain the inter-relationships of individual and society.
- Realism holds that social life is not explicable in terms of individual behaviour, although individual behaviour or consciousness can take a role.

6.8 FURTHER READING

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2) M. Francis Abraham. (1982). *Modern Sociological Theory*. Oxford University Press,
3) Mackenzie, John S. (2004). *A Manual of Ethics*, Surjeet Publications
4) Sinha, J.N. (1984). *A Manual of Ethics*. New Central Book Agency,
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6) Rawat, H.K. (2007). *Sociology*. Rawat Publications

6.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: a) The social contract theory b) Social contract theory c) Egoists d) Mutual good-will

Ans to Q No 2: a) Hobbes b) Hobbes

Ans to Q No 3: It is a theory which holds that society can be compared to an organism. Just as a human body is interconnected with other parts, so also society and individual are interdependent. One cannot be discussed apart from the other. So, both are interconnected.

Ans to Q No 4: According to organic theory, we cannot think of a society without individual. From the sociological perspective too, as for instance, interactionism also makes it clear that both are interconnected.

Ans to Q No 5: Herbert Spencer, Emile Durkheim are the advocates of the organic theory.

Ans to Q No 6: a) True b) False c) False

Ans to Q No 7: The main goal of the theory of Group of Mind is to realize the social self, which is realized within society.

Ans to Q No 8: Social self is nothing but the highest nature of self, which is hidden in every individual self.

Ans to Q No 9: a) True b) True c) True

Ans to Q No 10: Nominalism is a concept in sociology, which holds that individual is the only reality.

Ans to Q No 11: Interactionism is a concept in sociology, which holds that both individual and society interact upon each other to discuss meaningfully the concept of individual and society.

Ans to Q No 12: Allport and Homanas are the two advocates of neo-nominalism.

Ans to Q No 13: Realism is a concept in philosophy which upholds the view that both group and individual are real.

Ans to Q No 14: a) Nominalism b) Living organism c) Realism
d) One sided research

6.10 MODEL QUESTIONS

A) Very short questions

Q1: Define the organic theory
Q2: What is social contract theory?
Q3: What do you mean by interactionism?
Q4: Who are the advocates of the social contract theory?
Q5: What is neo-nominalism?
Q6: What is realism?

B) Short questions (Answer in about 150 words)

Q1: Briefly explain the social contract theory.
Q2: What is organic theory of society? Briefly explain
Q3: Write a brief note on interactionism.
Q4: Write a short note on neo-nominalism.
Q5: What do you mean by theory of group of mind? Explain
Q6: Explain in brief the concept of realism.

C) Long questions (Answer in about 300-500 words)

Q1: What are the theories of individual and society? Which one is more satisfactory, according to you? Explain
Q2: What is social contract theory? Discuss.
Q3: What is organic theory of society? Explain.
Q4: What is the theory of Group of Mind? Is it satisfactory? Discuss.
Q5: What are the concepts in sociology regarding the relation between individual and society? Are they satisfactory?
Q6: What is nominalism? Do you find any similar viewpoints between nominalism and the social contract theory? Discuss.
Q7: What is interactionism in sociology? Is this concept similar to the organic theory of society? Discuss.
Q8: What is neo-nominalism? Do you find any similarity between neo-nominalism and the group mind theory? Discuss.
Q9: What is realism? Is it a satisfactory account of the relation between individual and society? Discuss.
Q10: What is reductionism? Is it a satisfactory concept in society? Discuss.

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UNIT 7: RIGHTS AND DUTIES

Unit Structure

7.1 Learning Objectives
7.2 Introduction
7.3 Rights and Duties
7.4 Kinds of Rights and Duties
7.5 Gandhian View on Rights and Duties
7.6 Casuistry: Conflict of Duties
7.7 Let us Sum up
7.8 Further Reading
7.9 Answers to Check Your Progress
7.10 Model Questions

7.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- define the meaning of rights and duties
- identify the kinds of rights and duties
- explain the Gandhian view on rights and duties
- discuss the concept of casuistry in case of conflict of duties

7.2 INTRODUCTION

This unit deals with the concept of rights and duties. It discusses the related issues such as meaning and definition of rights and duties, kinds of rights and duties, Gandhian view on rights and duties, and casuistry in case of conflict of duties.
This unit attempts to discuss all the related issues from philosophical angle and also equally emphasises on understanding the issues in a very comprehensive way.

7.3 MEANING OF RIGHTS AND DUTIES

By the word ‘right’ we mean moral obligation which is sanctioned by our society. It can also be asserted as a demand granted to individual by the society for the welfare of all. Therefore, an individual can exercise some rights only in a society.
On the other hand, by the term ‘duty’ we mean that which is important to someone else. It implies that an individual is bound to do something or is under an obligation to

do something. Again, in another sense duty is a moral debt or moral claim or moral obligation of an individual to the surroundings.

Man is a social animal. As a social being, man wants to live in a peaceful society by enjoying rights and performing duties at the same time for self realisation. Society concedes or grants to its members moral rights and enforces duties or moral obligations upon individuals for self realisation or own good. As a result, people enjoy these rights which are protected by society. None can violate the moral rights enjoyed by the members of a society. Rather, the rights should be respected by others at the same time. Society punishes those members of society who try to violate others' rights. Therefore, rights and duties are to be viewed with reference to society.

As society has conceded to its members certain moral rights, it is our duty to utilise these rights for our own good as well as the betterment of the society. In this context, Green, an idealist philosopher holds the view that none can claim any right except as a member of society in which some common good is recognised by the members of the society as their own highest good.

Rights and duties are interconnected to each other. These concepts bring moral obligations. The moral concept 'right' implies 'duties' and 'duties' implies 'right'. For instance, the student has a right to education, thus, it is the duty of the teachers to provide education. Again, it is the duty of the student to obey or follow his teacher, so the teachers have a right to the student's obedience. This clearly points out their interdependence and explains that one cannot be discussed without the other. They are activated in the field of society and derive its meaning and significance from the society. It concedes rights to individuals and enforces duties upon individuals in order to realise the common good. Therefore, society creates, sustains, maintains, and enforces rights and duties to individuals. This is the meaning of moral rights and duties.

Rights and duties also can be discussed from an another context. If an action is right in a particular context, we should do it and it is our duty to do it. On the other hand, if an action is wrong, we should not do and it is not our duty to do it. 'Wrong' is opposed to 'right'. 'Right' and 'wrong' are considered in this context the predicates of actions.

7.4 KINDS OF RIGHTS AND DUTIES

Each and every individual has some rights and duties. But, there are some fundamental rights and duties of every individual.

- **Every man has a right to live**: If self realisation is considered the highest good, continuance of life is necessary for self-realisation. Right to livelihood is contained in right to life. If a man is deprived of earning bread and butter, he will die. By enjoying the right to live, we should protect our life and also others' life as well.
- **Every man has a right to education**: It indicates that none can be deprived from taking education because he/she has a right to education. He/she can take education up to any extent, according to his/her capacity. Education can

manifest the hidden talents of a man. Therefore, it is necessary for self development, self expression, and self realisation.

- **Right to freedom**: Every man has a right to freedom. He/she can enjoy freedom in order to attain the highest good of his life. However, by the concept of freedom we do not mean to enjoy freedom in any extent, rather by the term freedom we mean restricted freedom. We can enjoy freedom in the sense that we are responsible for doing that work.
- **Right to property:** This kind of right follows necessarily from the right to freedom. Self realisation is considered the highest good. If a person is allowed to live, work and freely exercise his will, then only he will be able to realise the ideal. Personality and property go hand in hand in a definite context. One can realise his personality by using of his own property. In this context, we can take example of a rich man.

The right of property has been granted to its members on the basis of equity and justice for realisation of the highest good in our society. As for instance, Plato denounced the right of property in an ideal state. According to him, there cannot be private property; rather all properties will be considered state properties. On the other hand, Aristotle viewed that in an ideal state people should use his own property for social good. Again, the capitalistic structure of society views against the private use of property. Although, these views are against the right to property, yet the right to property can be considered a fundamental right as long as humans live in this world.

Right to fulfillment of contract is considered an important right. It also can be derived from the right to property. A man has an ownership over his property, so he can exchange or transfer his property ownership to others according to his will. Thus, the right of fulfillment of contract necessarily follows from the right to property. This right was not recognized in the primitive societies. But, it has sigfnificance in a developed society where there will be a provision of third party or a mediator or an authority which will determine the fairness of the contract.

The concept of rights necessarily brings the concept of duties and obligations. Rights without duties are meaningless. All kinds of duties may be deduced from the fundamental duty that every man should realise his rational self.

The first duty is to respect our own self and then others as well. We should not kill or harm others and also should not think of committing suicide.

Secondly, we have to respect and protect our own freedom. Similarly, we should also respect and protect others' freedom. We should not violate others' freedom. Immanuel Kant in this context significantly mentions: 'Treat humanity whether in thyself or in others always as an end and never as a means'. It beautifully shows that we should not use anybody as a means in order to achieve our personal ends. Our duty to others should be imperative and not conditional. Therefore, the concepts of slavery, exploitation, inequality, and injustice are forbidden because it violates the fundamental duty of man.

The third fundamental duty of man is to respect the character of persons. We should not only abstain from doing harm to others but also observe that they can develop their own self and attain self-realisation.

The fourth fundamental duty is the respect for property. Right to one's own property will remain as long as we do not engage in taking property of others unlawfully or unscrupulously. As for instance, the famous saying 'thou shalt not steal' reminds the duty of respect for property.

The fifth fundamental duty is to respect the social institutions and social order. Social order is inevitable for moral progress. One should obey the social order for moral progress.

The sixth one is to speak the truth. Truth not only means speaking the truth in our day to day affairs, rather truth should indicate a harmony between 'thinking and saying' and 'saying and doing'.

The seventh one deals with one's respect for world harmony. Our duty is to help people irrespective of boundary, language, race, caste, and religion. It will help to think that the world is one family. By performing this duty we may bring harmony, unity, and peace among people. Indian philosophers like Sri Aurobindo preached human unity and M.K. Gandhi talked about Tulsidas's Gospel or Ramarajya- world brotherhood. On the other hand, Bertrand Russell preached world brotherhood on the basis of reason and fellowship.

CHECK YOUR PROGRESS

Q 1: What do you mean by rights? (Answer in about 30 words)

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Q 2: What is duty? (Answer in about 30 words)

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Q 3: Explain the interconnection between rights and duties. (Answer in about 90 words)

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Q 4: What do you mean by 'right to education'? (Answer in about 50 words)

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Q 5: Can we enjoy unlimited freedom? (Answer in about 40 words)

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Q 6: What are the views put forward by Plato and Aristotle for 'the right to property'? (Answer in about 40 words)

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Q 7: What do you mean by duty of respect for world harmony? (Answer in about 40 words)

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7.5 GANDHI'S VIEWS ON RIGHTS AND DUTIES

Gandhi's views in respect of rights and duties may be summarised as followes– in his own words, "Man's highest duty in life is to serve mankind and take his share in welfare of all. This is true worship- true prayer." Gandhi views that rights and duties are connected in a sense that they are the two sides of a same coin. It shows that rights and duties are interconnected. Gandhi used the term 'right' in social, political, and ethical senses. He used the term 'right' in ethico-religious sense to mean freedom of action which is conducive to moksa or liberation. Gandhi once significantly quoted "People who obtain rights as a result of performance of duty, exercise them only for the service of society, never for themselves." This shows the link of rights and duties in case of achieving the highest ideal that is common welfare, by overlooking individual welfare. Again, Gandhi used the term 'rights' in political field during freedom movement. He understood the term 'rights' through politics when he was in South Africa and this understanding transformed the shy and timid Gandhi to a heroic champion of human rights.

Gandhi distinguished between personal and public duties. Through personal duty he means the obligation of duties which we perform individually. Gandhi held the view that unless duties were performed by a preacher in his own personal life, his preaching or counseling to others will be useless. That is why, Gandhi put importance on the purity of personal life. He also emphasised on the role of private habits in the formation of characters. Apart from this, Gandhi also put importance on the control of

our senses in order to be free from sensual pleasure which blocks the road to self-realisation.

By the public duties, he means the duties towards others for the welfare of all. He considered the 'service to humanity as a true worship, true prayer, and the highest duty in an individual's life'. He regards the public duties as a true worship and prayer to God. And service to humanity or duty to others can be opined as the outward manifestation of personal duty of an individual for common welfare. As for instance, Gandhian concept of Swaraj reflects this outward manifestation of duties of an individual not only for personal self rule but also for self rule in public or social context.

Selfless action or principle of renunciation is the motto behind service to others. Gandhi held the view that it helps a man to realise Truth or God. He also viewed that realisation of truth or God is the very purpose of a human life. This indicates a harmonious relationship between our individual and social life. Gandhi's concept of Ramarajya is the best example of this relationship. Hence, it can be viewed that the concept of rights can be established only when we have to perform our duties towards others.

Regarding the relationship between rights and duties, Gandhi pointed out a harmonious relationship between the two. According to him, both are mutually dependent on each other. We cannot discuss one without the other. As a result, he thought that this relationship should be maintained by employers and employees, the landlords and tenants, the princes and their subjects, husband and wife, parents and children, the Hindus and the Muslims in their everyday life.

According to Gandhi, rights can be derived from the performance of duties. Without performance of duties, the thinking or enjoyment of rights is immoral. Gandhi's view is that all rights flowed from the duties performed accordingly. One has to earn the rights by the performance of duties. But, they are not mutually inclusive and vice-versa. There are no divine rights or birth rights. As for instance, parents, teachers, husbands, employers' etc. can claim of obedience when they perform their respective duties towards children, students, wife, and employees respectively.

Gandhi held the view that the true spirits of rights is involved in case of performance of duties. If we claim of rights without performing corresponding duties, it will be a meaningless exercise in respect of the relationship of rights and duties. Gandhi's view is that the performance of duties gives birth to right. The concept of rights cannot be derived from the external agency like society, state, heredity, divinity etc, rather it is earned by the people through the performance of corresponding duties. Thus, the thought of enjoying rights without the performance duties is an unjust affair. On the other hand, rights are recognised by society so that individual can enjoy the rights smoothly while performing their duties.

Some of the critics view that Gandhi's emphasis on the importance of 'duties' rather than 'rights' undermines the concept of rights in social life. Buddhadeva Bhattacharyya in this context comments that "Gandhi's emphasis on duties as being prior to rights may lend the impression that his outlook was conservative. The conservative view holds that duty is of greater importance and priority than right."

The conflicting views or critical points regarding rights and duties emerged when we think that rights and duties are two separate entities. Like the end-means

concept, his right-duty concept is also continuous, ever changing, and dynamic in nature. Gandhi once used the two terms as synonymous or identical. In this context Gandhi said, "Rights accrue automatically to him who duly performs his duties. In fact the rights to perform one's duties is the only right that is worth living for and dying for. It covers all legitimate rights." This saying implies that the priority that he attaches to duties is also equally applicable to rights in a sense that they are the two sides of the same entity, right-duty concept, like truth and God. Therefore, the criticism of overemphasis on duties over the rights in the context of Gandhi is not accepted. F.H. Bradley in his book *Ethical Studies* describes the concept of right and duty in a significant way. He says, 'what is duty? It is simply the other side of the right……no right without duty; no duty without rights and rights….."(F.H. Bradely, Ethical Studies, pp. 208-12)

As a humanist, Gandhi fought both in India and South Africa for the establishment of civil, political, moral and economic rights of downtrodden and also for the restoration of justice, peace, equality etc. In this context, he raised his voice for the denial of human rights or the suppressed class. Therefore, the criticism of the undue importance of duties than the rights by the critics against Gandhi's view on the derivation of rights from the duties cannot be accepted.

7.6 CASUISTRY: CONFLICT OF DUTIES

There are some duties which seem to conflict with one another. As for instance, respect for life may conflict with truth. If a doctor tells his patient the nature of his incurable disease then the probability of the patient's life is decreased. Again, respect for life may come into conflict with respect for property. For instance, if we have to respect life, we should take away the knife of a person who is about to commit murder. These examples are nothing but the kinds of conflict of duties.

In order to sort out the difficulties involved in case of conflict of duties, we may take help of casuistry. It helps to formulate rules for breaking moral laws under particular circumstances. Therefore, it is a branch of ethics which is concerned with "cases of conscience". According to G.E. Moore, Casuistry is the goal of ethical investigation. H. Rashdall also supported the view of G.E. Moore. But, Bradley did not accept this view. He asserted that ethics is not an art, and so cannot solve the conflict of duties. Therefore, casuistry is not reasonable or sound.

There is no conflict of duties indeed in the sense that we perform one particular duty under particular circumstances. Conflict of duties involve due to our failure to grasp the real situation. For instance, it is a definite duty for us to take away the knife of a person who plans to commit a murder. Green in this context significantly points out that there is no conflict of duties indeed. An individual has only one definite duty in a definite situation. He can know it with a clear moral insight, if he overlooks the possibilities of prejudices and passions of the moment. The conflict of duties involves due to the reasons of lack of clear moral insight, warping of moral judgment by passions and narrow self interest, confusion of issues and want of discrimination of the essential from the inessential factors in the moral situation. In this context, critics' view

that we may take help of casuistry to solve the difficulty that emerge in case of a conflict of duties. But, this cannot be accepted totally in the sense that we cannot think of using alternative rules for breaking moral rules under particular circumstances.

CHECK YOUR PROGRESS

Q 8: According to Gandhi, what are the differences between personal and public duties? (Answer in about 40 words)

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Q 9: What do you mean by conflict of duties? (Answer in about 50 words)

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Q 10: What do you mean by Casuistry? (Answer in about 25 words)

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ACTIVITY: 7.1

'Rights and duties are inseparable'. What is your opinion in this context? Discuss

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7.7 LET US SUM UP

- By the word 'right' we mean moral obligation which is sanctioned by our society for an individual. On the other hand, by the term 'duty', we mean that which is important to an individual. It also implies that an individual is bound to do something or is under an obligation to do something.
- Society concedes or grants to its members moral rights and enforces duties or moral obligations upon individuals for self realisation or own good. As a result,

people enjoy these rights which are protected by society. None can violate the moral rights enjoyed by members of a society.

- Rights and duties are interconnected to each other. These concepts bring moral obligations. The moral concept 'right' implies 'duties' and 'duties' implies 'right'. For instance, the student has a right to education. Thus, it is the duty of the teachers to provide education. It is the duty of the student to obey or follow his teacher, so the teachers have a right to the student's obedience.
- Gandhi's view is that it is not only the case that we cannot avail rights without performing duties, but also it is a meaningless exercise to think of duties without rights. It shows that rights and duties are interconnected.
- Gandhi used the term 'right' in social, political, and ethical senses. He used the term 'right' in ethico-religious sense to mean freedom of actions which is conducive to moksa or liberation.
- Gandhi distinguished between personal and public duties. Through personal duty he means the obligations of duties which we perform individually**.** By the public duties, he means the duties to others for the welfare of all. He considered the 'service to humanity as a true worship, true prayer, and the highest duty in an individual's life'. He regards the public duties as a true worship and prayer to God.
- Regarding the relationship between rights and duties, Gandhi pointed out a harmonious relationship between the two. According to him, both are mutually dependent on each other. We cannot discuss one without the other. As a result, he thought that this relationship should be maintained by employers and employees, the landlords and tenants, the princes and their subjects, husband and wife, parents and children, the Hindus and the Muslims in their everyday life.
- The critical points regarding rights and duties emerged when we think that rights and duties are two separate entities. Like the end-means concept, his right-duty concept is also continuous, ever changing, and dynamic in nature. Gandhi once used the two terms as synonymous or identical.
- F.H. Bradley in his book *Ethical Studies* describes the concept of right and duty in a significant way. He says, 'what is duty? It is simply the other side of the right……no right without duty; no duty without rights and rights….."
- The concept of casuistry helps to formulate rules for breaking moral laws under particular circumstances. Therefore, it is a branch of ethics which is concerned with "cases of conscience". According to G.E. Moore, casuistry is the goal of ethical investigation. H. Rashdall also supported the view of G.E. Moore. But, Bradley did not accept this view. He asserted that ethics is not an art, and so cannot solve the conflict of duties. Therefore, casuistry is not reasonable or sound. But, Bradley did not accept this view. He asserted that ethics is not an art, and so cannot solve the conflict of duties. Therefore, casuistry is not reasonable or sound.
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7.8 FURTHER READING

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3) Sanyal, S. (1984) *Guide to Ethics*. Sribhumi Pub.co

7.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: By the word 'right' we mean moral obligation which is sanctioned by our society. It can also be asserted as a demand granted to individual by society for welfare of all.

Ans to Q No 2: An individual is bound to do something or under an obligation. On the other hand in another sense duty is a moral debt or moral obligation of an individual to the surroundings.

Ans to Q No 3: The concepts 'rights' and 'duties' are interconnected in the sense that the moral concept 'right' implies 'duties' and 'duties' implies 'right'. As for instance, the student has a right to education, thus, it is the duty of the teachers to provide education. It is the duty of the student to obey or follow his teacher, so the teachers have a right to the students' obedience. This clearly points out that one cannot be discussed without the other. They are activated in the field of society and derive its meaning and significance from the society.

Ans to Q No 4: It is the fundamental 'rights' and 'duties' of an individual. By enjoying this right one can take education up to any extent, according to his own capacity. Education can manifest the hidden talents of a man. Therefore, it is necessary for self development, self expression, and self realisation.

Ans to Q No 5: By the 'rights of freedom', we do not mean to enjoy freedom to any extent; rather by the term freedom we mean restricted kind of freedom. We enjoy freedom in the sense that we are responsible for doing a particular action.

Ans to Q No 6: Plato denounced the right to property in an ideal state. His view is that there cannot be private property, rather all properties would be considered state properties. In an ideal state Aristotle viewed that private properties should be used for social good.

Ans to Q No 7: It reminds us the duties towards others irrespective of boundary, language, race, caste, and religion. It will help to think that the world is my family. Our performance of duties towards others will bring harmony, unity, and peace among people.

Ans to Q No 8: By personal duties we mean the obligations of duties which we perform individually. By public duties we mean the duties to others for the betterment of all. He regards the duties as true worship and prayer to God.

Ans to Q No 9: It means that some duties seem to conflict with one another. It can be viewed that respect for life may seem to conflict with respect for property in some particular cases. As for instance, we should take away the knife of a person who plans to commit a murder.

Ans to Q No 10: It is a branch of ethics which is concerned with 'cases of conscience'. It helps to formulate rules for breaking moral rules under particular circumstances.

⑦ 7.10 MODEL QUESTIONS

A) Very short questions

Q 1: What is meant by 'right'?
Q 2: What do you mean by duty?
Q 3: Mention any three fundamental rights and duties of an individual.
Q 4: What is right to education?
Q 5: State the meaning of 'Thou shalt not steal'.
Q 6: What do you mean by the fundamental duty of *Speak the truth?*
Q 7: Point out the different senses in which Gandhi used the term 'right'.

B) Short questions (Answer in about 100-150 words)

Q 1: Briefly explain the interconnection of rights and duties.
Q 2: What is 'right to education'? Briefly explain
Q 3: Write a short note on 'right to property'?
Q 4: Distinguish between Gandhi's idea of personal and public duties.
Q 5: Write a note on Casuistry.

C) Long questions (Answer in about 300-500 words)

Q 1: Explain the different rights of man.
Q 2: What are the different fundamental duties of human being? Explain
Q 3: Explain Gandhi's view on 'Rights and Duties'.
Q 4: Explain the concept of Casuistry.
Q 5: What do you mean by conflict of duties? Explain.

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UNIT 8: TERRORISM

UNIT STRUCTURE

8.1 Learning Objectives
8.2 Introduction
8.3 Meaning and Definition of Terrorism
8.4 Different Analysis of Terrorism
8.5 Characteristics of Terrorism
8.6 Difference between Terrorists and Freedom Fighters
8.7 Let Us Sum Up
8.8 Further Reading
8.9 Answer to Check Your Progress
8.10 Model Questions

8.1 LEARNING OBJECTIVES

After going through this unit you will be able to:

- Know what is terrorism and terrorists.
- Know what the features of terrorism are.
- Know what freedom fighter is.
- Know what the difference between terrorists and freedom fighters is.
- Know the analysis of terrorism.

8.2 INTRODUCTION

Terrorism refers to violent act that spread terror or fear between the masses and also involves killing the innocents for political purpose. In this chapter, we shall discuss what terrorism is and how it affects the lives of the individuals. We shall also see whether the individuals are born terrorists or under what circumstances they adopt terrorism. This chapter also deals with the attitudes of terrorists and what are the characteristics of terrorism.

On the contrary, a freedom fighter is one who fights for the nation for the rights of the individuals. It does not force anyone to join the freedom movement. Unlike terrorists, the freedom fighters do not spread fear among the masses. We shall discuss these differences in this chapter and also analyze the concept of terrorism.

8.3 MEANING AND DEFINITION OF TERRORISM

Terrorism means violent acts, especially for political purpose. The supporters or participants of terrorism are called terrorists.

Terrorism uses terror in a systematic way with forceful means. It creates fear, attack and destroys life. It is also against law which involves violence and war. If we check the historical background of terrorist organizations we can see that they do not involve in terrorism for political effectiveness. Individual terrorists are influenced by an urge for social unity with other members of their organizations.

The term 'terrorism' is difficult to define as it is changed politically and emotionally. This concept itself is controversial as it creates terror against political or foreign opponents and at the same time it creates violence against the state. Terrorism has been practiced by nationalistic groups, religious groups, political parties, etc.

The word terror means 'to frighten'. The word 'terrorism' was first used to describe the actions of Jacobin Club during the 'Reign of Terror' in the French Revolution. According to Jacobin leader Maximilien Robespierre, 'Terror is nothing other than justice, prompt, severe, inflexible'.

Terrorism also refers to violence which is influenced politically which are committed against pacifists by sub-national groups or secret agents to influence a crowd. The term 'international terrorism' means terrorism between citizens of more than one country.The term 'terrorist group' refers to a group that practice 'international terrorism'.The terrorists are not themselves part of a government, who create violence for political considerations against non-combatants.The terrorists' acts involve crimes. These are also against law. It also involves violence with specific demands. Their want or the motive is political. They mainly target civilians. They are the members of an organized group and often seek credit for their acts.

According to Noam Chomsky, 'the term terrorism has come to be applied mainly to retail terrorism by individuals or groups. Thus, it can be said that terrorism is a violent act by individuals or group of individuals for political purpose. Now the question arises "Is anyone born a terrorist?" the answer is 'No'. No one is born a terrorist. No one is born corrupt. Even the terrorists were innocents by birth. But gradually, the circumstances lead them to drive towards easy way to earn money. Then slowly they become corrupted from which it is difficult to escape. Out of greediness and corruption they become ignorant towards others who suffer from poverty, unhappiness and misery. Those who take active part in terrorism or those who support terrorism are called terrorist. According to David Rapoport, the terrorist not only create violence but also make decisions regarding issues that are troublesome. The terrorist are willing to die or sacrifice himself to fulfill their motives.The attitudes of terrorist can be drawn in the following ways:

1. A terrorist can sacrifice even his own life to fulfill a cause which is considered to be transcendent in value.
2. A terrorist performs his duties as an avocation.
3. A terrorist involves in violent acts and spread fear for political purpose.
4. His act of assassination is systematic rather than random.

5. Terrorist use forceful activities against another party to act in an involuntary manner.
6. A terrorist does not have an ideological persuasion.

8.4 DIFFERENT ANALYSIS OF TERRORISM

Terrorism has been treated differently by various states, authors, intellectuals and thinkers. According to Democratic people terrorism is one if the symptoms of unhappiness which result out of extreme materialism, erosion of religious faith, declining living standard, poverty, social inequalities and social justice. Some people believe that terrorism is senseless and mindless act which results out of psychologically disturbed or mentally propagandized individual or group of individuals.

Some people believe that terrorism is a new phenomenon. At some time, others believe that terrorism is as old as hills. As far back as the first century, Jewish Siearii and Zelot movements employed terror tactics against the Romans. The first movements employed terrorism as a major weapon as an 'Assassin sect''. of eleventh and twelve centuries in the Middle East.

Here are some examples to show that terrorism is not a modern invention.

A. 1890- American is Turkey pioneered taking of hostage.
B. 1895- American revolutionaries seized banks in Constantinople.
C. 1897- Large number of bombings in London. Many were killed.
D. 1905-10- Before the first world war there was a great deal of terrorism dominated over Bulgaria, Serbia, and Macedonia before the first world war.
E. Even in India, in the days of Lord Bentinck, bands of Pindaries use murder tactics for personal gains.

Many reasons have been put forwarded for the cause of terrorism such as political history, modern political government policies, ideological reason, cultural tensions and economic trends etc.

As we have already discussed that the most common goal of the terrorist organizations is to achieve political goal. The desire of a group of people in the society to separate from the existing government and top form a new nation can lead them to form a terrorist organization.

Terrorism also results out of alienation or discrimination. When a group of people migrate to other counties for employment or education and settle there may face discrimination from the origin citizen of the country. As a result the immigrants from a group and start terrorist acts against the original citizen and the government.

The 9\11 terrorist attack, in USA is the best example of this type where migrant Muslims, who went to Germany from their native nation for their education, felt discriminated in Europe and created a terrorist group with other conservative Muslims and attacked in USA on 11-09-2011.

Religion also leads to formation of terrorism. This type of terrorism is more dangerous in nature than other types. In this type of terrorism, the young people are propagandized for suicide bombing by saying that they would be rewarded by God

after death. For eg, In Punjab, some Sikh groups have joined terrorism for creation of a separate independent state called Khalistan based on Sikh religion.

Terrorism may also be caused due to difference of economic status of different countries. A group of persons belonging to a poor country may be humiliated, frustrated and victimized by comparing their economic conditions with the citizens of rich countries. This leads the terrorist group to enter into such poor and underdeveloped countries to indoctrinate them to join terrorism.

The grievances against a certain political policy or lack of political participation in state may also lead to form terrorist groups. For eg: The Left and Right Wing terrorists. They do not want to create new state but they want to change the political policy within the nation.

The unequal distribution of resources is the major cause of terrorism. The wealthier countries are prone to terrorist attacks from underdeveloped countries. In India, Andhra Pradesh, Madhya Pradesh, Orissa and Bihar are some examples of terrorism due to economic issues.

8.5 CHARACTERISTICS OF TERRORISM

There are certain characteristics of terrorism through which terrorists can be recognized. These are as follows:-

1) Violence: The only general characteristic of terrorism is violence. Terrorism involves violence and threat of violence. Violence can be in the form of war, riot, organized crime or even a simple assault. Initially, property destruction was not accepted as violent crime as it does not endanger life. But now it has been considered as violence and terrorism.
2) Psychological impact and fear: Each act of terrorism has psychologically bad impact on masses and spread fear among them. Terrorists also attack the national symbol in order to show their and attempt to destroy the country or society they are opposed to. They try to affect the government negatively and try to increase the power and prestige of terrorist organizations.
3) Political Goal: The common goal of terrorist acts are intended towards political purpose. Their intensions are so firm that their failure lead to worse outcome. Tertrorism is also defined as political violence which is created to spread terror and psychic fear through violent victimization and destruction to spread message among masses by the unlawful secret organizations. Their motive is to control the targeted audiences to fulfill their goals.
4) Targeting of non-combatants: It is often seen that terrorists directly targets the non-combatants. Their criminal intensions can be seen when the kill the innocents or injure them. Sometimes, the terrorists target their victims not because they are threat to them but they are specific symbols, tools that are linked with the specific view of the world that the terrorists posses. They are victimized in order to send the terrorists' message to the masses or to fulfill their goals or to create fear among the masses or to fulfill the religious or political agendas.

Horgan draws certain characteristics of terrorism which are as follows:

1) Terrorists usually feel angry, isolated or deprived.
2) They believe that their present involvement in politics do not make any real change.
3) They do not think rationally to sort out the problems and feel the need to take actions.
4) They consider themselves to be the victims of social injustice.
5) They consider it to be necessary to engage in violence against the state.
6) They believe that joining a movement rewards them socially and psychologically.

Besides these characteristics, there are some other characteristics which can be found in terrorists. These can be summed up as follows:

1) There is a higher level of dynamism in terrorist attacks if we compare it with natural or technological disasters.
2) Terrorist attacks are uncertain. The evaluation terrorists' value system and behavioral logic is a very complex task.
3) The terrorists deliberately choose their attack scenarios. They are capable of analyzing the vulnerability parameters and the damages that would take place of the society if the terrorists' actions are successfully carried out.
4) The fear or terror created by terrorism is of greater degree than the fear which results from natural or technological disasters.
5) The nature of terrorists' threat is very complex. They use different methods to attack their targets.
6) Terrorists have the capacity of self-learning of the effect of their next attack by drawing conclusions from their past attacks.

8.6 DIFFERENCE BETWEEN TERRORIST AND FREEDOM FIGHTER:

As we have already discussed about terrorist, now let us discuss about what freedom fighter is and the differences between a terrorist and a freedom fighter.

A freedom fighter is a person who fights for his own nation and wants his people to have own nation by overthrowing their oppressors. Like terrorists, they also struggle to achieve a political goal. But there are some differences between them. A freedom fighter sometimes may be forced to use violence for the sake of his country but he cannot use indiscriminate violence. On the other hand, a terrorist uses indiscriminate violence to achieve his goal.

Again, terrorists' acts are considered to be of criminal in nature. They do not think rationally and kill innocents in order to achieve their goal. But freedom fighters do not kill the innocents. They try to influence the masses to fight for their own country. They cannot be considered as criminals.

Freedom fighters have patriotic feeling towards their own country. They follow the ideology of "do or die". They can fight and die for their own country but cannot

surrender themselves to their oppressors. But the patriotic feeling is absent in terrorists.

The freedom fighters fight for the fundamental freedom of themselves and of the citizens of their country. They fight and can die to achieve independence of their country from their oppressors. But the terrorists do not fight for the freedom of their citizens. They fight for their political goals to be achieved at the cost of killing other or in fact by sacrificing themselves.

While discussing about terrorist it is already mentioned that terrorists spread fear among the masses. They target the innocents in order to spread message, or fear, or violence among the crowd. But freedom fighters do not involve in such acts. They try to influence their citizens for their own rights. They do not spread fear among the masses.

The freedom fighters do not go beyond the constitution. They do not break laws. Whatever they do for the country, they do within the constitution. But the terrorists break laws and go beyond the constitution to achieve their goals.

Again, the terrorists want a separate state from the country. They fight with a selfish motive for an independent state. But freedom fighters work for the unity of people. They unite the people of the nation against the persecutor. They fight selflessly only for the good of the nation.

If we talk about the attitudes of the terrorists and the freedom fighters then we can see that the attitudes of the freedom fighters are very gentle. They do not force anyone to join the freedom movement for the country. They just influence the people of the nation by showing them the right path to fight for their country. But the attitudes of the terrorists are very harsh. They force people to join their organizations by creating terror and violence among the masses.

CHECK YOUR PROGRESS

Q No. 1: What is terrorism?

.....

Q No. 2: Who are terrorists?

.....

Q No. 3: What is an ‘international terrorism’?

.....

Q No. 4: Define ‘terrorist group’.

.....

Q No. 5: What does terrorism involve?

.....

Q No. 6: What is the common goal of terrorist acts?

.....

Q No. 7: Who is a freedom fighter?

.....

Q No. 8: What is the ideology of a freedom fighter?

.....

Q No. 9: What do you mean by the word terror?

.....

8.7 LET US SUM UP

- Terrorism means violent acts, especially for political purpose.
- The supports or the participants of terrorism are called terrorists.
- The term 'international terrorism' means terrorism between citizens of more than one country.
- The term 'terrorist group' implies a group that practice international terrorism.
- A terrorist can sacrifice even his own life to fulfill a cause which is considered to be transcendent in value.
- Terrorist use forceful activities against another party to act in an involuntary manner.
- Terrorism involves violence and threat of violence which can be in the form of war, riot, organized crime or even a simple assault.
- The common goal of terrorist acts is intended towards political purpose.
- A freedom fighter is a person who fights for his nation and wants his people to have own nation by overthrowing their oppressors.
- The freedom fighters fight for the fundamental freedom of themselves and of the citizens of his country.

8.8 FURTHER READING

1) Ahmed, Pearl Ali (2010), Terrorism and Terrorist Groups of North-East India: Eastern Book House.
2) Rao, Narayan Singh (2010), Global Terrorism and Security (Volume One): Mittal Publications.
3) Rao, Narayan Singh (2010), Global Terrorism and Security (Volume Two): Mittal Publications.

8.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No. 1: Terrorism means violent acts especially for political purpose.

Ans to Q No. 2: The supporters of terrorism are called terrorists.

Ans to Q No. 3: The term 'international terrorism' means terrorism between citizens of more than one country.

Ans to Q No. 4: The term 'terrorist group' implies a group that practice international terrorism.

Ans to Q No. 5: Terrorism involves violence and threat of violence which can be in the form of war, riot, organized crime, or even a simple assault.

Ans to Q No. 6: The common goal of every terrorist acts is intended towards political purpose.

Ans to Q No. 7: A freedom fighter is a person who fights for his nation and wants his people to have their own nation by overthrowing their oppressors.

Ans to Q No. 8: The ideology of a freedom fighter is "do or die".

Ans to Q No. 9: The word terror means 'to frighten'.

⍰ 8.10 MODEL QUESTIONS

A. VERY SHORT QUESTIONS

Q. 1: What do you mean by freedom fighter?
Q. 2: Define terrorism.
Q. 3: Who are terrorists?
Q. 4: What is the common goal of terrorism?
Q. 5: What is the general characteristic of terrorism?
Q. 6: What is the psychological impact of terrorism?
Q. 7: Define the term 'international terrorism'.
Q. 8: What is a terrorist group'?

B. SHORT QUESTIONS (ANSWER IN ABOUT 150 WORDS)

Q. 1: Is anyone born a terrorist? Explain.
Q. 2: Write a brief note on the attitudes of terrorists.
Q. 3: Write a brief note on terrorism.
Q. 4: Write a short note on freedom fighters.

C. LONG QUESTIONS (ANSWER IN ABOUT 300-500 WORDS)

Q. 1: Explain the characteristics of terrorism.
Q. 2: What are the differences between terrorists and freedom fighters? Explain.
Q. 3: Explain the concept of terrorism.
Q. 4: What are the causes of terrorism? Explain.

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UNIT 9: GLOBALIZATION

UNIT STRUCTURE

9.1 Learning objectives
9.2 Introduction
9.3 Definitions of globalization
9.4 Characteristics of globalization
9.5 Different views of globalization
9.6 Utility of globalization
9.7 Criticisms of globalization
9.8 Let us sum up
9.9 Further Readings
9.10 Answer to check your progress
9.11 Model Questions

9.1 Learning objectives

After going through this unit you will be able to

- Define what is globalization
- Know the characteristics of globalization
- Know the utility of globalization
- Know the criticisms of globalization

9.2 INTRODUCTION

The present era is the era of globalization. It is not a new concept. It can be regarded to be a continuous process of the world that has been present in this world from the ancient times. Globalization tries to maintain social goodwill and mutual dependency among the different nations (and different people) of the world. According to Anthony Giddens, globalization is something that wants to establish the social relationship among all the people of the world. The impact of globalization is found to be reflected on trade and commerce. But with it, its reflection is also found in education, culture and technology. The positive impact of it is seen in social, political and economic life of the people. Actually the term 'globalization' is particularly found to be associated with the economic matter of the world. According to many people, it means 'borderless world'. Because of globalization, the goods of one country can be imported or exported to the other countries. Because of the sake of livelihood, the people of different countries moves to another country and in this process, a culture of

one country also moves toward the new country. So it is seen that the whole world is found to become mutually dependent on each other.

Globalization is a multi-purpose system. Communication systems like radio, television, telephone, and internet are the systems or sources, which have made the link of the whole world too simple and immediate. International tourism has improved a lot, because of the impact of globalization. According to S.K. Melkote and H.L. Steeven, "the trends towards globalization has made links between proceed of communication for development and process of communication for development and processes of politics, economics and ideology much more evident and problematic".

9.3: DEFINITIONS OF GLOBALIZATION

It is not easy to provide a very definite and accurate definition of globalization. Globalization is a critical process and procedure. So from only one angle, it is not easy to define it. Still different intellectualists have tried to present some definitions of it, by taking into account of all the factors associate with it. So far as the definition provided by the Oxford English Dictionary is concerned, it tries to define globalization by stating that it is "the act of globalizing"; from the noun "global" meaning "pertaining to or involving the whole world", "worldwide"; "universal". World Health Organization has regarded that, "globalization, or the increased interconnectedness and interdependence of people and countries, is generally understood to include two interrelated elements: the opening of borders to increasingly fast flows of goods, services, finance, people and ideas across international borders; and the changes in institutional and policy regimes at the international and national levels that facilitate or promote such flows. It is recognized that globalization has both positive and negative impacts on development". According to some thinkers, globalization is an international integration and coercive system. It means, if there is a political and economic differences among the world, then by rubbing the differences, to make an all- pervasive economic system. According to Edward S. Herman, "Globalization is both an active process of corporate expansion across borders and a structure of cross border facilities and economic linkages that has been steadily growing and changing". The famous economist Deepak Nayar in his book, 'Governing Globalization: Issues and Institutions' has said, " more precisely globalization can be defined as a process associated with increasing economic openness, growing economic interdependence and depending economic interdependence and depending economic integration between countries in the world economy." John Baylis and Steve Smith have presented globalization as the process whereby social relations acquire relatively distanceless and borderless qualities. Again according to Jackson and Sorensen, "Globalization is the spread and intensification of economic, social and cultural relations across international borders"

So from the above mentioned definitions of globalization, it is seen that the proper and perfect definition of globalization is difficult to point out. But by taking into account of the various definitions of globalization, it can be said that globalization is a process, which is done in international level to make a close and good economic, political, social and cultural relationship among the different countries of the world.

9.4: CHARACTERISTICS OF GLOBALIZATION

From the various definitions of globalization, some of the important characteristics of globalization can be pointed out. They are mentioned as follows-

a) Because of globalization, it becomes easy to overcome the geographical limitations of the world and communications has become very easy among the country. In the present era, because of the development of science and technology, television, internet etc, within a second, any news about any part of the world can be known. So in case of emergency situations of particular country, suggestions and help regarding the solutions of the problem can be presented instantly. So knowledge is no more related to the distance of the world.
b) It is seen that during a very short period, a problem can be solved in globalization. Because of globalization, the relation can be made among the different countries of the world. So communication becomes very easy for the whole, because of the globalization.
c) Development of globalization has also made the international relation improved and better. In order to solve the problem of a country, the inference of other countries becomes easy. Exactly, it also helps individual to create persona; relations among the individuals of different country.
d) The main idea of globalization is economic idea. Globalization is almost everything; it can have to do with economic, politics, technology, communication etc.
e) Globalization can be regarded to be a phenomenal expansion of international trade and capital movement. As a consequence of globalization, the economic place extends much beyond the geographical space.
f) The aim of globalization is development and growth. The purpose of globalization according to Noam Chomsky is to create an active relationship among the different nations and by create a good relationship, mutual self-sufficiency can be made strong. But according to him, globalization actually is a strongest and powerful and is also brings economic development of these countries.
g) Globalization tries to make economic stabilisation among the countries. Stabilisation is a process by which an economic balance can be established among the different countries regarding the demand and supply of the commodities. Because it may be the case that, demand of a particular country. Because of the globalization, by breaking the geographical boundary, these commodities can be supplied is different countries of the world.
h) With globalization, a global outlook is always found to be associated. Actually not a single region of a particular state is totally different from another part. Globalization believes this point and by taking into account of this point, globalization tries to make an economic system among the different nations of the globe. If the whole world is to be united, then growth and potentiality should be considered to be main purpose of the entire world. According to Dipak

Nayar, there are a lot of diversity among the different people and tribes of the world. Globalization is a system or medium, by which these growth and development is possible for them all.

9.5: DIFFERENT VIEWS OF GLOBALIZATION

Regarding globalization, various thinkers have presented various views on the growth and development of globalization. By taking into account of these views, different ideologies can be divided into some views. They are presented as follows:

a) Realistic View: According to realistic thinkers actually it is not possible for globalization to make any influence over the different countries of the world. In fact it also cannot influence any internal and sovereign influence over the countries. Among the people of the world, globalization cannot make any mark.
b) Developmental View: According to this view, any development activity is not possible, because of globalization. In 1947, many leaders have made GATT. But it also could not change anything of the world.
c) Liberal View: According to the supporter of this view, globalization can create and increase international relationship and helps among the country. Globalization also has the capacity to change the potential outlook of the world.
d) Marxists View: According to Marxists, globalization can increase capitalism. Globalization has no new outcome. It also cannot do any political and social change. Globalization has added a medicine to capitalism. Like developmental view, Marxism also do not accept the concept of globalization.

9.6: UTILITY OF GLOBALIZATION

a) Globalization is helpful for international trade and commerce. Goods related to the trade like different goods, raw-materials etc. are become possible to import and export for the different countries. In fact loan can be granted and taken from different countries. So mutual economy becomes easy and possible for globalization.
b) Globalization has increased competition and that is why the quality of the goods has also increased. Because of the development of technology and science, the quality of goods has also been developed and it becomes possible due to globalization.
c) It also develops cultivation, transportation and communication. Globalization has made goods easily available for all the countries of the world. That is why it helps in international trade.
d) Because of the development of science and technology, the labour rule, the economic rule, taxation of the different country can become acceptable rule for everyone.
e) A great destruction of the environment can be seen in the present day society. But globalization can help to protect the environment by sharing and circulating

the factors of it among the different country of the world. So it helps environmental sustainability.

f) Globalization can help a lot so far as the mental and cultural development and growth of the people is concerned. Every community has its own culture and civilisation and folklore. So globalization helps the people of different tribes and communities to spread their culture to the different parts of the world.

9.7: CRITICISMS OF GLOBALIZATION

All the subjects have both merits and demerits. Exactly globalization is also not free from the demerits and criticisms. Some of the criticisms of globalization can be presented as follows:

a) Globalization can be regarded to be an idea of development and growth of western culture and civilisation. So it is not possible for every country to get the positive outcome of it. But how much it will help the common people has a doubt.

b) Many thinkers have criticised globalization, because they thinks it to be source of help and development of western civilisation and capitalism. That is why many social scientists have criticised globalization.

c) According to many thinkers, free trade, free market and free economics has negative impact to the world. Weapons, alcoholic goods, like wine etc. can be dominated or exploited. Even there is a chance that the number of child-labour can also be increased. So the people of under-developed countries can suffer a lot because of globalization.

d) It is also seen that human-rights organisations and environmentalists have do not support globalization. Exactly South American countries also do not support globalization.

So from the above discussion, it is seen that if the process of globalization can be used properly and correctly, then the whole world can be useful of it. But if it is used in improper way, then its consequences also will be wrong.

CHECK YOUR PROGRES

Q 1: What globalization tries to maintain?

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Q 2: Why globalization is regarded to be a multi-purpose system?

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Q 3: Why a definition of globalization is not easy to provide?

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Q 4: Write down the name of the book written by Dipak Nayar.

.....

.....

Q 5: Mention one characteristic of Globalization.

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Q 6: Mention the view of Noam Chomsky.

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.....

Q 7: What are the different views or ideologies of globalization?

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Q 8: How the quality of goods can increase due to globalization?

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Q 9: Briefly explain the Marxists view of globalization.

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Q 10: write one criticism of globalization.

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9.8: LET US SUM UP

- According to Anthony Gidden, globalization is something, which wants to establish the social relationship among all the people of the world.
- The term 'globalization' is particularly found to be associated with the economic matter of the world.
- One important meaning of 'globalization' is the 'borderless world'.

- International tourism has improved a lot, because of the impact of globalization.
- Globalization is an international integration and coercive system.
- Globalization is process, which is done in international level to make a class and good economic, political, social and cultural relationship among the different countries of the world.
- Because of globalization, it becomes easy to overcome the geographical limitations of the world and communications has become very easy among the country.
- Globalization has made the communication of the entire world very easy.
- The main of globalization is development and growth.
- Globalization tries to make economic stabilisation among the countries.
- If the whole world is to be united, then growth and potentiality should be considered to be main purpose of the entire world.
- There are four views of globalization, viz.., realistic view, developmental view, liberal view and Marxist view.
- Globalization is helpful for international trade and commerce.
- Globalization has increased competition and that is why the quantity of the goods has also increased.
- Globalization develops cultivation, transportation and communication.
- Globalization can help a lot so far as the mental and cultural development and growth of the people is concerned.
- Globalization is criticised to be a idea of development and growth of western culture and civilisation.
- Many social scientists have criticised globalization to be a source of help for western and capitalist countries.
- Free trade and free market can make the excess of the goods like alcohol or wine very easy for people of the country.

9.9: FURTHER READING

C.E.M. Joad: Guide to Modern Thought
John Christman: Social and Political Philosophy
J.S.Mackenzie: An Introduction to Social Philosophy
A.K.Sinha: Social Philosophy
Justin Ervin, Z. A. Smith: Globalization: A Reference Handbook
Ronald Robertson: Globalization: Social Theory and Global Culture

9.10: ANSWERS TO CHECK YOUR PROGRESS

Ans to Q 1: Globalization tries to maintain social goodwill and mutual dependency among the different nations (and different people) of the world.

Ans to Q 2: Communication systems like radio, television, telephone, and internet are the systems or sources, which have made the link of the whole world too simple and immediate. International tourism has improved a lot, because of the impact of globalization. That is why globalization is regarded to be a multi-purpose system.

Ans to Q 3: Globalization is a critical process and procedure. So from only one angle, it is not easy to define it. That is why it is not easy to provide a very definite and accurate definition of globalization.

Ans to Q 4: Governing Globalization: Issues and Institutions.

Ans to Q 5: Because of globalization, it becomes easy to overcome the geographical limitations of the world and communications has become very easy among the country. In the present era, because of the development of science and technology, television, internet etc, within a second, any news about any part of the world can be known. So in case of emergency situations of particular country, suggestions and help regarding the solutions of the problem can be presented instantly. So knowledge is no more related to the distance of the world.

Ans to Q 6: According to Noam Chomsky the purpose of globalization is to create an active relationship among the different nations and by creating a good relationship, mutual self-sufficiency can be made strong.

Ans to Q 7: The different views or ideologies of globalization are Realistic view, Developmental view, Liberal view and Marxist view.

Ans to Q 8: Globalization can create completion and that is why the quality of the goods has also increased.

Ans to Q 9: According to Marxists view, globalization can increase capitalism. Globalization has no new outcome. It also cannot do any political and social change. Globalization has added a medicine to capitalism. Marxism that is why do not accept the concept of globalization.

Ans to Q 10: Globalization can be regarded to an idea of development and growth of western culture and civilization. So it is not possible for every country to get the positive outcome of it. But how much it will help the common people has a doubt.

⑦ 9.11: MODEL QUESTION

A. Very Short Questions:

Q 1: Where the reflection of globalization can be seen?
Q 2: Write down the view of S.K. Melkote and H.L. Steeven.
Q 3: Define Globalization from the viewpoint of Edward S. Herman.
Q 4: What is the main idea of globalization?
Q 5: What is the main aim of globalization?
Q 6: Write down the view of Dipak Nayar.
Q 7: What is economic stabilisation?

Q 8: Why it is not possible for every country to get a positive outcome of globalization?
Q 9: Do human rights organisation and environmentalists support globalization?
Q 10: Do South American countries support globalization?

B. Short Questions: (Answer in about 150 words)

Q 1: Why globalization means a 'borderless world'.
Q 2: Why globalization is regarded to be a multi-purpose system?
Q 3: Why it is not possible to give a proper and perfect definition of globalization?
Q 4: Give two characteristics of globalization.
Q 5: Write two criticisms of globalization

C. Write Short Notes On: (Answer in about 150 words)

Q 1: Realistic view of
Q 2: Developmental view of globalization
Q 3: Liberal view of globalization
Q 4: Marxist view of globalization
Q 5: Globalization and global outlook

D. Long Questions: (Answer in about 300 words)

Q 1: Critically explain globalization.
Q 2: Write a note on characteristics of globalization.
Q 3: What are the utilities of globalization?
Q 4: Explain different views of globalization?
Q 5: Broadly define globalization.

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UNIT 10: FEMINISM

UNIT STRUCTURE

10.1 Learning Objectives
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10.1 LEARNING OBJECTIVES

After going through this unit you will be able to

- Know what feminism is
- Explain the origin and development of feminism
- Know the characteristics of feminism
- Explain the concept of liberal and radical feminism
- Know the criticisms of feminism

10.2 INTRODUCTION

This unit introduces to you the concept of feminism. After going through this unit one will be able to know that feminism is the radical notion of claiming that women are also human. You will also be know that how feminist movement has playing an important role so far right to education, right to work and right to vote are concerned.

10.3 THE CONCEPT OF FEMINISM

Feminism is a movement against the Patriarchal and male dominated social set-up of the society. Feminism says about the important concept like rights, liberation and independence of woman in the world.

It is not very easy to define feminism in a sentence. But still it can be said that it is a radical notion to think that women are also human being. With the changing of time, the outlooks and views of feminism has also been changed. John Charvet in his book 'Feminism' (1982) has said that feminism is the idea or view, according to which male and female are equal. According to Oxford Reference Dictionary, 'Feminism is a movement or theory supporting woman's right on the grounds of equality and sexes'. Kamala Bhasin and Night Said Khan in their book 'Feminism' has mentioned that feminism is the process of making consciousness among both male and female people of the world regarding the exploitation against the women in society, family, work-place etc. It says about the equal right of the women to the society. The term 'feminist' actually does not mean the female thinkers. Irrespective of both male and female, who thinks about the women's right, women liberation and independence are regarded to be feminist thinkers. Many male thinkers also think about women's freedom and liberation.

10.4 ORIGIN OF FEMINISM

In the modern time, whenever the social and national philosophical important studies are concerned, feminism has taken an important role here. According to many social thinkers, feminism is a movement against the male-dominated society, where right of the women (social, political, economic etc.) are dominated and exploited by the man and the so called social system of the society.

Actually regarding the origin and development of feminism, it is difficult to found any definite definition. But still in the ancient Greece and the Chinese culture and civilisation, some viewpoints regarding feminism have been found. But no proper social documents can be pointed out here.

In the middle era, in 1405, one book entitled "Book of the City of Ladies" has been published by Christine de Pisan. In this book, many works and contribution of women form the ancient era has been mentioned and described. In this book, some important issues like women education or women's right to vote also has been discussed. In her book, she has mentioned many issues of modern feminism.

In 18th century, about feminist revolution and feminism, a proper publication has been found in the book entitled, "A Vindication of the Right of Women", written by Mary Wollstonecraft in 1972. In this book, a strict emphasis has been given by the writer on women education and right to vote of the women.

In 1845, Margaret Fuller has written on book named, "Women in the Nineteenth Century". In this book she has described about the conditions of the women. After that in 1849, J.S. Mill and H. Tylor have jointly written a book entitled "The subjection of Women". In this book, the right of the women in the social, economic and political activities have been discussed very elaborately and generally. Here the writers said that a woman should get both legal and political rights for the sake of the state.

In the 19th century, regarding the right to vote of the woman a revolution has been taken place. It is regarded as the First Wave Feminism. In this period woman's right over the legal and political matter of a right to vote the women. Because by granting this found against women, various social discourses found against women can be

dissolved. For the first time in 1893, the woman's right to vote has been recognised in New Zeeland. In 1903, in Australia, in 1906 in Finland, in Norway, in 1915 in Island, in 1917 in Canada, Germany and Poland, woman's right to vote has been recognised. Though lately, but still in Great Britain and in U.S.A. too woman's basic right to vote has been accepted in 1918 and in 1920 respectively.

But the important fact, that is to be mentioned here is that after, the recognition of woman's voting, instead of having the woman movement strong, it becomes weak. Because most of the feminist philosophers thinks that when a woman will get right to vote, women liberation will movement. That is why a new phase of feminist movement is to be taken place after 20th century. This is called second wave feminism.

Second wave feminism is of revolutionist in nature. That is way it is called radical feminism. In this phase, the gender-discrimination is regarded to be the creation of the society. In this era, it is discussed that only by giving political and legal rights; the problems of woman cannot be solved. The radical feminists wanted to change, the whole social systems. By the changing structure of the society only, the development and liberation of the woman is possible. In this context, we can take the name of Virginia Woolf. Virginia Woolf has written a book entitled 'A Room One's Own' (1923), where she has made a revolution against the patriarchal set-up of the society and the capitalism. According to Woolf a society should be like that, where there is not any patriarchal set-up. The aim of society is to make the life of each and every individual to be beautiful and complete.

The feminist thinkers, whose name can be specially mentioned in the connection of the development of second wave feminism is Simone de Beauvoir. Beauvoir has written the famous book entitled, "The Second sex". In this book, by keeping the important feminist qualities to the front, she had criticised the male-centric social set-up. Simone de Beauvoir has given importance on the equal right of the woman in the political and economic matter.

Another name which can be mentioned in the second wave feminism is the feminist philosopher Betty Friedman. In 1963, Friedan has written the book, "The Feminist Mystique". In this book, she has accepted that there is discrimination about the woman in society. Betty Friedman has opened an organisation for women, named 'NOW'. Its full name is 'National Organisation for Women'. The aim of this organisation is to make a revolution against the gender discrimination of the society.

10.5 DEVELOPMENT OF FEMINISM

So far as the development of feminism is concerned, the names of Germaine Greer, Frigate and Kate Millett can also be mentioned. In 1970, three books have been published by these there philosophers. Greer had written the book, 'The Female Eunuch'. Frigate has written the book entitled 'Patriarchal Attitudes'. Millet has written the book entitled 'Sexual Politics'. In all these three books, some important documents and arguments have been found in favour of feminism.

In the later part of 20th century too, some important books have been published, which have played important role in the development of 'feminism'. Those books are

viz.., 'The Sceptical Feminism' (1982), of R. Richards, 'Gender, Justice and Family' (1993), jointly written by R. Richards and S.M. Okin; and 'Fire with Fire' (1993) by Naomi Wolf.

In this way various writers and thinkers have played a significant role, so far as the development of Feminism is concerned. Today 'Feminism' is an independent thought or philosophy.

10.6 CHARACTERISTICS OF FEMINISM

1. Feminism is a movement against patriarchal set-up of the society. Feminism is not a movement against any individual, state or a group. It is a revolution, which gives importance on the bend of those rules which says against of women's right.
2. Feminism does not reject the feminity of a woman. The main aim of feminism is to make a woman a whole woman.
3. Feminism is a movement against the gender discrimination of the society. Biological differences between male and female are there. It cannot be ignored or rejected. But the social discrimination between male and female is something, which is created by the society and feminism is against of it.
4. Feminism is revolution, which tries to change the outlook and mentality of the society. Again in various advertisement women are presented in a very bad way. It is also discrimination against the woman. It is believed that with the help of proper education the discrimination between male and female can be ruled out.
5. According to feminism both man and woman are complimentary to each other. One cannot be thought except another. An ideal society cannot be established without the joint contribution of both male and female.
6. In her book 'The Second Sex', Simone de Beauvoir has written that care and nurturing quality of a woman is too necessary for a society. But it does not mean that the status of a woman is lower than the man. The aim of woman is to establish herself as perfect woman and not as a man.
7. Feminism is actually a humanistic view. Because it speaks about the rights of all human being. Feminism is a supporter of socialism or communism, as feminism has totally ignored and rejected gender- discrimination
8. Feminism is existentialist philosophical view. Every human being is a self-conscious entity. So all women are independent and have existence.
9. Feminism can be broadly divided in to two groups. They are liberal feminism and radical feminism. They can be explained as follows:

10.7 LIBERAL FEMINISM

Liberal feminism is mainly the first wave feminism. This view tries to define woman from the angle of human freedom and rationalism. According to this view,

women are free entity and she is fully a rational entity. According to this view all the human beings of the world have equal right to live. Woman is also a human being and individual. So a woman also has the equal right to live in this world. Every human being has a social, cultural and moral value. Irrespective of caste, creed, religion and sex, all the human being should get equal right to the society and as human is also a human being so she should get the equal right to the society. This view tries to establish right to education, right to vote, right to property, right to job etc. to the woman. To give political and economic right to the woman is the main aim of liberal view of feminism. Feminist social philosopher Mary Wollstonecraft, J.S. Mill, Harriet Taylor, Betty Friedman, R. Richards, S.M. Okin, and Naomi Wolf were the supporter of liberal feminism.

In this context the book entitled, 'A Vindication of the Rights of Women' (1972) written by Wollstonecraft can be mentioned. According to Wollstonecraft like a man, a woman should also get equal right to the society. This feminist thinker has give tremendous importance on education right of the woman and said that only by right to education only gender discrimination can be removed. It is said by her that like man and a woman is also a rational individual. So discrimination on the basis of sex or gender is not acceptable. Wollstonecraft did not believe in psychological difference of man and woman.

J. S. Mill and Taylor in their book, "The Subjection of Woman" have written mentioned about the economic, political and social right to work. Modern feminism has given importance rational and intellectual side of the woman. That is why many thinkers have given importance on over-all human-right of the woman. Modern liberal feminism is actually the second wave feminism. The modern liberal feminist thinker Betty Friedman in her book 'The Feminine Mystique' has accepted the discrimination behaviour against of the woman. Friedman has also mentioned in this book about the depression and sufferings of the upper middle class woman of the society. Betty Friedman and her organisation 'NOW' have tried to create a revolution against the traditional gender-discrimination of the society. The main demands are to make the abortion legal, equal participation of a man into domestic affairs and child-care, to remove the discrimination of fair of the labours etc. She also demands the compensation for the long torture and suffering of the woman. Some other books like 'The Scripture Feminist' by Richard as another book in this regard. Naomi Wolf in her book 'Fire with Fire' has asked the woman to become brave and bold.

So finally it can be said that the first ideology or motto of liberal feminism is 'Equate'

10.8 RADICAL FEMINISM

Radical feminism is radical in nature. It is not so liberal like liberal feminism. Radical Feminism has been inspired by so-called patriarchal social set up and influenced mainly by ideas of socialism or Marxism. According to Radical Feminism, the so-called patriarchal social set up is totally responsible for the gender discrimination is man-made and society made. Family set-up, national set-up etc. are all male

created. They have created all the systems to dominate the woman. According to radical feminism actually there are not any differences between male and female. It is seen that various works have been distributed among the males and females. This is not because of the biological differences. But is something, which is totally created by the environment and surroundings. So it is totally meaningless to have social discrimination between the man and the woman. Radical feminism believes in an ideological society, which is sexually blind. In any occupation of a state preference should be on the basis of male and female. In a society human being should not be treated a man or woman, but as human.

According to radical feminism, family is a social institution. But in a family, a woman is always found to be dominated and neglected. Radical feminism is against of the family system. According to them family is a process, by which woman are dominated and made deprived of all the rights of them. Actually family is only a medium by which man use to exploit the woman. Domestic violence, sexual abuse etc. according to radical feminism actually man uses woman to get pregnant, to give birth the child and to take care of them. That is why radical feminism believe that for the wellbeing of the woman and for the establishment of equal society band of family system is too essential. Another name that can be mentioned in the context of radical feminism is Simone de Beauvoir. In 1949, she had published a famous book, i.e., 'The Second Sex'. She had mentioned in the book that 'One is not born, but rather becomes a woman'. Beauvoir had lived a free and liberal life like man. The qualities of man are considered by the society that boldness, liberal, efficient, independent and strong.

10.9 CRITICISM OF FEMINISM

In the present society, feminism has great idealistic and practical value. From the historical and ideological point of view, it becomes clear that feminism is not anti-man view. But feminism believes in the change of the mentality of the male people. Actually feminism is a humanistic philosophy. This philosophy tries to make the society ideologically good and tries to provide equal right for all.

The importance and significance of feminism cannot be ignored. But this philosophy had to suffer from a lot of criticisms too.

First, it is said that though feminisms tries to make women liberated and independent form the male dominated society, but it is noticed that many women willingly prefer to live within the domination of man.

Secondly, though various views have been presented regarding the definitions and concepts of feminism, but there is not a unity among the views. So clarity is not there about the ideas

Thirdly, Feminism tries to change the existing system and social set-up of the society. To make the woman free, they have chosen an ideological path.

CHECK YOUR PROGRESS

Q No 1: Who is the author of the 'Feminism', written in 1982?

.....

Q No 2: What does the term 'feminist' mean?

.....

Q No 3: In which ear the book 'Book of the City of Ladies' has written?

.....

Q No 4: Who is the author of the book entitled, 'A Vindication of the Right of Women'?

.....

Q No 5: What are the two types of feminism?

.....

Q No 6: What is the full meaning of the term 'NOW'?

.....

Q No 7: Who is the author of the book, 'The Subjection of Women'?

.....

Q No 8: 'One is not born, but rather becomes a woman' — who has given this statement?

.....

10.10: LET US SUM UP

- Feminism is a movement against the Patriarchal and male dominated social set-up of the society.
- Feminism is a radical notion to think that women are also human being.
- Irrespective of both male and female, who thinks about the women's right, women liberation and independence are regarded to be feminist thinkers. Many male thinkers also think about women's freedom and liberation.
- In the modern time, whenever the social and national philosophical important studies are concerned, feminism has taken an important role here.
- According to many social thinkers, feminism is a movement against the male-dominated society, where right of the women (social, political, economic etc.) are dominated and exploited by the man and the so called social system of the society.
- Betty Friedman has opened an organisation for women, named 'NOW'. Its full name is 'National Organisation for Women'. The aim of this organisation is to make a revolution against the gender discrimination of the society.

- In the middle era, in 1405, one book entitled "Book of the City of Ladies" has been published by Christine de Pisan. In this book, many works and contribution of women form the ancient era has been mentioned and described. In this book, some important issues like women education or women's right to vote also has been discussed.
- Betty Friedman has opened an organisation for women, named 'NOW'. Its full name is 'National Organisation for Women'. The aim of this organisation is to make a revolution against the gender discrimination of the society.
- Liberal feminism is mainly the first wave feminism. This view tries to define woman from the angle of human freedom and rationalism. According to this view, women are free entity and she is fully a rational entity.
- Radical feminism is radical in nature. It is not so liberal like liberal feminism.
- Radical Feminism has been inspired by so-called patriarchal social set up and influenced mainly by ideas of socialism or Marxism.
- According to Radical Feminism, the so-called patriarchal social set up is totally responsible for the gender discrimination is man-made and society made. Family set-up, national set-up etc. are all male created.
- They have created all the systems to dominate the woman. According to radical feminism actually there are not any differences between male and female.
- In the book 'The second sex', Simone de Beauvoir had mentioned that 'One is not born, but rather becomes a woman'. Beauvoir had lived a free and liberal life like man. The qualities of man are boldness, liberal, efficient, independent and strong.

10.11: FURTHER READING

Beauvoir, S. d. (2011). *The Second Sex.* Vintage Books.
Friedman, B. (1963). *The Feminine Mystique.* W.W. Nortion and Co.
Hooks, B. (2000). *Feminist Theory: From Margin to Center.* Pluto Press.
Schneir, M. (1994). *Feminism: The Essential Historical Writings.* Vintage Books.

10.12: ANSWER TO CHECK YOUR PROGRESS

Answer to Q No 1: John Charvet

Answer to Q No 2: feminist thinker

Answer to Q No 3: 1405

Answer to Q No 4: Mary Wollstonecraft

Answer to Q No 5: Liberal feminism and Radical feminism

Answer to Q No 6: National organization for Women

Answer to Q No 7: J.S Mill and Taylor

Answer to Q No 8: Simone de Beauvoir

⍰ 10.13 MODEL QUESTIONS

A. Very Short Questions:

1. What is feminism?
2. How Kamala Bhasin and Night Said define feminism?
3. Who is the author of the book, 'Women in 19th Century'?
4. Who has written book, 'The Second Sex'?

B. Short Questions: (Answer in within 100-150 words)

1. Write a short note on the Development of feminism.
2. Briefly describe the liberal feminism.
3. What is radical feminism? Describe briefly.

C. Long Questions: (answer in within 300-500 words)

1. Describe the origin of feminism.
2. What are the characteristics of feminism? Describe
3. Critically explain the concept of feminism.

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UNIT 11: MARXISM: ALIENATION, CLASS STRUGGLE

UNIT STRUCTURE

11.1. Learning Objectives
11.2. Introduction
11.3. What is Marxism?
11.4. Alienation
11.5. Dialectical Materialism
11.6. Class Struggle
11.7. Let us Sum Up
11.8. Further Readings
11.9. Answers to Check Your Progress
11.10. Model Questions

11.1. LEARNING OBJECTIVES

After going through this unit you will be able to

- Define what is Marxism
- Analyse the concept of Alienation as treated in Marxism
- Discuss the concept of Dialectical Materialism
- Discuss the dialectic of Class struggle
- Explain the basics of Socialism

11.2. INTRODUCTION

In order to understand the socio-philosophical theories it is necessary to study the theoretical speculations in general and the theorists in particular. The German philosopher Karl Marx (1818-1883) is a thinker who occupies a considerably significant position in socio-economic and philosophical debate that remains indispensible in any further analysis in this sphere. His doctrines related to social reformation through revolution hold effective even in today's society. This particular unit is designed to present the significance of the different doctrines of Marx in understanding society through its stages of Historical Development.

Marx was born on May 5, 1818 in the Rhenish city of Trier, Germany. At a very young age Marx came under the influence of the great philosopher Georg Wilhelm Friedrich Hegel during his period at the University of Berlin as a student. He soon became famous as a young Hegelian, debating and countering Hegelian synthesis. After completing his student life Marx eventually became the editor-in-chief in the new liberal-radical and bourgeois paper *Rheinische Zeitung*. Through his radical writings Marx got regarded as a leading radical intellectual. But the newspaper got suppressed

by the authority in order to prevent Marx from publishing radical views against the Russian Government. Marx's next active phase as an intellectual and radical thinker again resumed in Paris from 1843-1845 when he met his young Hegelian friends from Berlin. This period gifted Marx with his lifelong friend in his intellectual journey Friedrich Engels. It was through Engels that Marx got introduced to an understanding of the misery of the working class. Marx, along with Engels got actively involved in the revolution against the capitalist society in order to uplift the working class and establish a classless society. Marx nurtured his radical sentiment with this companion and analysed society though the lens of the struggle between the two classes. According to Marx," struggle, rather than peaceful growth was the engine of progress". This struggle is explained through the concepts of Historical Materialism, alienation, class struggle etc. In this unit we shall discuss the socio economic views of Karl Marx expressed through the concepts of class struggle, alienation and other related issues. The concept of Class struggle and alienation play significant role in the formation and reformation of society for long. These concepts are further intertwined with a lot of related concepts like capitalism, Historical Materialism, Dialectical materialism, Socialism etc. When understood through the lens of Marxism all these concepts appear in a chain confined in cause effect kind of relation. This chain is aimed to be understood in this unit.

11.3. WHAT IS MARXISM?

Marxism is understood to be the socio-political and economic theories propounded by the German economist and social philosopher Karl Marx (1818- 1883). Friedrich Engels (1820-95) was a close companion of Marx in the development of any social, political or economic theory that are studies under the tag of Marxism. However, the name Marxism became popular after Marx's death. It is a comprehensive worldview comprising a well known body of philosophical, economic, political, sociological, scientific and moral principles which form an independent intellectual structure. In the beginning, Marxism was a European phenomenon. But, with the passage of time the message of Marx and Engels has spread its root all over the world. It is to be noted that the developed form of Marxism is not restricted to the thoughts of Marx and Angels. Rather, it is claimed to be a rich tradition of social thought- a living tradition with immense possibilities.

CHECK YOUR PROGRESS 1

1. Which year was Marx born?
   Ans: .....
2. Name the social philosopher who remained Marx's companion in development of his socio-political and economic theories.
   Ans: .....
3. Define Marxism.
   Ans: .....

In course of time Marxism has taken different forms. The origin tenet of Marxism as a scientific system of thought is called Classical Marxism. Karl Marx (1818-1883) and Friedrich Engels (1820-95), the Russian revolutionary thinker V.I. Lenin (1870-1924), the Polish activist Rosa Luxemburg (1871-1976) and the Chinese revolutionary thinker Mao Zedong (1893-1976) are the chief exponents of this tenet. The emphasis of the Classical Marxists is on establishing a classless society. They believe that private property divides the society into two polar opposite classes where one is the dominant class and the dominated class. The dominant are the capitalists and the dominated are called the working class.

Before shifting his concerns towards political economy Marx started as a philosopher. But he left philosophy for Economics as he found German philosophy to be more confined to the world of ideal abstractions and generalizations. In his thesis he declared, "The philosophers have only interpreted the world, the point however is to change it". However, the influence of philosophy is prominent in Marxist thoughts. Marx extensively followed some basic concepts offered by Georg W. F. Hegel, the German philosopher of 19th century Western philosophy. The concepts like labour, property, alienation, and objectification are concepts derived from Hegel by Marx.

Marxism appeared as a response to the capitalist system created by liberalism with its doctrine of laissez-faire or free market economy. Though liberalism arose as a philosophy of human freedom giving freedom to individuals over property holding, yet it took a negative turn till the middle of the 19th century giving rise to capitalism. Under the liberal period a small class of people had the privilege to utilise the power over the working class. Marx firmly opposed this class division in society and fought aggressively expressing concern over the development of the working class through revolution against the capitalist system. In his life time Marx poured his entire interest in understanding capitalism as a system that creates alienation among human beings at many different levels. Apart from Alienation, some of the main tenets of Marxism are: Dialectical Materialism, Historical Materialism, Theory of Revolution, Class conflict/ struggle and the Concept of Surplus Value.

11.4. ALIENATION

The concept of alienation does not have a clearheaded definition and treated in varied ways in different branches of thought. It may be defined as a condition in which men are dominated by force of their own creation and confirms them as alien powers. The dictionary meaning of the term "Alienation" is "estrangement". Briefly, alienation stands as an umbrella concept incorporating many other dimensions as powerlessness, meaninglessness, normlessness, social isolation, cultural estrangement and self alienation.

Alienation is a central concept in Marx's early writings. The concept has a long and distinguished history. Its origin can be traced back to the Judeo- Christian tradition that stressed on salvation of man to free himself from alienation appearing in the form of dehumanization in the world. However, the concept got prominence in the 18th

century after the Industrial Revolution as material demands overtook all other necessities of man. In such an environment alienation came to prominence as a state of experience of an individual or a group facing material conflict with the rest of the society.

LET US KNOW

Though any discussion on alienation primarily refers to Marxism, it is to be kept in mind that serious discussion on the problem of alienation has been initiated in German philosophy, through the philosophy of Hegel in the late 18th century itself. The concept is known to be an important legacy of the Hegelian school of social philosophy that has later got widely treated in Marxism and Existentialism.

Marx on alienation:

Following the dialectic of Hegel, Marx introduced the concept of alienation in a proper theoretical way. While Hegelian interpretation of alienation was centrally confined to the idealist standpoint, Marx's was materialistic one. His treatment was in terms of alienation of the labour or the working class in the material world through production relation. He developed his philosophy in a rather secular mode. Accepting all earlier interpretations he applied the concept in the production system introducing it as a distinct theory in the field of both economics and Sociology. His ground was more a socio-economic one, related to production relation in a capitalist society. According to his theory the social arrangement of the modernized and capitalist society is such that it is unable to provide the opportunities to decide on the type of work the worker performs. The capitalists have increased the workers' ability to work harder, faster and for long period of time, but they have deprived the workers from the personal wealth which comes from the product they produce. This situation has deprived the working class from meaningful and creative existence. They inevitably lose control over their lives and selves and can never become autonomous and self- realized human beings. Their freedom gets arrested in the hands of the bourgeois.

Marx presents his theory of alienation in *The Economic and Philosophical Manuscript of 1844*. In a capitalist society the nature of individuals depends on the material conditions determining their production which are always found to be coercive in structure. In such a system the workers always perform their functions in a forced environment and labour remains external to the worker. Hence, it does not belong to their essential being. The labourer cannot work freely as per his mental and physical energy and this ruins his body and mind. Hence, he remains outside his work without attachment. He feels comfortable when he does not work and when he works he feels not at home. The social arrangement of the capitalist society is such that it is unable to provide the opportunities to decide on the type of work the workers perform. The capitalists have increased the workers' ability to work harder, faster and for long period of time, but they have deprived the workers from the personal wealth which comes from the product they produce. It has deprived the working class from meaningful and creative existence. They inevitably lose control over their lives and selves and can

never become autonomous and self- realised human beings. Their freedom gets arrested in the hands of the bourgeois. In such a forced situation of self-sacrifice, where the labour is completely external to the worker, he is left alone only with the animal functions like eating, drinking etc. It is not that alienation is manifested only in the result of the production; rather the entire production activity is overpowered by the phenomenon of alienation. Thus, in the capitalist production system the relationship between men is transformed into a relationship between things that overpowers human relationships. The world of objects overpowers the human world and man is turned against his basic nature in alienation from his needs and capacities.

Marxism considers the self as a social creation that is drawn by needs and capacities. According to Marx, man's essential nature is defined by the reciprocal relation between his needs and capacities. Human need is specifically to maintain his physical existence in coordination with nature and the means to satisfy this need is his labour or the productive activity or life activity. This productive activity itself gets promoted as the life activity of man which in turn is called the species character. Marx emphasises on the free and conscious activity of man as his life activity or species character. It is this conscious life-activity that distinguishes man from animal and signifies him as "species being[1]". Since "species being" is the universal essence, the activities and capabilities of man gets developed through social practices, and hence in a way the essence of man may be termed as socialised labour. Unlike animals man produces in accordance with the laws of beauty and nature. He does not merely produce for himself but in accordance with the standard of every species. Therefore, when he works he objectifies himself into it consciously, intellectually, physically and reflects himself through his creation. But in a capitalist mode of production this essence is interrupted. Under the capitalist pressure, man gets alienated from his essential nature, from his conscious free activity and thus from his species life.

Marx explicitly mentions four types of alienation in labour under capitalism. These are:

- Alienation of the worker from his or her 'species essence' i.e. from himself.
- Alienation between workers, from the fellowmen. Capitalism reduces labour to a commodity to be traded on the market and hence, the workers get deprived of any social relationship and remain alienated from the fellowmen.
- Alienation of the worker from the product. Since the product is appropriated by the capitalist class, it escapes the worker's control.
- Alienation from the act of production itself. The workers cannot work according to their choice and hence, his work becomes meaningless activity, offering little or no intrinsic satisfactions.

Thus, alienation in the domain of work has a fourfold aspect: Man is alienated from the objects he produces, from the process of production, from himself, and from community of his fellows.

LET US KNOW

"Species being" is primarily Feuerbach's terminology which Marx used in discussing alienation in the *Economic and Philosophical Manuscript of 1844*. However, the meaning and connotation is Marx's own. He applies the term to mean "the universal essence that contains all the specificities of man's successive modes of social relations".

Distinctly, according to Marx, alienation is caused by capitalist relations. However, though Marx's discussion of alienation in the *Manuscripts* emerges through the critique of political economy, its scope never remains limited to the discussion of economic activities understood in the narrow sense. According to him, in a capitalist society alienation engulfs almost every realm of our life spiritual, political and religious, and alienates man from his essence in all these spheres. Hence it is emphasised that no sphere of human activity is free from alienation as long as man lives in a society characterised by estrangement of labour. However, alienation in the workplace assumes for Marx an overriding importance, because to him man is over all *Man* the *Maker*. Interestingly, the concept of alienation appears only in Marx's early writings. It cannot be found in the latter writings of Marx. However, this does not indicate that the concept loses its significance in the Marxist concepts focused in his later works, such as *Das Kapital (1867)*. Even if not explicitly discussed, the concept remains central to Marx's socio-economic analyses throughout his period. The concepts of Historical Materialism, class struggle all has a root in the concept of alienation.

CHECK YOUR PROGRESS: 2

Q.4. Name the 19th Century Western Philosopher who influenced Karl Marx.

Ans. .....

Q.5. Name book by Karl Marx that contains the detail discussion of the concept of Alienation.

Ans. .....

Q.6. What are the four stages of Alienation as mentioned by Marx?

Ans. .....

11.5. DIALECTICAL MATERIALISM:

Dialectical materialism finds its root in the philosophical doctrines of Hegel called Dialectical Idealism. Hegel tried to explain the mechanism of social change through this mode. He considered ideas or the spiritual consciousness as the essence of the universe. The term dialectical originally refereed to the process whereby the ideas are formed and reformed in the process of intellectual debate. The first idea or proposition advanced regarding an issue is called the thesis. This idea is challenged by some other

idea in the pretext that it does not represent the absolute truth. This second idea is called the antithesis—the negation of the thesis. Even the anti thesis does not reflect the absolute truth and both thesis and antithesis clash with each other and in this clash the untrue elements are destroyed and the true elements remains. This remaining element representing the true ideas is called the synthesis which combines the valid elements of the thesis and antithesis. But, in course of time the synthesis so evolved does not remain the whole truth and gets challenged by another idea that stands as the antithesis of which it turns out to be the thesis. This process goes on till it reaches the absolute idea which is the whole truth without any contradictions. According to Hegel social institutions develop through this dialectical process until it reaches the establishment of the nation-state, the highest stage of social development according to Hegel.

Marx adopted this Hegelian dialectic. But instead of Hegelian 'Ideas', he considered "matter" as the real force behind all social development and social institutions are developed according to the material conditions of human life. With this, Marx replaced Dialectical idealism with Dialectical Materialism. Having the philosophical basis as Dialectical Materialism, Marx then proceeded to its application in practical life in terms of the material needs of man pervaded by the aspects of production relation. This is in turn called Historical Materialism. The main theme of Historical materialism is society as a process of development determined by the economic relations related to production, sustenance, distribution etc. All types of social relations prevailing at any stage of historical development are determined by economic conditions mediated by the production system.

11.6. CLASS STRUGGLE:

As stated in the *Communist Manifesto (1848)*, "The history of all hitherto existing societies is the history of class struggle". Marx's concept of class struggle is closely associated with the concept of revolution. And this revolution centres round the production system in a capitalist society. Revolution and reformation according to Marx takes place through a dialectical process, otherwise called dialectical materialism. Marx's conception of economy was based on the notion of the mode of production. For Marx the most important method of classifying people into groups is through the production process rather than religion, language nationality and other identities. The mode of production is like a building structure called the "substructure" on which other things of the society are erected on. The legal, political, religious and moral institutions are all called "superstructure" which is shaped according to the changing character of the base. Social classes are determined as per the involvement of the people in the production system. And since the production relations are changing all the time the classes are also emerging in new directions. The clash between the existing social relations and the production forces gives way to another revolutionary class that overthrows the existing classes. This change happens in a dialectical process and each social relation is vulnerable to get overthrown by another as each class contains within itself the seed of its destruction. Following this process Historical Materialism,

history experiences the decay of the primitive society and feudal society. According to Marx, the capitalist society also contains the seed of its decay as it creates two classes of the haves and the have nots.

In a capitalist society the factory is said to be the prime locus of antagonism between two classes—the exploiters and the exploited, between the owner and the labourers. Marx and Engels wrote, "Freeman and slave, patrician and plebeians, lord and serf, guild master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried out an uninterrupted, now hidden, now open fight". In a class society there is an inherent contradiction between two classes. Interest of a particular section of people dominates the whole of the society and it stands as an insolvable contradiction between the part and the whole. This conflict of class interest is according to Marx the prime determinant of all social or historical progresses.

As pointed out by Hegel and latter reiterated by Marx, in society there may be two types of groups among people in a society, "we" and "us". "we" is a psychological concept, not a real union. It refers to a crowd or group of people having no close relation; a group of people unknown to each other. On the other hand "us" refers to a group of oppressed people who get united with a common goal to overthrow the oppressors. In a capitalist society the workers get united with this "us" feeling and form a hostile group when they continuously face wage discrimination and oppression. People belonging to a particular stratum share common interests and potentialities sharing similar productive relations. This potential relation is called the class-in-itself *(Klasse an sich)* that changes into class-for-itself *(Klasse-fuer-sich)* when a group of individuals facing some oppression become involved in a common struggle. They develop a strong in-group consciousness sharing same social problems. In this process a social class gets formed that raise voice for the protection of their common interest. This sort of a self conscious class emerges whenever a common feeling of deprivation realized both in the economic and political sectors affecting life morally and ideally. However, although a collective group of people may occupy similar positions in the process of production with similar needs and aspirations in life yet they may not appear as a class. For this the internalised class consciousness is the most essential factor among the members of a particular class. A class is born when the people involved in this collective group internalise the similarity of their interest against the oppressing class and revolt against it. It rises as a self conscious body that can create and recreate history through revolution.

CHECK YOUR PROGRESS: 3

Q.7. What does Marx mean by Species being?

Ans. .....

Q.8. What are the classes that Marx finds getting involved in struggle?

Ans. .....

However, it is not only the economic factor that leads to a class conflict or revolution. Along with the economic deprivation the prevailing political ideology takes the role of an instigating factor for it. It a clash between the dominant ideologies of the dominating class and the rival ideology of the dominated class to overthrow the domination that leads to revolution under favourable conditions. Thus, we get the working class standing together to protect their economic and political interests against the bourgeoisie class. Actually the seed of conflict is rooted in the very motto of Capitalism as it cannot by definition take care of the common interest of the mass. While the working class shares a strong common consciousness of preserving their rights against the capitalist class the capitalist section does not share any such common interest. The market and the competitive mode of production in capitalist system tend to separate individual producers and it rather leads one more to self-interest than class consciousness. That is why it became a clue for the working class to over throw the capitalist society and establish socialism.

Thus, we see that through the concepts of alienation, Dialectical materialism, class struggle etc. Marx presents a real picture of the changing history of society surrounded by conflict over material needs. The revolutionary ideal of Marx aims at establishing a classless society where no division will exist on the basis of wealth generated through the production system. According to Marx, "once the workers become aware that they are alienated from the process of production, the dusk of the capitalist era has set in". Marx believed that Capitalism will give way to socialism. Being an exploitative and oppressive system it would give rise to the two classes of haves and have nots—the capitalists and the working class and the capitalist society would be transformed only by its victims –the working class through class struggle.

Throughout his life Marx tries to educate the working class the most scientific way of upliftment making them conscious about their miseries and deprivation in a capitalist society. The radical sentiment of Marx, hence, still persists in the societies where there occur any discrimination among people in context of wealth and property holding.

12.7. LET US SUM UP

In this unit we have discussed the Marxist doctrines of Alienation and Class Struggle along with other related issues. Let us review the unit through the following points:

- Marxism is understood to be the socio-political and economic theories propounded by the German economist and social philosopher Karl Marx (1818-1883), and Friedrich Engels (1820-95) in the 19th century. Marxism gets expressed through the concepts of Class Struggle, Alienation, Revolution, Historical Materialism, Dialectical Materialism, Socialism and other related issues.
- Marx extensively followed some basic concepts offered by Georg W. F. Hegel, the German philosopher of 19th century Western philosophy. The concepts like

labour, property, alienation, and objectification are concepts derived from Hegel by Marx.

- The aim of Marx was to establishing a classless society. Marxism appeared as a response to the capitalist system and he fought aggressively expressing concern over the development of the working class through revolution against the capitalist system.
- Alienation: The concept appears only in his early writings. Marx's concept of alienation is developed following the dialectic of Hegel. He introduced the concept in terms of alienation of the labour or the working class in the material world through production relation. According to his theory the capitalist society is unable to provide the opportunities to decide on the type of work the worker performs. The capitalists have increased the workers' ability to work harder, faster and for long period of time, but they have deprived the workers from the personal wealth which comes from the product they produce. This situation has deprived the working class from meaningful and creative existence. They inevitably lose control over their lives and selves and can never become autonomous and self- realized human beings. Thus, alienation in the domain of work has a fourfold aspect: Man is alienated from the objects he produces, from the process of production, from himself, and from community of his fellows.
- Class Struggle: This conflict of class interest is according to Marx the prime determinant of all social or historical progresses. Social classes are determined as per the involvement of the people in the production system. And since the production relations are changing all the time the classes are also emerging in new directions. The clash between the existing social relations and the production forces gives way to another revolutionary class that overthrows the existing classes. This change happens in a dialectical process and each social relation is vulnerable to get overthrown by another as each class contains within itself the seed of its destruction. This is called Historical Materialism.
- Capitalism, being an exploitative and oppressive system gives rise to the two classes of haves and have nots—the capitalists and the working class. In such a society the workers get united with this "us" feeling and form a hostile group when they continuously face wage discrimination and oppression. People belonging to a particular stratum share common interests and potentialities sharing similar productive relations. This potential relation is called the class-in-itself *(Klasse an sich)* that changes into class-for-itself *(Klasse-fuer-sich)* when a group of individuals facing some oppression become involved in a common struggle.

12.8. FURTHER READINGS

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✓ 12.9. ANSWERS TO CHECK YOUR PROGRESS

Ans.to Q. No. 1: In the year 1818

Ans.to Q. No. 2: Friedrich Engels

Ans.to Q. No. 3: Marxism is understood to be the socio-political and economic theories propounded by the German economist and social philosopher Karl Marx. It is a comprehensive worldview comprising a well known body of philosophical, economic, political, sociological, scientific and moral principles which form an independent intellectual structure.

Ans. to Q. No 4: Georg Wilhelm Friedrich Hegel

Ans. to Q. No. 5: Economic and Philosophical Manuscript 1844.

Ans.to Q. No. 6: According to Marx alienation in the domain of work has a fourfold aspect: Man is alienated from the objects he produces, from the process of production, from himself, and from community of his fellows. These four types of alienation can be stated as follows:

- Alienation of the worker from his or her 'species essence' i.e. from himself.
- Alienation between workers, from the fellowmen. In Capitalism the workers get deprived of any social relationship and remain alienated from the fellowmen.
- Alienation of the worker from the product.
- Alienation from the act of production itself. The workers cannot work according to their choice and hence, his work becomes meaningless activity, offering little or no intrinsic satisfactions.

Ans. to Q.No 7: "Species being", according to Marx, is the universal essence that contains all the specificities of man's successive modes of social relations. It is the universal essence, the activities and capabilities of man that get developed through social practices. It may be termed as socialised labour in Marx's interpretation.

Ans. to Q.No.8: According to Marx, there is always clash or struggle between two classes—the exploiters and the exploited, between the owner and the labourers. In a capitalist society dominated by production relation these two conflicting classes are the working class and the capitalist class.

⑦ 12.10. MODEL QUESTIONS

A) Very short questions.

i) Marx is influenced/not influenced by Hegel. (choose the correct one)
ii) According to Marx, the History of social development is a peaceful process. (T/F)
iii) Karl Marx is a German/French philosopher. (choose the correct one)
iv) "Class-in-itself" is a we/us group. (choose the correct one)
v) Name two books written by Marx and Engels.

B) Short Questions: (within 150-200 words)

i) Discuss is the role of Alienation in class struggle.
ii) What do you mean by 'substructure' and 'superstructure'?
iii) What does Marx mean by the concept of 'we' and 'us' groups?
iv) What is Historical Materialism according to Marx? How does he relate it to Hegel's concept of Dialectical idealism? Discusss.

C) Long Questions: (Answer within 500 words)

i) "The history of all hitherto existing societies is the history of class struggle". Discuss after Marx and Engels.
ii) Can Social Alienation be overcome at any stage according to Marx? Critically discuss.
iii) Analyse the relevance of Marxist concepts in present socio-economic environment.
iv) Explain and examine the theory of Alienation as maintained by Marx and Engels.

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UNIT-12: SOCIALISM

UNIT STRUCTURE

1.1. Learning Objectives
1.2. Introduction
1.3. Nature of Socialism
1.4. Kinds of Socialism
1.5. Merits and demerits of Socialism
1.6. Let us sum up
1.7. Further Readings
1.8. Answer to check your progress
1.9. Model Questions

12.1. LEARNING OBJECTIVES

- To know about the meaning and definition of Socialism
- To know about nature and kinds of Socialism
- To know about the merits and demerits of Socialism

12.2. INTRODUCTION

The term socialism refers to any system in which the production and distribution of goods and services is a shared responsibility of a group of people. Socialism is based upon economic and political theories that advocate for collectivism. In a state of socialism, there is no privately owned property. In theories developed by Karl Marx, socialism is the transitional period between capitalism and communism, the set of beliefs that states that all people are equal and should share equally in a country's money, or the political systems based on these beliefs. Socialism can exist within countries as an overall economic system or within factions thereof such as corporations, healthcare, public education, and education.

Many people use the term socialism to describe behaviour in which a government takes on a larger role in the economy. For example, many opponents claim that President Barack Obama is a socialist because he takes the position that the government should be involved in many aspects of people's lives and because he believes that people have a shared responsibility to each other.

The word "socialism" was coined in the 1830s and it was first used to refer to philosophical or moral beliefs rather than any specific political views. For example, Alexandre Vinet, who claimed to have been the first person to use the term, defined socialism simply as "the opposite of individualism". Robert Owen also viewed

socialism as a matter of ethics, though he used it with a slightly more specific meaning to refer to the view that human society can and should be improved for the benefit of all. In a similar vein, Pierre-Joseph Proudhon claimed that socialism is "every aspiration towards the amelioration of society".

For Andrew Vincent, "[t]he word 'socialism' finds its root in the Latin sociare, which means to combine or to share. The related, more technical term in Roman and then medieval law was societas. This latter word could mean companionship and fellowship as well as the more legalistic idea of a consensual contract between freemen".

Maurice Cornforth defines, "Socialism is the social ownership of means of production and their utilization to satisfy the material and cultural requirements of the whole of society. Socialism is necessary because only by such a radical transformation of economic basis of society can the evils resulting from capitalism be done away with and new powerful techniques be fully utilized".

12.3. NATURE OF SOCIALISM

Socialism is a range of economic and social systems characte-rised by social ownership of the means of production and workers' selfmanagement, as well as the political theories and movements associated with them. Social ownership can be public, collective or cooperative ownership, or citizen ownership of equity.

The term "socialism" is also attributed to Pierre Leroux and to Marie Roch Louis Reybaud in France; and to Robert Owen in Britain who became one of the fathers of the cooperative movement. The modern definition and usage of "socialism" settled by the 1860s, becoming the predominant term among the group of words "co-operative", "mutualist" and "associationist", which had previously been used as synonyms. The term "communism" also fell out of use during this period, despite earlier distinctions between socialism and communism from the 1840s. An early distinction between socialism and communism was that the former aimed to only socialise production while the latter aimed to socialise both production and consumption (in the form of free access to final goods). However, Marxists employed the term "socialism" in place of "communism" by 1888, which had come to be considered an old-fashion synonym for socialism. It was not until 1917 after the Bolshevik Revolution that "socialism" came to refer to a distinct stage between capitalism and communism, introduced by Vladimir Lenin as a means to defend the Bolshevik seizure of power against traditional Marxist criticisms that Russia's productive forces were not sufficiently developed for socialist revolution.

As a science, socialism has its own laws and categories, reflecting the basic aspects of revolutionary transformation of capitalist into communist society. The laws relate to the socialist revolution, establishment of the dictatorship of the proletariat and the transition from capitalism to socialism and then to communism. How the working class will conduct, a class struggle scientific socialism relates that. It provides guidance for revolutionary struggle. It contains the principles, laws and techniques of a new society classless society. Scientific socialism is not a conceptual matter; it is an

operative aspect of historical transition from capitalism to communism. Scientific socialism deals with the various stages of revolutionary struggle and nature of socialist society. The evils of capitalism created large-scale discontent in the minds of men and they were in search of a way out. People well aware to the evil effects of capitalism believed that only a socialist society could save the working class people and common people from all types of exploitation and oppression.

In the first half of the 19th century, many writers who described themselves as socialists—and who would be later called utopian socialists—wrote down descriptions of what they believed to be the ideal human society. Some of them also created small communities that put their ideals into practice. A constant feature of these ideal societies was social and economic equality. Because the people who proposed the creation of such societies called themselves socialists, the word "socialism" came to refer not only to a certain moral doctrine, but also to a type of egalitarian society based on such a doctrine.

Socialism abolishes the wage labour system of capitalism. That is, there shall be no sale of labour power. The whole material production is devoted to use value. The scale and character of production in all branches will be governed purely by social needs and not by the desire or profit making. Socialism means that the vast resources of modern technique are developed and utilized to meet the needs of the people. The productive forces being released from private control will be used for the general welfare of the society. Socialism promises increased productiveness and greater intensity of labour. They both augment the mass of articles produced in a given time. By suppressing the capitalist mode of production, the length of the working day could be reduced to the necessary labour time. Again, in socialism the distinction between necessary and surplus labour will lose its importance and meaning. The surplus value derived from surplus labour will be abolished in socialism. Worker will get enough time for their own recreation. They will devote time to the cultural activities and finer pursuits. Socialism not only assertively talks about the full satisfaction of material needs, but all-round development of human personality. Socialism promises to liberate human power from bondage.

Capitalist system of production imposes manifold barriers through division of labour and many other ways. Marx, that is why, wanted to bring an end of the division of labour which was crippling workers both physically and spiritually. Socialism does not mean that human development and creativity cease to exist, but that there are no longer any social restrictions upon them. In socialism the realm of freedom will be considerably expanded. Being released from physical necessity human beings will invest energy for greater and nobler purposes.

CHECK YOUR PROGRESS

Q.1. State whether the following statements are true or false:

(a) Socialism is based upon economic and political theories that advocate for collectivism. (True/False)

(b) The term "socialism" is also attributed to Pierre Leroux and to Marie Roch Louis Reybaud in France; and to Robert Owen in Britain who became one of the fathers of the cooperative movement. (True/False)

Q.2. What is Socialism?

.....

.....

ACTIVITY 12.1

What is the definition of socialism by Andrew Vincent?

.....

.....

12.4 KINDS OF SOCIALISM

Manifesto contains a precise but useful classification of socialism. According to this classification socialism is of three type's Feudalistic socialism; Bourgeois socialism and Utopian socialism. Before the Industrial Revolution the feudal lords and the aristo-crats were combined together and formed a class which was the basic class.

After industrialization the emergence of bourgeoisie cornered the aristocracy and it became the basic class whereas the aristocrats were relegated to the non-basic class. This was not possible for the aristocracy to swallow. The aristocrats and landlords revolted against the bourgeois domination and in order to arouse the sympathy of the workers and peasants they indicated the bourgeoisie. The aristocrats were able to relieve their feelings by penning lampoons against their new masters and by uttering sinister prophesy of impending doom. Such was the origin of feudalistic socialism.

The feudalists pointed out that the capitalists were exploiters, but they forgot that they were also exploiters. The aristocrats inspired educated people to write pamphlets exposing the nature and extent of bourgeois exploitation.

The second type of socialism is petty-bourgeois socialism. Petty-bourgeoisie is a class that stands between proletariat and bourgeoisie and is perpetually consti-tuted as a supplementary component of bourgeois society.

The members of the petty-bourgeois class have made a shrewd analysis of capitalist system and have exposed the contradiction; it blames capitalism for all evils. Petty-bourgeoisie further condemns the capitalism for introduction of machinery and division of labour. It emphasizes the wretchedness of proletariat, anarchy of production, gross inequalities in the distribution of wealth, the industrial wars the nations wage for mutual extermination, and the breakup of the old family ties. But in practice the petty-bourgeois socialism wants to re-establish the old methods of production and these with old property relations.

In France there developed a system of socialist thought. The German philosophers borrowed the basic principles of French philosophical thought and adopted it to the soil of Germany. But the socio-political conditions of two countries

were not identical and as a result of it the key concepts of French socialism were considerably distorted. The German socialists demanded political movement for realization of socialist goals, such as abolition of repressive measures of government and bourgeois law, establishment of liberty and equality, protection of the freedom of press. But unfortunately the German socialists failed to champion the interests of proletarians.

Again, there are eight types of socialism. They differ on how capitalism can best be turned into socialism. They also emphasize different aspects of socialism. Here are the major branches, according to ”Socialism by Branch.”

Democratic Socialism: The working people manage the means of production, and there is a democratically elected government. Central planning distributes common goods, such as mass transit, housing, and energy, while the free market is allowed to distribute consumer goods.

Revolutionary Socialism: Socialism will emerge only after capitalism has been destroyed. “There is no peaceful road to socialism.” The factors of production are owned by the workers and managed by them through central planning.

Libertarian Socialism: Libertarianism assumes that the basic nature of people is rational, autonomous, and self-determining. Once the strictures of capitalism have been removed, people will naturally seek a socialist society that takes care of all, free of economic, political, or social hierarchies. They see it is the best for their own self-interest.

Market Socialism: Production is owned by the workers. They decide how to distribute among themselves. They would sell excess production on the free market. Alternatively, it could be turned over to society, which would distribute it according to the free market.

Green Socialism: This type of socialistic economy highly values the maintenance of natural resources. Public ownership of large corporations achieves this. It also emphasizes public transit and locally sourced food. Production focuses on making sure everyone has enough of the basics instead of consumer products one doesn’t really need. This kind of economy guarantees a livable wage for everyone.

Christian Socialism: Christian teachings of brotherhood are the same values expressed by socialism.

Utopian Socialism: This was more a vision of equality than a concrete plan. It arose in the early 19th century, before industrialization. It would be achieved peacefully through a series of experimental societies.

Fabian Socialism: This type of socialism was extolled by a British organization in the late 1900s. It advocated a gradual change to socialism through laws, elections, and other peaceful means.

12.5. Merits and demerits of Socialism

Prof. Schumpeter has advanced four arguments in favour of socialism: greater economic efficiency; welfare due to less inequality; absence of monopolistic practices;

and absence of business fluctuations. We discuss these merits of socialism one by one.

1) Greater economic efficiency: Economic efficiency under socialism is greater than under capitalism. The means of production are controlled and regulated by the central planning authority towards chosen ends. The central planning authority makes an exhaustive survey of resources and utilises them in the most efficient manner. Socialism has greater economic efficiency than in capitalism. The means of production are controlled and regulated by the central planning authority towards chosen ends. Economic efficiency is attained by utilising resources in producing socially useful goods and services which satisfy the basic wants of the people. It gives greater welfare due to less inequality of income. Monopolistic practices are absent in this type of economy. The business fluctuations are also not present and hence there is no problem of unemployment or depression.
2) Welfare due to less inequality: In a socialist economy there is less inequality of income as compared with a capitalist economy because of the absence of private ownership of the means of production, private capital accumulation, and private profit. All citizens work for the welfare of the state and each is paid his remuneration according to his ability, education and training. All rents, interests and profits from various sources go to the state which spends them for public welfare in providing free education, cheap and congenial housing, free public health amenities, and social security to the people.

Under socialism, workers are no longer exploited because they own the means of production. Profits are spread equitably among all workers according to their individual contribution. The cooperative system also provides for those who cannot work. It meets their basic needs for the good of the whole society. The system eliminates poverty. It provides equal access to health care and education. No one is discriminated against. Everyone works at what one is best at and what one enjoys. If a society needs job to be done that no one wants, it offers higher compensation to make it worthwhile. Natural resources are preserved for the good of the whole.

3) Absence of monopolistic practices: Another advantage of socialism is that it is free from monopolistic practices to be found in a capitalist society. Since under socialism all means of production are owned by the state, both competition and monopoly are eliminated. The exploitation by the monopolistic is absent. Instead of private monopoly, there is the state monopoly of the productive system but this is operated for the welfare of the people. In the state-owned factories, socially useful commodities are produced which are of high quality and are also reasonably priced.
4) Absence of business fluctuations: A socialist economy is free from business fluctuations. There is economic stability because production and consumption of goods and services are regulated by the central planning authority in accordance with the objectives, targets and priorities of the plan. Thus, there is neither overproduction nor unemployment.

Demerits of Socialism:

The biggest disadvantage of socialism is that it relies on the cooperative nature of humans to work. It ignores those within society who are competitive, not cooperative. Competitive people tend to seek ways to overthrow and disrupt society for their own gain. Capitalism harnesses this "Greed is good" drive. Socialism pretends it does not exist. As a result, socialism doesn't reward people for being entrepreneurial. It struggles to be as innovative as a capitalistic society. A third disadvantage is that the government has a lot of power. This works as long as it represents the wishes of the people. But government leaders can abuse this position and claim power for themselves.

Socialist economy has also certain disadvantages such as Loss of consumer's sovereignty in choosing their products. They can purchase those commodities which are available in the departmental stores. There is no freedom of occupation and that they cannot leave it or change it. Arbitrary allocation of resources is prevailed in socialism and central planning power commits fault in allocation of resources. Socialism is more of bureaucratic and is operated like machinery. It does not provide necessary initiative to the people to work hard. Hence, some of the demerits of socialism can be mentioned as follows:

1) Loss of Consumers' Sovereignty: There is loss of consumers' sovereignty in a socialist economy. Consumers do not have the freedom to buy whatever commodities they want. They can consume only those commodities which are available in department stores. Often the quantities which they can buy are fixed by the state.
2) No Freedom of Occupation: There is also no freedom of occupation in such a society. Every person is provided job by the state. But he cannot leave or change it. Even the place of work is allotted by the state. All occupational movements are sanctioned by the state.
3) Malallocation of Resources: Under socialism, there is arbitrary allocation of resources. The central planning authority often commits mistakes in resource allocation because the entire work is done on trial and error basis.
4) Bureaucratic: A socialist economy is said to be a bureaucratic economy. It is operated like a machine. So it does not provide the necessary initiative to the people to work hard. People work due to the fear of higher authorities and not for any personal gain or self-interest. There is no doubt that a socialist economy is better than a capitalist economy because of its overwhelming merits. But it is disliked for the loss of political, economic and personal freedoms.

CHECK YOUR PROGRESS

Q.3. Say whether the following statements are true or false.

(a) According to Manifesto classification socialism is of three type's Feudalistic socialism; Bourgeois socialism and Utopian socialism. (True/False)

(b) One of the merits of socialism is greater economic efficiency. (True/False)

Q.4. What is no freedom of occupation in socialism?

.....

ACTIVITY 12.2

Briefly mention about two of the merits of socialism.

.....

.....

12.6. Let us sum up

- The term socialism refers to any system in which the production and distribution of goods and services is a shared responsibility of a group of people.
- Socialism is a range of economic and social systems characterised by social ownership of the means of production and workers' self-management, as well as the political theories and movements associated with them. Social ownership can be public, collective or cooperative ownership, or citizen ownership of equity.
- The term "socialism" is also attributed to Pierre Leroux and to Marie Roch Louis Reybaud in France; and to Robert Owen in Britain who became one of the fathers of the cooperative movement.
- As a science, socialism has its own laws and categories, reflecting the basic aspects of revolutionary transformation of capitalist into communist society.
- According to this classification socialism is of three type's Feudalistic socialism; Bourgeois socialism and Utopian socialism.
- There are eight types of socialism: Democratic Socialism, Revolutionary Socialism, Libertarian Socialism, Market Socialism, Green Socialism, Christian Socialism, Utopian Socialism, and Fabian Socialism

12.7. FURTHER READING

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✓ 12.8. ANSWER TO CHECK YOUR PROGRESS

Answer to the Q. No 1. (a) True (b) True

Answer to the Q. No 2. The term socialism refers to any system in which the production and distribution of goods and services is a shared responsibility of a group of people. Socialism is based upon economic and political theories that advocate for collectivism. In a state of socialism, there is no privately owned property. In theories developed by Karl Marx, socialism is the transitional period between capitalism and communism, the set of beliefs that states that all people are equal and should share equally in a country's money, or the political systems based on these beliefs. Socialism can exist within countries as an overall economic system or within factions thereof such as corporations, healthcare, public education, and education.

Answer to the Q. No. 3. (a) True (b) True

Answer to the Q. No. 4. No freedom of occupation in socialism means there is also no freedom of occupation in such a society. Every person is provided job by the state. But he cannot leave or change it. Even the place of work is allotted by the state. All occupational movements are sanctioned by the state.

⍰ 12.10 MODEL QUESTIONS

A) Very short questions:

1. Define socialism according to Maurice Comfort.
2. When did the term "socialism" coined for the first time?
3. How many types of socialism are there according to Manifesto classification?
4. What is democratic socialism?
5. Mention one demerit of socialism.

B) Short questions:

1. Analyse revolutionary socialism.
2. Briefly discuss about the nature of socialism.
3. Write a brief note on the merits of socialism.

C) Long Questions:

1. Write a note on the meaning and definition of socialism.
2. How many types of classifications of socialism are there? Discuss all of them.
3. Write a critical note on the merits and demerits of socialism.

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UNIT-13: SECULARISM: IT'S NATURE, SECULARISM IN INDIA

UNIT STRUCTURE

13.1 Learning Objectives
13.2 Introduction
13.3 What is Secularism?
13.4 Views on Secularism
13.5 Thought on secularism
13.6 Different model of Secularism
13.7 Secularism in Indian Constitution
13.8 Secularism and Religion in India
13.9 Check your progress
13.10 Further Reading
13.11 Answer to check your progress
13.12 Model questions

13.1 LEARNING OBJECTIVES

After going through this unit you will be able to know.

- How to explain the meaning of secularism
- Discuss the views of various thinkers on Secularism
- Discuss the Indian and western model of secularism
- Explain the meaning given in the Indian constitution
- Discuss the relationship of secularism with religion in India.

13.2 INTRODUCTION

Secularism believes that religious that religion should not play a role in government, education, or the other public parts of the society. It is indifference to or rejection or exclusion of religion and religious considerations. Secularism speaks of neutrality. So it gives equal rights and equal status to every religion of a state. It removes the society from the dominations of religions institutions and symbols. After reading this, you will be able to discuss about the meaning and different views and models of Secularism and its relation with the religion in India.

13.3: WHAT IS SECULARISM?

Secularism is the principle of the separation of government institutions and persons mandated to represent the state from religious institutions dignitaries. One meaning of secularism is asserting the right to be free from religious rule and teachings, or, in a state declared to be neutral on matters of beliefs, from the imposition by government of religion on religious practices upon its people. Another meaning of Secularism is the view that public activities and decisions, especially political ones, should be uninfluenced by religious beliefs or practices.

The term "secularism" was first used in 1851.It is derived from the Latin word "Saeculum" which means "generation" or "age". And came to mean that which belong to this life, to the here and how, in this world. It is widely used as shorthand for the ideology which shapes contemporary society without reference to the divine.

13.4: VIEWS ON SECULARISM

Secularism draws its intellectual roots basically from Greek and Roman philosophers such as John Locke, Thomas Jefferson, Weber, Peter Berger etc.

Jafferson wrote the statute of Religious freedom, whose preamble indicates state religion, nothing that "false religions over the greatest part of the world and through all times have been maintained through the church-state. To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and Tyrannical.

13.5: THOUGHTS ON SECULARISM

Secularism draws its intellectual roots from different philosophers, such as George Jacob Holyoke ,Peter Berger and Max Weber.

George Jacob Holyoake invented the term "Secularism" to describe his views of prompting a social order separate from religion, without actively dismissing or criticizing religious beliefs. an agnostic himself, Holyoake has argued that "Secularism is not an, argument against Christianity, it is one independent of it. Secularism does not say that there is no light or guidance elsewhere, but maintains that there is light and guidance in secular truth, whose conditions and sanctions exist independently and act forever. Secular knowledge is manifestly that kind of knowledge which is founded in this life, which relates to the conduct of this life, conduces to the welfare of this life, and is capable of being tested by the experience of this life."

Secularism, according to Peter Berger, is the process by which sectors of society and culture are removes from the domination of religious institutions and symbols.

Peter Berger is of the opinion that increased social and geographical mobility that the development of modern communications has exposed individuals to plurality of religious influences. They, have, therefore, learnt to tolerate each other's belief.

Weber considered secularism as the process of rationalization. For achieving given ends, the principle used is one which is based on scientific thought, i.e., which is rational. This thought has undermined religion."

13.6: DIFFERENT MODELS OF SECULARISM

There are different models of secularism. They are described as follows:

13.6.1 Western model of secularism

Western Model of secularism is more important a classical liberal view where people may have different values and that state must not promote or protect any specific ideas. Religion also remains an individual value and state provides no protection to the citizens from other criticism of one's religion.

According to western model of secularism there needs to be separation between political institutions and religion. Separation means complete separation where state does not interfere in religious affairs at all. This is Western Secularism.

13.6.2: Indian Model of Secularism:

Indian Secularism is a Concoction of ill defined confused ideas that are essentially incorrect.

Indian model of secularism is fundamentally different from western secularism. It does not focus only on church-state separation and the idea of inter-religious equality is crucial to the Indian conception.

According to Nehru secularism means, "equal protection by the state to all religion." He wanted a secular state to be one that "protects all religions but does not favor one at the expense of others and does not itself adopt any religion as the state religion."

Secularism in India helped to focus on equality within the community equality to replace the nation of hierarchy,

Indian Secularism took on a distinct from as a result of an interaction between what already existed in a society that had religious diversity and the ideas that came from the west. It resulted in equal focus on intra-religious and inter-religious domination.

13.7: SECULARISM IN INDIAN CONSTITUTION

India has been declared a secular state by its written constitution and it is every Indians duty to stand by and believe in this declaration.

The founding fathers of our country had a deep conviction that India should be established as a secular country given the diverse religious beliefs of its people. Thus, while framing the constitution, they made several provisions which unequivocally affirmed India as a secular country. Even though initially not written in the original constitution, the preamble of our constitution was amended in 1976 to explicitly proclaim India as a secular country.

The word Secular has been added to the preamble of the constitution by the 42nd Amendment. This is a glowing achievement of our democracy. According to Venkataraman, "A state is secular which is neither religious, nor irreligious, nor anti-religious but is wholly detached from religious dogmas and activities and thus neutral in religious matter." The Secular character of India was previously implicit in the constitution. But the 42nd amendment has made it explicit. So, secularism prevails in India. The citizens have respect for all religions and equal respect for all.

13.8: SECULARISM AND RELIGION IN INDIA

Religion plays and continues to play a key role in the affairs of human being and society because of its functions. But as the area of scientific knowledge and technology widens, the area of religion shrinks. Some of its functions are taken over by their agencies. In technologically less developed societies, rituals and symbolic acts are employed on a wide scale to placate supernatural powers for worldly gains.

Here, the process of secularism starts because of which religion loses control over several fields of social activities. Such as economic, trade, education, medicine and so on. Many of the traditional functions of religion are taken care of by secular institutions.

But secularism varies from society to society. India perhaps failed to develop diversified institutions that may take over the traditional functions of religion. As such, it remains communal and religious beliefs continue to prevail.

CHECK YOUR PROGRESS

Q1: What is the belief of secularism?

Q2: Secularism speaks of _____. (fill in the gap).

Q3: What do you mean by the term Secularism? (Answer in about 40 words)

.....

Q4: From whom secularism draws its intellectual roots?

.....

Q5: Give a definition on Secularism?

.....

Q6: What are the two models on Secularism?

.....

Q7: State whether the following statements are true or false.

a) According to western model of secularism there needs to be separation between political Institutions and religion.

b) Indian model of secularism is fundamentally different from western secularism.

c) The term "secularism" was first used in 1891.

d) 42nd amendment has made Secularism explicit in the constitution of India.

Q8: Is India a secular state?(answer in about 20 words).

.....

Q9: In which amendment of the Indian constitution the word secular has mentioned?

.....

Q10: Why the process Secularism starts?

.....

13.9: Let Us Sum Up

- Secularism believes that religious that religion should not play a role in government, education, or the other public parts of the society.
- Secularism speaks of neutrality. So It gives equal rights and equal status to every religion of a state.
- Secularism is the principle of the separation of government institutions and persons mandated to represent the state from religious institutions dignitaries.
- One meaning of secularism is asserting the right to be free from religious rule and teachings, or, in a state declared to be neutral on matters of beliefs, from the imposition by government of religion on religious practices upon its people.
- Secularism draws its intellectual roots basically from Greek and Roman philosophers such as John Locke, Thomas Jefferson, Weber, Peter Berger etc.
- Western Model of secularism is more important a classical liberal view where people may have different values and that state must not promote or protect any specific ideas.
- Indian Secularism is a Concoction of ill defined confused ideas that are essentially incorrect.
- Indian model of secularism is fundamentally different from western secularism.
- India has been declared a secular state by its written constitution and it is every Indians duty to stand by and believe in this declaration.
- The word Secular has been added to the preamble of the constitution by the 42ndAmendment.

- But secularism varies from society to society. India perhaps failed to develop diversified institutions that may take over the traditional functions of religion.

13:10: FURTHER READING

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4. Thapar. Romila (2015): What Secularism is and where it Needs to be Headed

13.12: ANSWER TO CHECK YOUR PROGRESS

Ans to Q No 1: The beliefs of secularism are that religion should not play a role in government, education, or the other public parts of the society.

Ans to Q No 2: Neutrality.

Ans to Q No 3: Secularism is the principle of the separation of government institutions and persons mandated to represent the state from religious institutions dignitaries. One meaning of secularism is asserting the right to be free from religious rule and teachings, or, in a state declared to be neutral on matters of beliefs, from the imposition by government of religion on religious practices upon its people. Another meaning of Secularism is the view that public activities and decisions, especially political ones, should be uninfluenced by religious beliefs or practices.

Ans to Q No 4: Secularism draws its intellectual roots from different philosophers, such as George Jacob Holyoke ,Peter Berger and Max Weber.

Ans to Q No 5: A definition of secularism by Peter Berger, "is the process by which sectors of society and culture are removes from the domination of religious institutions and symbols."

Ans to Q No6: The two models of secularism are Western and Indian.

Ans to Q No 7: a) True. b) True c) False d) True.

Ans to Q No 8: India has been declared a secular state by its written constitution and it is every Indians duty to stand by and believe in this declaration. But India perhaps failed to develop diversified institutions that may take over the traditional functions of religion. As such, it remains communal and religious beliefs continue to prevail.

Ans to Q No 9: 42nd amendment.

Ans to Q No 10: The process of secularism starts because religion loses control over several fields of social activities. Such as economic, trade, education, medicine and so on.

13.13: MODEL QUESTIONS

A. Very shorts questions

Q1: From what secularism removes the society?
Q2: From which word the term "secularism" is derived?
Q3: Who invented the term Secularism?
Q4: Who considered secularism as the process of rationalization?
Q5: To focus what secularism helps in India?

B. Short questions (Answer each question about 15o words)

Q1: How Secularism gives equal rights and equal status to every religion?
Q2: What is secularism? Explain.
Q3: "Nehru wanted a secular state". Explain the statement.
Q4: Give the views of Venkataraman, on Secular state.

C: Write short notes on (answer each in about 150 words)

Q1: Secularism by Hoalyake
Q2: Western model of secularism
Q3: Indian model of Secularism
Q4: India as a secular state

D. Long Questions) Answer each question in about 300-500 words)

Q1: Discuss the relationship of Religion and Secularism?
Q2: How secularism included in the preamble of the Indian constitution? Explain.
Q3: Write how Indian model of secularism is different from the western model of secularism?
Q4: Name some of the philosophers who gives views on Secularism. Have their views are acceptable in real politics?

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UNIT 14: PLATO: CONCEPT OF IDEAL STATE

UNIT STRUCTURE

14.1: Learning Objectives
14.2: Introduction
14.3: The Concept of Ideal State of Plato
14.4: Three Classes of Citizens in the State
14.5: Concept of Education
14.6: Concept of Family
14.7: Features of an Ideal State of Plato
14.8: Criticisms of the Concept of Ideal State of Plato
14.9: Let Us Sum Up
14.10: Further Reading
14.11: Answer to Check Your Progress
14.12: Model Questions

14.1: LEARNING OBJECTIVES

After going through this unit you will be able to

- Know the concept of ideal state of Plato
- Explain the three classes of citizens in the state
- Know the concept of education and family
- Explain the features of an ideal state of Plato
- Know the criticisms of the concept of ideal state of Plato

14.2 INTRODUCTION

This unit introduces to you about the ideal state of Plato. After going through unit you will be able to know how Plato has defined the ideal state. It is said by Plato that until philosophers are kings or the kings and princes of this world have the spirit and the power of philosophy and political greatness and wisdom meet in one, cities will never rest from their evils. Now let us study in details about Plato's concept of ideal state.

14.3 THE CONCEPT OF IDEAL STATE OF PLATO

Plato has provided his theory of ideal state in his famous book 'The Republic'. Plato's ideal state is based on certain fundamental principles, such as- classification of

people into three classes, i.e. Guardian Class, Auxiliaries and Producing Class; establishment of justice; state-regulated system of education; communism of property and family.

The Republic of Plato has been interpreted as Utopia to the end of all Utopias. It is not because of the cause that it is a romance, but because he has constructed an ideal state in it. Plato has compared the construction of an ideal state with an act of an artist who sketches an ideal picture without concerning himself with the fact whether individual characteristic features of imaginative picture are to be found anywhere or not? In the same way, Plato has never thought of the possibility of the institutions of his ideal state has the capability of ever becoming a reality or not. He has never thought of the impracticability of his concept of ideal state.

Plato has built his state on the analogy of an individual organism. He always believes that the virtues of an individual and of the state were identical. He has presented the view that an individual use to present almost the same features and qualities on a smaller scale as society on a bigger scale.

14.4 THREE CLASSES OF CITIZENS IN THE STATE

According to Plato, state is the product of human soul which is composed of three elements, such as reason, courage and appetite. Corresponding to these three human elements, there are three classes of people- Guardian Class, Auxiliaries and Producing Class. Plato has advocated for functional specialisation and division of labour among these three classes of people. When these three classes of people perform their respective duties without interfering in each other's affairs then justice prevailed. Thus, in an ideal state, the philosopher king is to rule the state, the soldiers are to be in charge of defence of the state and the producing class are to produce food and other necessary goods for all.

14.5 CONCEPT OF EDUCATION

According to Plato, if all the people use to perform their allotted task without interfering in others' affairs, then peace and prosperity would prevail in the state. The Philosopher king or the guardian class use to attain the necessary skill and knowledge through state-regulated system of education. According to Plato, the state-regulated education system actually aims at developing wise rulers and virtuous citizens in the ideal state.

14.6 CONCEPT OF FAMILY

The ideal state was also marked by the presence of the system of communism of property and family. Under this system of communism, the philosopher king or the guardian class had no right to have family and private property. Plato considered attachment towards family and private property as the greatest obstacles in the way of

achieving unity of the state. Therefore, he advocated communism of private property and family for the guardian class under which they would not have private property and family of their own and ultimately which would help them to devote themselves to the service of the state.

14.7 FEATURES OF AN IDEAL STATE OF PLATO

There are some important features of the ideal state of Plato. They are as follows:

14.7.1 Rule of Philosophy

Plato is of the view that in an ideal state the philosopher-ruler should be prominent. He should has a broaden vision of unity of knowledge. Philosopher-kings are immune from the provisions of law and public opinion.

14.7.2. No Unqualified Absolutism:

In Plato's concept of ideal state though there is neither any restraint of law nor of public opinion over philosopher-rulers, but that is not an unqualified absolutism. It is not all despotism, because rule of philosophy is not free from the basic articles of the constitution.

14.7.3: Control over the Education System

Philosopher ruler should control the education system in an ideal state.

14.7.4: Justice in Ideal State

Justice is the main feature of Plato's Republic and it is also present in his ideal state. Justice is the bond which binds every member of society together. It forms a harmonious union of individuals.

14.7.5: Censorship of Art and Literature

In an ideal state of Plato, there should be a complete censorship of art and literature. It is necessary so that nothing immoral things might falls into the hands of the young individuals.

14.7.6: System of Communism

Plato was of the view that guardian class should live under the system of communism of property and family. The rulers and soldiers do not possess any property of their own.

14.7.7: Equality among Men and Women

According to Plato, equal opportunities should be given to both men and women for their economic, social, intellectual and political uplift. It can be said that Plato can be regarded to be the first feminist of his time.

14.7.8: Principle of Functional Specialization

Plato is of the view that due to multiple wants, an individual could not fulfil all his desires by himself alone due to lack of capacity. Thus co-operation among individuals should be necessary to satisfy their mutual desires. Some people are specialized in performing some certain tasks.

14.8 CRITICISMS OF THE CONCEPT OF IDEAL STATE OF PLATO

Plato's theory of ideal state is subjected to severe criticism which can be mentioned as follows:

1. Plato's ideal state is a *utopian* state. It cannot be realised in practice. His concepts of philosopher king, communism of property and family are anti-human in nature.
2. In Plato's ideal state there was no provision for law. The philosopher king was not bound by any law.
3. Plato's ideal state was anti-democratic. In such a state all powers were concentrated in the hand of the philosopher king or the guardian class and opinions of other people were not given any importance.
4. Plato built his ideal state on the analogy of individual and this identification leads to confusion. He failed to distinguish ethics from politics. His ideal state is based not merely on analogy but almost identification between the individual and the state, which is quite wrong.
5. Plato fails to condemn the institution of slavery and regard it as fundamental evil.
6. Plato's system of communism of women and temporary marriage is detestable and unethical.
7. Plato is a moralist rather than a political idealist. His assumption that the state should control the entire lives of its citizens is false and contrary to human liberty.

8. By the system of functional specialization, Plato tends to dwarf the personality of the individual. There is no possibility of any full development of human personality in his ideal state.
9. Plato completely ignores the lower class in his ideal state which forms the great bulk of population. Such negligence may divide the society into two hostile groups.

CHECK YOUR PROGRESS

Q No 1: Who is the author of the book entitled, 'Republic'?

.....

Q No 2: How has the republic of Plato been interpreted?

.....

Q No 3: Does Plato think that the possibility of the institutions of his ideal state has the capability of ever becoming a reality?

.....

Q No 4: For Plato a virtue of an ideal state is identical with what?

.....

Q No 5: For Plato, what the state regulated education system aims at?

.....

Q No 6: According to Plato, what right cannot have to a philosopher king or a guardian class?

.....

Q No 7: How the institution of a slavery has been regarded by Plato?

.....

14.9: LET US SUM UP

- Plato has provided his theory of ideal state in his famous book 'The Republic'.
- Plato's ideal state is based on certain fundamental principles, such as- classification of people into three classes, i.e. Guardian Class, Auxiliaries and Producing Class; establishment of justice; state-regulated system of education; communism of property and family.
- The Republic of Plato has been interpreted as Utopia to the end of all Utopias.

- It is not because of the cause that it is a romance, but because he has constructed an ideal state in it.
- Plato has built his state on the analogy of an individual organism.
- Plato has always believed that the virtues of an individual and of the state were identical.
- According to Plato, state is the product of human soul which is composed of three elements, such as reason, courage and appetite.
- Corresponding to these three human elements, there are three classes of people- Guardian Class, Auxiliaries and Producing Class.
- Plato has advocated for functional specialisation and division of labour among these three classes of people.
- The ideal state was also marked by the presence of the system of communism of property and family.
- Under this system of communism, the philosopher king or the guardian class had no right to family and private property.
- Plato has considered attachment towards family and private property as the greatest obstacles in the way of achieving unity of the state.

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14.11 ANSWER TO CHECK YOUR PROGRESS

Ans to Q No 1: Plato

Ans to Q No 2: Utopia to the end of all Utopias.

Ans to Q No 3: No, Plato never thinks that

Ans to Q No 4: Virtues of an individual

Ans to Q No 5: It aims at developing wise rulers and virtuous citizens in the ideal state.

Ans to Q No 6: To have family and private property

Ans to Q No 7: Fundamental Evils

14.12 MODEL QUESTIONS

1. **Very Short Questions:**
   a. What are the fundamental principles on which Plato's ideal state is based on?
   b. How has Plato compared the construction of ideal state?
   c. What are the three classes of citizens of an ideal state?
   d. According to Plato what is the greatest obstacles in the way of achieving unity of the state?

2. **Short Questions (Answer in within 100-150 words)**
   a. Write a short note on the 'three classes of citizens in the state'?
   b. Briefly describes Plato's concept of education?
   c. Write a short note on Plato's concept of family?

3. **Long Questions (Answer in within 300-500 words)**
   a. Explain the concept of ideal state of Plato.
   b. Describe the main features of an ideal state of Plato.
   c. Critically discuss Plato's concept of ideal state.

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UNIT-15: JOHN RAWLS: JUSTICE AS FAIRNESS

UNIT STRUCTURE

20.1: Learning Objectives
20.2: Introduction
20.3: What is Justice?
20.4: Just Distribution
20.5: John Rawl's Theory of Justice
20.6: Criticism
20.7: Conclusion
20.8: Let Us Sum Up
20.9: Further Reading
20.10: Answer to check your progress
20.11: Model questions

15.1 LEARNING OBJECTIVES

After going through this unit you will be able to know

- What is the meaning of justice
- Why justice is necessary for the society
- What is Just Distribution
- How Rawl explained about justice in his "Theory of Justice"
- What are the criticism has made against Rawl's "Theory of Justice"

15.2 INTRODUCTION

A Theory of Justice is a work of political philosophy and an ethics by John Rawl's, in which the author attempts to solve the problem of distributive justice by utilizing a variant of the familiar device of social contract. This theory is also known as "Justice of Fairness". It was originally published in 1971 and revised in both 1975 and 1999.

15.3 WHAT IS JUSTICE?

Justice is the legal of philosophical theory by which fairness is administered. It is a central moral standard in social life, is generally held to have a prominent role in social theory and social action.

It is conventional to distinguish 'formal justice'(the law) and material justice(morality and politics), although some theorists of justice treat the two concepts as parallel or overlapping and argue that since legal or criminal justice concerns the distribution of

penalties to the guilty. It has much in common with social justice, which deals with the allocation of scarce goods to a population: both are premised on the ideas of due process, impartiality and distribution according to appropriate criteria.

Most academic debate about the concept of justice starts with John Rawl's famous 'difference principle', which asserts that inequalities in the distribution of scarce goods (power, money, access to healthcare, or whatever) are justified only if they serve to increase the advantage of the least favored groups in society.

15.4 JUST DISTRIBUTION

Just distribution or distributive justice concerns the nature of a society just allocation of goods in a society. The concept includes the available quantities of goods, the process by which goods are to be distributed, and the resulting allocation of the goods to the members of the society.

John Rawl himself was particularly concerned with distributive justice, which is about the distribution of what he calls ''the social surplus'—that is, all the things we get only through co-operating in a society.

Rawl believes that justice can be created through just institutions. If what he calls the 'basic structure' of a society is just, then that society will be just. Rawl says that in order to determine which social institutions would be just, we need to discover what kind of social structure would be chosen by rational agents free from prejudice and partiality, that is ,what principles of justice do they think ought to govern the basic institutions of society.

15.5 JOHN RAWL'S THEORY OF JUSTICE

Rawls theory of justice revolves around the adaption of two fundamental principles of justice which would, in turn, guarantee a just and morally acceptable society. The first principle guarantees that right of each person to have the most extensive basic liberty compatible with the liberty of others .The second principle states that social and economic positions are to be

a) to everyone's advantage and
b) Open to all.

A key problem to Rawls is to show how such principles would be universally adopted and here the work borders on general ethical issues. He introduces a theoretical "veil of ignorance" in which all the "players" in the social game would be played in a situation which is called the "original position". Having only a general knowledge of the facts of "life and society", each player is to abide based on their moral obligation, by denying the players any specific information about themselves it forces them to adopt a generalized point of view that bears a strong resemblance to the moral point of view.

Rawl proposes that the most reasonable principles of justice for a society are those that individuals would themselves agree to behind the "veil of ignorance", in circumstances in which each is represented as moral powers. What this position

supports is that while each position has different ends and goals, different backgrounds and talents, each ought to have a fair chance to develop his/her talents and pursue those goals fair equality for opportunity. This should be complete cooperation among all so that there may be reasonable life for all.

Why should we accept Rawls principles of justice?

Primarily Rawls principles promote equality among all. Each individual has the same basic liberties and opportunities. Each individual has a moral obligation to accept the existence of every other human being. In doing so, all people become equal in their position and desires. Competition in that what is desired by much perhaps? A benefit of competitive circumstances is the betterment of all parties involved as they must evolve in order to surpass one another.

Also, in fair equality for opportunity we may eliminate all forms of discrimination and discretion of races, ethnic origin, social standards and religious intolerance and beliefs. All of these characteristics are a component of the individual person thus making him/her "individual". Justice is only succumbed when the liberties of an individual are affected because of an external opinion of these characteristics, and in the oppression of these characteristics upon another. They are nothing more than components of a people.

15.6 CRITICISM

In 1974, Rawls' colleague at Harvard, Robert Nozick, published a defense of libertarian justice, *Anarchy, State, and Utopia*.[6] Another Harvard colleague, Michael Walzer, wrote a defense of communitarian political philosophy, *Spheres of Justice*, as a result of a seminar he co-taught with Nozick. In a related line of criticism, Michael Sandel, also a Harvard colleague, wrote *Liberalism and the Limits of Justice*,[6] in which he criticized Rawls for asking us to think about justice while divorced from the values and aspirations that define who we are as persons and that allow us to determine what justice is.

Feminist critics of Rawls, such as Susan Moller Okin, largely focused on weakness of Rawls in accounting for the injustices and hierarchies embedded in familial relations. Rawls argued that justice ought only to apply to the "basic structure of society." Feminists, rallying around the theme of "the personal is political," took Rawls to task for failing to account for injustices found in patriarchal social relations and the gendered division of labor, especially in the household.

15.7 CONCLUSSION

From the above discussion we would have to understand that justice has different understanding for different people. Justice is not only about materiality. It is about a balance among economic inequality, cultural disrespect, sexual disrespect, gender differences and many other issues. Rawl has theorized his understanding of justice by creating a divine between personal and political, but as we understand from the

different critique of Rawls, in contemporary time we need a new theory of justice which would try to encapsulate these critiques.

CHECK YOUR PROGRESS

Q.1: When Rawls theory of justice published?

Q.2: Rawls Theory of Justice is also known as _____. (Fill in the gap)

Q.3: What is the meaning of justice?

.....

Q.4: What do you mean by Formal Justice and material Justice?

.....

Q.5: What is Just Distribution?

.....

Q.6: Write what are the two principles of Rawls Theory of Justice?

.....

Q.7: Mention the name of some critics of Rawls theory of Justice?

.....

Q.8: At what point did Feminists criticize Rawl?

.....

Q.9: State whether the following statements are true or false.

a) Rawls theory of justice is also known as “Justice of fairness”.

b) Distributive Justice includes the limited quantities of goods.

c) Primarily Rawls principles promote equality among all.

d) Justice is only succumbed when the liberties of an individual are affected.

e) Justice is not about materiality.

15.8: LET US SUM UP

- Justice is the legal of philosophical theory by which fairness is administered.
- Most academic debate about the concept of justice starts with John Rawl's famous 'difference principle', which asserts that inequalities in the distribution of scarce goods (power, money, access to healthcare, or whatever) are justified only if they serve to increase the advantage of the least favored groups in society
- Just distribution or distributive justice concerns the nature of a society just allocation of goods in a society.
- The concept includes the available quantities of goods, the process by which goods are to be distributed, and the resulting allocation of the goods to the members of the society.
- Rawl believes that justice can be created through just institutions.
- Rawls theory of justice revolves around the adaption of two fundamental principles of justice which would, in turn, guarantee a just and morally acceptable society.
- A key problem to Rawls is to show how such principles would be universally adopted and here the work borders on general ethical issues.
- Rawl proposes that the most reasonable principles of justice for a society are those that individuals would themselves agree to behind the "veil of ignorance", in circumstances in which each is represented as moral powers.
- In fair equality for opportunity we may eliminate all forms of discrimination and discretion of races, ethnic origin, social standards and religious intolerance and beliefs.
- Feminist critics of Rawls, such as Susan Moller Okin, largely focused on weakness of Rawls in accounting for the injustices and hierarchies embedded in familial relations.
- Rawls argued that justice ought only to apply to the "basic structure of society."

15.9 FURTHER READING

1. John Scott and Gordon Marshal (2009, 3rd edition): Oxford Dictionary of Sociology
2. Helen McCabe, "John Rawls and Justice", Philosophy now: A Magazine Idea
3. John Rawls theory of Justice: Summery and Analysis, School work Helper
4. 4." Justice ", Political Theory: Concept and Debates, Virtual Learning Environment, ILL

✓ 15.10 ANSWER TO CHECK YOUR PROGRESS

Answer to Q.1: Rawls theory of Justice was originally published in 1971 and revised in both 1975 and 1999.

Answer to Q.2: "Justice of fairness".

Answer to Q.3: Justice is the legal of philosophical theory by which fairness is administered. It is a central moral standard in social life, is generally held to have a prominent role in social theory and social action.

Answer to Q.4: Formal justice is based on the Law and Material justice is based on morality and politics.

Answer to Q.5: Just distribution or distributive justice concerns the nature of a society just allocation of goods in a society. The concept includes the available quantities of goods, the process by which goods are to be distributed, and the resulting allocation of the goods to the members of the society.

Answer to Q.6: The two principles of Rawls theory of justice are,

i. The first principle guarantees that right of each person to have the most extensive basic liberty compatible with the liberty of others.

ii. The second principle states that social and economic positions are to be to everyone's advantage and Open to all.

Answer to Q.7: Robert Nozick,, Michael Sandel, Michael Walzer, and so many.

Answer to Q.8: Feminist critics of Rawls, such as Susan Moller Okin, largely focused on weakness of Rawls in accounting for the injustices and hierarchies embedded in familial relations. Rawls argued that justice ought only to apply to the "basic structure of society."

Answer to Q.10: a) True b) false c) True d) True e) False

⍰ 15.11 MODEL QUESTIONS

A. Very shorts questions

Q.1: In the theory Rawls attempt to solve what?

Q.2: What is the main topic for the most academic debate about the concept justice?

Q.3: What is original position?

Q.4: What issue does a political conception of justice address?

B. Short questions (Answer each question about 150 words)

Q.1: What is the "social surplus" for Rawls?
Q.2: What is "veil of ignorance"? Discuss.
Q.3: When is our social situation is just?
Q.4: What should be the basic structure of society for Rawls?
Q.5: For Rawls what were the most reasonable principles of justice?

C: Write short notes on (answer each in about 250 words)

Q.1: What does Rawls mean by Justice as Fairness?
Q.2: Why should we accept Rawls principles of justice?
Q.3: Why Rawl believes that justice can be created through just institutions?
Q.4: Why a new theory on justice is needed in the contemporary time?

D. Long Questions) Answer each question in about 300-500 words)

Q.1: What is Rawls Theory of Justice? Explain.
Q.2: Explain how the different theorists had criticized Rawls?

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