UNIT-14 LIBERALISM VS. COMMUNITARIANISM

UNIT STRUCTURE

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14.1 LEARNING OBJECTIVES

After going through this unit you will be able to

- know What is Liberalism
- know What are the types of Liberalism
- know What is Communitarianism
- know What are the types of Communitarianism

14.2 INTRODUCTION

The liberal-communitarian debate, which took its present form, can be traced back to the beginning of the modern age, when liberalism emerged as a political and philosophical movement. John Locke in 17th-century England and Immanuel Kant in 18th-century Prussia developed theoretical views of society and human nature that stressed equality, personal autonomy, individual rights, and universalizable moral principles. Considering the now-familiar preference within liberalism for autonomous reasoning rather than unquestioning acceptance of received opinions, it is not surprising that their own views were at odds with the pre-enlightenment political philosophies then prevailing, all of which assumed the legitimacy and necessity of

traditional political authority and hierarchical social structures. Thus Locke, Kant, and other early liberals can be thought of as reacting against the communitarianism, or proto-communitarianism, of their day, which culminated in William Blackstone's outrageously complacent belief that in English law and society "all is as it should be" and echoed Aristotle's ancient notion that the 'polis' is the natural normative base of all human activity. However, that "proto-communitarian" theory grew out of theological conceptions of society (Christendom, the divine right of kings, etc.), whereas today's communitarian views (including those most friendly to religion) begin with the secular, psychological insight that social affiliation is not only a profoundly urgent human need but also the ground for all thinking, valuing, and self-awareness.

14.3 LIBERALISM

The word "liberal" is derived from the Latin "liber" (meaning "free" or "not a slave"). In everyday use, it means generous and open-minded, as well as free from restraint and from prejudice. Its use as a political term, however, only dates from the early 19th Century.Liberalism has intruded into everything: religion, philosophy, economics, politics, sociology etc. It has tried to promote free thinking in every sphere of human affair.To think freely is one of the important propensities of man. Liberalism has contributed to subscribe to this propensity.

The modern ideology of Liberalism can be traced back to the Humanism which challenged the authority of the established church in Renaissance Europe, and more particularly to the 17th and 18th Century British and French Enlightenment thinkers, and the movement towards self-government in colonial America.

The main philosopher behind the liberalist movement has been John Locke. The man behind the glorious revolution of 1688 has been Locke himself. He has led the movement of opening the way to curtailing the monarchial power. He has however been against the abolition of monarch

as without it there would be anarchy. Absolute monarchy has been unwanted, so he has sought for responsible or enlightened monarchy with parliamentary form of government. John Locke's "Two Treatises on Government" of 1689 established two fundamental liberal ideas: economic liberty (meaning the right to have and use property) and intellectual liberty (including freedom of conscience). His natural rights theory ("natural rights" for Locke being essentially life, liberty and property) was the distant forerunner of the modern conception of human rights, although he saw the right to property as more important than the right to participate in government and public decision-making, and he did not endorse democracy, fearing that giving power to the people would erode the sanctity of private property. Nevertheless, the idea of natural rights played a key role in providing the ideological justification for the American and the French revolutions, and in the further development of Liberalism.

In France, the Baron de Montesquieu (1689 - 1755) advocated laws restraining even monarchs (then a novel concept), rather than accepting as natural the mere rule of force and tradition, and French physiocrats (believers that the wealth of nations was derived solely from the value of land agriculture or land development) established the idea of "laissez-faire" economics as an injunction against government interference with trade.

In the late French Enlightenment, Voltaire argued on intellectual grounds for the establishment of a constitutional monarchy in France, and Jean-Jacques Rousseau argued for a natural freedom for mankind, and for changes in political and social arrangements based around the idea that society can restrain a natural human liberty, but not obliterate its nature.

Rousseau was also instrumental (along with Locke) in the development of a key liberal concept, that of the social contract (the idea that the people give up some rights to a government in order to receive social order). He asserted that each person knows their own interest best, and that man is born free, but that education was sufficient to restrain him within society, an idea that rocked the monarchical society of his age. He

also asserted, again in contravention of established political practice, that a nation could have an organic "national will" and a capacity for self-determination which would allow states to exist without being chained to pre-existing social orders, such as aristocracy.

Another major contributing group to the ideas of Liberalism are those associated with the Scottish Enlightenment, especially David Hume and Adam Smith. Possibly Hume's most important contribution to Liberalism was his assertion that the fundamental rules of human behaviour would eventually overwhelm any attempts to restrict or regulate them (which also influenced Immanuel Kant's formulation of his categorical imperative theory). Adam Smith expounded the theory that individuals could structure both moral and economic life without direction from the state, and that nations would be strongest when their citizens were free to follow their own initiative. In his influential "The Wealth of Nations" of 1776, he argued that the market, under certain conditions, would naturally regulate itself and would produce more than the heavily restricted markets that were the norm at the time, and he agreed with Humethat capital, not gold, is the wealth of a nation.

Much of the intellectual basis for the American Revolution (1775 - 1783) was framed by Thomas Paine (1737 - 1809), Thomas Jefferson (1743 - 1826) and John Adams (1735 - 1826) who encouraged revolt in the name of "life, liberty and the pursuit of happiness" (echoing Locke), and in favour of democratic government and individual liberty. In particular, Paine's widely-read pamphlet "Common Sense" (1776) and his "The Rights of Man" (1791) were highly influential in this process. The goal was to ensure liberty by preventing the concentration of power in the hands of any one man.

The French Revolution (1789 - 1799) was even more drastic and less compromising, although in its first few years the revolution was very much guided by liberal ideas. However, the transition from revolt to stability was to prove more difficult than the similar American transition, and later, under the leadership of Maximilien Robespierre (1758 - 1794) and the Jacobins, power was greatly centralized and most aspects of due process

were dispensed with, resulting in the Reign of Terror. Nevertheless, the French Revolution would go further than the American Revolution in establishing liberal ideals with such policies as universal male suffrage, national citizenship and a far reaching "Declaration of the Rights of Man and Citizen".

John Stuart Mill popularized and expanded liberal ideas in the mid-19th Century, grounding them in the instrumental and the pragmatic, particularly in his "On Liberty" of 1859 and other works. He also propounded a utilitarian justification of Liberalism, in which the moral worth of the economic system is determined solely by its contribution to overall utility in maximizing happiness or pleasure among all people.

Gradually, the idea of liberal democracy (in its typical form of multiparty political pluralism) gathered strength and influence over much of the western world, although it should be noted that, for liberals, democracy is not an end in itself, but an essential means to securing liberty, individuality and diversity). Towards the end of the 19th Century, though, splits were developing within Liberalism between those who accepted some government intervention in the economy, and those who became increasingly anti-government, in some cases adopting varieties of Anarchism.

In the 20th Century, in the face of the growing relative inequality of wealth, a theory of Modern Liberalism (or New Liberalism or Social Liberalism) was developed to describe how a government could intervene in the economy to protect liberty while still avoiding Socialism. Among others, John Dewey, John Maynard Keynes (1883 - 1946), Franklin D. Roosevelt (1882 - 1945) and John Kenneth Galbraith (1908 - 2006) can be singled out as instrumental in this respect. Other liberals, including Friedrich Hayek (1899 - 1992), Milton Friedman (1912 - 2006), and Ludwig von Mises (1881 - 1973), argued that phenomena such as the Great Depression of the 1930's and the rise of Totalitarian dictatorships were not a result of "laissez-faire" Capitalism at all, but a result of too much government intervention and regulation on the market.

Liberalism is mainly a socio-philosophical concept. Liberalism fights the authority of the Church on the one hand and the rigid social system on the other. It fights the Church with reason and the social rigidity with the cry of freedom. Liberalism has held the sway over the last four centuries. It is regarded as one of the outstanding doctrines of modern civilization. Formerly religion was a controlling factor giving shape to human thoughts. At present science does so. The modern age is characterized by progress and reason. New material conditions have replaced old social relationships. New discoveries in various fields have made their contributions to the formation of the concept of liberation.

Liberalism is a reaction against traditionalism. Tradition, the advocates of liberalistic philosophy feel, prevents man from asserting himself. They have discarded the binding of authority. They welcome the liberal temper of man and give weight to individual consents. They entertain anarchist tendencies, welcome change coming from individual initiatives.

Liberalism includes a broad spectrum of political philosophies that consider individual liberty to be the most important political goal, and emphasize individual rights and equality of opportunity. Although most Liberals would claim that a government is necessary to protect rights, different forms of Liberalism may propose very different policies. They are, however, generally united by their support for a number of principles, including extensive freedom of thought and freedom of speech, limitations on the power of governments, the application of the rule of law, a market economy (or a mixed economy with both private-owned and state-owned enterprises) and a transparent and democratic system of government.

Like the similar concept of Libertarianism, Liberalism believes that society should be organized in accordance with certain unchangeable and inviolable human rights, especially the rights to life, liberty and property. It also holds that traditions do not carry any inherent value, that social practices ought to be continuously adjusted for the greater benefit of humanity, and that there should be no foundational assumptions (such as the Divine Right

of Kings, hereditary status or established religion) that take precedence over other aspects of government.

Anarchism is a much more radical form of Liberalism, although, like Anarchism, Liberalism historically stands in opposition to any form of authoritarianism, whether in the form of Communism, Socialism, Fascism or other types of Totalitarianism. Its emphasis on individual rights (Individualism) also puts it in opposition to any kind of collectivism, which emphasize the collective or the community to a degree where the rights of the individual are either diminished or abolished (e.g. Communitarianism).

14.4 TYPES OF LIBERALISM

There are two major currents of thought within Liberalism, Classical Liberalism and Social Liberalism:

Classical liberalism

Classical liberalism holds that the only real freedom is freedom from coercion, and that state intervention in the economy is a coercive power that restricts the economic freedom of individuals, and so should be avoided as far as possible. It favours laissez-faire economic policy (minimal economic intervention and taxation by the state beyond what is necessary to maintain individual liberty, peace, security and property rights), and opposes the welfare state (the provision of welfare services by the state, and the assumption by the state of primary responsibility for the welfare of its citizens).

Social Liberalism

Social Liberalism argues that governments must take an active role in promoting the freedom of citizens, and that real freedom can only exist when citizens are healthy, educated and free from dire poverty. Social Liberals believe that this freedom can be ensured when governments guarantee the right to an education, health care and a living wage, in addition to other responsibilities such as laws against discrimination in housing and employment, laws against pollution of the environment, and the provision

of welfare, all of which would be supported by a progressive taxation system.

As with many political philosophies, there are several forms and variations of Liberalism, including the following:

Conservative Liberalism

Conservative Liberalism is a variant of Liberalism representing the right-wing of the Liberal movement, and combines liberal values and policies with conservative stances. Unlike Liberal Conservatives, however, who tend to be more committed to authority, tradition and established religion, Conservative Liberals are supporters of the separation between church and state. It also differs from Libertarianism in that it is far less radical in its economic program, and in its support for an active defense policy and military interventions.

Economic Liberalism

Economic Liberalism is the theory of economics in Classical Liberalism, developed during the Enlightenment, particularly by Adam Smith, which advocates minimal interference by government in the economy. Libertarianism, Neoliberalism and some schools of Conservatism, particularly Liberal Conservatism are often referred to as Economic Liberalism.

Neoliberalism

Neoliberalism refers to a program of reducing trade barriers and internal market restrictions, while using government power to enforce opening of foreign markets. In some ways it is a modern attempt, championed by Conservatives like Ronald Reagan (1911 - 2004) and Margaret Thatcher (1925 - 2013) since the 1970's, to revert to a more pure Classical Liberalism.

American Liberalism

American Liberalism is largely a combination of social liberalism, social progressivism, and mixed economy philosophy. It is distinguished from Classic Liberalism and Libertarianism, which also claim freedom as

their primary goal, in its insistence upon the inclusion of positive rights (such as education, health care and other services and goods believed to be required for human development and self-actualization) and in a broader definition of equality.

National Liberalism

National Liberalismis a variant of Liberalism commonly found in several European countries in the 19th and 20th Century, which combines nationalism with policies mainly derived from Economic Liberalism.

Ordoliberalism

Ordoliberalismis a mid-20th Century school of Liberalism, developed mainly in Germany, emphasizing the need for the state to ensure that the free market produces results close to its theoretical potential.

Paleoliberalism

Paleoliberalismis a term that has at least a few distincts, though largely ambiguous, meanings, including extreme Liberalism, and very socialist or socially libertarian Liberalism, and opposed to Neo liberalism.

Cultural Liberalism

Cultural Liberalism is a liberal view of society that stresses the freedom of individuals from cultural norms.

14.5 COMMUNITARIANISM

Communitarianism is a philosophy that emphasizes the connection between the individual and the community. Although the community might be a family unit, communitarianism usually is understood, in the wider, philosophical sense, as a collection of interactions, among a community of people in a given place (geographical location), or among a community who share an interest or who share a history. Communitarian philosophy is based upon the belief that a person's social identity and personality are

largely molded by community relationships, with a smaller degree of development being placed on individualism.

The philosophy of communitarianism originated in the 20th century, but the term "communitarian" was coined in 1841, by John Goodwyn Barmby, a leader of the British Chartist movement, who used it in referring to utopian socialists, and other idealists, who experimented with communal styles of life.

In moral and political philosophy, communitarians are best known for their critiques of John Rawls' political liberalism, detailed at length in his book "A Theory of Justice". Communitarians criticize the image Rawls presents of humans as atomistic individuals, and stress that individuals who are well-integrated into communities are better able to reason and act in responsible ways than isolated individuals, but add that if social pressure to conform rises to high levels, it will undermine the individual self. Communitarians uphold the importance of the social realm, and communities in particular, though they differ in the extent to which their conceptions are attentive to liberty and individual rights. Even with these general similarities, communitarians, like members of many other schools of thought, differ considerably from one another.

Responding to criticism that the term 'community' is too vague or cannot be defined, Amita iEtzioni, one of the leaders of the American communitarian movement, pointed out that communities can be defined with reasonable precision as having two characteristics: first, a web of affect-laden relationships among a group of individuals, relationships that often crisscross and reinforce one another (as opposed to one-on-one or chain-like individual relationships); and second, a measure of commitment to a set of shared values, norms, and meanings, and a shared history and identity - in short, a particular culture. Further, author David E. Pearson argued that "to earn the appellation 'community,' it seems to me, groups must be able to exert moral suasion and extract a measure of compliance from their members. That is, communities are necessarily, indeed, by definition,

coercive as well as moral, threatening their members with the stick of sanctions if they stray, offering them the carrot of certainty and stability if they don't."

What is specifically meant by "community" in the context of communitarianism can vary greatly between authors and time periods. Historically, communities have been small and localized. However, as the reach of economic and technological forces extended, more-expansive communities became necessary in order to provide effective normative and political guidance to these forces, prompting the rise of national communities in Europe in the 17th century. Since the late 20th century there has been some growing recognition that the scope of even these communities is too limited, as many challenges that people now face, such as the threat of nuclear war and that of global environmental degradation and economic crises, cannot be handled on a national basis. This has led to the quest for more-encompassing communities, such as the European Union. Whether truly supra-national communities can be developed is far from clear.

More modern communities can take many different forms, but are often limited in scope and reach. For example, members of one residential community are often also members of other communities - such as work, ethnic, or religious ones. As a result, modern community members have multiple sources of attachments, and if one threatens to become overwhelming, individuals will often pull back and turn to another community for their attachments.

Beginning in the late 20th century, many authors began to observe a deterioration in the social networks of the United States. This results in a decline in "social capital", described by Putnam as "the collective value of all 'social networks' and the inclinations that arise from these networks to do things for each other". According to Putnam and his followers, social capital is a key component to building and maintaining democracy. Communitarians seek to bolster social capital and the institutions of civil society.

Important to some supporters of communitarian philosophy is the concept of positive rights, which are rights or guarantees to certain things. These may include state-subsidized education, state-subsidized housing, a safe and clean environment, universal health care, and even the right to a job with the concomitant obligation of the government or individuals to provide one. To this end, communitarians generally support social security programs, public works programs, and laws limiting such things as pollution.

A common objection is that by providing such rights, communitarians violate the negative rights of the citizens; rights to not have something done for you. For example, taxation to pay for such programs as described above dispossesses individuals of property. Proponents of positive rights, by attributing the protection of negative rights to the society rather than the government, respond that individuals would not have any rights in the absence of societies-a central tenet of communitarianism-and thus have a personal responsibility to give something back to it. Some have viewed this as a negation of natural rights. However, what is or is not a "natural right" is a source of contention in modern politics, as well as historically; for example, whether or not universal health care, private property or protection from polluters can be considered a birthright.

Alternatively, some agree that negative rights may be violated by a government action, but argue that it is justifiable if the positive rights protected outweigh the negative rights lost. In the same vein, supporters of positive rights further argue that negative rights are irrelevant in their absence. Moreover, some communitarians "experience this less as a case of being used for others' ends and more as a way of contributing to the purposes of a community I regard as my own".

Still other communitarians question the very idea of natural rights and their place in a properly functioning community. They claim that instead, claims of rights and entitlements creates a society unable to form cultural institutions and grounded social norms based on shared values. Rather, the liberalist claim to individual rights leads to a morality centered on

individual emotivism, as ethical issues can no longer be solved by working through common understandings of the good. The worry here is that not only is society individualized, but so are moral claims.

14.6 TYPES OF COMMUNITARIANISM

Philosophical communitarianism:

Philosophical Communitarianism considers classical liberalism to be ontologically and epistemologically incoherent, and opposes it on those grounds. Unlike classical liberalism, which construes communities as originating from the voluntary acts of pre-community individuals, it emphasizes the role of the community in defining and shaping individuals. Communitarians believe that the value of community is not sufficiently recognized in liberal theories of justice.

Academic communitarianism:

Whereas the classical liberalism of the Enlightenment can be viewed as a reaction to centuries of authoritarianism, oppressive government, overbearing communities, and rigid dogma, modern communitarianism can be considered a reaction to excessive individualism, understood as an undue emphasis on individual rights, leading people to become selfish or egocentric.

The close relation between the individual and the community was discussed on a theoretical level by Michael Sandel and Charles Taylor, among other academic communitarians, in their criticisms of philosophical liberalism, especially the work of the American liberal theorist John Rawls and that of the German Enlightenment philosopher Immanuel Kant. They argued that contemporary liberalism and libertarianism presuppose an incoherent notion of the individual as existing outside and apart from society, rather than embedded within it. To the contrary, they argued, there are no generic individuals but rather only Germans or Russians, Berliners or Muscovites-or members of some other particularistic community. Because individual identity is partly constructed by culture and social relations, there

is no coherent way of formulating individual rights or interests in abstraction from social contexts. Thus, according to these communitarians, there is no point in attempting to found a theory of justice on principles decided behind Rawls' veil of ignorance, because individuals cannot exist in such an abstracted state, even in principle.

Academic communitarians also contend that the nature of the political community is misunderstood by liberalism. Where liberal philosophers described the polity as a neutral framework of rules within which a multiplicity of commitments to moral values can coexist, academic communitarians argue that such a thin conception of political community was both empirically misleading and normatively dangerous. Good societies, these authors believe, rest on much more than neutral rules and procedures-they rely on a shared moral culture. Some academic communitarians argued even more strongly on behalf of such particularistic values, suggesting that these were the only kind of values which matter and that it is a philosophical error to posit any truly universal moral values.

In addition to Charles Taylor and Michael Sandel, other thinkers sometimes associated with academic communitarianism include Michael Walzer, Alasdair MacIntyre, SeylaBenhabib, and Shlomo Avineri.

Ideological communitarianism:

Ideological communitarianism is characterized as a radical centrist ideology that is sometimes marked by leftism on economic issues and centrism on social issues. This usage was coined recently. When the term is capitalized, it usually refers to the Responsive Communitarian movement of AmitaiEtzioni and other philosophers.

Responsive communitarianism:

The main thesis of responsive communitarianism is that people face two major sources of normativity: that of the common good and that of autonomy and rights, neither of which in principle should take precedence

over the other. This can be contrasted with other political and social philosophies which derive their core assumptions from one overarching principle (such as liberty/autonomy for libertarianism). It further posits that a good society is based on a carefully crafted balance between liberty and social order, between individual rights and social responsibilities, and between pluralistic and socially established values.

Responsive communitarianism stresses the importance of society and its institutions above and beyond that of the state and the market, which are often the focus of other political philosophies. It also emphasizes the key role played by socialization, moral culture, and informal social controls rather than state coercion or market pressures. It provides an alternative to liberal individualism and a major counterpoint to authoritarian communitarianism by stressing that strong rights presume strong responsibilities and that one should not be neglected in the name of the other.

Early communitarians were charged with being, in effect, social conservatives. However, many contemporary communitarians, especially those who define themselves as responsive communitarians, fully realize and often stress that they do not seek to return to traditional communities, with their authoritarian power structure, rigid stratification, and discriminatory practices against minorities and women. Responsive communitarians seek to build communities based on open participation, dialogue, and truly shared values. Linda McClain, a critic of communitarians, recognizes this feature of the responsive communitarians, writing that some communitarians do "recognize the need for careful evaluation of what is good and bad about [any specific] tradition and the possibility of severing certain features . . . from others."And R. Bruce Douglass writes, "Unlike conservatives, communitarians are aware that the days when the issues we face as a society could be settled on the basis of the beliefs of a privileged segment of the population have long since passed."

One major way the communitarian position differs from the social

conservative one is that although communitarianism's ideal "good society" "reaches into the private realm, it seeks to cultivate only a limited set of core virtues through an organically developed set of values rather than having an expansive or holistically normative agenda given by the state. For example, American society favors being religious over being atheist, but is rather neutral with regard to which particular religion a person should follow. There are no state-prescribed dress codes, "correct" number of children to have, or places one is expected to live, etc. In short, a key defining characteristic of the ideal communitarian society is that in contrast to a liberal state, it creates shared formulations of the good, but the scope of this good is much smaller than that advanced by authoritarian societies."

Authoritarian governments often embrace extremist ideologies and rule with brute force, accompanied with severe restrictions on personal freedom, political and civil rights. Authoritarian governments are overt about the role of the government as director and commander. Civil society and democracy are not generally characteristic of authoritarian regimes.

14.7CONCLUSION

The contemporary liberal-communitarian debate operates at several levels. At the level of political theory, it is a debate over the relationship between legal or governmental structures and cultural structures such as religions or ethnic groups. At the level of moral theory, it is a debate over the relationship of values and obligations, or more specifically, over whether conceptions of what is good can logically ground principles about what is right, or vice versa. Finally, at the level of what is sometimes called philosophical psychology, it is a debate over the nature of the self.



CHECK YOUR PROGRESS

Q1: Objective type questions.

(a) The word "liberal" is derived from which word?

(b) Who wrote the book "Two Treatises on Government"?

(c) Who wrote the book "A Theory of Justice"?

(d) What is Communitarianism?

Q2: Fill in the blanks.

(a) _____ argues that real freedom can only exist when citizens are healthy, educated and free from dire poverty.

(b) _____ is a liberal view of society that stresses the freedom of individuals from cultural norms.

(c) _____ considers classical liberalism to be ontologically and epistemologically incoherent.

(d) Charles Taylor and Michael Sandel are the supporters of _____.

Q3: Write true or false.

(a) The main philosopher behind the liberalist movement has been John Locke.

(b) Liberalism is a reaction against traditionalism.

(c) Communitarians supports that humans are atomistic individuals.

(d) According to academic communitarians individuals canexist outside and apart from society.

Q4: Short questions.

(a) What is Liberalism?

(b) What is Laissez-faire economic policy?

(c) What is Welfare state?

(d) What is Positive right?



14.8 LET US SUM UP

- The word "liberal" is derived from the Latin word "liber" which means "free" or "not a slave".
- The main philosopher behind the liberalist movement has been John Locke.
- Liberalism is a reaction against traditionalism because tradition prevents man from asserting himself.
- Anarchism is a much more radical form of Liberalism, although, like Anarchism, Liberalism historically stands in opposition to any form of authoritarianism, whether in the form of Communism, Socialism, Fascism or other types of Totalitarianism.
- Communitarianism is a philosophy that emphasizes the connection between the individual and the community. Although the community might be a family unit, communitarianism usually is understood, in the wider, philosophical sense, as a collection of interactions, among a community of people in a given place (geographical location), or among a community who share an interest or who share a history.
- According to academic communitarianism individual identity is partly constructed by culture and social relations, there is no coherent way of formulating individual rights or interests in abstraction from social contexts.
- Responsive communitarianism stresses the importance of society and its institutions above and beyond that of the state. Responsive communitarians seek to build communities based on open participation, dialogue, and truly shared values.



14.9 FURTHER READING

The Liberal-Communitarian Debate

by Thomas E. Wren (from The Blackwell's Dictionary of Business Ethics, 1999)

Falcon, Andrea. Aristotle on causality, Stanford Encyclopedia of philosophy 2008

14.10 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q1: (a) The word "liberal" is derived from the Latin word "liber" which means "free" or "not a slave".

(b) John Locke wrote the book "Two Treatises on Government".

(c) John Rawls'wrote the book "A Theory of Justice".

(d) Communitarianism is a philosophy that emphasizes the connection between the individual and the community.

Ans.2. (a) Social Liberalism

(b) Cultural Liberalism

(c) Philosophical communitarianism

(d) Academic communitarianism

Ans.3. (a) True

(b) True

(c) False

(d) False

Ans.4.(a)Liberalism means generous and open-minded, as well as free from restraint and from prejudice.

(b) Laissez-faire economic policy means where there is minimal economic intervention and taxation by the state beyond what is necessary to maintain individual liberty, peace, security and property rights.

(c) Welfare state means where there is the provision of welfare services by the state, and where the state takes primary responsibility for the welfare of its citizens.

(d) Positive rights are rights or guarantees to certain things. These may include state-subsidized education, state-subsidized housing, a safe and clean environment, universal health care, and even the right to a job.

14.11 MODEL QUESTIONS

A. Very short Questions

Q1: What is the literal meaning of 'liberal'?

Q2: Who had written the book 'Two Treatises on Government'?

Q3: Mention the author of the book, 'On Liberty'.

Q4: Liberalism is a reaction against what?

Q5: What is anarchism?

B. Short Questions (Write in about 100-150 words)

Q1: What is classical liberalism? Explain briefly.

Q2: Briefly explain social liberalism.

Q3: Write a short note on Philosophical Communitarianism.

Q4: What is responsive Communitarianism?

Q5: How the communitarian position is different from conservative one?

C. Long Questions (Write in about 300-500 words)

Q1: Explain the development of Liberalism.

Q2: Describe the various types of Liberalism.

Q3: Discuss the concept of Communitarianism.

Q4: Discuss the concept of Positive right.

Q5: Describe the various types ofCommunitarianism.

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