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SOCIAL AND POLITICAL PHILOSOPHY

SEMESTER VI

PHILOSOPHY

BLOCK 2

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BLOCK INTRODUCTION

The second block consists of seven units. 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 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?

.....

.....

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

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

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

.....

Q 5: Mention one characteristic of Globalization.

Q 6: Mention the view of Noam Chomsky.

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

.....

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

.....

Q 9: Briefly explain the Marxists view of globalization.

Q 10: write one criticism of globalization.



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.



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

10.2 Introduction

10.3 The Concept of Feminism

10.4 Origin of Feminism

10.5 Development of Feminism

10.6 Characteristics of Feminism

10.7 Liberal Feminism

10.8 Radical Feminism

10.9 Criticism

10.10 Let Us Sum Up

10.11 Further Reading

10.12 Answer to Check Your Progress

10.13 Model Questions

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.

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.



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.

** ******* **

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 42ndAmendment. 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 42nd Amendment.
- But secularism varies from society to society. India perhaps failed to develop diversified institutions that may take over the traditional functions of religion.



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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?

******

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

A. Very Short Questions:

1. What are the fundamental principles on which Plato's ideal state is based on?
2. How has Plato compared the construction of ideal state?
3. What are the three classes of citizens of an ideal state?
4. According to Plato what is the greatest obstacles in the way of achieving unity of the state?

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

1. Write a short note on the 'three classes of citizens in the state'?
2. Briefly describes Plato's concept of education?
3. Write a short note on Plato's concept of family?

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

1. Explain the concept of ideal state of Plato.
2. Describe the main features of an ideal state of Plato.
3. Critically discuss Plato's concept of ideal state.

******

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*.[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."



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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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