hit at the core/root of the issue

fee the question, what has been asked then have a free play.

Let things come naturally [NO Boundaries]

Be comprehensive, creative as much as you can.

Bring right thing at the right time

do structuring on every topic at home [DO it with reading]

in exam, all the dimensions are with you.
HUMANISM → Theory which is human centric

→) Essence of reality is none other than human being, no metaphysical reality.

→) (H) → focal point of this centric cosmology.

All round development for we all our resources of this.

Hence each individual is 'End' in itself.

I want to see 'fullness of life'.

Each human has Dignity, moral worth

'Intrinsic value'

'Respect'

↑ → Spiritual dignity

Being

Reason

And that has to be respected, come what may.

Even a criminal (need) deserves respect by the virtue of his dignity.

Criminal: Roast [anim]
after capital punishment: last rites: according to his religion

Guantanamo Bay: activists protest [us: you claim to be leader of human values]

Key terms:

aspirations \[ \text{if } x \Rightarrow \text{dignity compromised} \]

<table>
<thead>
<tr>
<th>i want to see</th>
<th>restraint handle (( \equiv ) hunger)</th>
</tr>
</thead>
<tbody>
<tr>
<td>fullness of life</td>
<td></td>
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facilitate ways so that he gets a fair chance.

- Ethical dimensions
  - Dignity, Moral Worth

- Modernisation ↑
  - use of reason ↑
  - reason: focus on this world, rather than other worldliness
  - not against it, only making water tight compared with private
1) All problems should be solved out by reason, rationality rather than going to religion.

2) Religion is a matter of faith, it should not come in the public sphere.


3) Law leads to realize fullness of life

But laws can't be broken

→ OB, SM

→ has repercussions

 Metaphysical

Naturalistic

All develop, S, E, etc.

to the care of Human

it fullness of life

Epstein

Reason

Social science → Humanities

1) Humanist politics:

Democracy is the best

*) it alone can ensure the spiritual dignity of each

*) T, L, E, F

*) Even the humblest being is ensured

all these

'poorest' → Pres, Rin
Demo. don't make you something, rather it give you the opportunity.

2) Humanist Sociology:

3) Humanist Psychology:

\[ \text{profit making} \rightarrow \text{CSR} \]

Dharma

ergonomics: dealing with man machine interface: Comfortable

- good chair, table, AC etc

Treating you as a human in a humanly way

4) LAW: Capital punishment

Justice delayed is Justice denied

5) Medicine: Euthanasia (die with dignity) Care-takers can remove it.

Article 21

47 Rights

(Judgement)
Article 21 → see these 27 rights and reflect upon them each. (Ethics + Essay)

6) Education: Toilets, Mid-day meals, no corporal punishment
   school bag, Home-work

   — No natural growth [ intellectual, physical, spiritual ]
   development is needed.

   — Grading system
   — — — — —
   see the influence of humanism on all the aspects

   'Socrates': — poison: "Unexamined life is not worth living"
   Corrupting
   its better to die rather than living an animal's life.
   Youth

   \( \text{R} \rightarrow \text{H} \)

   Medieval → dark age → taking things for granted
   Rebirth - Renaissance

   twin: \( \text{R} - \text{H} \)
   Multi-dimensional personality of human beings.
Medical science → Religion talks were also to be impressed through human values

I/p → Materialism: Communism

socio-political reforms: \( \mathbb{R} - \mathbb{H} \)

Types of Humanisms:
15th Sept 2017

HARE-KRISHNA

Humanism

- Reality
  - Focus
  - Dignity
  - Moral Worth
  - "END"

- Ethical
  - Meta
  - Epis.
  - Pol.

- Influence
  - Politics
  - Socio
  - Ed
  - Psychi
  - Med.

- Reason
  - Problems

- Socratic
  - Religion H.
  - ? Reason → this world

- Renaissance H.
  - Academic H.
  - Socialism H.
  - Marxist H.
  - Feminist H.
  - Environment H. → sustainability
  - / Ecological H. → symbiotic relationships
  - New H.
  - Mutual dependence

- Radical H.: M.N. Roy → @Marxist
  - Ecological
  - Knowledge, Revolution

Compassion, Jesus, Buddha
Brotherhood, wandered.
Fatherhood

RKP: Service to God is service to mankind
9) Democratic Humanism
Naturalistic H.
Scientific H.
Secular H.

- Real glimpses of humanism.

(2) Liberty, equality:
Justice

Totalitarian → Dictator → Benevolent
Democracy → spiritual dignity

2) Rights and duties:
Article 21 → 2+ others in pipeline (Reason)

3) Democracy
4) Gender, women discrimination, caste

To make any topic philosophical: add humanism to it.
Secularism

- Separation of state and religion
- Freedom to profess
- Religious tolerance

Western concept: Watertight compartment on state/church (religion).

Church (private affair) ↔ State/public affairs → public policy (No Religious Rationales)

- No intervention → state intervenes
  - State → reforms

Aid ×
Financial Aid ×
Statute → reforms

Church interfered

civil war → bloodshed

⇒ Treaty of Westphalia: Separation of state and religion

Women cannot become priests, state will not interfere – until order set.
Sunday, women will not interfere be allowed to
with 5-6.

West: — No interference by
India: — W-5-6, state: protection

Indian: Sama dharma Sama Bhava
peaceful co-existence of all religion

sui-generis

Unique Treaty ν

Philos: living

→ Not Western import
doctrine — Yes

Indus Valley Civilisation: Various Belief
systems were there — different burial practices

→ no sign of conflict (peaceful)

Ashoka the great: policy of dharma

→ Buddhism: regular code and conduct
    love, peace, tolerance
In India it's not just church-state separation.

Something more

AKBax, secular code of conduct

Islamic state (Medieval)

They destroyed temples → political, earlier wealth.

Psychological reason: I have physically, outpowered economically you but no psy. defeat.

Sensitive part: temple → broke → helpless

Allauddin Khilji → I will do that, which is good for "My people".

West ← East (Indian) ↓

Improvisation

US: neutral

India: Concern → Sophisticated policy

Cautiously watching

Principal distance / Intervention

US Model ← d Soc Engage Neutral Comp Exp

Engage → +

allow them to establish school etc.
Kant:
Faith has certain
Subjective certainty
for action

Dharm-
Nirpeksha

Panth-
Nirpeksha

+ Right
Haj, Amarnath Yatra
state supported reform
Aid

- interference to stop exploitive things

M: Tralay.

—x—
Indian secularism is more of fellowship (brotherhood)
by equally catering

—x—x—
"Equal respect for all religion"

equal disrespect of some of the features of all the
religions.

—x—x—
Humanistic philosophy:

AR

# 2 aspects
- denies role of religion in public affairs
+ Reason: Scientific temperament

Nehruvian
model
OPPOSES:
1) Intra Religious domination: castesm, Shia-Zooni, Cath-Prot.

Issues related to secularism:

1. Secularisation: process to implement secular Church-state separation.
   - Values.
   - Secular
   - Reason: This worldly Materialism.

   Secularisation — Modernisation
   - Things are governed by 'Reason'.

   Article 44: Uniform Civil Code under Secularisation
   - Imposition → evolve → time needed.

2. Individuals, self-criticism:

   Religion becoming more and more private:
   → Isolation, Insecurity, Identity crises
   → Moving towards immorality, ethical & moral standards.
Economic and strategic anti-Western → anti-US

Identity crisis → Fundamentalism

- Peaceful
  - Article, magazine, demonstration

- Violent
  - Religious fundamentalism
    - Negative fallout of secularisation, modernisation, materialisation
      - Result: Talibanisation
        - Religious terrorism, fund
          - Not only Islam
            - Hindu
            - Buddhism
            - Christianity
            - 'Rock state', etc

Secularisation ↑↑↑

Place of Religion ??

Wither ??

- Yes
  - Then the rise not lie on secularisation
    - Never intended to kill it
    - Wants religion to be strictly 'private affair'
      - May provide favourable condition for it

- No
  - a-priori doctrines of religion
    - 'Pvt affair'
Concerns/challenges of secularism in India

- Threatening religious coexistence
  - protects

- Interventions
  - it does only in dogmatic features

- Western import
  - No, but yes enrichment

- To minoritism
  - Some dharmas and dharmas

- Not possible in heterogeneous society like India.
  - We are already living it.

  Ottoman empire - Turkey

Serious challenges

- Use of Religion in Politics (Vote Bank)
- Imposing something on minority
- We are not able to completely separate them.
16th Sept 2017
HARE KRISHNA

**MULTICULTURALISM**

8) What is multiculturalism?

"20th c: Nationalism
21st c: Multiculturalism"

Nation
Nationalism  
Diversity back seat

Unity in Diversity → 
Unity → need of the hour.

"Unity in Diversity" → (0)

Diversity → front seat
Now I need to cater to their specific demands.

"Diversity in Unity"

Composite Culture:

\[A + B + C = X\]

⇒ Still individuals maintain their identity
⇒ Much more stronger than individuals
⇒ Best of all features

Mc: Collective identity
Co-existing many cultures
Mc: new phenomena in Europe, facing problem to adjust.

homogeneous → Mc

(earlier) (Racial killing of) Backlash

Ex: Indians in Aus

Factors responsible for Multiculturalism:

1) Post II WW: Reconstruction

need workforce, so they will get people from their old colonies.

— people mowed with their culture also, and they will maintain their identity.

US ← migration: Latin America?

2) 1990s: Hyper-mobile planet

i) End of Cold War

(Disintegration of USSR)

ii) Globalisation: Free movement of people, goods, IT (liberalisation) etc.

Global village → Global family

World shrinking

Migration: Push-Pull factors
2008: Me irreversible fact

majority of European countries → multicultural public policy

issue: France banned, Backlash → I take care of their specific needs.

Turbia, Kater, Burkha

Separatist says → no problem → they don't claim to be a Me country

↑ criticism.

France ← criticism you claim yourself democratic, Me Society

I don't let them intrude in my culture.

ECONOMIC: e France 100 Resident

I know that too more efficiently

Cultural intrusion

1. What is Me?
2. How it has become an irreverent fact in 21st cent.

FD - II

FD Co-relation Essay Reflect

analyse, Brainstorming

Core themes:

1) Multicultural Rights:

Minority Rights
(i) self governing rights

(ii) poly-ethnic rights: specific to immigrants

Ex
Jews → India

(iii) special representation rights:
educational level, political level, decision making level

special rights → specific
under historical injustice

Controversial → policy of appeasement

it blocks their integration with the mainstream
dogmatic

Freedom of speech needed when i fill your views as objectionable.
"writing should be reflected through writing only."

Historian

2) Diversity: Unity - Diversity are not opposing forces. Can and should be united (mining)

endorse + celebrate diversity
Ex: Berkeley Univ. -x

They say more diversity more Unity

Just like Ecosystem x Biodiversity

\[
\text{stability, resilience (ability to absorb shock)}
\]

\[
\text{Society} = \text{Diversity} 
\]

\[
\rightarrow \text{stability} \uparrow, \text{dynamism} \uparrow, \text{vigour} \uparrow, \text{resilience} \uparrow, \text{vibrancy} \uparrow
\]

- learn to respect differences
- cross cultural tolerance
- minority voice
- order, peace, harmony

When these cultures live together, distinct identity

Salad -x Minor

\[
\text{Identity crisis} 
\]

\[
\text{Cultural fundamentalism}
\]

\[
\text{I take it as invasion, intrusion}
\]

\[
\text{Clash of Civilisations}
\]

Cultural clash

- Human Conflict

\[
\text{Clash within culture}
\]

- Salmond
Amartya Sen

Nationalism
\rightarrow separation
\rightarrow ceaseation
\rightarrow nationalism

\Sigma ghotlos
\downarrow process
\nghotto\n
M. c + some time issue, irreversable
handle with care

\rightarrow new policies

\rightarrow HUMANISM - Secularism - Meism

"Political Theory"
POLITICAL THEORIES

Democracy:

Democracy for, by, of people
- sovereign
- welfare state
- voice and choice

Philosophy
- way of life

"organization of society for Justice on the basis of liberty, equality and fraternity" of society

Social philosophy

Th. of society

D. in an Ideal
- its pillars are itself ideals

TLE
- values
- abstract
- never realizable

Stave Classes
- catch

We have become D× become more D.
- spiritual principle
  - it affirms
  - spiritual dignity
    - moral worth.

Swaraj → Democracy
  - DEM. (destroy)
  - DEM. (manifest)
    - DEM. (manif. gov)
    - D. GOV.

Idéal → Religion
  - Institution
  - D. Wert.

Ideal → Dynamic
  - Supremely intelligent principle
    - Continuously evolves, unfolds
In this unfolding
  - Conflicts etc.
  - Challenges

But it has resilience
  - Evolution
  - Higher level
This journey is continuous

1947 - 2017
More dam.

Greek
US, UK
IND

Exit
Leg., Exc.
Sleeping
→ woke them up
Judicial activism
Issue
J. BSS activism
Some
Counter
Will come.
**Pre-conditions**:

* Moral and intellectual:
  1. Freedom
  2. Public spiritedness
  3. Responsibility
  4. Sacrifice lower intentions
  5. Honesty
  6. Justice
  7. Tolerance
  8. Free and critical discussion

* Social-economic:
  1. glowing and widening inequality
  2. Some kind of homogenous population
  3. No discrimination
  4. Literacy and political intellect

**India** - (1, 2, 3, 4) still in future → Robust model of democracy

- Functional
- Vibrant
- Resilient

**Roots**

- Totalitarian

- Communism

- Capitalism

- Only in communism

**Greek**

- UK

- US

- Future

**India**

- Bill Clinton

- No LJP

- To xa P. Raj

- 1947 - D not imposed

- Indian Independence

- IVE: Assembly hall

- RV: AP
Democracy

Philosophy of Life

Theory of Society

Organ of Society: Justice

Ideal pillars: ideals, ideals, dynamic

Spiritual Basis

"SWARAJ"

Pre-conditions for democracy in government

Moral and intellectual

Society

Justice: we tried various ways

Monarchy, Theocratic, dogmatic, closed society

Democratic Gov.:

AR

Sep. of power

UAF

Liberal

Equal

Brotherhood

Justice

"Evolving"

Thinkers on to gap.
Q) Why democracy is the best? - 2 times qm

**Meets**

* "last man"
* Equal opportunity adequate

"Fullness of life"

(underline: gross subtle)

Women

* Accountability
* People's sovereignty

* inure: morality, integrity, hope, self-reliance, courage, entrepreneurship

**Demerits**

* Avg. person: emotion
* Reason voting
* Delayed decision

* Defense: impossible
* Elig: Gov. Run by
  - microscopic minority
  - musical chair

Where are the people?

- Blurred responsibility: many hands problem
- Called as cult of incompetence
  - Leaders are chosen by
    - Avg. people
    - Emotion

Plato: worst form

Aristot: diseased form

* Equality:

Practice + ethically

Justified
→) I man one Vote
APT = illiterate man

→) political power should be distributed based on intellectual achievements.

→ Numbers

A populist measures appearance chief

Democracy:

Democracy is fundamentally and essentially a way of life. Hence, D. demands organizing society to realize that particular way of life.

Democracy is an organization of society for the justice on the basis of E & F fraternity.

Hence democracy is more of a theory of society rather than merely a theory of government. In fact, democracy is a manifestation of democracy but not vice versa.
Democracy stands for ideal i.e. it doesn't refer to a thing or uniting society. It has to be an ideal only because what it seeks to realize are themselves values or ideals i.e. it seeks to realize I, H, E and fraternity.

However, this is a dynamic ideal i.e. ever-growing ideal i.e. constantly growing, dynamic force. It implies that being dynamic ideal it is continuously becoming, unfolding & evolving from lower level to higher level.

In this evolution, problem bundles & challenges are bound to come, but democracy is so much efficient, dynamic, resilient & intelligent that it has the potentiality to overcome these hurdles.
Democracy is an essentially spiritual principle because it values dignity & moral worth of each individual.

In the wake of present crisis of values democracy in order to be successful must have spiritual basis in this regard Gandhi says that politics w/o Religion is a deadly sin, it is like a body w/o soul. He says true democracy can't be imposed from above, it has to grow from within. Democracy means Swaraj.

If we want to replace social disharmony by harmony, egoism by altruism, social conflict by the spirit of unity then we must rehabilitate the oldest moral values of life. This requires revival of the true, broad religious spirit but here religion should not be interpreted in any narrow sense. Here it's referring spiritualism.
In order to realize true freedom & equality, we need something more than political democracy & i.e. spiritual democracy.

Pre-conditions of democracy:

1) Intellectual & moral qualities:
   i) There should be constant desire of people for liberty and equality.
   ii) There should be public spirit wherein people should be ready to sacrifice their lower interest for the higher.

3) There should be keen sense of responsibility

4) High standard of honesty & honour

5) Obedient desire for Truth

6) High level of political intelligence

7) Tolerance

8) People should be ready to settle differences by the give & take of free discussion.
1) High spirit of solidarity in sense of common

Bonhoeffer's condition.

2) There should not be huge gap in human and
cannot because extremes of wealth and poverty
militate against the successful working of democracy.

3) There should be some degree of homogeneity
of population.

4) There should be no distinction and discriminate.

5) There should be free and unbiased press.

6) There should be democratic institutions like
free and fair elections and universal adult F

separation of powers etc.

* Democracy is considered as the best form
of government this view is defended on certain
grounds etc.
1) It is the only democracy that enables each citizen to see the fullness of life.

2) It is more efficient than theocracy, monarchy, or aristocracy, because it has no other end than the well-being of very individual who constitute society.

3) It is better than others because those who govern are subject to the control in whom interest they are chosen to govern.

4) Democracy in the long run nurtures the strong morality, integrity, industry (e.g., self-reliance & courage).

5) It promotes patriotism.

6) It reduces to a min the dangers of violent revolution, because it eliminates factors resp. for revolution.
7) It has the ability to reconcile the authority of the state with the liberty of the
individual.

8) In this way, laws cannot be discriminatory, exploitative, or oppressive.

9) In Monarchy, Theory, Dict., Arist. There is no remedy against the abuse of pol. power. How
will people ever rise?

Now, D. is also subject to certain criteria because of certain paradoxes, such as,

1) Repudiation of the doctrine of human equality.

Too much emphasis on equality results in certain practices which is not ethically
tojudge. If it leads to one man one vote & there
is no rich to weigh them.

2) Here everybody is considered fit for the job.
3) In democracy quality is ignored & only numbers are taken into account.

Critics say that political power should be allotted on the basis of social status, success in profit, intellectual attainment, etc.

2) Democracy is the cult of incompetence.

It is not able to provide strong efficient stable administration.

5) Plato says it is the worst form of government.

while Aristotle says it is the least bad form of government.

3) The responsibility of choosing legislation lies on the avg. minded person who has limited knowledge in different to the issues which don't affect his interest.

Now he is influenced more by emotion.
than reason.

The system depends on competent and able proof service being they happen to be in opposition.

3) Impossibility of democracy.

Critic says that it is not democracy at all, in fact, it is an oligarchy.

Authority of people is nominal. Real power i in the hands of a scopic minority.

It is impossible because it demands qualities of heart and mind on the part of ordinary people.

4) Critics argue that it is unfavourable for the growth of culture, literature, art, science, etc.

It is criticized for being wasteful, delayed, decision, slow moving machinery, red tape.

Corruption, criminalization of politics, etc.
affirmation: in spite of all these problems, it's the best form of gov.

---X---

DEMOCRACY:

Liberty: absence of restriction

(public) (Restriction) → subtracted

Negative liberty: restraints subtracted

Freedom from → restrictions

- min. area of non-interference

Individual: inviolable: sovereign sacred

How big this area should be, is a matter of debate?

depends upon the society we are living in

This is: freedom

Dictatorship regime: (Authority decides)

Totalitarian: "everything"

i may even be not aware of this in intellectual, phil. do this (in every revolution)
Anarchism
- Political philosophy
  - Unrestricted personal autonomy
    - 3 features
      - Stateless
      - Absolute freedom

Anarchy
- Status, absolute freedom
- Static, reasonable restrictions
  - Can't cross these boundaries

Authoritative
- Restriction
  - Opportunities
  - Liberty
    - Negative
    - Positive
  - Restrictions
    - Substantial
  --freedom from
  - "Freedom from"

Absence of control
- Want
  - Free from hunger
  - From raw
  - Opp
"Freedom to" is not possible w/o "freedom from"

Individual - flower

Soil fertile
Water adequate
Sunlight - growth
Regular care

Nur en:

wa: → a. freedom, opp.
Sunlight → reasonable
growth restriction

Amity Sen: Enhancing capabilities.

Ex: disabled → Bicycles
    special =⇒ Resource

"Freedom from fear" → Bu ki
"long walk to freedom"

Why you want freedom?

I am not Animal, I am a being, endowed with power of Reason.
20th Sept 2017
Hare Krishna

Liberty → freedom from

absence of restraint → Ind. actor’s → min on
Lack of fear of non-int.
Law and Lib.: inc.
Law and Eq.: inc.

Freedom to
ambition, aspiration
actualizing my potentiality

state: protector and promoter of freedom → restriction
laws & Lib.: compatible
Lib & Eq.: comp.

Mill → Harm Principle

Human action

self regarding
other regarding

affects others
good/bad
Harm others

Minor harm

Major harm

Reasonable Restriction
taking care of by societal exp.
Ex: Playing loud music

Justice by: on: hate speech

Article 19
Freedom of expression: \( \rightarrow \) J.S. Mill - "Liberty"

"I don't agree with what you say, but I will defend to my death your right to say."

Through dialecticism only will, development will be there.

\[ \Rightarrow \text{only in case of serious harm, Freedom of speech etc should be restricted.} \]

Guru: Reply pen by pen

Democracy: Free discussion, criticism.

This is what Parliament meant for. Sabhayan Samiti

100 people: \( \Rightarrow \) 100 views \( \Rightarrow \) error gets minimized.

Socrates: "Unequal life is not worth living."

Min. interference of State \( \rightarrow \) Liberal.

Max. freedom

Demi: Balance everything.
Liberty and authority:

1st View: liberty and authority are incompatible.
(i) minimal state, state is evil, have faire state

2nd View: Anarchism
4 absolute freedom (state less society)

2nd View: lib. An. compatible, Complementary =
only state can ensure you liberty, else chaotic society

Hawkins - more freedom you want, more you submit to the authority.

Liberty: Human History provide many examples of the people and communities who have been dominated, exploited, and enslaved. But history also provides inspiring examples of heroic struggle against such domination.

Struggle for freedom represents the desire of people to be in control of their own lives, to determine and to have the opp to express themselves freely.
Liberty can be seen under two notions:

1st negative liberty, it is concerned with the idea of "freedom from".

It supports the freedom as the absence of internal constraints.

It seeks to define and defend a minimum or of non-influence where an individual would be inviolate or sacred.

How big this area should be is a debatable issue.

It is an individual-centric theory.

It supports less fair state laws and liberty are incompatible.

Liberty and equality are...
positive liberty. It is concerned with the idea of "freedom to".

It refers to the availability of enabling the conditions in different walks of life so that each can actualize his potential.

Under this law and liberty are complementarily. liberty and equality are compatible.

It accepts limited interference of the state i.e. there is provision of Reasonable Restriction.

To will gives some notions of liberty and he refers

1) liberty of action: He divided human action in self-regarding and other regarding action.
In other regarding actions, which cause serious harms to others should be subjected to certain reasonable restriction.

Mill passionately defends freedom of expression and provides certain reasons that why there should be this freedom such as

1) No idea is completely false, what appears to us as false has an element of truth. If we learn false ideas, we would lose that element of truth.

2) Truth doesn't emerge by itself, it is only through conflict of opposing views that truth emerges. Ideas that seem wrong today may have been very valuable in the emergence of what we consider right kind of ideas.
3) Conflict of ideas is valuable even in present times, it is only when we expose it to opposing views we can be sure that this idea is trustworthy.

4) We can't be sure that what we consider true is actually true. Very often ideas that were considered false at one point and then supposed turned out to be true later on. A society that completely suppresses all ideas that are not accepted today runs the danger of losing the benefit of what might turn out to be very valuable knowledge.
Hayek. He says

* freedom implies the availability and capacity to exercise meaningful & effective choice.

More economic factor should not be taken into account.

Friedman. He sought to identify a competitive market society as a necessary condition of freedom.

In order to maximize freedom, you should be allowed to handle only those matters which cannot be handled through the market at all.

Accordingly, you is required only to sustain and supplement the market society.

However in his conception of freedom we can clearly point out the repudiation
BERLIN

According to him, the liberty of individual consists in not being prevented from attaining his goal by other human beings to be
is not prevented from choosing his course of action.

While true liberty treats individual as his own master, it belongs to individuals own will and capacity, which is beyond the scope of the state for

5) If one can't fly like an eagle or
swim like a whale then by no means he is deprived of political liberty.

2) If a man is too poor to afford something on which there is no legal ban then he can't complain that he is been deprived of liberty.
The capacity or incapacity to fulfill one's desires belongs to man himself the state is not concerned with his sphere in existing social inequalities can't be questioned from the P.O.V. of liberty.

However such position of Berlin is questionable actually he has confused two spheres of true liberty i.e. moral sphere and material sphere.

Moreover Berlin has confused the two types of inequalities i.e. natural and man-made.

Marcus: He attempted to renew the original humanist interpretation of Marxism as a tool of analysis as well as an instrument of social change.
He argues that advanced industrial society creates false needs through mass media, advertising, industrial management & contemporary modes of thought. It results in 1-D thought & behaviour in which aptitudes & abilities of critical thought & opposition

behaviour withers away and thus he is alienated.

There is a widespread urge for consumer goods which distorts the nature of man.
Genuine urge for freedom does appear.
Hence, they should first be awakened to realize their condition of alienation in order to arouse the urge for freedom.

Macpherson: A wording to him sense of freedom lies in fully realizing his creative faculties. Real freedom can be cultivated through development of power of proper development of one's
human potentiality and their application to one's self-appointed goals.

Laski: He laid down certain conditions for the sustenance of liberty such as:
1) absence of special privilege
2) common rule for all
3) state action should be unbiased.

Liberty & authority

There is a debate regarding their proper reconciliation.

Broadly there are two views:
1) liberty & authority are not complementary but one can
   substitute.
2) liberals and individualists consider state as an instrument of exploitation and oppose.
   Conservatives consider state as end.

According to some individualists state is a necessary evil to minimize state activity.
so as to ensure man possible individual liberty

\- ii) Anarchist stand for absolute freedom and 
statutes society

\[\text{II} \]
liberty and authority are complimentary to each
experience shows that there can be no liberty
in the absence of authority
liberty lies within restraints which can be imposed
only by some authority

Hobbes says 'without authority it becomes licence''

Hume says 'greatest the liberty a person claims
the greater is the authority to which he should
submit himself. In this regard he counsel
the argument of specialization i.e. authority
that keeps a man of inferior mind under the subjection
of superior mind. Be one who is specialist in
his field, he is our authority.
Equality

What?

Supported / Cherished

Kant: by virtue of
that we all are equal.

By virtue of being human.

Why?

Object: reducing inequalities

A: dignity

A: self respect

A: respecting others

A: fraternity

⇒ Uniformity

⇒ needed in front of law, not in socio-political

⇒ while auction take care of special need.

⇒ contribute & give him 140 Rs.

⇒ ambition sensitivity should be balanced
by some insurance scheme.

⇒ Once you have to compensate,
special provision then only eg of Rs.

⇒ farmers in debt, self respect, solidarity

⇒ dignity all are equal

Distribution

⇒ Fair:

Benefits and Burden shared equally.

⇒ Eq of Welfare

⇒ Eq of Resources

⇒ hunger, surplus, food,

⇒ stand: toilet, housing,

⇒ vitamins - D, horizontal

⇒ Law

⇒ we don't come across equality.

⇒ moral problem:

⇒ Hitler & human genome project

⇒ science quantitatively same.

⇒ Religion

⇒ God.

⇒ humanism

⇒ continuity
3) Equality of capabilities: Amartya Sen

Functioning: Beings/doing (what you are and what you are doing)

Ex: Women - licenced
But not allowed to drive.

functioning not allowed.

-capability

-ve equalities: adequate opp. for all
-ve equalities: absence of discrimination (exception: Reservation in order to realize equality)

Formal equality:
following Rules and regulations:

Ex: Queues

Women, children, disabled

=> equality

Vulnerable section

Lack of effort

Substantive equality:

Advantage vulnerable action so that equality can be realized (Three things)

=> have Const Rights.
FR incorporate special needs.
Equality

Equality is one of the socio-political and moral ideals.

> Equality is a multi-dimensional concept and necessarily related to other themes like rights, liberty, fraternity, justice, etc.

> Equality is a changeable notion as it changes with sparc time.

> The idea of equality implies that all human beings should be treated equally in respect of certain fundamental traits, such as human nature, human worth, human dignity, and human personality.

It has been asserted by German philosopher Kant in his Theory of Moral Laws that principle of treating humanity as an end in itself.
Equality can be seen as
1) The notion to achieve equal opportunities for all
2) The notion to erase undue privileges and abuse of discrimination

However, there are certain exceptions in favor of oppressed and vulnerable communities.

The primary objective of equality is the reduction of inequalities.

The idea of uniformity might be the inspiring force, but it has certain moral problems. Hence, uniformity cannot be the end of equality.

However, uniformity is a valuable standard when we speak of fair procedure.

So, uniformity is equal treatment in the court of law.

Equality is valuable in fulfilling certain objectives.
2) It is desirable because some means of equality is necessary for self respect.
3) Equality enjoins a duty to show respect to others.
4) It is necessary for the prosperity i.e., condition of equality induces some means of solidarity by way of removing systematic barriers to social intercourse.

Another debatable view w.r.t. equality is regarding "equality of what" in this connection there are different views such as:

1) eq of welfare: Welfare is primarily understood in 2 ways:
   i) in terms of happiness i.e., net balance of pleasure over pain.
   ii) Welfare is identified with desires or preference satisfaction.
The idea of equality of welfare doesn't promote the cause of fairness, self-respect, or fraternity.

2) eq. of Resources: Could be refuted as resource egalitarianism.

The distribution of resources should meet the envy test.

In ideal conditions where everyone has the same natural talents and there is an abundance of resources, the distribution based on ambition sensitivity could pass the envy test.

However, real world is too complex and we have been differently endowed by nature. Everyone doesn't have the same natural talents.

Moreover, some people could have special needs—they are differently abled and not fortunate enough to make meaningful choices with these resources.
In that condition we need to make a balance somewhere by being fair to peoples choices and taking moral responsibility for the disadvantaged section of society. In an ambitious structure distribution needs to be balanced by an insurance scheme that takes care of natural and underneed inequalities.

3) Equality of capabilities, here Amartya Sen pioneers the idea that distributional equality should concern itself with equalising people capabilities.
21st Sept 2017
Hare Krishna!

Formal:
Metaculous following of rules.
Inequality - injustice
Poor: old, lame etc.

Substantive:
Distinguish from rules to favour those.
Recognition of special needs.

Broadly there are 2 notions of equality, formal and substantive.

Formal eq. implies absence of discrimination in making necessary things available to all citizens.

However substantive eq. tends to help weaker and deprived sections to have those things with lesser efforts or at least cost.

Marxist notion of equality has two aspects, it is economic in the socialist phase i.e. as long as we live in a class based society, however, it will have
humanistic form within the era of final stage of socialism i.e. communism comes with the withering away of the state.

There can be no equality as long as there are class contradictions.

There is a debate regarding whether liberty & equality. Broadly there are 2 views:

1) liberty & equality are compatible as they are complimentary.

The principle of liberty stipulates equal freedom for everyone. Hence, both liberty and equality are interdependent.

Both have same purpose i.e., promotion of individual personality.

Political arrangement in democracy promotes equality such as 1 person 1 vote, which democracy also protects & promotes liberty, so both are gain due importance.
Liberty and equality are strong pillars of democracy.

Conflict or contradiction on liberty and equality is resolved in fraternity i.e. sense of brotherhood. Again it's the democracy that is able to reconcile them in fraternity.

However, liberty and fraternity are complementary only up to a certain limit. Beyond that more you have 1 line will be the other.

2) Like are incompatible:

- If liberty upholds this view, there is tyranny of majority i.e. to satisfy the voice of majority, voice of minority is suppressed.

Equality leads to loss of liberty i.e. equality immediately implies coercion & thereby loss of liberty.

Thinkers argue that inequality is natural. Any attempt to correct this will have to be accompanied by
autocratic, interference & hence loss of liberty.

--x--x--x--x--x--x--x--x--

JUSTICE

"Highest socio-political moral ideal"

synthesis: like equality
incl & society

What?

Retribution:


given by court of law
through punishment

Distribution:

"Due"

deserve (as a human being) - every equal

dignity

Moral worth

AR
Kant: "Theory of Moral Law"

_Imperative

How to ensure?

1) Equals: equally
   Unequals: unequally
   Absence of discrimination

2) Proportionate Justice

3) Recognition of special needs

---

**Thinkers**

PLATO

Cardinal Virtues

1) Wisdom
2) Courage
3) Temperance

4) Justice

"Ethical Theory of Justice" (Papen)

STATE

1) Administrators: W
2) Warriors: C
3) Producers: T

INDIVIDUAL (Soul)

1) Reason: W
2) Spirit: C
3) Appetite: T

Justice at individual level

Critique: you cannot punish in a way that must be given.
Courage: moderation in "fearlessness and cowardice"

Ap: materialism, corruption \( R, T \uparrow \) \( \Rightarrow \) balanced

Aristotle:

1) Retributive
2) Distributive
3) Commutative

In present time, to ensure Justice. "O"

Just and fair distribution of goods and services

Man is inherently selfish

John Rawls:

The of Just distribution (Justice)

"Veil of ignorance"

Any deviation from formal equality should be in the favour of worst, last man, "disadvantaged".

"Procedural Justice" \( \Rightarrow \) equality \( \Rightarrow \) individual autonomy
Justice

Justice concerns our life in society, the way in which public life is ordered and the principles according to which social goods and social duties are distributed among different members of society.

Justice is the highest social, political, and moral ideal.

The notion of justice involves giving each person his due i.e., "due to each person as a human being".

German philo. Kant says that human being possess dignity and if dignity is ensured to each then justice is delivered.

There are different principles of ensuring dignity and thereby justice, rules equal treatment & equal respect, i.e., the same treatment in different walks of life.
It also requires that people shouldn't be discriminated and should be judged on the basis of their work and actions and not on the basis of the group to which they belong.

2) Proportionsate Justice

Provided everybody starts from the same level of equal rights. Justice in such cases would mean reconditioning people.

Justice also requires to take into account special needs.

3) Procedural Justice:

It doesn't make distinction in procedure & distribution. It means that each individual has his own entitlements that are indivisible in character and don't depend on any abstract principle of distribution.
That takes the whole society into our.

It also implies that state would have no authority to interfere in the matter of individual entitlements.

Such theories are based on strong currents of individualism. These theories don't accept that societies have any end or purpose that need to be collectively strived for.

Such theories make individuals very powerful, autonomous, totally in control of their life and solely responsible for their successes and failures.

It clearly works with the Market economy.

It believes that market if not interfered with would make the best and most efficient use of resources.

There is no mutually agreed upon a common purpose. It is not possible in free society to have general agreement.
One of the most serious criticisms against such theories is that they don't take into account the notion of equality.

John Rawls

1c. Justice as fairness.

He gives the theory of justice based upon the claim that the doctrine of procedural theory is justice requires meticulous following of rules.

However, despite the meticulous following of rules unjust conditions might be created.

John Rawls responds to this criticism and hence suggest that in order to avoid this under controlled conditions rational human beings would choose principles that would uphold ideas consistent with the basic ideas of distributive justice.
John Rawls' idea of justice is based on the premise of the need for equality.

He begins his theory by placing individuals abstracted from their socio-economic-religious context behind the veil of ignorance. Individual behind this veil are unaware of what they or what their interests, skills, needs etc. are.

They are also unaware of their race, religion, class etc.

Rawls does this because usually people are prevented from upholding just principles because they are guided by selfish interests.

Thus abstracted individuals thinking from original position would have elementary knowledge of economics, psychology, and a sense of justice.

These people would be self-interested but not egoistic.
They don't have any particular union of good life but would be interested in maximizing the primary goods like liberty, opp. income, wealth, self-respect. Also there would not be any envy.

Some they don't know which place they would occupy in the society they will think rationally that if they would choose principles which would maximize the pan of the worst of assuming that when veil is removed they themselves would turn out to be the worst off.

Such people would choose the following principles of Turgot:

1) each person is to have an equal right to the most extensive liberty compatible with a similar liberty to other.
2) Social and economic inequalities are to be arranged so that they are both

(i) To the greatest benefit of the least advantaged.

(ii) Attached to the offices and positions open to all under conditions of fair equality and opp.

Rauls arranges these principles in a specific order and are subject to the priority Rule Costa to no.

\[ \frac{1}{2} \]

\[ \frac{2a}{2b} \]

In the Indian context Rauls commitment to equality and the insistance that any departure from this principle can only be in the interest of Justice is a familiar idea.

Indian constitution permits the creation of an elaborate and diverse range of prog. that permits the departure from formal eq. for the purpose of favouring certain historically deprived groups hence there is a policy of reservation, it bars disc. practice etc.
However, Rawls like Justice which is based on reason is subject to certain criteria such as

1. Individuals can only be identified as members of pre-existing social organisation
2. All their ideas come out of society including distribution criteria

If individuals abstracted from socio-economic cultural context then how can their choices be relevant to real world situation?

Rawls rarely considers working of family as of any significance for any discussion on Justice.

Any theory which is silent about inequalities within family is an incomplete theory.

Feminist critics that female qualities are not represented in Rawls original postive nurturing, caring, coop, empathy are not taken into account. On the other hand abstracted under has been described as
self interested, autonomous and rational which repre- 
makes char.

It is said that women's style of reasoning is different 
which has no place in his th.

Amartya Sen says that Rawls concentrate only on 
the means to freedom rather than on the end of freedom that a person actually has.

Despite similar access to primary goods, there would be difference in the extent of capabilities to 
convert it into freedom.

eq of freedom to pursue one's ends can't be guaranteed by equal allocation of primary goods.
Amartya Sen

- classical
- Utopian
- Transcendental Justice
  - institutionalism
- distinction: just and unjust
  - ideally perfect just society
  - to realize
  - arrangement found.

"NITI"

- comparative assess.
- social choice
  - Theory
- capability
  - rule: ideally just
  - process & outcome
  - Remediating specific injustices
  - as just as possible
  - with prevailing societal conditions
  - global act: have in mind to remove that specific atrocity

AR

Capability approach: alternative model: D & P
  - data: narrow conception
  - "well-being"
  - UN → HD
  - accepted
  - "people" as an end in itself

Th. of Social Justice

"Functioning" and "Capability" defined notion of well being
"can do" potentiality
Conversion of resources to enhance the utility.

Women - drinking

Hungry → hunger strike (hungry by choice)

→ Famine (hungry by constraint)

Ex: Bicycles to differently abled

Normative framework to

UN: Read Notes (essay, ethics)
He presents his distinctive approach to justice, infused as social choice theory of justice.

This approach challenges the early notion of justice. Hence, he says justice is all about comparative assessment rather than the construction of ideally perfect just society.
He makes distinction between 6"n 2 notion of Turius.

1) Turiusal I or utopian realism
given by classical writers thinkers.
This notion was utopian.

It focused on distinguishing between just and unjust and creating institutions that would ensure a just society, or more specifically, ideally perfect just society.

Hence it stands for creating rules, institutions and regulations to realize that perfect notion of Turius.

Hence it is also known as arrangement founded.
A son calls such notion of Turius as Neti, ie translated as organizational propriety and cooperation.

2) As compared to this classical notion of Turius, he presents his own idea of Turius such as.

His notion is realization focused on actual realization of Turius in society.

It is concerned with what does emerge in society.
and what kind of lives people can lead.

It seeks to ensure improvements in society by removing specific injustices. It is not about achieving perfectly just rather seeks to produce as just society as possible in given circumstances.

Hence it focuses on Remediying real injustice

It focuses at Both process and outcomes.

He calls such notion of justice as 'Nyaya'.

It is a comprehensive idea of realized justice necessarily linked to the world and the lives of the people.

The world our agitations seek to remove. Outrageously unjust facts and Rules they don't anticipate that it will lead to perfect society.

Hence it focuses on prevention of Manifst injustice. Rather than focusing on some ideal.

Hence it is comparative assessment theory.

It is also referred as capability approach.
In recent years, ASEN cap theory has emerged as a serious alternative model of progress and development.

It goes beyond just economic and industrial growth. It focuses on people and their capabilities.

Such an approach can be used as a normative framework for assessing social arrangements, social justice, quality of life, as well as for designing policy.

Hence also seen as the foundation of social justice.

In assessing well-being of people, it considers all possible factors that could possibly influence human capabilities.

Well-being is a multidimensional concept and cannot be just measured in wealth or income.

Economic growth often ignores issues of social justice, leading to social exclusion, thereby resulting into social conflict and unrest.

We also need to consider the allocation of resources.
Capability approach demands that while designing policies, focus should be on enhancing poor capabilities and removing hurdles from the lives of people.

He explains further with the help of notions of functioning and capabilities.

**Ex:point**

Functioning refers to what people really "do and are" in various doings and beings.

Capabilities refer to what people really "can do and can be" functioning are the realized achievements while capabilities are potentially possible.

Functionings are directly related to different aspects of human condition capabilities are the notion of freedom.

Ex: Two persons are there and both are hungry.

One is on hunger strike and the other is a victim of femin.

In the ex. Both lack the functioning of being well fed however they vastly differ in terms of capabilities.
1st person is hungry by choice while the 2nd is badly constraint by cap or freedom.

**INDIVIDUAL AND STATE**

- d.k Rights -> organic
- 2 sides of coin
-Apratthak
-Addhi
- part & whole

---

**Right to claim**

- Conditions: helping in actualizing full potential and dignity
- man is born with certain inalimiable rights
- legal Source of Rights
- variations with skt, law of land

**Personality**

- Natural (Universal immutable)
- 1) Personal
- 2) Legal (state alone is the source of rights)
- 4) Historical

---

**Utilitarian character**

- Not more absolute entities
- Need increase

---

**Political character**

- Rights and duties are organically bound
- Ethical, moral, social

---

**Anarchism**

- Mutual interdependence

---

**Totalitarian**

- Legal, const., fr.
DUTIES:

Obligations

Moral

Organic

Duties and Rights

2. Duty of care

Granthi: AR

Laski: 1) My Right

2) My Right

3) My Right

Duty of teacher
to teach

Resp. of teachers
to make them
good human
Being.

Rights and Duties:

Right could be defined as a justified claim of
an individual.

It is an condition or opp. necessary for
holistic development.

Rights to be recognized, it should satisfy 3
conditions:

1) Common interest

2) Social Recognition

3) Political Recognition

Rights will be just mind declaration

unless they are protected by the state.
Rights have a fold character.
They have ethical, legal, and social dimensions.

**Character of Rights:**

- Rights are implicit in the convenience of Man.
- Rights are organically bound with duties.
- They have pre-political character.
- They come from necessity.
- They have utilitarian character.
- They are not more abstract entities. They need enforcement.
- They are connected with the forms of the state.

Different things have been given w.r.t rights.

1) **Natural Theory of Rights**

- Nature is the creator of certain rights, hence they have universal rational, eternal, and immutable character.
Function of the state is to protect their natural rights of the individual.

Such view is emphasized in American declaration of independence. Right of man & citizens.

In recent times, it is more emphasized as Human Rights. Universal declaration of HR says all human beings are born free & equal in dignity & rights.

2) Legal Theory of Rights: Rights are the creation of the law of the state. State provides the machinery to guarantee the rights. Rights are dynamic as they change with the law of the land.

3) Personality Theory of Rights: Here, Right is defined as those conditions essential for the perfection of human personality.

It is the right & duty of every being to develop their personality.

All other rights are derived from this fundamental right.
This looks as right from Moral P.O.V.

4) Historical: Rights are the products of history. They have their origin in customs. It is assumed that Rights are the creation of time. They are based on long established traditions & customs.

**Duties:** Duties refer to moral or legal obligations. There are different types of duties: natural & acquired duties, transferable duties, perfect & imperfect duties, legal duties, etc.

Kant performed categorically.

Moral laws: (Swaadharma) (NK) (Some what may)

Duty for the sake of Duty: Individual: end in itself.

Principle of universality.

Rights & duties co-exist with each other; they have organic relation. They are like 2 sides of a coin.

In a way, duty targets at the realization of Rights.
harki laid down a 4 fold code viz RKO
such as my Right implies your duty
my duty to admit a similar right of others.
"" should exercise my Right to promote
social good.
"" since the state guarantees and maintains
my Rights, i have the duty to
support the state.

Gandhi says "a duty well performed creates a
Corresponding Right." Hence RKO are complimentary.

Pandelit Nehru says that there has been too much
emphasis on Rights & too little on obligations. If
obligations were undertaken. Rights would naturally
flow from them.
SOCIALISM

Equality

Social equality

Social stability

Cohesion

Freedom

Cooperation rather than competition

How to realise this ideal = different ex: Karl Marx Model. Karl Marx

Early 19th Century:

Industrial Revolution

Threat of unemployment

Brutal, naked exploitation

No union nothing

Workers?: people who migrated from villages = slum sanitation.

They are overcrowded living in shifts

1st gen. urban dwellers

PROFIT

Man has really tasted for the 1st time

I forget that people who are working in my industry are by chance "human" and I treat them as machine.

Ex off: 10,000 x 10 = 100,000, a low x off

= long working hours (no holiday)

No internal employ people at low wages - women children
They didn't know how to behave, respond etc. in this mid of inhuman working conditions.
Response: peaceful / Radical

Thinkers of that era: Violent Revolution (capitalist isn't be reformed, humanise) will gain radical means to come out of it.
Ex: Marx.

These ideas lead to socialist ideology. They are talking against exploitation means it (capitalism)

Late 19th Century
Conditions started improving:
- Weekly off - internal - Job security - Working conditions
- Trade unions formed.

How? come these?
Political democracy, voting rights to workers.

(Bourgeois capitalist at top, want to maintain the class structure)

Socialism  [→] Revolutionary
 evolutionary → peaceful means
 communist means
gradual (gradualism)

P. Neville (op. 2 & radical) ← Fabianism
Demo socialism (Karl Marx held wrong)
Early 20th Century:

 Marx: Higher Indust =↑ Exploitation =↑ Revolution
 Marx = Rev.: Should come in Europe (Highly Capitalist Soc.)

 But it came in Russia (Highly Agrarian Society)
 But Rev.: Moved on Socialist Ideology.

 Spread:
                Socialism
                
 Asia   Africa   Agrarian

 Colonialisation

 Nationalisation

 Socialisation

 Indo - Moderate Youth

 Afgh - Tarkult Ind
 Long view

 China 1949
 Rev.- Band
 on Soviet Model

 Africa
 Tribal
 Egalitarian
 Tribal - Social
 Fun

 Middle East
 Brotherhood
 - Soc.
 Fun

 Soc. Moving the World
 and getting fund with the people Soc. order of
 That path

 Or Hat.
Late 20th Century:

*The only serious debate today is to search the causes of death of socialism.*
Socialism

*Origin and growth*

*Early 19th Century*

- Early 19th: Rad./Ren. → Ind.
- Late 19th: Pd. dems.

*20th C.*

- Early 20th: Rev. → RR
  - Spread
- Late 20th: "Death of Socialism"

- Francis Fukuyama: "End of History"
  - USSR

Core themes of Socialism:

1) **Community**

   "No man is an island...
   ... part of continent..."

   **Comrades:** Brothers and sisters

2) **Cooperation**

   Natural sel.
   - Competition → selfish

   Peter Kropotkin: Human species has survived only due to cooperation, not comp. like Darwin.

   "Tadpole" survival of the fittest
3) Equality: → Justice → fairness
   "Need Band" satisfaction

4) class politics

5) common ownership
   dismantling of private property

   US: welfare state — Borrowed from Socialism
   Social Justice

1929 → death of capitalism

   Global (W.T.O)
   National
   Regional
   Local

→ Socialism ideology will become revamped

Karl Marx: → Marxism

Ind: → democratic socialism (socialistic models)

→ But ideologies don't die.
   Neither capitalism nor Socialism die.
   Both are adapting each other's ideas.

Some Slow down models for recession, inspired by Socialism.
Socialism

The term socialism is derived from Latin 'sociare',
which means to share or combine.

The defining value of socialism is social equality.
Social eq. is the garantie of soc. stability, cohesion, freedom.
As an ideology, it is understood as something opp. to
capitalism and an attempt to provide more humane
& socially worthwhile alternatives.

Socialism is understood broadly in 3 ways:

1) economic model: connected to collect vis a vis & planning.

2) As a labor move representing interest of working class.

3) As a pol. philo or cluster of ideas values & theories.

Major features of socialism as a philo. sys. are

1) community: ie they rely on the power of comm. 
than on indiv. efforts.

2) Human beings are not self sufficient nor
self content ie indiv. are not atomized.
1e no man is an island

2) cooperation: It is the natural rel'n amongst human

They prefer cooperation over competition.

Russian Anarchist Peter Kropotkin says, "human as a species have survived only Becoz of cooperation."

3) equality: be more specifically social equality

It means justice or fairness. It also supports need based satisfaction & society.

4) class politics: be social classes rather than individuals are the principle actors in history.

5) common ownership: They say that private property is unjust, divisive, unethical & leads to social conflicts & hence they stand for common ownership.

According to some thinkers discussion of socialism in 21st century is pointless buy it's dead.

We need to search the causes of its death.

- it is said in the wake of the integration of USSR
- wherever socialist regime is surviving, it only works of their adaptability to market reform.

- Francis Fukuyama in his thin "end of history'' pointed out the inherent flaws in socialism & superiority of capitalism.

- However, socialism as a philosophy based on certain enduring values & ideals.

- Socialism is valid as long as exploitation and inequalities are there.

- In present time, globalization may bring new opportunities as well as challenges, may reform as a global anti-capitalist.

- Even socialism has borrowed certain concepts of socialism such as welfare state, social justice etc.

Bipin Chandra

Communism

In communism

Rel*

Ali's idea
pure consciousness / Reason

exhumiq dialectic: TRIAD

P. of contra / Neg^m

Marx

change inside

material forces

food =

primitive

produced in

primitive way

according to this

S, P, A, R, Y

Change.

S, P, A, R, Y
History → class struggle
→ economic interpretation

Lénin - leninism + maoism

Stalin - stalinism $M+O+C$

More brutal than Hitler
Elimination
Loss of people
siberia

Soviet
china
Cuba - F-cast?

Role of leadership

Marx &
Clasical
Marr

USSR &
Anthead x Mair.

Now West
Neo Mat. (Mod, Welty)
Coop, social justic, welfare state
Marxism

- Philosophy of history
- Theological
- Dialectical materialism
  - Hegel DM
  - Replaced the spirit by material forces

Economic interpretation of history

1) Primitive communism
2) Slavery
3) Feudal
4) Capitalism: Bourgeois-Prolet.

Revolution

Spontaneous

No leader

Self-sustaining

Proletarian dictatorship → Transitional stage

Spontaneous → Classless

Humanism

→ 5) Communism

End of History

Classless

Status

← Climate of Marxism

Model of Socialism
Marxism could be seen in 3 forms: classical, orthodox, and modern Marxism:

**Classical Marxism:**
- It can be seen in three aspects:
  1. Philosophy: The essence of Marxism is a philosophy of history,
     in other words, historical.
  2. The basis of Marxism is the philosophy of dialectical materialism.
  3. It makes Marx a scientific one; it is only on this basis that capitalism is doomed and why socialism is destined to replace it.

In this dialectical materialism is now influenced by Hegel's dialectical method but he rejected Hegelian conception.
that history is due to unfolding of the world spirit & absolute idea.

Rather, Marx says that dialecticalism lies in the material forces in that way it is said that he made Hegel walk on foot rather than on head by inventing Hegelian dialectic with materialistic interpretation.

Contradiction lies in material forces because it is the means of substance is most crucial.

The base consists of modes of production or economic system, it is on this the superstructure of society, politics, legal, religion, etc. system is built on.

Hence he subscribed to materialistic conception of history, he explains historical change by referring to internal contradictions in the mode of production and hence as long as contradiction in their history moves.
History therefore is moving with certain ideology in this regard he identified certain stages in history such as
1) Primitive communism
2) Maury
3) Feudalism
4) Capitalism.

In each stage there are two class exploiters and exploitated. Marx envisages an end of history which would occur when there is no internal contradiction.

We called this stage as communism.

Economics: Under this some of the conceptions are

1) Notion of alienation: In the capitalist system Human is alienated from their product, alienated from the process of the labour & also alienated from fellow human beings.

Capitalist system is based on the extraction of surplus value i.e. capitalist quest for profit can only be satisfied through extraction of surplus value by paying them in their true value their labour.
Home economics exploitation is an essential feature of capitalism.

Moreover, capitalism moves in terms of class conflict and exploitation. He says that all history is hist. of class struggle. It is the class rather than individuals which are the chief agents of hist. change.

**Politics**

He predicts that capitalism was destined to be overthrown by a proletariat revolution which will not be just political but a social revolution.

Revolution would be violent. It would occur when both objective and subjective conditions are right.

Revolution will be spontaneous here, leadership here self-sustaining.
However there will be a transitional phase from capitalism to communism and that would be proletariat dictatorship.

During this phase class antagonism will begin to fade and also there would be weathering of the state. The resulting society would be classless and stable, and that would be communism i.e. end of history. It is this society Marxism ideal would be fully realised i.e.

"from each according to his ability to each according to his need".

ORTHODOX MARXISM

However the century communism differed significantly from the ideas and expectations of the classical M. such as

1) greater attention was paid to the roles of leadership, political organisation and economic management.
2) Urban proletariat was invariably small and unsophisticated, quite incapable of carrying a class revolution. Hence Communist rule became the rule of Communist elite or leader.

3) It was influenced by diverse personal contributions of First to Bolshevik leaders, including:

\[ \text{ANARCHISM} \]

1) Opposition to authoritarian political philosophy
- Pol. authority
- Offense against liberty
- War is the health of state
- Repression, coercion, exploitation
- Diminishing state → strong dictatorial state
  - Psych of power → dominance and submersion

2) Unrestricted personal autonomy

3) Humans (Natural order)

Original nature distorted by unintended state.
state → cause of problem → solution of problem X

4) anti-clericalism

Bakunin: abolition of state and church.

aim: absolute freedom and stateless society -> utopian)

Means: ??

all 2 'emi came only anarchism not.

source of inspiration: primitive society

Relevance of Anarchism in 21st Century (will calc later)

influenced by 2 rival traditions

individualistic: Anarchism: privat, lib.


statist + absolute freedom

phil. Root in 5

<table>
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<th>similarity</th>
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<td>1) reject cap.</td>
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<td>2) endorn Revolution</td>
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<td>3) common ownership</td>
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Differences

1) Parliamentary Socialism | contra
   Democratic Socialism

2) Marxism:
   (a) no state run in transition

Individuallistic A.

Phil. Root (a)

1) (L): Minimal state
   Nightwatchman state
   \[ \text{To protect freedom rather than taking it away.} \]

2) (L): tamed, controlled
   \[ \text{CLIMAX}\]
   Ind: souvereign
   Individuallism: climax

H. D. Thoreau \[ \text{Granthalji motivated by his}\]
   "CP"

"That gov is best which governs least"

Civil Disobedience
M. Gandhi: dismantling of unitary state (until derivative from enlightened anarchism (also Tolstoy)

Relevance of Anarchism in 21st century: non-unipolar world, feminin

**ANARCHISM**

As a philosophical system it stands for the opposition to political authorities in all its forms.

They say state is both evil and unnecessary.

The core value of Anarchism is unrestricted personal autonomy.

Its core themes:

1)Anti-state: They stand for staticless society

They are against authority because it enslaves oppresses & limits human life.

It is based on the philosophy of dominance & submission.
"War is the health of stat."

3) \textit{Natural order}. Humans are naturally rational, moral, loving, peaceful & pugnacious.

It is the influence of state which distorts the original nature of human. Hence it share belief in the natural goodness of human kind.

3) Anti-clericism; one of the thinkers, Bakunin says,

\textit{"Abolition of Church \\& the State must be the first and indispensable condition for the true liberation of society."}

In religion individual is robbed of moral autonomy and capacity to make ethical judgments.

However, it is said that they are influenced by political millenarianism in prospect of a sudden & complete emancipation from
Anarchism is influenced by two rival traditions: socialism and liberalism. It has given rise to two broad types of Anarchism, such as

1) Collectivist Anarchism:
Its philosophical roots lie in socialism and also known as social Anarchism.

Similarities with socialism especially Marxism are both reject capitalism, both demand revolution, collectivist ownership & status society.

However, they call parliamentary socialism as contradictive & also reject the transitional stage of politarcist dictatorship.

2) Individualist Anarchism: its philosophical roots lie in liberalism & in the liberal idea of sovereignty.

However, it differs from in certain ways such as

1) Liberal stand for minimal or neglect watchman state
2) I believe that government can be limited/controlled through constitutional institutions.

Individualist argument was fully developed by thinkers like Henry David Thoreau, in his political work Civil Disobedience. He says, "That you be not which governs but at all, can't be him individualism leads to the direction of Civil Disobedience re one has to be faithful to their conscience.

Relevance of Anarchism

According to some thinkers it is possible to discuss about democracy because it has failed to produce the basis for political reconstruction in any major society.

As a political movement it has been restricted by both its ends and means. It is not only highly utopian but also impractical.
However its significance can't be undermined.

It highlighted the coercive, exploitative, dehumanizing nature of political power.

It has lead to the growth of other political ideologies.

It is relevant wherever authoritarianism & where exploitation prevails.

Some of these sentiments have lead to the various movements such as feminist, environmentalist, anti-capitalist, or anti-global movements.

As the world becomes more complex and fragmented, it is the Anarchism which might be better equipped to respond to present challenges. Because it is associated with values such as individualism, participation, decentralization and equality.
Soninigny

Traditional

- What
  - Unrestricted autonomy
  - Freedom
  - Internal + External
  - Beyond which there is no appeal
  - Supreme power

Kantilya: Gov. in the Monarch/King - source of law

"Dharma-prana-stak"

- Law for Min/King
- Qualification of King
- Saptanga Theory
- Mandal Theory

Contemporary

- "Supranum" state showing gov. = sui iuris

- Paramount/supreme with the cardinal feature of state

- Territory = state ~ pol. indep.

- Sovereign

- Life-blood

- Personality

- Fullness of power

Aristotle: Sup power

Bodin: Gov.

- Not Binding

- Min.

- India: Riaches in Ashoka the great

- Sov. turns parenteralism

- Neg-e

- Lai: -
Characteristics

1) Absolute
2) Permanent
3) Inclusive
4) All-encompassing
5) Indecipherable
   - does not lapse with time, non-encrusted

6) Indissoluble
   - divin., limited, fragmented
   SOV: Contradiction

BODIN: "floats in air"
SOV: unrestrained by law
His command is the source of law
unduly, perpetual, definite

Limitations:
1) Divine laws, Natural laws, Pub. property, Tan w/o consent
2) Promissory
   If he doesn't fulfill \( \Rightarrow \) dilution of SOV.

AUSTIN: legal SOV.

Laws \(-\) true morality
   1) Custom, fashion etc.
   2) SOV. doesn't lie in this

Positive laws

Political superiors

"If a determinate human superior not in habit of obedience to a like superior but receives habitual obedience from the bulk of given society, then dit human superior in soc. & that SOV. a polit. indep."
Laski: Critic of Bodin and Austin

**CONTEMPORARY:**

Check: unipolar world, globalization, UN, non-state actors

VS Hegemony

Pakistan: Obama raid, drones

Can't do it in China (Communist)

economically dependent on US.

HDP etc also affect Sov.

Laski: Democrat and Pluralist

There are many answers in society, state is only one of them.

**SOVEREIGNITY:**

Sov. is derived from the word "supremum," i.e. supreme or paramount.

① refers to supreme power. Other thinkers refer to fullness of power. However, it was Bodin a French thinker who defined & coined the word Sov.
Sovereignty is an essential and inclusive attribute of state. Only state is one; a territory if it's not sovereign then it is not state.

Sovereignty refers to supreme power and complete freedom to make any laws, adopt any sys. pursue any foreign polity etc. Hence it has complete freedom in int. & ext. malten.

It is the cardinal feature of modern state & left blood of a state.