

14th Sept 2017

'HARE KRISHNA'

Socio - Political

Philosophy → ESSAY

P-I: Mugup

- hit at the core / root of the issue [superficial ✗
core ✓]
- see 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. [unimaginable marks]
- Bring right thing at the right time
- do structuring on every topic at home. [DO it w/o reading anything]
- in exam, all the dimensions are with you.

NOTES
⊕
⊕ CONTEMPORARY
BS → WRITE
Now study another source
→ shy away from much preparation

HUMANISM → Theory which is human centric

→ essence of reality is none other than human being, no metaphysical reality

→ (H) → focal point of this entire cosmology

All round development ^{for} ← use 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'

Being
↓
Reason

↳ spiritual dignity

2000 Rs
intrinsic
Value = 2 Rs
ext. val. = 2000

and that has to be respected,
come what may.

Even a criminal (needs) 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 the leader of human / Demo. Values]

AR

Key terms :

aspirations [if $x \Rightarrow$ dignity compromised]

i want to see fullness of life.

↓
restraint
hurdle
(ex hunger)

if i am struggling for basic wants, then i didn't get chance to actualise my full potential.

facilitate ways so that he gets a fair chance.

← Gov. comes

← [

Reason: caste power, Religion

→ x → x →

* Ethical dimensions

Dignity, Moral worth

Modernisation ↑
use of
reason ↑

Reason: focus on this world, rather than other worldliness

its not against it, only making water tight comp. pub | private

→ All problems should be solved out by reasoning / rationality rather than going to religion.

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

Ⓔ LAW → end [Red tapism]
↓
means to realize fullness of life

But law can't be broken
→ OOB soln
→ has repercussions

* Metaphysical
Naturalistic

all develop. S, E etc
to ↑ ease of Human
ie fullness of life

* Epitim.
Reason

—x —x —x

Social science : → Humanities

1) Humanite politics:

Democracy is the best

·) it alone can ensure the spiritual dignity of each

·) J, L, E, F

~~XXXX~~ ·) even the humblest being is ensured all these

'poorest' → Prez, Pm

- Antyodaya prog.

AR

GS

PHILO.

History
Flare??

Totalitarian
Hitler - No

Demo. don't make you something, rather it gives you the opportunity.

2) Humanist sociology:

3) Humanist Psychology:

profit making ⇒ CSR
Dharma

Worker
↓
conducive env.
so that i can
grow as a being.

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
(Judgment)

→ Medical Science → Religion talks were also to
impressed through human values

Ip → Materialism: Caruaka

IGNU (SP)

socio-political reforms: (R) - (H)

—x —x —x —

Types of Humanisms:

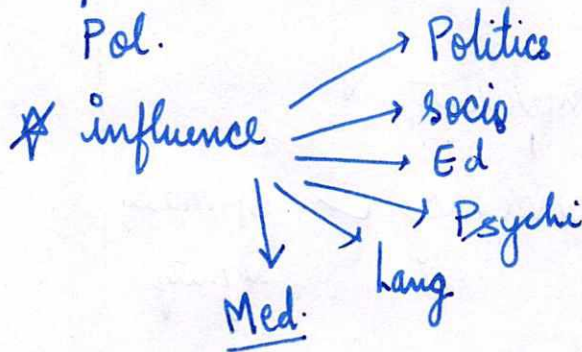
15th Sept 2017

HARE-KRISHNA

HUMANISM

Reality | intrinsic
Focus
Dignity
Moral worth
"END"

* Ethical
Meta
Epis.
Pol.



* Reason ↓
problems ↓

* Socratic
↓

* Renaissance H.
Academic H.
socialism H.
Marxist H.
Feminist H.

Religious H.

?? Reason → this world

Q) is Christian H. contradiction?

(Yes) → submitting }
Other worldliness } Narrow terms

(No) human values

Compassion, Jesus, Buddha
Brotherhood
Fatherhood
wandered.

Environment H. → sustainable dev
/ Ecological H. → Symbolic Relⁿ M-N
→ mutual dependency

Radical H. : M.N Roy → © Marxist
New H. ↓

Freedom
Rationality
Morality

Econ
Knowledge
Revolution.

RKP: service to God is service to mankind

- On? open ended

- Balanced approach
+ve | -ve

- Break down

- 9) Democratic Humanism } Comprehensive
 Naturalistic H. } - Real glimpses of
 Scientific H. } humanism.
 Secular H. }



SYLL

1) Liberty, equality:
 Justice

Totalitarian → Dictator → Benevolent *

Democracy ✓ spiritual
 dignity

2) Rights and duties:

Article 21 → 27 ⊕ others in pipeline (Reason)

3) Democracy

4) Gender, women discrimination
 caste

To make any topic philosophical: add humanism
 to it.

animals
 ↑
 trans
 humanism

SECULARISM

① Sep. of state and Religion

② Freedom to profess

③ Relig. tolerance

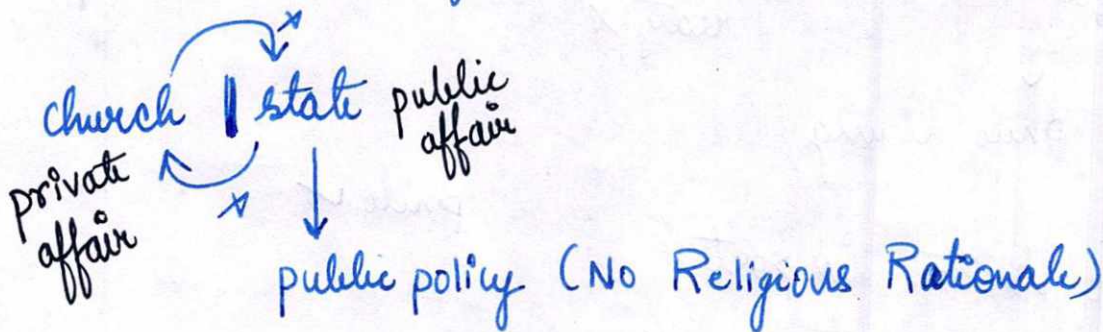
④ Equal respect for all religion

⑤ state \neq Religion

⑥ Humanistic philo.

C: Common
W - Western
I - Indian

vs. Western concept: watertight compartment b'n state / church (Religion).



no intervention | here state intervenes
law ↑

Aid x

Financial Aid x

state → reforms x

Church → interfered
gov. / state → war bloodshed

⇒ TREATY of west falia: ⇒ separate Neutral

women can't become priest, state will not interfere - until a law and order sit.

Sunday, women will not interfere be allowed to
enter 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

↳

Philo: living

Treaty X

→ Not western import

doctrine - Yes

philo ✓

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

→ no sign of conflict (peaceful)

Ashoka the great: policy of dhama

↓
Buddhism

↓
secular work and
conduct

love, peace, tolerance

In India its not just church-state separation

seprⁿ; something more

AKBar, secular code of conduct

-x- Theocratic ~~state~~ state

(Medival) → Not a singal
Rel. prosecution
Theoritically → shariyat

They destroyed temples
↳ political, earlier wealth.

psychological reason: i have physically, overpowered
you but no psy. defeat.
economically

sensitive part: temple → Broke → helpless

-x- Allaudin Khilji → i will do that, which is good for
"My people".



US: neutral

India: Concern => sophisticated policy

Principhal distance / Intervention

Cautiously watching

US Model Neutral ← disengage
Comp. sep.

Engage → ⊕

allow them
to establish
school etc

Jain (4th)
Ajivika (5th)
Buddhim (6th)

Islam

7 Cent AD
BORN
12 Cent AD
IND

Md. Gaznavi

Ib. Lodhi
→ Mosque
Jampur.

At: 29-31

⊕ → Rights
Haj, Amarnath Yatra
state supported reform
Aid

Kant:

Faith has certain
subjective certainty
for action

⊖ → interfere to stop exploitive things.

M. : Talag.

Dharm-
Nirpeksha
↓
panth-
Nirpeksha

—x—

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

AR

—x—x—

"Equal respect for all religion"

AR

equal respect 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 : eastern, shia-sunni, Cath-Prot.
- 2) Inter Religion " : Christian-Jews, 1947, Godhard, Antisikh Rights,

Europe
↓ tradition
homogeneous society
↳ Minority Rt. (under sect)
↳ incident Jews persec.
IND → hetero-geneous

Issues related to secularism:

① Secularisation: process to implement secular values.
↓
Church-state separation

Theocracy?

↑ secular

↑ Reason ↑ This worldly ↑ Materialism.

secularisation ——— Modernisation

∴ Things are governed by 'Reason'

∴ Article 44: uniform civil code - under secularisation
imposition → evolve ✓ time needed.

↑ gap
Religion ——— State

⊖ individualism, self-centricness.

Religion becoming more and more private.

→ Isolation | Insecurity | Identity crisis

→ moving towards immorality. ↓ ethical & moral standards

OB lesson

economic and strategic

[Afghanistan
US - Russia]

secularism

anti-Western → anti-US

→ x →

Identity crisis →

Fundamentalist

??

experiences manifested

peaceful

article, magazine
demonstration

Violent

Religious
fundamentalism

Religion - state

Sec:

essay

↑
-ve fallout of
secularisation
modernisation
excessive materialisation

- Beggar

Result: Talibanisation

Religious terrorism / fund.
↓ not only
Islam

Hindu ✓
Buddhism ✓
Christianity ✓
'Rock state' etc

secularisation ↑↑↑↑

Place of Religion ??

↓

Wither ??

YES

NO

Then the resp.
not lie on
'secularisation'

a-priori
doctrine of Religion
'Pvt affair'

never intended
to kill it.

wants Religion to
be strictly 'private
affair'

may provide
Favourable condition for it

Concerns/ challenges of secularism in India

- Threatens religious identity
 - protects
- interventionists
 - it does only in dogmatic features
- Western import
 - No, but yes enrichment
- Too minoritism
 - Sarva dharma sam bhava AR
- 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

Q) what is multiculturalism?

" 20th c : Nationalism

21st c : Multiculturalism"

Nation

Nationalism
Oneness

diversity back seat

Unity → need of the hour.

" Unity in Diversity" →



→ now we have to keep it intact.

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.
 homogenous → Mc
 (earlier) (Racial Killing of) (Backlash)
Ex Indians in AUS

Tugaad
 Be British
 courageous

Factors responsible for Multiculturalism:

1) Post IInd WW: Reconstruction

need workforce, so they will get people from their old colonies.
 - people moved 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 etc.
 (liberalisation)

Global Village → Global family

World shrinking

Migration! → Push-Pull factors

AB
 - watershed events in WH. (Rest of)
 1st WW
 2nd WW
 1990s → post
 Blocks x
 unipolar world.
 9/11

Europe New
Ind. old.

(iii) 2000s: Mc irreversible fact

majority of European countries : → Multi-cultural public policy

issue: France banned, Backlash. — i take care of their specific needs.

Turkism, Katar, Burkha

Saudi says → no problem ∴ they don't claim to be a Mc country
↑ criticism.

medieval France ← criticism you claim yourself democratic, Mc society

i don't let them intrude in my culture.

ECONOMIC : ex France - 100 Resident → Think only due to him i lost my job.
I 40 ✓ that too more efficiently

Cultural intrusion

- ① What is Mc?
- ② How it has become an irrev. fact in 21st cent:

HW FD - II ~~***~~ FD Co-relation Essay] Reflect
analyse, Brain storming

Core themes :

- 1) Multi-cultural 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
— undo historical injustice

* Controversial → policy of appeasement

↓
it blocks their integration with the main stream
dogmatic →
criticised by majority, minority
↓
its undermining our efforts and talents

→ Freedom of speech: needed when i feel your views as objectionable.

Historians
Gauri ha. → "writing should be replied through writing only."

2) Diversity:

Unity - Diversity
↓
are not opposing forces.
can and should be blended (mining *)

embrace + celebrate diversity

AR
Salad
Bowls
tempting
Nutrition



Ex: Berkly Univ. celebration

-x

They say more diversity more Unity

Just like Ecosystem & Biodiversity

↑ stability ↑ Resilience (ability to absorb shock)

Society = Diversity ↑↑

↳ stability ↑, dynamism ↑, Vigour ↑, resilience ↑, Vibrancy ↑

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

-x

When three cultures fuse together, distinct identity

Salad → Minor

leads to

Identity crisis

↓

Cultural fundamentalism

i take it as - invasion - intrusion

"Melting Pot" society.

↓ hate

"Cosmopolitanism"

i am a global citizen

USA Religious terrorism

↑

RF

CF

hing F

RT & Conflicts

'clash of Civilisations'

Samuel

1 → Human Civ OPP
clash within culture

Mc → pros
→ cons

AMRITYA SEN

Municipal
↓
MHA cons.
↓
MP cons.



leads [songs
poem
stories]

Σ Ghittoes

Nationalism

↔ separation
creation

↓ process

Ghittoesⁿ

nationalism

Mc + sensitive issue
handle with care

, irreversible

→ nice policies

- article 1 is sufficient
add examples

HUMANISM — secularism — Meism

⇓
" POLITICAL THEORY "

POLITICAL THEORIES

DEMOCRACY :

for, by, of: people
↓
sovereign

Welfare state
Voice and choice

Dem. Govt.?

Philosophy
Way of life

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

social philosophy
Th. of society

$\Sigma D \cdot \text{units} = \text{Dem. \# family}$
↓ Σ
D. society
↓ Σ
D. Govt.

D. is an
* Ideal

↓ ∴ its pillars are itself
ideals

J
L
E
F

↳ values
↳ abstract
↳ never realisable

stare closer ↑
catch ✗

↳ continuously approximated

we have become D ✗ - become more D

- 1) what is democracy
- 2) what is democratic government

D. Ind: M, Y, K
↓
D. Family
↓
democratic society
↓ manifest
Demo. Govt

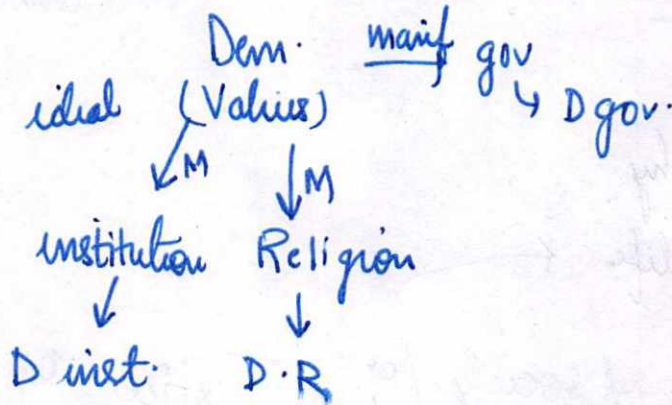
→ end ✗
D → means

— spiritual principle

↳ it affirms

↳ spiritual dignity
moral worth.

Swaraj → Democ. gov.
ie
dem. ideals
should come from
within.



— ideal → dynamic supremely intelligent principle
which is dynamic.

Continuously evolves, unfolds

in this unfolding

Conflicts etc
challenges (Dh)

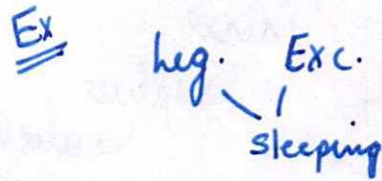
level ↑

1947 — 2017
more dem.

but it has resilience

⇒ overcome
→ higher level.

This Journey is continuous.



J → woke them up

Judicial activism

Issue

J. activism some
counter will come.

greek
|
US, UK
|
IND

* Pre-conditions :

Moral and intellectual

- 1) Freedom
- 2) Public spiritedness
- 3) Responsibility
- 4) sacrifice lower intuitions
- 5) honesty
- 6) Justice
- 7) Tolerance
- 8) free and critical discussion

Socio-economic

- 1) glaring and widening inequality will militate against democracy.
- 2) some kind of homogenous population
- 3) No discrimination
- 4) literacy + political intellect ↑

IND - (1,2,3,4) still in future → Rob model of democracy

Functional
Vibrant
Resilient

Roots
D
↓
Totalitarian
G will be MI
g↑
Marx → se

Commit
Capitalist x
D x
Only in
Commonwealth ✓

Greek
|
UK
|
US
|
future

INDIA

Bill Clinton
↓
Naila LIPR
to see P. Raj.

1947 - D not imposed
we were interne

IVC: assembly hall
RV:

AP

18th sept 2017

HARE KRISHNA

Sabha
samiti
- naturally
present.

Democracy

Philo.
Way of life
Th. of society
org. of society :

Justice
LEF

M
A
N
A
S
M
A
N
A
S
M
A
N

Democratic gov.

Pre-conditions

Ideal
pillars: ideals
dynamic
Spiritual Basis
"SWARAJ"

Moral
intellectual

Demo-
institutions
soci-Eco
↓

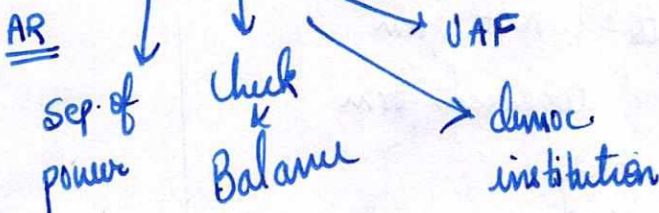
of, by, for: people

prime and
primary importance

Justice : we tried various
Ways

Monarchy
Theocratic → dogmatic, closed
society

Democratic gov. ✓



liberal ↑
equal ↑
Brotherhood ↑
Justice ↑
"evolving"

Theory — gap — actual
state

Thinkers on to ↓ gap.

Q) why democracy is the best? - 2 times gm

Merits

* "last man"

* Equal opportunity
adequate

"Fullness of life"

[Hurdle < gross
subtle
(women)]

* Accountability

* people's sovereignty

* infers: morality
integrity
hope
self reliance
courage
entrepreneurship

Demerits

* avg. person: emotions
↓ reasons
voting

* delayed decision

* Demos: impossible

↳ olig: - Gov. Run by
microscopic minority

- musical chair

whose are the people?

blurred responsibility
many hands problem

- called as cult of incompetency

∴ leaders are chosen by

avg. people.

emotions ↑

Plato: worst form

(A): diseased form

* equality:

practices ≠ ethically
Justified

Grandhi
ji

Taliman

↑

qs n will
concern

ethics/

use it in

GS

- churchill
pre-wise

prudent

↑

comptency
in ethics

pot ato
doctor

→) 1 man one vote
APJ = illiterate man

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

- aristocracy?

* Numbers

* populist measures, appearance chief

EC:
new political morality

come what may I want to win. ^{populist} _{means}

coolies
Resort
Political

—x —x —x —x —

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 L E & Fraternity.

Hence democracy is more of a theory of society rather than merely a th. of gov. In fact demo. gov. is a Manifestation of Dem. society but not vice versa.

Democracy stands for ideal i.e. it doesn't refer to a thing or existing 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 J, h, E and fraternity.

However this is a dynamic ideal i.e. evergrowing ideal i.e. constantly moving dynamic force. It implies that being dynamic ideal it is continuously becoming, unfolding & ^{str} unfolding from lower level to higher level.

In this evolution, problem hurdles & 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 upholds sp. 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's 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 conflicts by the spirit of unity then we must rehabilitate the older moral values of life.

This requires revival of the true, truly religious spirit but here religion should not be interpreted in any narrow sense. Here it's reforming spiritualism.

In order to realize true freedom & T. equality we need something more than political or eco. democ. & i.e. spiritual democracy.

Pre conditions of Democ.

i) intellectual & moral qualities

i) There should be fervent desire of people for liberty and equality.

ii) There should be public spiritedness. people should be ready to sacrifice their lower interest for the higher.

iii) There should be keen sense of responsibility

4) High standard of honesty & honour.

5) ardent desire for Justice

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 is one of commonly

socio-economic conditions

1) There should not be huge gap b/w haves and have nots because extremes of wealth & poverty militate against the successful working of democracy.

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

3) There should be no distinction and discrimination.

4) There should be availability of adequate opp. to each individual.

5) There should be free and unbiased press.

6) There should be democratic institutions like free and fair election, universal adult F.

separation of powers etc.

Democracy is considered as the best form of government, this view is defended on certain grounds such as

- 1) It is the only democracy that enable 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 every individuals who constitute society.
- 3) It is better ~~tho~~ ^{than} as others because those who govern are subject to the control in whose interest they are chosen to govern.
- 4) Democracy in the long run nurtures the strong morality integrity, industry (cp), 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 indiv. ^{AN}

8) in this sys laws can't be tyrannical, exploitive or oppressive ^{AN}

9) in Monarchy, Theocracy, Dict, ^{AN} Aut. There is no remedy against the abuse of pol. power. However in D. people are sovereign.

However D. is also subject to certain criticisms because of certain paradoxes. such as

1) Refs Repudiation of the doctrine of human equality.

Too much emphasis on equality results into certain practices which is not ethically Justifiable.

For ex it leads to one man one vote & there is no way 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, means in profit, intellectual attainments etc.

② 4) 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 gov.

while Aristotle says it is diseased form of Polity.

6) The responsibility of choosing legislature lies on the avg. minded person who has limited knowledge & is different to the ones which don't affect his interest.

Man may be influenced more by emotion

than reason.

The system deprives competent and able prof. service bcoz they happen to be in oppsn.

3) Impossibility of democracy.

Critic says that it is not democracy at all infact it is an oligary.

authority of people is nominal. Real power is in the hands of usropic minority.

it is impossible because it demands quality of heart & mind on the part of ordinary people.

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

it is criticised for being wasteful, delayed.

decisions, slow moving machinery, Red tapism.

Corruption, Criminalisation of Politics etc.

AS → affirmation. inspite of all these problems, its the best form of govt.

—x —x —

DEMOCRACY:

↳ Liberty, ~~freedom~~, equality, Justice

Liberty: absence of restriction

(-) (Restriction) → subtracted

↳ Negative liberty: restraints subtracted

"Freedom from" → restrictions

['freedom from' is also known as -ve lib].

○ "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.

This area ↑ freedom ↑.

○ → Dictatorship regime / authority decides }
Totalitarian " / everything }

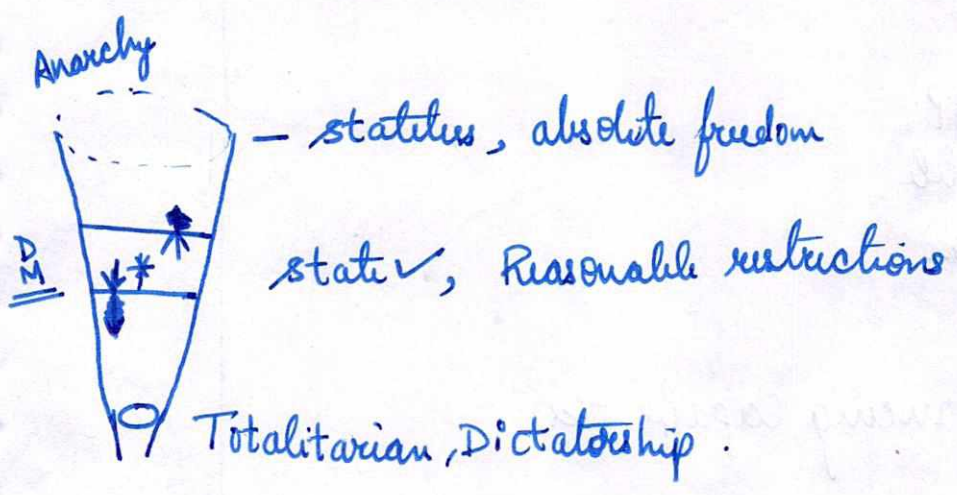
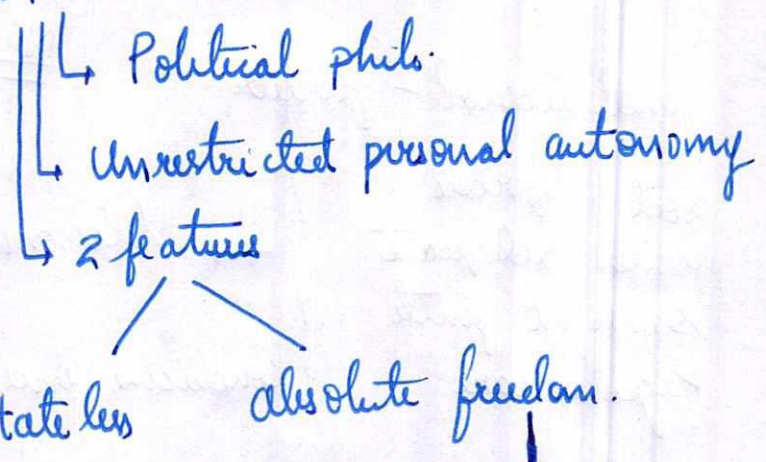
i may even be not aware of this.

intellectuals, phil. do this (in every revolution)



No boundary
=> absolute freedom

Anarchism



we don't cross these boundaries.

authority
, Restriction
x ↓
opportunities

(-) Negative Liberty → (+) Positive

Restrictions subtracted

opportunities added

"Freedom from"

"Freedom to"

the making conditions S, E, Political individual matters.

F from Want R, K, K, M → opp.

free from hunger → opp.

hunger → opp.

"freedom to" is not possible w/o "freedom from"

Ex
clay ↓
"MONOPOLY"

individual - flower

Nice ex:

Soil fertile } → blossom to its full potential
water adequate }
Sunlight gentle } conducive env.
Regular care }

Wa: → a. freedom, opp.

Sunlight → reasonable
gentle restriction

Amrity Sen: Enhancing capabilities.

Ex disabled → "Byjus"
→ "special" ⇒ Resource.

"Freedom from fear" → Su ki

"long walk to
freedom"

+ Nelson Mandela

Why you want freedom?

i am not Animal, i am a being, endowed
with power of Reason.

Nowdays:
conceptual
gen

Serious
ap: matter
of delight.

20th sept 2017
HARE KRISHNA

Cartoon: wear pen

Liberty →

logically leads to

* absence of restraints → Incl. centric → min. an. of non-int.
 Neg. Liberty. Loose Frim
 Law and Lib.: incomp.
 Lib. and eq.: incomp.

* "Freedom to"

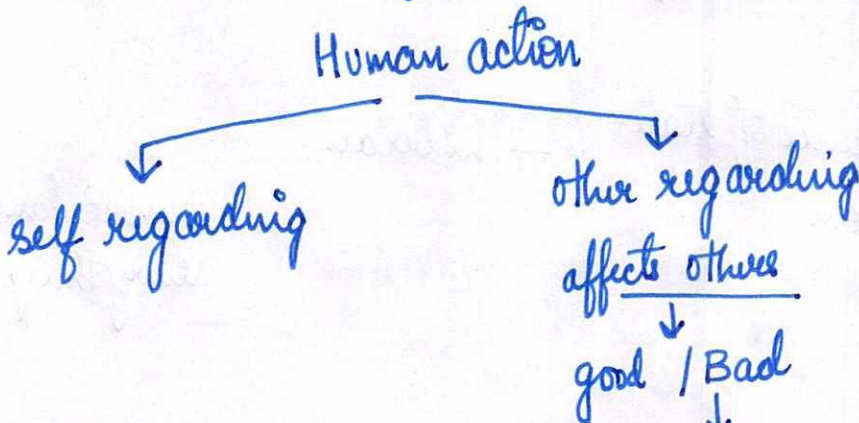
ambition, aspiration

actualising my potentiality

state: protector and promoter of freedom. → restrictions are even beneficial } when

Law & Lib: compatible
 Lib & Eq: comp.

Mill → Harm Principle



Taken care of by social sy.
 Ex Playing loud Music

Restriction (Reasonable)
 Justified by (R) on: Hate speech

every freedom has certain restrictions

ARTICLE - 19 ↑

Freedom of expression: → J.S Mill - "liberty"

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

VOLTAIRE

Through dialecticism only + will, development will be there

⇒ Only in case of serious harm, Freedom of sp/speech etc should be restricted.

Gruha: Reply pen by pen ^{with}

Democracy: Free discussion, criticism.

This is what Parliament meant for, Sabhayan samiti.

100 people :- 100 views ⇒ error gets minimized.

soc: "unenamined life is not worth living".

Min. interference of state } → liberals.
Max. freedom

Dem: Balance everything.

Modles
on VRY
Topic

⊗ ⊚

dialectal
↑
V. imp

Lif = sys
of lived
Exp.

else authorita
rianism.

all free
19th cent
capitalism.
Cise
slaves

Liberty and authority:

1st view: liberty and authority are incompatible.

(i) minimal state, state is evil, laissez faire state

(ii) ~~2nd view~~ → Anarchism
↳ absolute freedom (state less society)

2nd view: lib. & Aut compatible; Complementary ⇐

only state can ensure you liberty; else chaotic society.

lock

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

—x —x —

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

struggle for freedom represents the desire of people to be in control of their own lives & destinies and to have the opp. to impress 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 area of non interference where an individual would be inviolable or sacred

How big this area should be is a debatable issue.

It is an individual centric theory

it supports less free state.

law and liberty are incompatible.

liberty and equality are"

2nd positive liberty: It is concerned with the idea of "freedom to"

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

Under this law and liberty are complementary - liberty and equality are compatible.

State is supporter and promoter of liberty.

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

→ x → x → x

J.S. Mill gives some notions of liberty and he refers

1) Liberty of action: He divided human action in self regarding and other regarding actions

In other regarding actions, which cause serious harm to others should be subjected to certain reasonable restriction.

↳ ex: k dp

liberty of thought:

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 ban 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 best worthy.

FDB

4) We can't be sure that what we consider true is actually true. Very often ideas that were considered false at one point & therefore suppressed turned out to be true later on. A society that completely suppresses all ideas that are not acceptable 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 can't be handled through the market at all.

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

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

of equality for the sake of maintaining freedom.

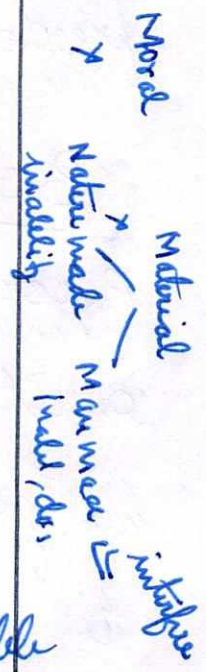
BERLIN

According to him -ve liberty of individual consist in not being prevented from attaining his goal by other human beings i.e. he is not prevented from choosing his course of action.

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

- Ex 1) 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 desire belongs to man himself the state is not concerned with his sphere i.e. existing social inequalities can't be questioned from the P.O.V of liberty.



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

Further Berlin has confused the two types of disabilities i.e. natural and man-made.

Marcuse: He attempted to revive 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 aptitude & ability of critical thought & oppositional behaviour withers away and thus he is alienated.

There is a widespread craze for consumer goods which distorts the nature of man.

Genuine urge for freedom disappears.

Hence they should first be awakened to realize their condition of alienation in order to arouse their urge for freedom.

Macpherson: According to him essence of freedom lies in fully realizing his creative faculties. Real freedom can be exercised through developmental power i.e. proper development of ones

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 relationship

Broadly there are 2 views

- 1) liberty & authority are not complementary to one another.
- 2) Liberalism and individualism consider state as an instrument of exploitation and oppression & consider state as evil.

According to some individualism state is a necessary evil or minimum possible state activity

so as to ensure maximum possible individual liberty.

- ii) Anarchist stand for absolute freedom and stateless society.

II Liberty and authority are complimentary to each other
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'

limit checks
800-

Hawking says "greater the liberty a person desires the greater is the authority to which he should submit himself. In this regard he coined the argument of specialization i.e. authority that keeps a man of inferior mind under the subjection of superior mind. i.e. 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.

These 4 things must be satisfied

- * Fair: Benefits and Burden shared equally.
- * self respect
- * respecting others
- * 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.]
Hence you have to compensate, special provision. Thus only eq of Rs. & fairness in dist, self respect & solidarity

Why?

obj: reducing inequalities
* dignity

equality of what?

* dignity
all are equal

Distribution

How?

1> Eq. of welfare

Happiness

desires /
preferences /
satisfaction

- moral problem
* * *

2> Eq. of Resources

which is used Virgin island 100Rs
auction
entry test ✓

Real world
diff; Blind - diff abled
↓
special (40Rs)
need

auction (60Rs)

⇒ equality & entry test ✓

Religion

- sons
Children of God.

Philo:

humanism

Contemp:

science

human race genetically same.

Hitler &

human genome project we are 99% same.

Law

→ we don't come across equality.

but glorious ineq.

slum → 5*

poor school - horse
water toilet swing pool

hungry - surplus food.
starvation - mango.

Vitamin-D

horizontal

Vertical
Slum

3> Equality of capabilities: - Amartya Sen

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

Ex Women - license
But not allowed to drive.

functioning ✓ but not allowed.

Capability ✓

—x —x —x —

+ve equalities: adequate opp. for all

-ve equalities: absence of discriminations
exemption: Reservation
in order to realize equality

—x —x —

Formal equality:

following Rules and regulations.

ex queue

↑
women, children, diff. abled

⇒ equality ✗

vulnerable section

'less cost/effort

Substantive equality

Advantage vulnerable
action so that

equality can be

realized. (Those 4 Things)

—x —x —x

How

have, const Rights.

FR, incorporate special needs

Block

↓
Jobs

⇒ capabilities

equality
+ve -ve

long
checked

Hist
soc-cs
Natural
diff abled

Equality

→ Equality is one of the socio-political and moral ideal.

→ equality is a multi-dimensional concept & necessarily related to other themes like

- Rights, liberty, fraternity, Justice etc.

→ equality is a changeable notion i.e. it changes with span of 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 & human personality.

It has been asserted by German philosopher Kant in his Theory of Moral laws i.e. principle of treating humanity as an end in itself

equality can be seen as

- 1) the notion is adequate opp for all
- 2) the notion is absence of undue privileges
& absence of discrimination

However, there are certain exceptions in favour of oppressed & vulnerable communities.

Primary objective of equality is the reduction of inequalities

- idea of uniformity might be the inspiring force but it has certain moral problems. Hence, uniformity can't be the end of equality.

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

Ex Uniformity of equal treatment in the court of law

- Equality is valuable in fulfilling certain objectives

- Ex) 1) equality is required in order to be fair
- 2) " " " derivable because some measure of equality is necessary for self respect.
- 3) equality enjoins a duty to show respect to others.
- 4) It is necessary for the fraternity i.e. conditions of equality induces some measures of solidarity by way of removing systematic barriers to social intercourse.

→

Another debatable issue w.r.t equality is regarding "equality of what" in this connection there are diff 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 desire or preference satisfaction.

The idea of equality of welfare ~~do~~ However doesn't promote the cause of fairness, self respect or fraternity.

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

The distribution of resources should meet the envy test.

In ideal conditions where every one has same natural talents & there is abundance of resources distribution ^{of Res.} based on ambition sensitivity could ^{would} pass the envy test ~~but~~

However real world is too complex and we have been differently endowed by the Nature i.e. every 1 doesn't have the same natural talents.

Moreover, some people could have special need. They are diff. abled i.e. not fortunate so enough to make meaningful choices with their resources.

In that condition we need to make a balance somewhere b/w being fair to people's choices and taking moral responsibility for the disadvantaged section of society. i.e. an ambition oriented distribution needs to be balanced by an insurance scheme that takes care of natural and undesired inequalities.

3) Equality of capabilities: here Amartya Sen pioneers the idea that distributional equality should concern itself with equalizing people's capabilities.

21st Sept 2017
HARE KRISHNA!!

4 cases: } → only that will be accepted.

Formal:

Metaculous following of rules.

inequality - injustice

Queue: old, lame etc.

Substantive:

deviate from Rules to favour Those.

Recognition of special Needs.

AR ✓

—x

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 lesser 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

humanity form when 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 Relⁿ b/w liberty & equality. Broadly there are 2 views.

1) L & E are compatible i.e. they are complementary.

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. \therefore both are gain due imp.

Liberty and equality are strong pillars of democracy.

Conflict or contradiction b/w 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 upto a certain level. Beyond that more you have 1, less will be the other.

2) L & E are incompatible:

-ve 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

immediacy implies cohesion & thereby loss of liberty.

Thinkers argue that inequality is natural.

Any attempt to correct this will have to be accompanied by

authoritarian interference & hence loss of liberty.

AR

—x —x —x —x —x —x —

JUSTICE

"Highest socio-political moral ideal"

Synthesis: lib & equality
ind & society

What?

Retributive:

given by court of law through punishment

Distributive:

"Due"

↓
dignity

(as a human being)

↓
dignity

Moral worth

- every equal

(AR)

Kant: Th. of Moral laws
categorical imperatives

How to ensure?

1) Equals: equally
 unequal: unequally (A)
 absence of discrimination

2) Proportionate Justice ←

3) Recognition of special needs.

Bring to same Baseline.

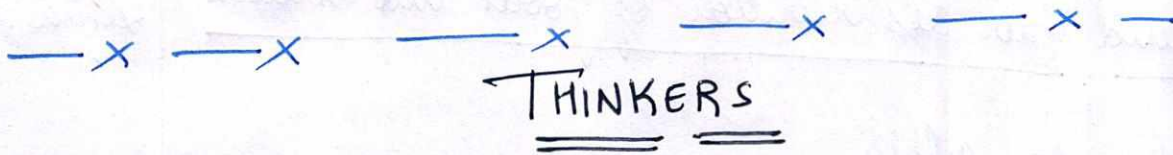


Thinkers



AR

Knowledge is Virtue



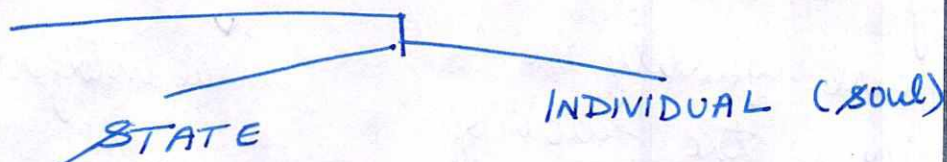
PLATO

"ethical theory of Justice" (Plato)

cardinal virtues

- 1) wisdom
 - 2) courage
 - 3) temperance
- } eff. coordination, balance, harmony
 } self-restraint (moderation)

4) JUSTICE



- 1) Administrators: W
 - 2) Warriors: C
 - 3) Producers: T
- } harmony
 ||
 } Justice at state level

- 1) Reason: W
 - 2) spirit: C
 - 3) Appetite: T
- } harmony
 ||
 } Justice at individual level

crime
 ↑
 you earned
 punishment
 ||
 must be
 given.

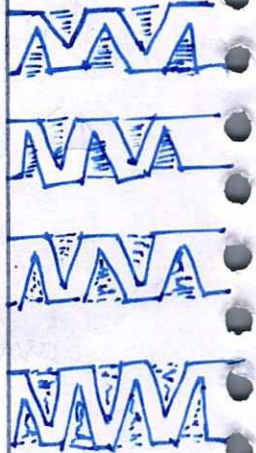
Courage: moderation b'n "fearlessness and cowardice"

Ap: materialism, corruption (R, T ↑) S↑ ⇒ Balanced

vanna
3 guna

Aristotle:

- 1) Retributive
- 2) Distributive
- 3) Commutative



—x —x —x —x —x —x—
In present time, to ensure Justice: #0

Just and fair distribution of goods and services

self interest
↓
selfish

Man is inherently selfish

John Rawls: Th. of Just distribution (Justice)

"Veil of ignorance"

Any deviation from formal equality should be in the favour of least man.

state → pro-active
↓
undue interference

Corruption etc.

"procedural Justice" AR equality of
↑
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 & social duties are distributed among diff mem. of soc.

Justice is the highest social, political & 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 diff principles of ensuring dignity & thereby Justice, such as equal treatment & equal.

it envisages availability of eq. opp, rights & eq. treatment in diff. walks of life.

It also require that people shouldn't be discriminated & should be Judged on the basis of their work and actions and not on the basis of the groups to which they belong.

AR

2) proportionate Justice

provided everybody starts ~~with~~ from the same base line of equal rights. Justice in such case ~~could~~ would mean rewarding people

AR

Justice also requires to take into account special needs.

3) Procedural Justice:

It doesn't make distinction b/w production & distribution. It means that each individual has his own entitlements that are indivisible in character & don't depend on any abstract principle of distribution.

That takes the whole society into acc.

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 striven for.

Such theories make individual very powerful, autonomous, totally in control of their life & solely resp. for their success & failures.

It donly works with the Market economy.

It believes that market if not interfere would make the best & 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.

i.e. Justice as fairness.

He gives theory of Justice based upon the basic doctrine of procedural theory i.e. 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 suggests that in order to avoid this under controlled conditions rational human beings would choose principles that would uphold ideas consistent with the basic idea of distributive Justice.

John Rawls th. of Justice is based on the premise of the need for equality.

He begins his th. by placing individuals abstracted from their socio-economic-Religious context behind veil of ignorance i.e. individuals behind this veil are unaware of what they are & what their interests skills needs etc. are.

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

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

These abstracted individuals thinking from original position would have elementary knowledge of economics, psychology & a sense of Justice.

These people would be self-interested but not egoist.

They don't have any particular vision of good life but would be interested in maximizing the primary goods i.e. liberty, opp. income wealth self-respect. also there would not be any envy.

Since they don't know which place they would occupy in the society they will think rationally & would choose ^{those} principles which would maximize the part of the worth 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 Justice

- 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.

3 →

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

1
2a
2b)

In the Indian context Rawls' commitment to equality and the insistence 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 & 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 bans disc. practices etc.

However Rawls the. of Justice which is based on reason is subject to certain criticisms such as

1) Individuals can only be identified as members of pre existing social organisation & all their ideas come out of society including distributive 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 th. which is silent about inequalities within the family is an incomplete theory.

Feminist criticism that female qualities are not represented in Rawls original position nurturing, caring, coop, empathy are not taken into acc. on the other hand abstracted mind has been described as

self interested, autonomous and rational which represent male char.

It is said that woman 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 extent 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 our ends can't be guaranteed by equal dist. of primary goods.

Amartya Sen

AR

Realisation focused

- * classical
- * Utopian
- * Transcendental Justice
institutionalism
- * distinction: just and unjust
- Ideally perfect just society
- Rules, reg; instite
- * arrangement found.

"NITI"

"NYAYA"

comparative assess.

social choice Theory

capability ^{appro} _{ach}

* critic: ideally just

* process & outcome ^{rather} _{the} _{IP}

* Remedying specific injustices

* as just as possible with prevailing social conditions.

* global agt. - have in mind to remove that specific atrocity

AR

capability approach: alternatives Model: D & P data-narrative conception
 "well-being"
 UN → HD) accepted "people" as an end in itself
 ??

Th. of social Justice AR

realized achievements "Functioning" and "Capability" } deeds notion of well being & Justice.
 ↓
 "being and doing" what you can be & can do
 ↓
 potentiality

conversion of resources to enhance the utility.

Women - driving

Hungry → hunger strikes (hungry by choice)
→ Famine (hungry by constraint)

'F' same
Cap. diff

Ex Bicycle to differently abled.

Normative framework to

UN: Read (Notes) (essay, ethics)

22nd sept 2017
HARE-KRISHNA

JUSTICE

* S-P-M: ideal

* Dignity / holistic development

* Principles * Plato / Arist. * Procedural theory.

* Rawls: veil of ignorance

"original pos"

Prior:

EO: ?

A. Sen

⇒ * outcome - process

* Remedying sp. injustice

* Realisation focused.

social choice

capability approach: people

comparative assu..

A. Sen → gm

d { F }
c }

Nyaya.

He presents his distinctive approach to justice
referred as social choice th. of Justice.

This app. challenges the early notion of Justice. Hence,
he says Justice is all about comparative assessment
rather than construction of ideally perfect just
society.

He makes distinction b'n 2 notion of Justice

1) Traditional or institutionalism.
given by classical writers / thinkers

This notion was Utopian

It focuses on distinguishing b'n 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 Justice.

Hence it is also known as arrangement founded.

A. son calls such notion of Justice as *Neta*. i.e.
translated as organisational propriety and correctness.

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

His notion is realisation founded i.e. actual realisation
of Justice 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. i.e. it is not about achieving perfectly just rather seeks to produce as just society as possible in given circumstances.

Hence it focuses on remedying 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 & the lives of the people.

The world over agitations seeks to remove. outrageously unjust facts and rules they don't anticipate that it will lead to perfect society.

Hence it focuses on prevention of Manifest injustice rather than focusing on some ideal.

Hence it is comparative assessment theory.

It is also referred as capability approach.

CA: In recent years Asian cap. theory has emerged as a serious alt. model of progress & dev.

It goes beyond just economical & industrial growth. Focuses people and their capabilities.

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

Hence also seen as Th. of social justice.

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

Well being is a Multi-dimensional concept & can't be just measured in wealth or income.

Economic growth often ignores ineq. & injustices leading to social exclusion thereby resulting into social conflict & unrest.

We also need to consider conservation of resources.

Capability approach demands that while designing policies, focus should be on enhancing po capabilities & also removing hurdles from the lives of people.

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

Sub point FAC :

Functioning Refers to what people really "do and are".
i.e various doings and beings.

Capabilities refers what people really "can do and can be".

functioning are the realised achievements while capabilities are potentially possible.

Functionings are directly related to diff aspects of living cond. while capab. are the notions of freedom.

Ex: Two persons are there and Both are hungry.

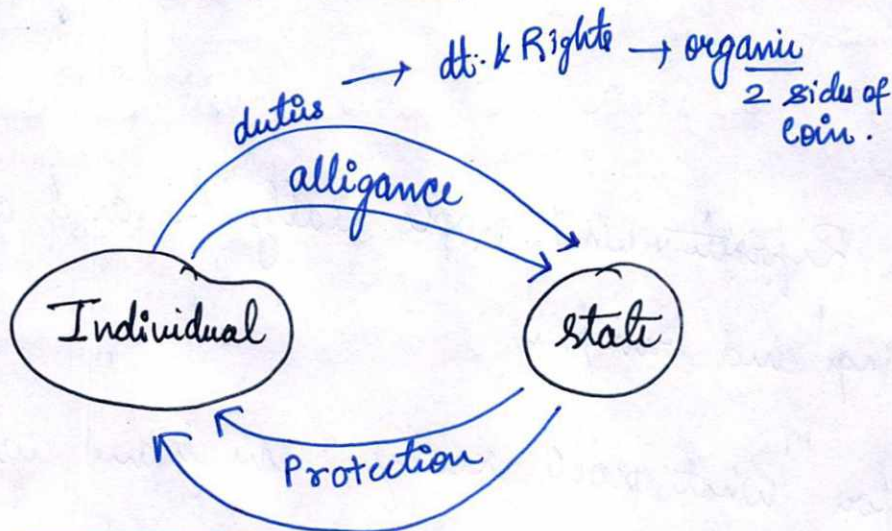
One is on hunger strike and other is a victim of Femia.

in This 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.

— x — x — x — x — x — x — x —

INDIVIDUAL AND STATE



→ Aprathak Siddhi
→ part to whole

only: state:
totalitarian

ind:
anarchism

Mutual interdependence ✓
→ AS
→ 2 sides of a coin.

ful from sensitivity
↓
interview

legal, const, FR
↓
Art 32
Constr Rem
"heart & soul"

- Rights
- 1) Conscience Art. 21
 - 2) Rights and duties are organically bound.
 - 3) Pre-political
 - 4) Not mere abstract entities.
 - 5) Utilitarian character
 - 6) function of state
- ethical social legal conditions
- 1) common interest
 - 2) social recog.
 - 3) Pol. recog.

claim
↓
Justified

conditions: helping in actualizing full potential and dignity.

→ Theories:

- 1) Natural (Universal immutable)
man is born with certain inalienable rights.
- 2) legal (state alone is the source of Rights)
Varies with SkT, law of land
- 3) Personality:
- 4) Historical

Free Rider problem, over grazing. $\frac{C}{Wid} \rightarrow \underline{ENV}$
 Ethics: Rights & Duties (Q.5)

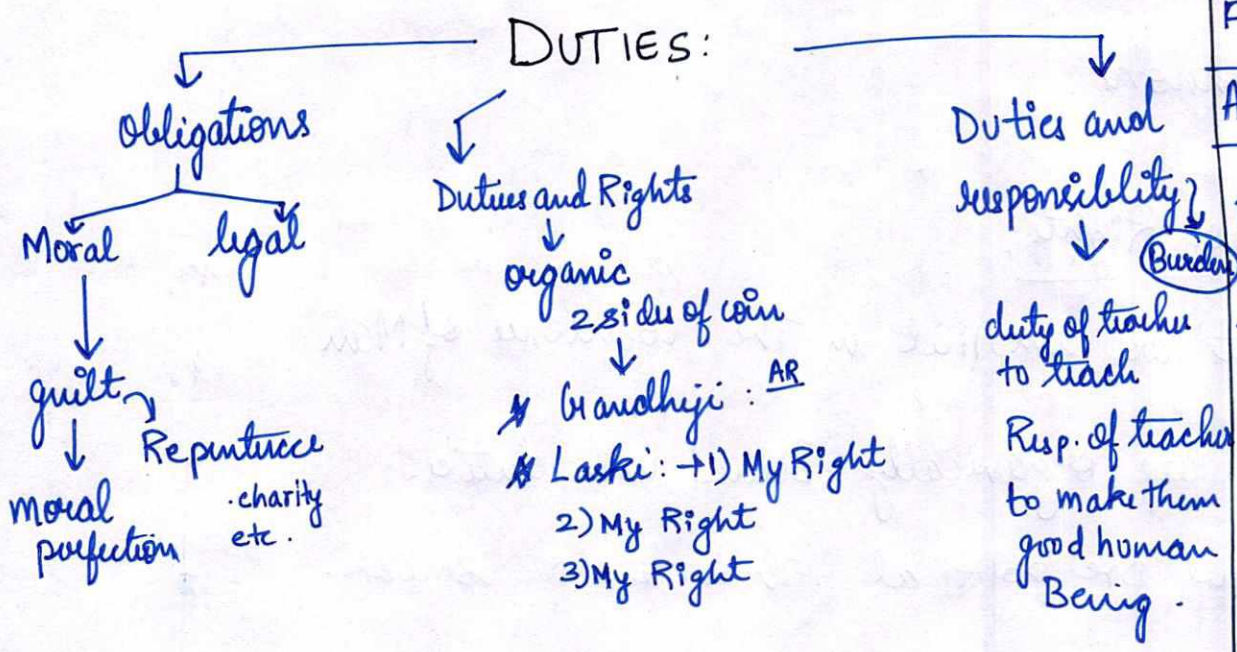
Rights movement ✓
 duties movement ✓
 विज्ञान

Free, Rider problem

Arn: Att

Accountability

सत्य



Rights and Duties:

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

It is an condition or opp. necessary for holistic dev. of personality.

Rights to be Recognised, it should satisfy 3 conditions.

- i) common interest
- ii) social Recognition
- iii) political Recognition.

ie Rights will be Just Moral declaration unless they are protected by the state.

Rights have 3 fold character:-

They have ethical legal and social dimensions.

Char of Rights:

- Rights are implicit in the conscience of Man
- Rights are organically Bound with duties.
- They have pre political character & social Recog. comes first.
- They have Utilitarian char.
- They are not mere abstract entities. They need exercise.
- They are connected with the fns of the state.

^x Different Th. have been given w.r.t Rights.

1) Natural Th. of Rights

- Nature is the vector of certain Rights hence they have universal Rational eternal & immutable char.

Function of the state is to protect these Natural Rights of the individuals.

Such view is emphasised in American declaration of independence the Rights of Man & citizens.

In Recent times it is more emphasised as a Right
The Universal declaration of HR say all human Beings are born free & equal in dignity & Rights.

2) Legal Th. 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 Th. 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 Th looks as rights from Moral P.O.V.

4) Historical Th: Rights are the products of history, i.e.

They have their origin in customs.

It is assumed that Rights are the creation of time, i.e. 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, +ve & -ve duties, perfect & imperfect duties, legal duties etc.

(AR)

Kant → performed categorically
Moral laws. (Svadharma) (Nik) (come what may)

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

Ppl of Universality.

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

In a way duty targets at the realisation of Rights.

hasaki laid down a 4 fold corollary b/w (R) & (D).

such as my Right implies your duty.

my " " my duty to admit a similar right of others.

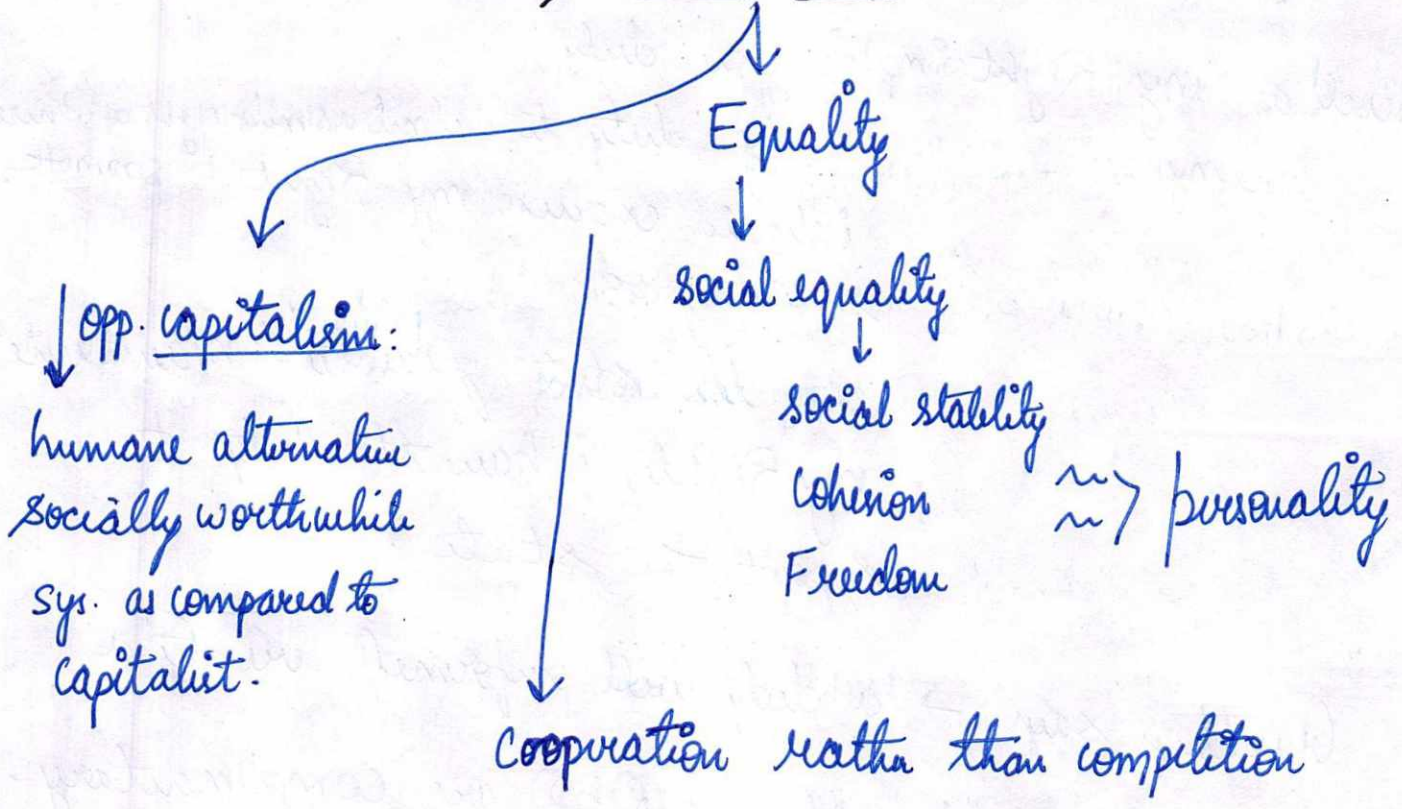
" " " i should exercise my Right to promote social good.

" " " since the state guarantees & maintains my Rights, i have the duty to support the state.

Grandhiji says → "a duty well performed creates a corresponding Right." Hence (R) & (D) are complimentary.

Pandit 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



How to realize this ideal \equiv different in: Karl Marx
Models. 4 Marxism.

early 19th century:

Industrial revolution

(Man has really started ^{PROFIT} for the 1st time)

Threat of unemployment

Brutal, naked exploitation

No union nothing.

Worker?: people who migrated from villages \Rightarrow Slum Sanitation \downarrow
Overcrowded \downarrow living in shifts
1st gen urban dwellers

i forgot that people who are working in my industry are by chance "Human" and i treat them as Machine.

Ex off. 10,000 x 10 = 1,000,00 loss x off

\Rightarrow long working hours (no holiday)
no interval
employ people at low wages - women children

They don't know how to behave, Respond etc.
in the mid of inhuman working conditions.

Response: peaceful / Radical ✓

Thinkers of that era: Violent Revolution (∵ Capitalist can't be reformed, humanised)
will give radical means to come out of it.

Ex Marx.

These ideas/views ⇒ Socialist ideology. ∵ They are talking against exploitation inequality. (Capitalism)

Late 19th Century

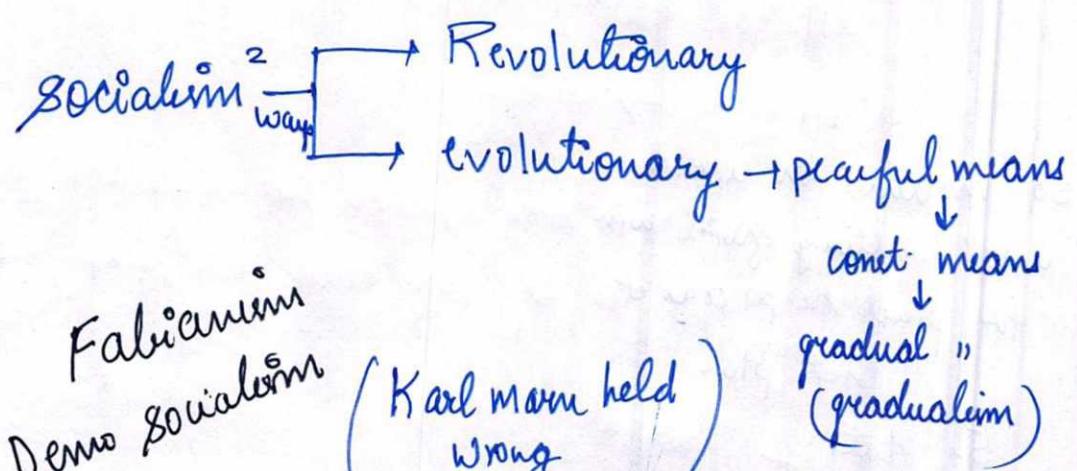
Conditions started improving.

- Weekly off - Interval - Job security - Working cond ↑
- Trade Unions formed.

How? come this?

Political democracy, Voting Rights to workers.

(Burgess, Capitalist at top, want to maintain the class structure)



P. Nehru
Copp. Box
radical

Fabianism
Demo Socialism (Karl Marx held wrong)

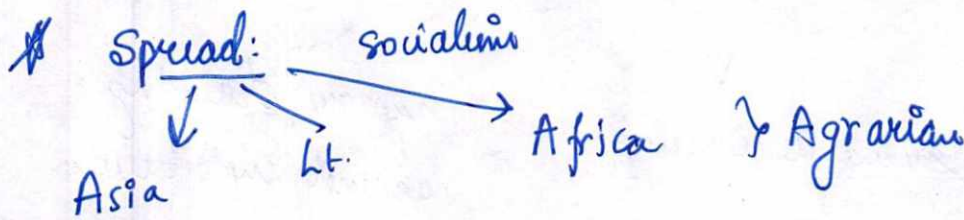
Early 20th Century:

Marx: high indust \Rightarrow \uparrow exploitation \Rightarrow \uparrow Revolution } Marx
 \Rightarrow Rev. should come in Europe. (highly capitalist soc). (AR)

But it came in Russia (Highly Agrarian Society)

but Rev: moved on socialist ideology.

(AR) Bolsheviks
monarch.



Colonialization

Nationalisation — Socialisation
 — fund, New form

Moderate Youth.

Afg. Taskent
 Ind

Long
view

China
 1949
 Revl. Band
 ON Soviet model

(AR)

Africa
 Tribal
 \downarrow
 egalitarian
 Tribal - social
fun

Middle East
 Brotherhood
 - soc
fun.

Soc moving th. world
 and getting fund with
 the prev. soc-pol order of
 That place

Ex Hat.

Why?

where there is
 exploitation
 social. will
 come.

Late 20th Century:

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

23rd sept 2017
HARE KRISHNA

Socialism

* origin and growth
early 19th century

↓
Core themes

early 19th: Rad. / Rev → Ind

late 19th: pd. dump.

early 20th c: Rev: RR
spread

late 20th c: "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 selⁿ:

Competition → selfish

Peter Kropotkin: human species has survived only
due to cooperation not comp. like
Darwin-

- 'Tadpoles'

survival of the
fittest

3) Equality: → Justice, fairness
→ "Need Based" satisfaction

4) class politics

5) common ownership

dismantling of private property

—x —x —x —x —
US: welfare state — Borrowed from socialism
Social Justice —

1929 → death of capitalism

→ But ideologies don't die.

Neither cap/soc die.

Both are adapting each others things.



⇒ socialist ideology will become imp.

Some modes — Slow down
↑ Recession
inspired by socialism.

Karl Marx: → Marxism.

Ind: → democratic socialism (socialistic modes)

Socialism

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

The defining value of socialism is social equality.

Social eq. is the guarantee of soc. stability, cohesion & freedom.

As an ideology it is understood as something opp. to Capitalism and an attempt to provide more humane & socially workable alternative.

Socialism is understood broadly in 3 ways.

- 1) Economic model: connected to collectivism & planning.
- 2) As a labour mov. i.e. representing interest of working class.
- 3) As a pol. philo. re. cluster of ideas, values & theories.

Major features of socialism as a philo. sys. are

- 1) Community: i.e. they rely on the power of comm. than on indiv. efforts.

~~2)~~ Human beings are neither self-suff. nor self-content i.e. indiv. are not atomised.

ie no man is an island

2) cooperation: It is the natural reln amongst human

They prefer cooperation over competition.

Russian Anarchist peter Kropotkin says "human as a species have survived only Bcoz of cooperation".

3) equality: ie more specifically social equality.

it means justice or fairness. it also supports need based satisfaction society.

4) class politics: ie 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 Thinker discussion of socialism in 21st century is pointless bcoz its dead.

We need to search the cause of its death.

- it is said in the wake of disintegration of USSR

- whenever socialist regime is surviving, it's only becoz of their adaptability to market reform.
- Francis Fukuyama in his book "end of history" pointed out the inherent flaws in socialism & superiority of capitalism.
- However socialism as a phil is based on certain enduring values & ideals.
- Socialism is ~~valid~~ relevant as long as exploitation and inequalities are there.
- in present time globalisation may bring new opportunities as well as challenges & may reborn as a global anti-capitalist.
- even socialism has borrowed certain concepts of socialism such as welfare state, social Justice etc.

Bipin
Chandra

Communism
↳
Relⁿ Commonalism

Theory / philo of history

MARXISM

Bismarck
Unit of Prussia

Stoic

Dialectical Materialism

- * core philo / foundation
- * capitalism ↓ ↓ "doomed"
- socialism ↑ ↑
- * empirical analysis of history
- * scientific
- early thinkers ↓ Utopian.

S, P, A, R, H...

↑↑↑

eco. system

Communism

classes } utopian

humanistic

Climax (of soc.)

MARXISM

Th. of history
Telological

Proletariat Dictatorship

every 2 sides have
↑ task of Power
RUS
Lenin
✓ Com. elitist leadership

- class antagonism fade away
- transitional phase

economic & socialistic

spontaneous
had to be
self-sustaining
violent
B-Rex + honey
Viol. up + worked.

Theory of Revolution

obj. conditions (Indust-Europe)
but for rev. +
∴ subj. condition not there
A class consciousness has to be developed. (∴ i am not even aware)

⇒ Role of philo starts.

- interaction
interest, problem coincide
now ⊕ subj. conditions
But revolution needs immediate cause. 🙌

Historical materialism
→ eco. interpretation of history
→ P. of CIN in history.
→ all hist is hist. of class struggle

- D Primitive: slavery of soc.
2) Slavery: slave-master
3) Feudal: Land lord - peasant
4) Capitalist: B - P
- defects
5) Communism
↳ END OF HISTORY

Francis, go on.

Fail: obj. conditions changed. pol. democracy ↑.
Russia: leader: Lenin
Pro. X USA RUS ✓

Th. of surplus Value

inherent defects of capitalism

- exploitation - diff forms
- ∴ aim: profit
- 1) surplus value is extracted
- 2) alienation

- X cyclic phen. of Boom - slump
Loss: 500% in profit.

⇒ B - P + B - P

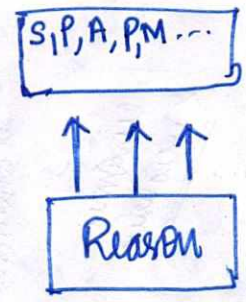
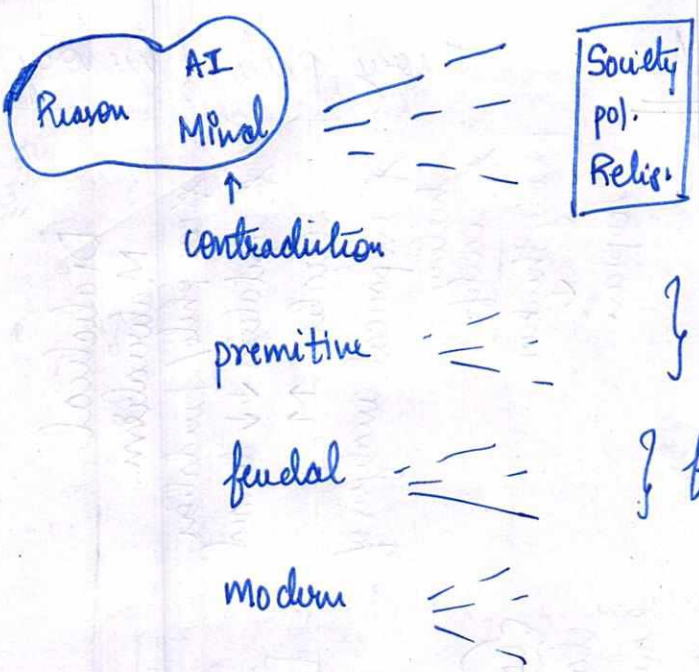
- X economical, ecolog, tech problem which it itself can't solve

Th. of alienation

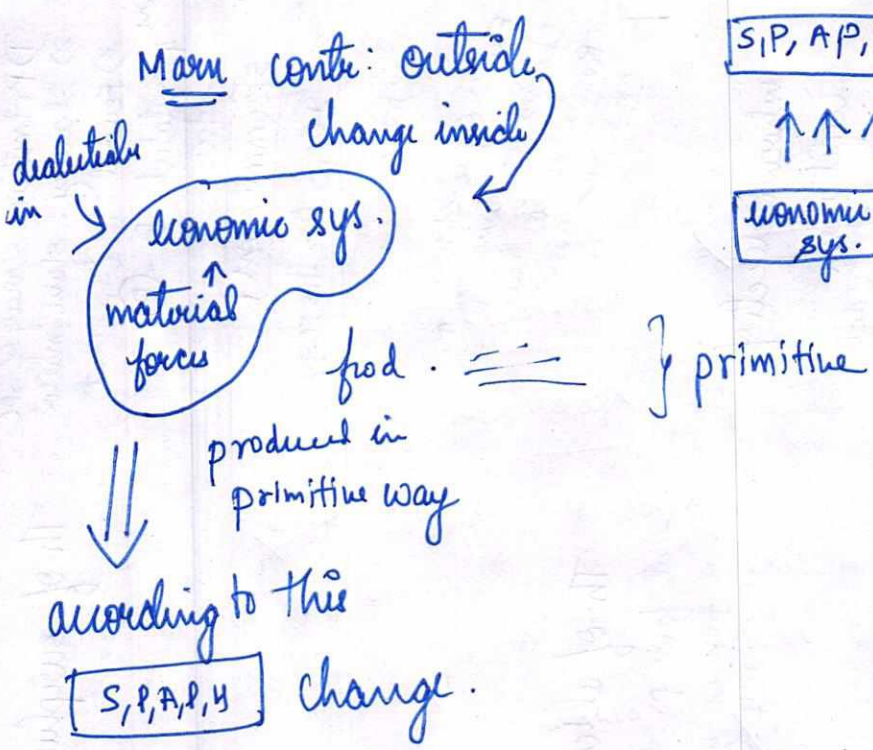
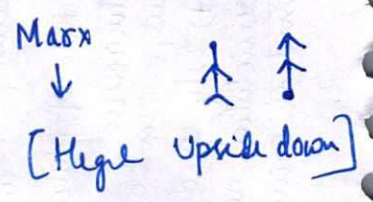
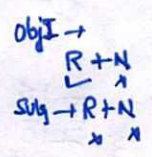
- al. from product
- " from co-workers
- " myself → working as machine

Th. of class struggle

2 class, class antagonism.
exploiter / exploited
Oppressive / oppressed
%N



Hegel: dial. Method.
 Abs. idea
 pure consciousness / Reason
 ↓
 evolving dialectic: TRIAD
 P. of contra / Negⁿ



food, shelter etc. -

History → class struggle
→ economic interpretation

Lenin — Leninism ⊕ Marxism
↳ ○

Stalin — Stalinism
↑
more Brutal than Hitler
↳ eliminated
hans of people.
siberia.

M ⊕ S ⊕ L
↳

Soviet
China
Cuba - East

Marx ↓
Classical
Marx

Role of Leadership
USSR ↓
Aorthodox Marx.

Now Left Neo Mar. (Mod, West)
Coop, Social Justice, welfare state.

25th sept 2017
HARE KRISHNA!!

MARXISM

* Philo. of history → theological

* Dialectical materialism

- Hegel DM

- Replaced W. spirit by material forces

↓
Eco. system

↓
means of subsistence

* Economic interpretation of history

HM

1) Primitive communism

2) slavery

3) Feudal

4) capitalism : Bourgeois - Prolet.

↓↓
inherent defects

SV
alien
b-s

↓↓
olig. cond + subj. cond
class cond.

Revolution

spontaneous

no leader

self sustaining

Proletarian dictatorship

→ Transitional stage

had to

Humanism

5) communism

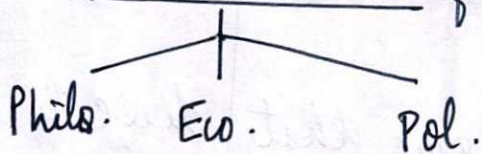
↓
END OF HISTORY

classless
stateless

← climax of marxism
model of socialism

We got Soviet model ≡≡≡

China, Cuba also differed from classical Marxism of Karl Marx



* orthodox M
soviet

* Neo-M
Modern M

MARXISM ∴ →

Marxism could be seen in 3 forms classical orthodox and modern Marxism.

classical M.

It can be seen in the three aspects

1) Philosophy → The essence of Marxism is a philo of history
i.e history is teleological

The basis of Marxism is the philo of dialectical materialism

It makes Ma. a scientific and it is on this basis only
it is predicted that capitalism is doomed & why
socialism is destined to replace it.

In this dialectical materialism he was influenced by
Hegel dia. Method but he rejected Hegelian conception

that history is due to unfolding of the world spirit i.e. absolute idea

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

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

The base consist of mode of production or economic system, it is on this the superstructure of society polity legal religion etc system is built on.

Hence he subscribed to materialistic conception of history i.e. he explains historical change by referring to internal contradictions in the mode of production and hence as long as contradiction is there History moves.

History therefore is moving with certain teleology in the regard he identified certain stages in history such as

- 1) Primitive communalism
- 2) Slavery
- 3) Feudalism
- 4) Capitalism.

In each stage there are two class exploiters and exploitators

Marx envisages an end of history which would occur when there is no internal contradiction.

We called this stage as communism.

ECONOMIES: Under this some of the conceptions are

- 1) Notion of alienation i.e. 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 less than the value their labour generates

Hence economic exploitation is an essential feature of capitalism.

Marx analysed capitalism more 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 proletarian revolution which will not be just political but a social revolution.

Revolution would be violent. It would occur when both objective and subjective conditions get material.

Revolution will be spontaneous here leaders here self sustaining.

However there will be a transitional phase from capitalism to communism and that would be proletarian dictatorship.

During this phase class antagonisms will begin to fade and also there would be weathering of the state.

The resulting society would be classless and stateless and that would be communism i.e. end of history.

In this society Marxist ideal would be fully realised i.e.

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

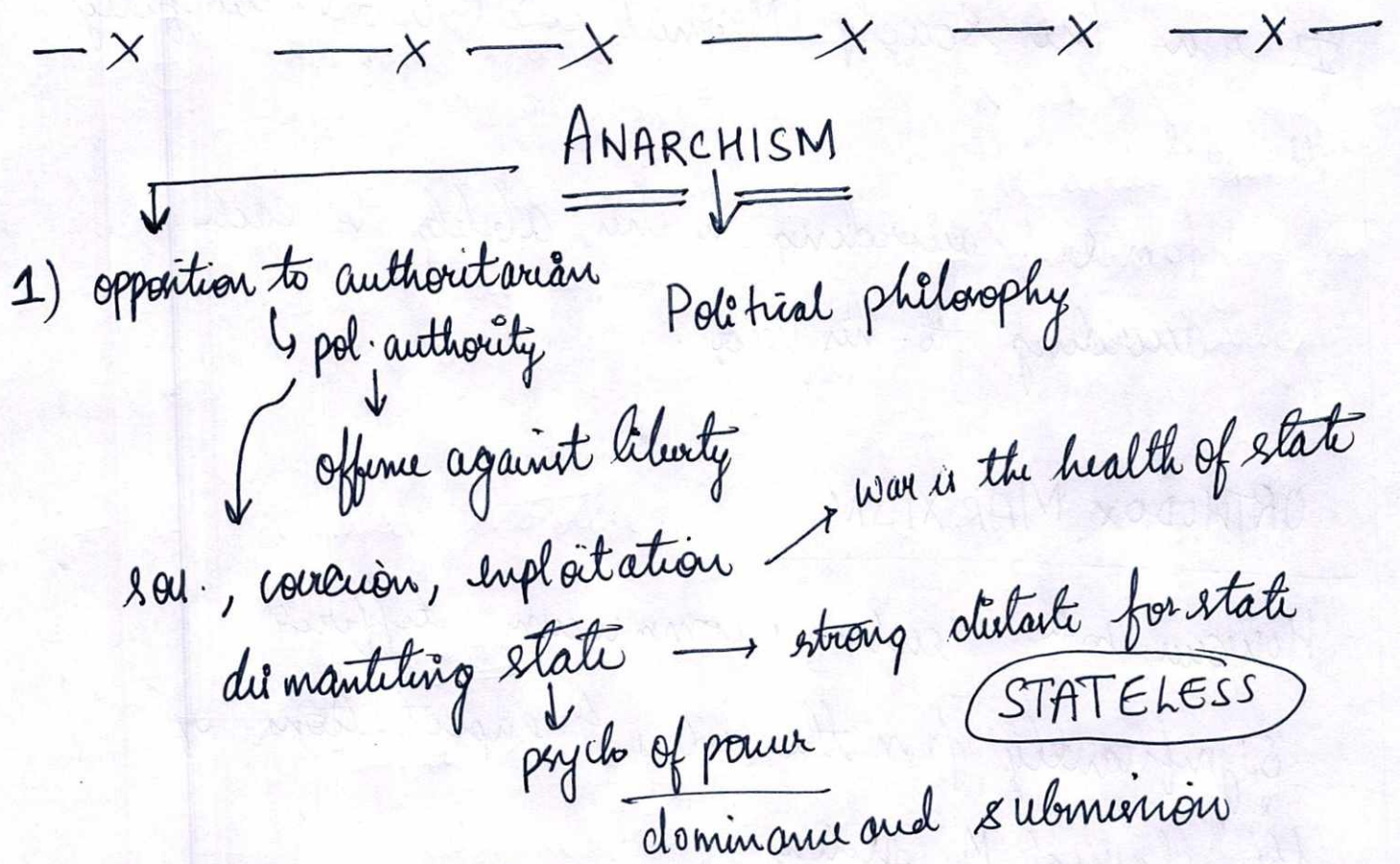
ORTHODOX MARXISM

However 20th century communism differed significantly from the ideas & expectations of the classical M. such as

- 1) greater attention was paid to the issues like leadership political organisation & economic management.

2) Urban proletariat was invariably small & unsophisticated quite incapable of carrying a class revolution. Hence Communist rule became the rule of Communist elite or leaders.

3) it was influenced by decisive personal contributions of first to Bolshevik leaders Lenin & Stalin.



2) unrestricted personal autonomy :

3) Humans

Natural order

original nature distorted by unwanted state.

Differences

1) Parliamentary socialism
democratic socialism

: contra

S ↓ state
A ↓ state less.

2) Maxims:
PD

(A) + no state even in transition.

Individualistic A.

* Philo root (L)

1) (L) : Minimal state
nightwatchman state
↑
To protect freedom
rather than taking it
away.

(A)

No state burden

- Natural law

- natural goodness
of human being.

(2) (L) : tamed / controlled

CHIMAX

Ind: sovereign

Individualism : chimax

H. D. Thoreau

"CD"

← Gandhi motivated by his.

"That gov is best which governs least"

"That gov is best which governs not at all"

↓
civil disobedience

Mode: min. government maximum governance

* M. Gramsci: dismantling of untrahid state (decentralisation)
↳ enlightened anarchism (Leo Tolstoy also)

— X—X — X—X — X—X — X—X — X—X — X—X — X—

AR Relevance of Anarchism in 21st century: - minimum ^(A) on 100%

UN, Unipolar world, feminist

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 states: They stand for stateless society

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

It is based on the philo. of dominance & submission

"War is the health of state"

state is an offense against the principle of equality and freedom.

2) Natural order

humans are naturally rational, moral, loving, peaceful & gregarious.

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

3) Anti clericalism: one of the @ Thinker Bakunin says

"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 millarionism in pursuit of a sudden & complete emancipation from

theory and operation -

→

Anarchism is influenced by two rival traditions - socialism & liberalism. It has given rise to two broad types of (A) such as

1) Collectivist Anarchism:

Its phil. roots lie in socialism hence also known as social Anarchist.

Similarities with socialism especially Marxism are both reject capitalism, both endorse revolution, collective ownership & stateless society.

However they call parliamentary socialism as contradictory & also reject the transitional stage of proletarian dictatorship.

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

However it differs from (A) in certain ways such as

1) liberals stand for minimal or night watchman state

2) (L) believe that gov power 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 gov is best which governs not at all"

acc. to him individualism leads in the direction of civil disobedience i.e. one has to be faithful to their conscience.

Relevance of Anarchism

According to some thinkers it is pointless to discuss about Anarchism because it has failed to provide the base for political reconstruction in any

major society.

As a political movement it has been restricted

by both its ends & means. It is not only highly utopian but also unrealistic

However its significance can't be undermined.

~

- It highlighted the coercive, exploitative, destructive nature of pol. power.

- It has led to the growth of other pol. ideologies.

- it is relevant wherever authoritarianism & where exploitation prevails.

These @ statements have led to the various movements such as feminist mov., environmentalist m., anti-capitalist or anti glob. mov.

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.

Sovereignty

TRADITIONAL

* What
unrestricted autonomy

Freedom



Internal + External



* beyond which there
 is no appeal

* Supreme power

CONTEMPORARY

* "supremus"
 ↓

paramount / supreme

* territory = state ~ pol. indep.



sov

essential / exclusive

sov.

* its the cardinal
 feature of state

life - blood

↓
 personality

Aristotle: sup. power

Fullness of power

Bodin: sov

not
 Binding
 Min.

Kautilya : sov. in the Monarch / King.

↳ source of law

"Dharma-pravartak"

- test for Min/King.

- qualification of King

Limas: Reaches in Ashoka
 the great.

sov. $\xrightarrow{\text{turns}}$ paternalism
 into

Saptanga Theory:

Mandal theory :

neg - e
 his " - f

Characteristics

1) Absolute

3) exclusive

5) Inalienable

2) Permanent

4) All-comprehensive

- does not lapse with time, non-exercised

6) Indivisible

↳ div., limited, fragmented

SOV: contradiction

BODIN "floats in Air"

SOV. → unrestrained by law

His command is the essence of law

Undeleg., perpetual, definite

Limitations:

↳ Divine laws, Natural laws, Pvt. property, Tax w/o consent*

↳ Promise

↳ if he doesn't fulfill ⇒ dilution of SOV.

} self-contradiction

AUSTIN: legal SOV.

internal + External

Law ——— +ve morality
└───┬───┬───
positive laws
└───┬───
political superiors
SOV.

↳ custom, fashion etc
↳ SOV. doesn't lie in this

"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 det. human superior is SOV. & that Soc. is pol. & indep."

Laski: Critic of Bodin and Austin

CONTEMPORARY:

check:- unipolar world, globalisation, UN, non-state actors
↓
US Hegemony

Pakistan: Osama raid, drones

↑ can't do it in china (communist)

economically dependent on US.

GDP etc also affect SOV.

—x —x —x —x —

LASKI: Democrat and Pluralist

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

SOVEREIGNTY:

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

Ⓐ refers to supreme power. other thinkers refer to
fullness of power. However it was Bodin a French
thinker who defined & coined the word sov.

Sou. is essential and exclusive attribute of state.
Only state is sou; a territory of it not
Sovereign then it is not state.

Sovereignty refers to supreme power and complete
freedom to make any law, adopt any sys.

exercise any foreign policy etc. Hence it has
complete freedom in int & ext matters.

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