

Ethics
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Module No 4
Lecture 17
The Individual And the Whole The Ethics of Social Relations

Welcome to this lecture series on ethics. This particularly is going to deal with an important topic because we have already seen some of the very important theoretical frameworks in European ethics. Of course, this is very brief analysis we have carried out. What we are going to do in this lecture is that we will take up a very important theme and we are trying to understand the importance stand points which are discussed this particular thing, the individual and the whole or I do not want to call it society.

But I would rather call it the mankind, the individual on the one hand and the mankind on the other hand. This is one issue which we have already examined when we discussed virtue ethics, the Eudaimonistic frameworks. In virtue ethics, we could see that the Eudaimonia is a certain kind of an experience which is the ultimate objective of that particular framework which is gained through the practice of virtue or through a virtuous life.

The virtuous life naturally takes us to Eudaimonia, the experience of Eudaimonia. And virtue is something which benefits both the individual and the society because through the virtues, the individual gains self satisfaction or self realisation. And on the other hand, the society gains from the virtue of the individual because there are certain actions which are associated with the virtues of the individual.

Something very similar we could see in Indian context with the concept of dharma where the individual gains self-realisation and the society also gains when the individual is dharmic. So there is a perfect balance when these ancient frameworks, ethical frameworks are trying to arrive at but often what happens is that whether it is virtue ethics framework or the dharmic framework, the problem is that they presuppose a certain kind of a metaphysics which is not acceptable for modern world.

Modern world needs a kind of a secular framework or rather a framework which is completely free from metaphysical assumptions. That is the reason why we are searching for that and deontology and utilitarianism are 2 important ethical frameworks which try to provide a rational explanation to their methods. So they are to a very great extent, free from metaphysical presuppositions.

But then, still there are certain issues because deontology as we have seen emphasises on duty, the concept of duty gains importance, duty for duty's sake. And in this framework, what happens is that the individual has to perform his or her duty regardless of the consequences. Whether it is going to be beneficial to the individual is not an issue here at all. So there is an overt focus, there is an extreme focus.

So here what happens is that deontology becomes essentially other regarding. In that sense, it does justice to some of the basic moral concerns of humanity. But at the same time often at the expense of individual interests. While utilitarianism or hedonism in general gives a lot of importance to happiness but there again you know, happiness of the individual gains a little more prominence so where the individual is emphasised more rather than the whole, the society.

Of course, utilitarianism tries to overcome this with its emphasis on universalism because it says that maximum happiness to the maximum number of people is subjective but at the same time, the hedonistic underpinnings of utilitarianism often is problematic. Hedonism as a framework emphasises on individual interests. So these are some of the kind of imbalances we arrived at or we we have seen when we discussed these issues when we discussed these theories.


Now let us see some other important perspectives on this. So here we will be addressing 2 important issues, the individual and the whole or humanity and the ethics of social relations. So what we are going to do is that we will discuss 3 important frameworks or 3 important perspectives in ethics here. The individual man and the humankind, let us try to contrast them.

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The Individual Man and Humankind

- An ethical theory that reconciles individual's own welfare with human welfare in general.
- How to reconcile this dualism?
- Egoistic hedonism Vs. Utilitarianism: Henry Sidgwick
- Hedonism Vs. Deontology: Francis Herbert Bradley
- Socialism and Marxism: Social Self and freedom from alienation

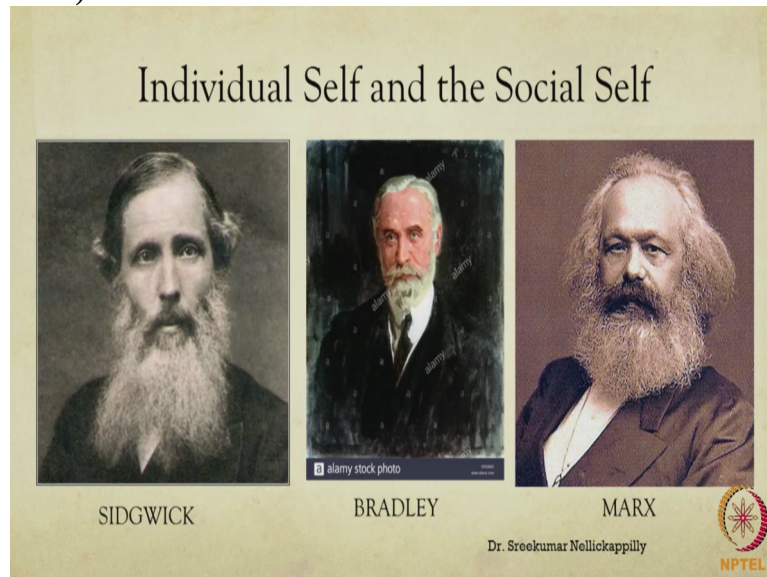
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So we are looking for an ethical theory or an ethical perspective that reconciles the individual's own welfare with the human welfare in general and how to reconcile this dualism in individual and humankind. Two kinds of interests often are in conflict also, unfortunately, that is also a fact. And egoistic hedonism vs utilitarianism is what Henry Sidgwick, we are going to discuss that, the perspective presented by Sidgwick.

He talks about how rather he presents framework perspective which contrasts who contrasts the egoistic hedonism vs utilitarianism. On the one hand, there is the individual when the individual's happiness is emphasised by egoistic hedonism. Utilitarianism stresses the universal aspects. So this we have to examine. Then Francis Herbert Bradley's framework, hedonism vs deontology where he also presents a very interesting theoretical perspective. Now finally, we will see socialism and Marxism where social self and freedom from alienation are stressed. So these are the things which we are going to cover in this lecture.

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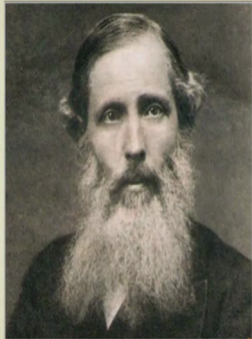


So these 3 are the important figures in this 3 perspectives. We will start with Sidgwick, then Bradley and then Karl Marx or the rather the socialist and the Marxian perspectives.


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Sidgwick's Theory

- We know certain moral rules intuitively.
- They are rules that an utilitarian would adopt.
- Intuitions of commonsense morality are utilitarian rules unconsciously acquired by humanity.



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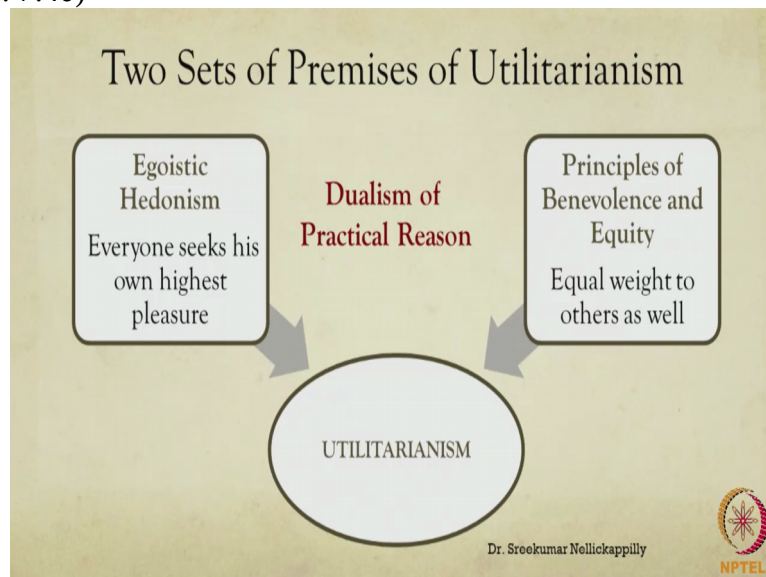


Sidgwick's theory is concerned about or rather it begins with a certain sense of intuitionism. He agrees with a certain form of crude intuitionism which says that moral rules are intuitive. We know intuitively all the moral rules. So human beings have that ability to intuit, they already know it. There are certain factors which might cover them up, of course he recognises that there is a possibility that there is a lack of clarity about this moral rules on certain occasions.

But on certain other occasions, we are quite clear about the moral rules which humankind in general I accept and uphold. So what Sidgwick says is that these are the rules, the rules which we intuitively know that utilitarian would adopt. So any utilitarian would be willing to consider and willing to accept **its** the validity of these rules which humankind intuitively know. And intuitions of commonsense morality are utilitarian rules unconsciously acquired by humanity.

This is the important aspect which we have to keep in mind. They are acquired by humanity involuntarily as well as unconsciously through our living. So we all know it and this is something which a utilitarian would find easy to accept.

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Now, the 2 sets of premises of utilitarianism according to Sidgwick is egoistic hedonism with Sidgwick which says that everyone seeks his own highest pleasure and then on the other hand you have the principle of benevolence and equality which stresses equal weight, which gives equal weight to others as well. And this is what, this dualism of practical reason ultimately gives rise to utilitarianism according to Sidgwick. So on one hand, you have egoistic hedonism, on the other hand, the kind of principles of benevolence and equity.

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Dualism of Practical Reason

<p style="text-align: center;">Two independent moral standards</p> <ol style="list-style-type: none">1. Egoistic Hedonism: seek our own pleasure2. Utilitarianism: seek greatest pleasure of greatest number	<p style="text-align: center;">How to reconcile this?</p> <ol style="list-style-type: none">1. Psychological reconciliation2. Metaphysical reconciliation
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Now this dualism has to be resolved and they seem to be advocating two independent moral standards. Egoistic hedonism seek our own pleasure and utilitarianism see greatest pleasure of greatest number of people. And we reconcile with in 2 different ways. 1st way is a psychological reconciliation and according to Sidgwick, another way to reconcile them is a metaphysical reconciliation through a metaphysical process.

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Psychological Reconciliation

- Man derives pleasure from the feelings of sympathy and the practice of benevolence.
- Actions done for the sake of the pleasure of others are always those which cause the greatest pleasure to the doer as well.

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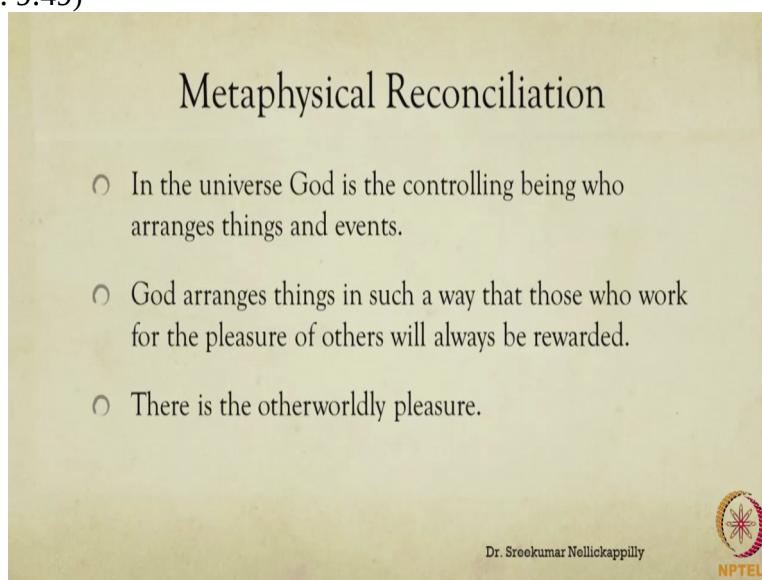
So what you mean by psychological reconciliation? In psychological reconciliation, he says that man derives pleasure from the feelings of sympathy and the practice of benevolence. So this

happens. We feel sympathetic towards our fellow human beings and she is a psychological phenomenon, feeling sympathy, compassion and these are things which no one can deny. And we also derive, as human beings also derive a sort of satisfaction out of such feelings and self-satisfaction is very important for us, for our lives.

And actions done for the sake of the pleasure of others are always those which cause the greatest pleasure to the doer as well. So this is the kind of conclusion he very interestingly derives from this assumption. The psychological fact that we derive satisfaction from compassion and practice of benevolence. The actions which we perform for the sake of the pleasure of other people would also make us happy.

So this is the psychological connection or rather the connection which is justified psychologically by him.

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Metaphysical Reconciliation

- In the universe God is the controlling being who arranges things and events.
- God arranges things in such a way that those who work for the pleasure of others will always be rewarded.
- There is the otherworldly pleasure.

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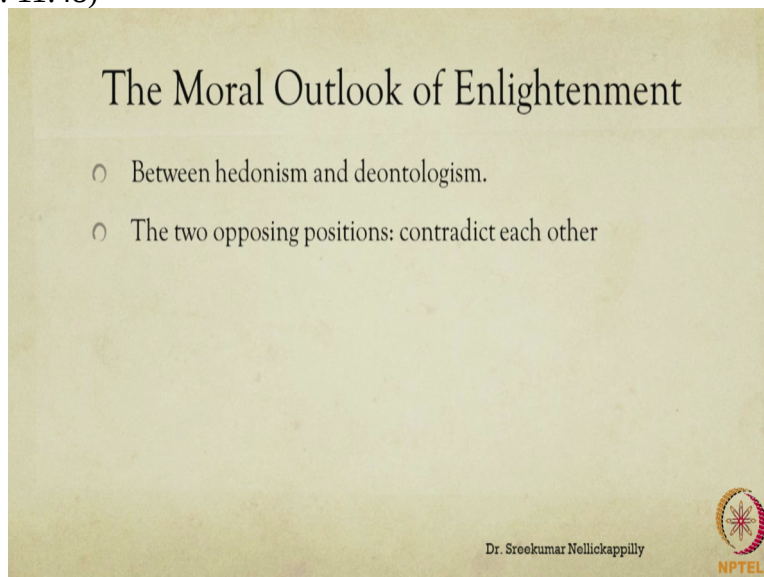
Now, when it comes to the metaphysical aspect of this reconciliation, in the universe, he says, God is the controlling being who arranges things and events. So certain things are organised in certain ways, they are connected, they are interconnected. God arranges things in such a way that those who work for the pleasure of others will always be rewarded. So metaphysical reconciliation gives us a kind of assurance that if we work for the pleasure of other people, we would be rewarded because God has already arrange things in a certain way.

God would always take care of that. So this is the another way in which he reconciles them. There is the otherworldly pleasure. The problem here is that quite often this not the case. We do not find that people who work for the benefit of other people and people who work for the pleasure of the people often are not found to be having a very happy life. Sometimes they have to suffer. They undergo a lot of sufferings in their life.

How do we justify this? So here comes the whole idea of otherworldliness so they would find their happiness in the other world or rather after their death. So does use a certain kind of metaphysical assumption about otherworldliness, God, et cetera. So there are psychological and metaphysical reconciliations which is adopted by Sidgwick.

So I am not going to elaborate Sidgwick's position more here. Rather I will straightaway go to the next perspective. But before that, there is a certain understanding the have to arrive at about the moral outlook of the enlightenment because we have all seen you know Kantian perspectives and utilitarianism, all these philosophical and ethical perspectives become relevant during enlightenment and after that.

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So here we could see that the general moral outlook of enlightenment, we could find it somewhere in between hedonism and deontologism. On the one hand you have hedonism. There is a concern for happiness, there is a concern for pleasure, a pleasure in this world itself because

it is not a pleasure which you will find or which you might gain in the otherworldly. It is something which we need to arrive at here itself.

And at the same time, deontology the duty aspect is emphasised, which rather underlines the concern for other people and other regarding, essentially and other regarding aspect of morality. So these 2 aspects are very important in enlightenment morality. The 2 opposing positions often contradict each other. We know that one's own happiness or the hedonistic position might contradict with the deontological position because hedonist position might look for an exclusive search for one's own happiness, individual happiness.

While on the other hand, the deontologist's duties might be towards other people, towards the welfare of other people. So each of them represent a limited perspective. This is what we have to realise that you know they are both abstractions in one sense because they do not take care of the other perspective which the other framework is trying to highlight. Each one is focusing, narrowing down or reducing its perspective to one aspect of reality, of human life.

Each of them represents limited perspective, one negates the other and the resolution of this opposing view happens in a more comprehensive perspective. So we need to really think about something, a framework, a perspective which is more comprehensive, which can accommodate both so here something very similar to the Hegelian project comes to our mind. So we need to understand what would be the Hegelian approach to morality.

We are not going to discuss Hegel's works here in this context. There are many others, see for example TH Green and Bradley and many others who were idealists actually, Hegelian idealists. Also some of them developed their own forms of idealism. They were also very important political philosophers and moralists. So TH Green position is very important but we are not discussing it here in this lecture series. We would rather straightaway go to Bradley's position which is known as my station and my duties and its duties.

But before that, we have to have a brief understanding of Hegelian approach because Hegel proposes a unique philosophical method, a unique philosophical approach which actually begins with dialectics, the accepting the reality of dialectics, accepting the reality of oppositions and contradictions. And he says that we do not have to actually worry about contradictions because

contradictions are rather aspects of the same universal reason which is merged with in his theory with the ultimate reality which is the Geist which is the universal mind, the universal spirit.

So Hegelian approach is a very unique approach. It tries to rather resolve a very important problem which enlightenment philosophy has given rise to which is there in Emmanuel Kant, the kind of fragmentation which Emmanuel Kant's philosophy brings out with his critic of pure reason and critic of practical reason, the 2 aspects of reason, one is pure reason, other one is practical reason.


So pure reason and practical reason are 2 things. So there itself, there is a division, there itself there is a fragmentation. This hassle creates a kind of tension, a kind of conflict or rather a crisis in human rationality which can be represented as a crisis of enlightenment which needs to be resolved. And many attempts were made even by Kant himself to resolve these conflict or rather **the** this kind of a crisis but it was the same crisis which Hegel was also trying to resolve with his dialectical approach.

He proposes dialectics. He says that the pollution from contradictions are alright but what happens in contradictions? A particular perspective is contradicted by another perspective because both of them are capable of representing only limited aspects of reality. Reality is a whole incorporates everything, all aspects, all perspectives but each individual perspective fails to reflect the entire reality with all its diversity and all its richness.

So naturally each perspective is bound to be limited and seems to be opposing another particular perspective. So what he says is that we should allow them to have a kind of interaction or rather a dialectical process. They have to come to a dialectical interaction and then gives rise to or rather through their creative dialectical interaction, they gives rise to a higher perspective which is the synthesis, the synthesis of the 2 opposing particular perspectives which he calls thesis and antithesis.


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Hegelian Approach



- Negation of partial positions, retention of them as elements within a whole.
- The partial positions of hedonistic utilitarianism and deontologism are elevated into the higher social morality of **My station and my duties**.

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So here what happens is negation of partial positions, retention of them as elements within a whole, this is what happens. When a synthesis is formed, it asserts a particular perspective, the reality of a particular perspective is asserted. Now since any synthesis or any particular perspective is not complete, the very assertion of that particular perspective automatically generates its own opposition because it is limited.

The very fact that it is a particular perspective suggests that it is limited, so it contains its own negation within itself. If you state that A is X, at the same time, we are also stating that A is not X because it can be seen from another perspective. So this creative conflict, dialectical opposition goes on and finally both A and not A, thesis and anti-thesis will be merged in a higher perspective which is the synthesis.

Now according to Hegel, what happens is that the synthesis itself becomes a particular perspective because it is again limited. It again makes a unique assertion which is incomplete in itself. And then it automatically it gives rise to its anti-thesis. So again, there is a dialectical process, thesis and antithesis which gives rise to the synthesis which is the higher retention and the elements within the whole.

So this process goes on according to him. The same logic has to be understood here as well, the partial positions of hedonistic utilitarianism or hedonistic egoism and deontologism are delivered


into the higher social morality of my station and my duties. This is what happens in framework which we are going to see. This is what happens in Bradley's framework. So let us take the dialectical moment.

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The slide is titled "The Process of Dialectical Movement" and is divided into two columns: "Pleasure" and "Duty". Under "Pleasure", there are three bullet points: "Pleasure for pleasure sake", "The individual is at the center", and "Self-regarding". Under "Duty", there are three bullet points: "Duty for duty sake", "Others are important", and "Other-regarding". At the bottom right, there is a logo for NPTEL and the name "Dr. Sreekumar Nellikappilly".

Pleasure	Duty
<ul style="list-style-type: none">○ Pleasure for pleasure sake	<ul style="list-style-type: none">○ Duty for duty sake
<ul style="list-style-type: none">○ The individual is at the center	<ul style="list-style-type: none">○ Others are important
<ul style="list-style-type: none">○ Self-regarding	<ul style="list-style-type: none">○ Other-regarding

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There is on the one hand, pleasure and on the other hand, duty. Pleasure for pleasure sake is what hedonism claims for and duty for duty sake is what deontology claims for. Again when it comes to pleasure, the individual is at the centre because one can reasonably expect to gain. The whole hedonistic framework presupposes a psychological theory that human beings seek their pleasure.

So in that way, the individual human being is at the centre of any hedonistic framework and the deontology you will find others are more important because there the aspect that emphasis is duty. Duty is always other regarding. Then again, when you come to pleasure it is self regarding, the other one is other regarding. This is the process of dialectical movement that is initiated by the moral debate or discourse of enlightenment philosophy.


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Why Should I be Moral?

- The fundamental aim of morality is self-realization.
- Utilitarianism: to experience the maximum pleasure is the aim.



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And, why should I be moral? Is the kind of question which Bradley raises here and tries to find a resolution of these opposing perspectives. So what he says is that the fundamental aim of morality according to him is self-realisation. One has to be moral because one is ultimately going to get benefited from it because one realises one's own potentials and one's own self. Self-realisation is the ultimate objective of morality.

But utilitarianism is to experience the maximum pleasure of maximum number of people. Or rather, any hedonistic framework, the focus is maximum pleasure. That is the aim. And deontology, goodwill through duty is what gets emphasis because we have seen when we discussed deontology that but the most important concepts which Kant was trying to underline in his theoretical framework is the idea of goodwill.

Everything else is only instrumentally good and goodwill alone is intrinsically good. That is very important for deontology but what is good for a utilitarian or hedonistic framework is happiness, pleasure. And Bradley here says that my station and its duty. So he comes up with particular way in which he concretises the context to which a person acts and tries to present a concrete context.

My station, every person must be having a context, a station, a function in the society and relating to that function, relating to that station, every individual will have certain duties and

those such duties would determine what is ethical, what is right. So there are partial positions, hedonism presents a partial position. He fails to do justice to the universal and deontology fails to do justice to the particular.

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The slide is titled "The Partial Positions" and is divided into three columns. The first column is titled "Hedonism" and contains two bullet points: "Fails to do justice to the universal." and "Stresses content and ignores form." The second column is titled "Deontology" and contains two bullet points: "Fails to do justice to the particular." and "Stresses form and ignores content." The third column is titled "My Station and My Duties" and contains four bullet points: "Hegelian approach.", "Social character of individual", "Stresses particular social relations and functions", and "Both content and form". At the bottom of the slide, there is a name "Dr. Sreekumar Nellikappilly" and the NPTEL logo.

Hedonism	Deontology	My Station and My Duties
<ul style="list-style-type: none">○ Fails to do justice to the universal.○ Stresses content and ignores form.	<ul style="list-style-type: none">○ Fails to do justice to the particular.○ Stresses form and ignores content.	<ul style="list-style-type: none">○ Hegelian approach.○ Social character of individual○ Stresses particular social relations and functions○ Both content and form○ Concrete universal

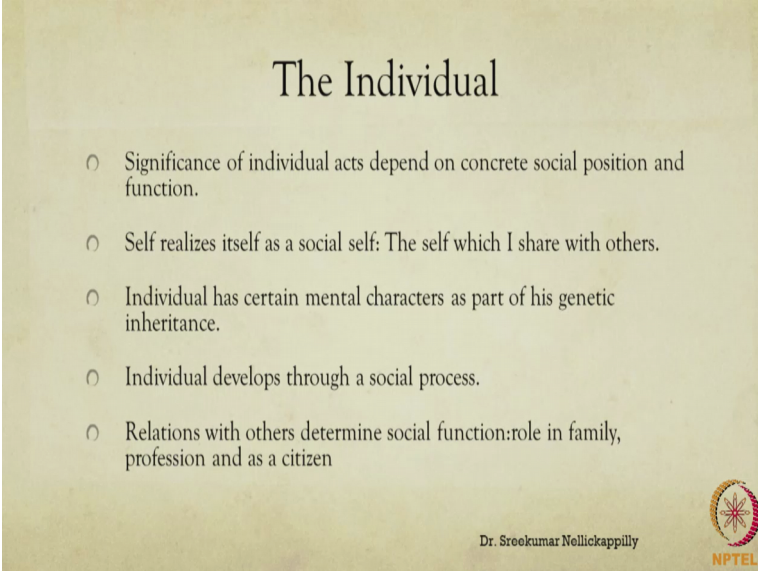
Again, hedonism stresses content and ignores form and deontology stresses form and ignores content. So they are taken in isolation, these 2 perspectives are limited. They seem to be very reducing everything to certain aspects and forgetting completely the other possibilities. Now, the theoretical perspective which Bradley proposes which is known as my station and its duties.

It is trying to advocate a Hegelian approach. It is the social character of the individual is emphasised here because it talks about station and duties. Station and duties are always relevant only in the context of social life. So individual's social life is very important. At the same time, it stresses particular social relations and functions. It is not taking man into account as a universal human being like Kant does.

In Kant, the station, the context of the circumstances, all these things are unimportant for him. In his framework, man is an embodiment of universal rationality. So man for Kant is a universal man. Here, man is always a concrete individual who finds himself with in certain context, in certain particular context where with a particular set of relationships related to certain people like family members and immediate society, the workplace, et cetera.

In that way we can say that both content and form are emphasised in this perspective. So Bradley tries to present a concrete universal with space new theoretical framework.


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The Individual

- Significance of individual acts depend on concrete social position and function.
- Self realizes itself as a social self: The self which I share with others.
- Individual has certain mental characters as part of his genetic inheritance.
- Individual develops through a social process.
- Relations with others determine social function: role in family, profession and as a citizen

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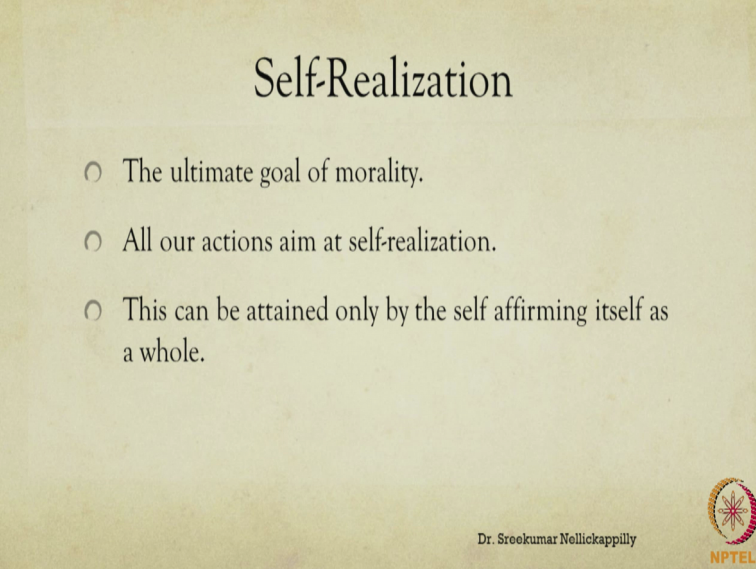
Now what happens to the individual? The significance of the individual acts depend on concrete social position and function. So here, the individual is not an isolated atomistic entity but rather is essentially a social entity who has a role to play, who has certain functions in a particular concrete social situation or context. Self realises itself as a social self and the self which I share with others.

So, then again I am not an atomistic entity here. I find myself in a concrete context in which I am immediately related with other individuals. My relationships rather define my individuality. So my individuality is incomplete with such relationships to which I enter into. So in that sense, there is both, universality and particularity. Individual has certain mental characters as part of genetic inheritance.

That is one aspect which makes me to come out of my atomistic individual existence and individual develops through a social process. This is another aspect because all individual finds himself in a society, in a social context and develops through that social process through which he relates with other people. Relations with others determine social function: role in family, perfection and as a citizen.

All these aspects are concretising as well as universalising aspects of the individual. So you find a concrete universal in the individual, not an isolated atomistic entity, nor a universal man but a concrete universal.

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The slide is titled "Self-Realization" in a large, black, serif font. Below the title, there are three bullet points, each preceded by a small circle. The text of the bullet points is as follows:

- The ultimate goal of morality.
- All our actions aim at self-realization.
- This can be attained only by the self affirming itself as a whole.

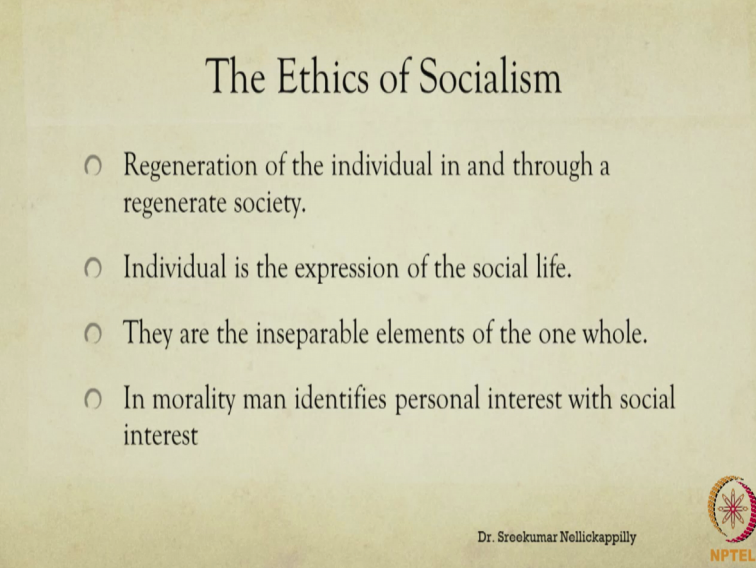
In the bottom right corner of the slide, there is a small circular logo with a red and white design, and the text "NPTEL" below it. In the bottom center, the name "Dr. Sreekumar Nellikappilly" is written in a small, black, sans-serif font.

Now about self-realisation which according to Bradley was this ultimate goal of morality, that is also gained here. All of our actions aim at self-realisation and this can be attained only by the self affirming itself as a whole. So here if you confine yourself to your concrete atomistic individuality, you would fail to realise yourself. So you fail to live a life, a meaningful life.

So in order to realise your own individuality, you need to relate yourself with the whole, with the society, the self affirming as an infinite whole. So ultimately you know, this process will never stop with your immediate family or your immediate society or your professional community or to the state but rather to the entire humanity and gradually to everything. So there he takes us to a kind of idealistic religious position we can see.

And now we will come to the ethics of socialism because beginning I mentioned that I am planning to take up 3 frameworks, 3 perspectives. So we have seen the perspective advocated by Sidgwick and then now Bradley's, a kind of an idealism where all the 3 are trying to address the question of relationship between the individual and the society, the part and the whole. How can you establish a relationship and explain the very significance of ethics and moral relationships?


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The Ethics of Socialism

- Regeneration of the individual in and through a regenerate society.
- Individual is the expression of the social life.
- They are the inseparable elements of the one whole.
- In morality man identifies personal interest with social interest

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So the ethics of socialism before we really start discussing Marxism, it is regeneration of the individual in and through a degenerate society. So society comes at the Centre here because socialism as we know is an ideological position which gives a lot of importance to the society. The individual is regenerated, the individual rather finds himself or herself new meanings to his life by being part of the **(soc)** society in which he lives.

He needs the society, he or she needs the society for their individual requirements and also for realising their goals and the society also needs them in one sense but at the same time we should keep in mind that society is not just a collection of individuals. It has got larger meanings than that. Individual is the expression of the social life in one sense.

And they are the inseparable elements of one whole and in morality, man identifies personal interests with social interests. So only then the ethical position of socialism can be advocated. Only when man identifies himself or rather his personal interests with social interests. How to materialise this? That is the question. So here, we have to explain or rather the ideological philosophical position of socialism or Marxism.

They have to explain how man lives a better life or a more meaningful life or rather finds the very meaning of his or her life in a rather social life. This is something which needs to be addressed. And Marxism here presents a more consistent way because what makes Marxism an

interesting philosophical theory is that though it is associated with many things, say for example when we hear Marxism what immediately comes to our mind is the working class struggle and all that.

Of course, it is an emancipatory philosophy, no doubt about it. Marxism is at the same time a philosophical theory as well as a political theory but more than that, there is a deep philosophical meaning which Marxism assigns to its project. Marxism can be understood as a philosophical project which tries to help or which helps man to escape from alienation which is actually the most important philosophical problem which human beings might encounter, alienation.

Alienation means it is a state of mind altering the state where you feel that the very purpose of your life is taken away from you or your very essence is taken away from you. You become empty, you rather find yourself in a world where you do not find any meaning at all. So when human beings are alienating, we need to find practical solutions to that and Marx says that alienation is a great problem, it is a big problem and we have to find a solution to this problem.

And the liberal ethical frameworks of course, the frameworks of capitalism and many other frameworks, all the other ethical perspectives which originated during enlightenment (**di**) like deontologism and utilitarianism, all of them try to address this question, this problem. So human freedom, the individual freedom is an important concern everywhere.

But what happens is that according to Marx, the very concept of freedom is wrongly understood by these people, capitalism because capitalism emphasise a lot on individualism and it equates human freedom or individual freedom with individualism which is actually not correct. We have to understand freedom from a larger perspective. There are larger dimensions to human freedom. So Marx is trying to elaborate upon these issues.


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Marxism and Ethics

In place of the old bourgeois society, with its classes and class antagonisms, we shall have an association, in which the free development of each is the condition for the free development of all.

- The problem of alienation: basically a moral problem of dehumanising the self.
- Proposes collective struggles of workers against their exploitation.

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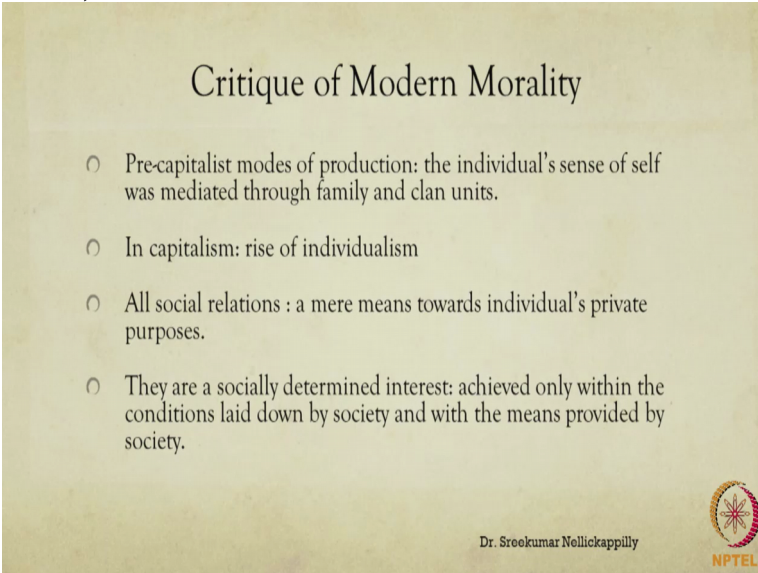


So I quote. In place of the old bourgeois society, with its class and class antagonism, we shall have an association, in which the free development of each is the condition for the free development of all. So there is a reconciliation between the individual and society and humanity in general. So this is what Marxism was trying to address. The problem of alienation is basically a moral problem of dehumanising the self.

The self has been dehumanized. Why? How is the self dehumanised? So once you know why and how that self is dehumanised, you have the answer, you have the solution to the problem of alienation as well. So this is what Marx was trying to propose. He proposes a collective struggles of the workers against their exploitation because it is exploitation that primarily responsible for alienation.


So here, he launches his critique of modern morality. Precapitalist modes of production, his analysis of the precapitalist modes of production like in feudalism or in slaveholding or various other forms of production that existed in human societies historically.

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Critique of Modern Morality

- Pre-capitalist modes of production: the individual's sense of self was mediated through family and clan units.
- In capitalism: rise of individualism
- All social relations : a mere means towards individual's private purposes.
- They are a socially determined interest: achieved only within the conditions laid down by society and with the means provided by society.

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What happens is that the individual sense of self was mediated through family and clan units. So either individual was not an atomistic unit during that age. So individual was always related to his family, his other kind of associations in the society and all that but in capitalism what happens is that capitalism has given rise to this phenomenon, the rise of individualism because a problem which we have discussed in the last lecture when we discussed the emergence of industrialisation in Europe, big industrial houses.

So they brought people from various parts of the country and people have lost all their roots and they have come to this, a particular place where they are all individuals, they are all equals. So in one sense, the emergence of individualism happened as a result of capitalism. All social relations is a mere means towards individuals private purposes. So this is what capitalism has done. The very purpose of social relations is individuals private purposes, to serve individuals private purpose.

And this creates a world which is very unkind world in one sense. They are a socially determined interests achieved only within the conditions laid down by society and with the means provided by the society. So what created such a social situation? What created such a world? And Marx says that our own socially determined interest only created such a world. So once we can change this world, we can also change all those morality and moral assumptions associated with that. So here we have to see the Marxian criticism of traditional morality.

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Marxian Criticism of Traditional Morality

- Pre-modern moral theory: individuals are parts of society.
- Modern moral theory: society Vs. individuals; individual Vs. individual; competitors.
- Problem of common good in a world of egoistic individuals: Social contract theory, utilitarianism, Kantianism.

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Pre-modern moral theory are conceived as we have seen individuals as part of society. And modern moral theory: society vs individuals; individual vs individual, all these problems occur in the capitalist era, the modern era where society vs individual, the harmony between society and individuals is completely lost, between individuals and individuals also there is competition.

So this is what happens to the working class. The working class, they compete among themselves to get better wages, to get jobs and all that. So in that process of competition, what happens is that they make themselves available in the market and for purchased by the capitalists, so this brings down the wages. The question is not just wages, the question is that their value is always equated with money.

So here he comes up with his very interesting idea of alienation. What he says is that human essence needs to be essentially understood in terms of labour because what distinguishes man from other creatures, other animals is the ability to produce his labour. So it is the labour which distinguishes man, hence labour or his product, the product which he brings out of labour can be understood as a material symbol of his own assets.

The product which he has created is nothing but his own essence, his own externalised essence. Now, in a capitalist economy, what happens is that he has no right over the product. The product will be immediately taken away with a capitalist because it belongs to the capitalist. The

justification is that he works for the capitalist and the capitalist had paid him money and takes away the product which he has created.

But the product unfortunately is nothing but his own essence. So his essence ironically does not belong to him but belongs to the capitalist. He has sold his essence or rather he has exchanged his essence for money. Now what he has in his hand is money. So the money here is actually nothing but a symbol of his slavery.

He sold himself, his own essence for the sake of this money and he wants more money. The more he sells himself, his slavery becomes stronger and stronger, his chains become stronger and stronger. So this is the irony of capitalism. Once you are into that, you cannot get out of it. So you are actually making your own life more and more enslaved.


You are actually making yourself more and more **(I)** alienated through your production activities because your products do not belong to you. They belong to the capitalist. Problem of common good in a world of egoistic individuals. So it is in this context we can try to understand the moral problem, the problem of common good in a world of egoistic individuals where social contract theory, utilitarianism, Kantianism, all these are moral theoretical frameworks which address this problem.

And here comes the critic of alienation, the problem which I have just mentioned. And Marx proposes a unique solution, the liberal concept of freedom is rooted in according to him, in individualism.

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Freedom and Individualism

- Liberal concept of freedom is rooted in individualism.
- Capitalism hails individualism but established the greatest unfreedom of the individual: alienation through exploitation.


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And capitalism hails individualism but established the greatest unfreedom of the individual: alienation through exploitation which I just explained. So capitalism alienates man more and more and contributes to his unfreedom. So instead of making him free, capitalism makes him more and more unfree. So here comes Marx idea of freedom.

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Marx's Idea of Freedom

- Freedom is a process through which "social individuals" come to realize themselves through their labour.
- An individual cannot become free in isolation from others.
- Freedom through the realization of real human solidarity.

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Freedom is a process through which social individuals come to realise themselves through their labour. So labour has to be understood as a sacred process, not in the religious sense of the term

but in a social political sense of the term. It is a very important process because it is labour that creates you, our labour create ourselves. My labour create me.

So I have to consider it in that way and that is the most important thing in my life. Hence I should have complete control over my labour and if I do not have it, I am not sorry. I will not be considered as free. So freedom is a process through which social individuals comes to realise themselves through their labour. An individual cannot become free in isolation from others. I have to recognise my social cell.

This actually takes away the very possibility of competition. Freedom through the realisation of real human solidarity is what Marxian ethics aims at and this ultimately culminates in the freedom from alienation as well. We will wind up our discussions on this particular peculiar problem here.

We will continue with that little bit in the next lecture and try to find a more meaningful conclusion to this problem in the next lecture and also take up another very important perspective, the perspective of nihilism. We will take up only one philosopher here, Frederick Nietzsche. So that is something which we are going to discuss in the next lecture. For the time being we will wind up, thank you.