

Q 2:- Discuss in detail plato's concept

of Justice. (CSS 2002) How he tried to implement it through educational system. (8000)

1) Introduction:-

The idea of justice holds a prominent position in plato's philosophy. At the time of plato, Athens was on the verge of chaos and destruction. Extreme individualism and political selfishness were prevalent in society. Athenian society was divided into two extremes rich and equal vs poor and oppressed. plato found the remedy to these problems in the idea of justice. His idea of justice lies in the order and harmony of every part of the soul and corresponding parts of society.

2) plato's views on the prevalent theories of justice of his time.

a) cehaluse- "Justice is to speak the truth and pay one debt."

plato's criticism:- If someone reveals secrets of his country by speaking truth to enemies then justice can not establish.

b) polemarchus- son of cephalus.

Justice consist in giving each person his

due, which implies "doing good to friends and evil to enemies" but Plato's criticism - Doing injustice to anyone can not be part of justice.

c) **Thrasymachus** - "Might is right and justice is the interest of stronger Government makes laws to serve their own interests and whatever serves their interest in Justice"

Plato's criticism - The true function of a physician is to cure the patient, not to make money. Similarly Government is an art and its aim is the well-being of the governed.

d) **Glaucon** - "Justice is the child of fear. It is the need of weak who constitutes the majority of society"

Plato's criticism - Justice can not established through fear or power, it should be done naturally.

3) **Plato's Theory of Justice** -

After analyzing the theories of justice presented by Polemarchus, Thrasymachus, and Cephalus, Plato came to the point that justice is not something external nor does it mean strict obedience

to laws. For him, justice is an inherent virtue of the inner nature of human beings and it is an accomplishment of the soul.

Rorty says - "Justice is, for Plato, at once a part of human virtue and the bond which joins men together in the states. It makes a man good and makes him social."

4) Types of Justice classified by Plato -

Plato classified justice into two categories

⇒ Justice within an individual

⇒ Justice at the social level.

⇒ Justice within an individual's level -

→ Every soul has three (3) elements Reason, Courage and appetite.

⇒ All three elements are not in equal proportion in every soul. (3)

⇒ To establish justice at individual level, people should choose their profession on the basis of dominant element of their soul.

Men	Dominant	Social	work done
Gold	Reason	Ruler	rule or make laws
Silver	Courage	Soldier	ensure security
Copper	Appetite	Producers	do task of production.

b) Justice at social level-

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At the social level, these three elements represent corresponding social classes. The ruling class represents reason, and warriors or defenders are representative of the spirit whereas farmers and artisans are representative of appetite. At this level as well, justice is achieved when every group performs the task assigned to it without interfering in others matters.

There are corresponding benefit of justice at both levels. At the individual level, justice makes a man self-consistent and positive. At the societal level, it makes a harmonious and welfare society.

5) Principles of Plato's Theory of Justice-

1) Functional Specialization-

For Plato, government suffers injustice and crisis due to a lack of competence and skill in those who are in power. Therefore, the solution lies in selecting the best individuals for every role by seeking specialization for the role one is fitted to by nature. For him, an organized society is a just society whereas a society in which every individual is misplaced is destined for disintegration and destruction.

Education is the means to achieve justice as education develops the abilities of every individual to the fullest. He believed in the principle of state education (providing education in the government's responsibility) and education for all (every boy and girl must acquire education).

b) Non interference-

Justice prevails in society when every class performs the function it is suitable for without interfering in the matters of others. An individual fit for one field should not meddle in the duties and matters of others.

c) Harmony-

Justice is the harmonious union of individuals in a society. It does not refer to protecting the interests of the stronger, instead, it refers to achieving a harmonious balance between all sections of society. A state must be a whole in which each individual performs his specific duty for the welfare and greater good of all.

b) Characteristics of Plato's Theory of Justice-

The key characteristics of Plato's theory of justice are the following.

1) Justice refers to the uprightness and virtue of

the human soul.
Be- Every man must be just and fair in social affairs.

Ce- A society comprising just and virtuous individuals is a welfare society.

De- Justice is more about the fulfillment of duties rather than enjoying rights.

Ee- Justice is an individual's contribution to society according to his potential and caliber.

7) Critical Analysis of Plato's Theory of Justice-

a) No scope for individual thinking-

Plato's theory of justice ignores the essentials of human psychology and declares him a part of the whole order and the order is an ideal state.

b) Establishes hegemony of the ruling class over the entire society.

Plato's theory establishes the hegemony of the ruling class endowed with wisdom over the entire society. For Plato, this subordination is the source of unity and integrity for society but practically, providing equal shares and rights is the source of integration for society.

7) Ignore Conflict or Disagreements:-

Plato has remained completely silent on the issue of the emergence of any conflict and possible resolution mechanisms. that's why.

Barker says "The justice of whom

Plato speaks is not justice at all."

8) Conclusion:-

Plato's theory of justice is aimed at the division of labor according to the inherent potential of every individual. His theory of justice is based on the fundamental assumption of the division of the human mind in reason, spirit, appetite, and the corresponding division of society among rulers, soldiers, and farmers. According to him, specialization and non-interference at each level by each element are key to the promotion of justice.

Q =) How he tries to implement it through educational system?

=> Plato's theory of education?

Ans Plato had devised an education system to justify his justice in a well-organised

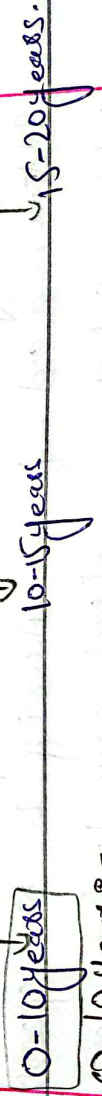
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Society. He introduced a Education System for the first time in Greece. He also made an academy named "The academy". In which Aristotle also studied for 35 years. ~~Plato's education system contained four phases. In this system Plato's education system contained four phases.~~

② =) Plato's Scheme of Education is All newly born children would be separated from parents and placed in the custody of state. Plato education divided into two categories.

- > Primary Education
- > ~~High School~~ Secondary Education.

Primary Education:



a) => 0-10 years :-

Physical education.

=> Each School will have a gymnasium and a playground.

=> Main subjects of Curriculum will consist of sports. ~~curriculum will consist of sports.~~

=> Fundation of health will be made so strong that no medicines required in future.

b) 10-15 years - Music, basic Maths, History, Science.

- => Trained in Music to supplement their physical Loughness with spiritual Softness.
- => Basic Maths, History and Science taught in the form of verses that they would sing and enjoy.

c) 15-20 years - Moral Education. at 20 years = 1st high level Exam.

=> Those pass will go forward for next education and those who fail joins teacher class.

B) Higher Education:-

Higher Education:-

- 1) 20-30 years 30-35 years 35-50 years.

a) 20-30 years Advanced Physical, Mental and moral training given.

=> At 30 years another grand examination.

• Those who pass will go

for further education and those who fail will join Soldier class.

b:- 30-35 years:-

c:- 35-50 years:- Philosophy taught.

Return to the worldly life and grapple with the problems of life.

② ⇒ at 50 years:- final examination.

↳ Those who passes, become ruler and those who fails join the rank of auxiliaries.

Critical Analysis:-

i) Plato's theory is negated by his own self. Plato has himself negated his theory of justice by segregating masses into the broad classes of appetite, reason and courage. Now will he do justice?

ii) Inequality in Educational attainments

Plato has segregated his education system into 4 phases which itself produce inequality as, not all people will have equal amount of education.

iii) Equal Resource distribution is not possible:

Plato has talked about equality in distribution of resources in the form of

Q4- Ibn-i-Khaldun
extensive factors, emphasizes more on the
internal systemic factors as decisive for
the decline of state. Elaborate. (ess 2021)



Plato has given a good education system
in the form of various grade as Rousseau
has rightly said that, "Plato was first to
give such 'comprehensive form of education
system'. But this form of education system
will lead to inequalities in the society.
He could not do justice with his own
theory. He was even criticised by his
own student Aristotle.

Conclusions-

Common property. But practically this is
impossible in modern society.
(iv) such segregation in society can cause
revolution.
If society is segregation in various classes
and education is given inequality along
with other benefits, then masses who will
constantly will be in same state will
call for an uprising. This will disturb the
resources and stability of the country.

Ibn-I-Khaldun-

Ibn Khaldun Abu (Iyad Abd al-Fahm al-Ibn Muhammad al-Ibn Khaldun al-Nadrami, 27 May 1332 - 17 March 1406) was an Arab sociologist, philosopher and historian who has been described as the founder of the modern disciplines of history, sociology, economics, and demography.

Niccolò Machiavelli of the Renaissance and the 19th-century European scholars widely acknowledged the significance of his works and considered Ibn Khaldun to be one of the greatest philosophers of the Middle Ages.

⇒ His best-known book, the *Muqaddimah* or *Prolegomena* (introduction), which he wrote in six months as he states in his autobiography, influenced 17th-century Ottoman historians like Celebi, Ahmed Cevdet Paşa and Mustafa Naim, who used its theories to analyse the growth and decline of the Ottoman Empire. Ibn Khaldun interacted with Timurids, the founder of the Timurid Empire.

What is Asabiyyah?

The concept of 'asabiyyah' (Arabic, tribalism / clanism / communitarism) or in a modern context, 'nationalism' is one of the best-known aspects of

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the Muqaddimah. As this asabiyyah declines, another more compelling asabiyyah may take its place. Thus, civilizations rise and fall, and history describes these cycles of asabiyyah as they play out.

-) Ibn Khaldun argues that each dynasty has within itself the seeds of its own downfall. He explains that ruling houses tend to emerge on the peripheries of great empires and use the unity presented by those areas to their advantage in order to bring about a change in leadership. As the new rulers establish themselves at the center of their empire, they become increasingly lax and more concerned with maintaining their lifestyles. Thus, a new dynasty can emerge at the periphery of their control and effect a change in leadership, beginning the cycle anew.

Ibn Khaldun Argued:

That asabiyya is cyclical and directly related to the rise and fall of civilizations. It is strongest at the start of a civilization, declines as the civilization advances, and then another more compelling asabiyyah eventually takes its place to help establish a different civilization.

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Ibn Khaldun describes asabiyyah as the bond of cohesion among humans in a group - forming community. The bond exists at any level of civilization, from nomadic society of states and empires. Asabiyyah is strongest in the nomadic phase, and decreases as civilization advances. As this declines, another more compelling asabiyyah may take its place. Thus, civilizations rise and fall, and history describes these cycles as the play out.

It weakness is follow-

According to Ibn Khaldun the fall of various glorious rulers was due to their weak asabiyyah. Therefore weakness in Asabiyyah result in fall. Ibn Khaldun says that state is formed either on the basis of religion or asabiyyah.

B) Stages of State development-

Ibn Khaldun says that the present state came into being when old people established or conquered cities and adopted solidarity.

After establishment, the state passes through the three natural steps that are growth, maturity and decline. Each step would complete in 40 years. The three steps would complete in five major steps.

i First Stage:-

- In the first stage of state development the state passes through establishing steps.
- The rulers and ruled are head workers and they tried best for the stability and development of the state.
- The rulers and ruled jointly establish new ~~best~~ institutions necessary for a civilized culture and stable political system.

ii) 2nd Stage:-

- The ruler establishes absolute kinship.
- Bureaucracy is organised to enforce the rules.
- Democracy or political system is changed into absolute monarchy.
- Law making and execution are in the control of ruler.
- The ruler used the national treasury according to his own will.

iii) Third Stage:-

- In this stage the ruler or sovereign tries best to maintain and preserve his power.
- The ruler focuses on political authority to fulfill his personal needs.
- National interests are ignored and a lot of personal interests are made.
- He starts to give a luxurious life.

iv) Fourth Stage

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- The ~~past~~ previous three stages of work were constructive in nature.
- In this stage the ruler as well as people feel that they have reached the apex of their development therefore they become careless and ignore the struggle and labour of their forefathers.
- They think that their luxury is now eternal.
- They attention is diverted from the state and they focus their ~~attention~~ attention on luxury.
- Government of such a state becomes a puppet in the hands of urban bourgeoisie.

v) Fifth Stage-

- Because of their luxurious activities they become morally degraded that destroys the whole society.
- The administration and state defence becomes weak.
- Relationship of the ruler and the people becomes weak.
- All developmental activities stop.
- In such a depressed state either a neighbouring state attacks or an internal revolution starts that destroys the state.
- On the basis of the decline, new states are formed and the first stage appears again.

⇒ Critical Analysis

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New leaders have a sense of social unity at first, but after a while they seek for total power. They begin to rule subjects through his assistants. Later on, Asabiyyah begins to wane in society after a while. The pursuit of luxury begins to have an ethical impact. Increasing spending leads to increased taxes which reduces output and results in fewer revenues. Finally, more active and uncivilized clans or internal powers destroy civilization and nation.

Conclusion:-

Ahni Khaled's theory of Asabiyyah with a comparison of the concepts of Muslim Ummah and Islamic brotherhood. As a whole, it may be said that despite the different basis for the concepts of Asabiyyah and Islamic brotherhood and Ummah, these concepts are complementary.

The sense of Asabiyyah or tribal affiliation is a natural sense in human beings, which one cannot eradicate. Yet the foremost criterion in distinguishing

condemned "Asabiyyah" from approved Asabiyyah

in Islam is based on its purpose, judging whether

it is invoked solely for the sake of a group or tribe as they uphold and help each other against justice, or for the sake of Islam, when truth, justice and material help are used purposefully to aid one's fellow-man in divinity, goodness and gentleness.