CHAPTER V
CONCLUDING REMARKS

In retrospect, the present study has been concerned with the concept of person and society and his/her role with regard to the humanization aspect in a given culture. As such through this study, we intended to examine the philosophical significance and value of the following themes:

1. A realistic image of the person and his role in a given society/culture.
2. An examination of the foundation and the limits of phenomenological analysis developed from the philosophy of consciousness which has a bearing upon the concept of person.
3. A deeper analysis of person and his/her society which can cater to this image as the moral culture.
4. A philosophical anthropology and ethics that can enrich the relatedness between person and society.

It is generally understood that human person is considered to be an extremely complex reality. There are different kinds of dominations-ideological, political, economic and cultural-which have been able to manipulate the human subject and his/her identities. This also calls for an ethical reflection upon the scientific and technological progress which constitutes a problem for the very survival of the human subject. Correlatively, there is also criticism that economic underdevelopment in African and Asian countries have oriented the exploration of the possibilities of human life more toward theological and cosmological considerations than toward the achievement of economic conditions which would raise these underdeveloped countries to the level of European countries. Here, the very concept of development becomes ambiguous. Is development reduced to mean only economic? What about the human development in the sense of human values and humanization of societies. Worldwide great changes are taking place at a great speed which creates unprecedented problems both in human conditions and human thinking. Basic shifts are taking place in the thinking patterns, values and practices at a greatly accelerated pace. Many people are disturbed and anxious at the divorce of knowledge from values and power without insight. These are grave
topics which demand our attention and care. In fact, the present thesis was purported to examine and scrutinize these and other related issues.

Man is an apparent paradox. He is included in the nature; yet he transcends it. His wonder at nature prompts him to raise question about nature, which is the beginning of philosophy. From the point of view of both the inner structure and outer expressions there is nothing more enigmatic in the world than the human person. There is something basically paradoxical regarding man's knowledge of himself; he finds himself to be there as a knowing consciousness and at the same time discovers, while he is in the knowledge situation, that there is an expanse of the unknown spread around what is known to him. The knowing mind makes certain things stand out under its flash light as it were, but an infinite number of other things linger as unclear along the borders of known, waiting to enter the zone of knowledge. In the modern world there is a sense of pending disaster, a rootlessness of the person, a pervasive tenseness which points to certainties dissolved and emotional centers displaced. Man has devised numerous plans and organizations for gaining greater security and comfort, yet he suffers from intellectual and emotional insecurity because he is uncertain about the meaning of life, the nature of world in which he lives, and the kind of life he wants to live with his fellows.

The human subject is understood as a unity of consciousness. He is an identity that has a moral right of self determination. Human persons are thought to have qualities of intelligence, capacity to speak language, creativity, ability to make moral judgments, consciousness, free will and self awareness. It is commonly understood that the interaction between interiority of the living human being and the outside world is realized through the perception of meaning and by spontaneous activities.

Homo-socialis is understood as a manifestation of man in his person to person relations. At the same time man is a part of nature. Nature is a component of man himself as he comes into and lives in nature which he appropriates in and through his life. Just as there is undivided unity between natural and social world, there is also a unity that may be made possible through the specific unity of man
as a symbiosis of the objective and the subjective. It is understood that socialization occurred most easily between persons of similar physical and psychic constitution. Common behavioral patterns are typical human phenomena which are found in the human groups. At the same time each person possesses his own history independent of the repeated behavior patterns of the group and obtains a certain amount of individual experience. The relations of these unique experiences of the group create a group history. On the basis of history, groups, clans and nations, the human subjects develop consciousness of their own identity. Language is the basic instrument of personal relations among people. The long term process of the need for contact causes a language’s range of usage to be much wider than the tradition of its primary clans or nationalities. Despite the feeling of separateness, people find means of communicating.

That is why we say that man is the being who has language. As a social being, man needs communication and communication needs language. By means of language, we reach mutual understanding which has a creative power. Such a creative power of the human subject manifests itself in the creation of culture. Therefore, language has cultural meaning. The different cultural phenomena express the different symbols among which language is the most fundamental. Thus, cultural differences consist of linguistic differences.

Society provides the freedom of choice but at the same time individuals are expected to contribute so as to serve the common good. Homo-Socialis are subjected to society; at the same time he is a component of it. Homo-Faber, on the other hand, is superior to nature. It is the growth of the range of freedom of human beings in relation to nature. The ability to guide one’s imaginations independent from the input of outside sensation enabled man to master his movements as his own. It may be understood that man learned how to master himself and simultaneously observed the external results of events taking place in his environment which is independent of his internal process.

Philosophy tries to understand the meaning of person in two ways (1) outside-in-approach (2) inside-out-approach. The outside-in-approach is the basis of all empirical studies and rational analyses and the inside-out-approach is
centered on man’s consciousness and brings out the ontological structure of man. In the inside out approach, man’s experience of the world manifest his intentionality. In other words, inside-out-approach on the study of person is directed towards the human subject in his totality as a meaning giving subject. The empirical studies of human phenomena begin with the consideration of man as an object, an incarnate and observable thing, one that can be dissected, experimented on, manipulated with instruments, measured and x-rayed. This view tries to avoid every reference to his inside, his feeling self. For this view, man must be explained outside-in, i.e. he must be regard as a specimen of the behavioral set and brought under scientific laws. In this analysis, man is a biological, physiological, psychological, chemical and social entity; he is a fully analyzable system.

The human consciousness is intentional; it is perhaps the most primordial quality of man’s existence. Consciousness is always the “consciousness of” is a ‘revelation’ that explains the interiority of the human subject. Object-directedness characterizes almost all of our experiences, in the sense that in having them we are exactly conscious of something. We do not merely love, fear, see, or judge; we love, fear, see or judge something. Regardless of whether we consider a perception, a thought, a judgment, a fantasy, a doubt, an expectation, a recollection, and so on, these diverse forms of consciousness are all characterized by the intending of an object. In other words, they cannot be analyzed properly without a look at their objective correlates; that is, the perceived, the doubted, the expected and so forth. The converse is also true: The intentional object cannot be analyzed properly without a look at its subjective correlate, the intentional act. Neither the intentional object nor the mental act that intends it can be understood apart from the other.

Phenomenologists call this act-object relation the 'correlational structure of intentionality'. Correlational does not mean the constant conjunction of two terms that could be imagined to exist apart, but the necessary structural relation of mental act and intended object. Object-directed intentional experiences necessarily comprise these two inseparable poles. In Husserlian phenomenological language,
these two poles are known as the 'noema' (the object as experienced) and the 'noesis' (the mental act that intends the object).

The intentionality of consciousness and the emergence of meaning are thus strangely interconnected. Both display a kind of inside-out directedness of the human self; they point at something and leave consciousness as its experiencer. Since all meanings are apprehended by consciousness, and since there is no possibility of their being self-subsistent, it is the intentional character of consciousness that seems to generate them. Human consciousness is both worldly and non-worldly. The worldliness is not something extraneous to the human subject; it is a natural habitat of our existence. Being-in-the-world belongs to the very structure of man. It is by being-in-the-world or because of it that our sense of existence becomes a reality. However, inside has a dimension that cannot be exhaustively fathomed. We reach them by an act of transcendence. In its inward journeys, consciousness can see itself running into a volley of meanings, nuances, prospective, each of which appears like a creation, an occurrence from nowhere. The unfolding of the archeology of these meanings is one of the most interesting but difficult tasks in the ontological studies of consciousness. Creativity is the very core of our inner life; it is the very spirit of man.

Consciousness, as it is directed towards something or other, figures as a kind of gleam discovering whatever it falls upon. It is a capacity to radiate meanings, to present itself to itself. It is the very nature of human reality to discover itself by discovering the world, to find itself to be there as a watchful witness to itself, to reveal itself by revealing itself in-the-world. Phenomenology probes into the inner life of man, in the sense that it is concerned with the modes of his inner life; perceiving, imagining, feeling, willing, thinking, striving etc., it is these inner modes of human consciousness that give meaning and value to experience. The existentialists generally emphasize the quality of man as an existent, based on the theme of existence precedes essence. Every person has to face the issue that determines the nature of his existence. There is no fixed human essence which gives a structure to human life that is independent of the engagements and goals which provides us a sense of our own practical identity.
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that fills our existence as being-in-the-world. Existential philosophy accords proper importance to commitment, involvement and action. Existential space of everyday life is understood as a spatiality which is conceived in essentially ego centric and has practical concerns. Marcel discusses, being in a variety of contexts. One is the distinction between being and having. This illustration of being and having is one that actually straddles the distinction between them. Marcel emphasizes two general ways of comporting ourselves towards others that can be used as barometer of inter-subjective relationship which is known as availability and unavailability. Availability refers to measures in which I am available to someone. Unavailability can manifest itself in any number of ways. It consists in drawing one's strength solely from oneself.

Phenomenological analysis of the human subject reveals that the very value of the human person lies in his relations, i.e. there should be someone to recognize his worth and individuality. The value of human life is measured in terms not on productivity, but of the potential of each person to become whatever one may make of oneself; yet in this process on both uses and is useful to others. Although often obscured by slavery, caste inferiorities, neglect, war and poverty, every person has rights which are inalienable. A perfect person would have well ordered relationship with all reality; and would be able habitually to respond to each being in proper proportion with due regard to others and to oneself. Human persons can be both dependent on society and still autonomous while pursuing his powers and purposes. The person is a social being with a capacity of transformative reflection and action. In relation to his social being, man becomes the repository of the powers of transformation, reflection and action which may bring to their social context the desired powers that are independent of social mediation.

Creativity is said to be the marvel of human mind. It is the ability to come up with ideas and artifacts that are fresh, surprising and valuable. It is an aspect of human intelligence and is grounded in everyday ability such as conceptual thinking, perception, memory and reflective self criticism. Creativity can happen in three ways (1) It involves unfamiliar combination of familiar ideas (2) It is exploring conceptual spaces within the given conceptual space (3) Transforming
the given space. It may be said that creativity is a basic faculty of human spirit and
social change is an outcome of human creativity. Creativity, therefore, is a
capacity of the human mind that results in transforming the existing reality and
introducing new elements that can generate and build new social realities. Man is
the only moral being whose intimate world, consciousness and conduct function in
terms not only of utility, but also of beauty and good. There is a wide range of
human authentic experiences like hope, will, competence, commitment, love, care,
wisdom etc. which require a thoughtful scrutiny. In a word, the self which acts as
both the discover and co-creative of meaning needs to be recovered and given a
central place in the analysis of man as a person.

Apart from these observations on the human subject, the present study tried
to explain away certain other issues such as humanization, modernization,
globalization, moral culture, civil society and other related problematical grounds
that act as stumbling blocks toward the humanization aspect of a given society. Let
us briefly examine these concepts.

**Humanization**

There are two goals at which one should aim for humanization of social
life; humanization of social relations in order to make them acceptable for the
human being and favourable to his self realization and humanization of social
relations in order to make one's life really human and spiritualized. It becomes
necessary to look for root characteristics of our time which enable us to grasp with
new insight the dignity of the person, to recoil from oppression which have been
long accepted as god-given and to search for ways as yet explored in which to
respond to the dilemmas of our time and in which even to advance and enrich the
sense of what it is to be human. The dignity of the person can be experienced not
only positively, but negatively or by contrast. Hence, throughout the human
history, we can see many ways in which the person is treated as an object to be
manipulated by others and utilized for goals or goods that are less than human. In
the social, political and economic orders this can be experienced in many ways. It
can be the concentration of powers in the hands of a few leaving the vast number
of people powerless. It can be a reality of empire as over-riding entity which treats
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entire people as projects in order to assert its own goals and interests. It can be certain ideology which is willing to sacrifice the free expression of people in favour of its own constructive sense of order, progress for unbridled competition.

This calls for an imperative that can survey the values of our culture in order that the profoundly humane achievements and commitments of our people might be engaged and promoted. Then, the questions are: Whether values influence policy; and if so whether these are institutionalized in the policy making process. We need to search for models of wholeness and open social cooperation in a pattern of subsidiarity in order, instead of mutual exclusion and extensive marginalization, to maximize participation and responsible self-determination at each level. Towards that end, high cultural field is essential for the existence of a democratic system. Democracy is intended to ensure a broad spectrum of rights for citizens and to make possible effective affirmation of the person in society. Democracy is a social structure intended to balance the opposed strivings of various men. Social structures seem ineffective unless an inner mechanism, based on a system of personal values and capable of deadening the will to power has been built in. It is precisely the cultural field which includes such a system of values.

For a country like India the problem of humanization and social life is a pressing one since the answer to this question determines the social, economic and political structures and relationships that should be put in place in order to achieve a humanized society. Indian Society understands man as an individual situated in the social body. The person is recognized as such by society with corresponding duties and privileges. We may also note here that the analysis of Indian society provides complexities that are a challenge to theorizing. It consists of traditional realities, legacies of Islam and colonial institutions and practices. These form the rock bed of contemporary Indian Society. In this regard, India and its caste based society becomes a more appropriate instance for the consideration of a 'theory of humanization'. One of the problems that make humanization difficult is the geographic diversity and linguistic diversity of the people. In a country of more than one billion people with diverse cultural backgrounds and different languages,
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it is a challenge to imagine the finality of humanization problem. The humanization of diverse and pluralistic social lives is a challenging task. While the Hindu culture is predominant, it would violate the freedom of other ethnic cultures if its ideology were made the basis of humanization and social life. What is required then is the tendency to reduce all cultures to a unity should be avoided. There must be plurality which allows freedom for local knowledge/wisdom which can promote and encourage cultures to grow. Some negative aspects of Indian culture like caste system, untouchability, subjugation of women, and exclusion of tribal are dehumanizing in content and approach. We need an ideal and theoretical concept of humanization of man in his wholeness and of society. Plato in his Republic attempted to provide us a view as to how social life can be constructed by basing it on a concept of humanized individual as one who is just. By justice he meant the interdependent and harmonious relationships of the three parts of human soul, namely, rational part, the spirited part and appetitive part. Aristotle viewed humanized man as the pursuit of happiness by the fulfillment of all his potentialities, especially of his rational faculties. The ideal man for him was the contemplative man.

What we need is to derive common elements of humanization from various cultural fields which will serve as criteria for determining the shape and form of social structures and judging the degree of humanization in various societies. The common denominator that we propose is human rights. Thus a society is humanized when human rights are attained by all members of society. These human rights may be (i) Civil Rights (ii) Political Rights (iii) Economic and Social Rights. Civil Rights include freedom of speech, association, religion, freedom from arbitrary arrest. Political rights meant the right to a voice in the government of a country. Economic and social rights include an income consistent with a life of human dignity, the right to work, the right to equal pay for equal work, the right to social security against illness, old age, unemployment etc. In the case of India, the important and urgent problem of humanization is the pursuit of not only economic and social rights but providing dignity and a status involving individuals devoid of his/her caste and ethnicity. Even after 65 years of political freedom,
Indian people continue to be in the grip of caste consciousness, yet to be freed from mental slavery. Authority of Smrti, Dharma Shastras and Dharma Sutras enabled the development of a philosophy of exclusion and deprived a large section of people of their rights as persons and very often their existence as individuals. The traditional social value of Varna Dharma, which has been operating the social consciousness of this country, resulted to a segregation of the majority of people in hierarchic pattern of social arrangement restricted the interaction between individuals belonging to various groups. Since the status and opportunities of the individuals were coupled with the caste that he belongs to by birth, oppression towards these groups were made easy and theologically found correct. While dealing with articulation of social structure, one ought to keep in mind that a way should be found out which should be a realistic perception of person. This means that everything involved in the articulation of social structures, such as, the social, political, economic, educational and psychological aspects should be directed towards the goal of human perfection, for without individual perfection the real freedom of the individual cannot be exercised. If consciousness is the creative centre of society and value, then it may be generally stated that what is called for are conditions which enable the greatest possible number of individuals to evolve, develop and assert their own personalities i.e. to reach a situation in which man has created a complex system of values both personal and oriented towards society. These values should be of such in nature that man feels fully integrated, fulfilled and self confident and bears an attitude of trust towards oneself and others.

**Globalization**

The process of globalization has enabled an unhindered flow of capital around the globe. Stock exchanges and speculators assisted with technology have proved that they are the one who really rule the world. Globalization has led to capital intensive development leading to jobless growth. It has also led to locating polluting industries in the developing countries which are causing pollution and environmental degradation in these countries. Casualization of labour has lead to
weakening of labour unions in their bargaining power. Globalization is also leading to huge disparities and increasing inequality.

There appears to be three main processes involved in the vigour of globalization. The first is marked increase in international trade flows. Never before has world output attained the levels we see in today’s international markets. The second process of Globalization is development in technology. Technology is linked to the internationalization of the economy. Today technology facilitates the instant mobilization of goods, services, capital, people and information around the globe. In turn, increased international trade flow increases competition and innovation and thus speeds up the diffusion of new technologies around the globe. Engaging in these new technologies and international trade flows create a complex web of interrelationships and a greater degree of interconnectedness among human beings. The increase in global interrelationships is the third process of globalization that shapes social and cultural relationships at a global level.

Globalization in the cultural sphere has most generally been viewed in a pessimistic light. It is alleged that globalization has posed a threat to our existing cultural and social identities. In this globalized world, cities are becoming clones of each other and people are converging into fake stereotypes; gone are the unique cities that carry so much history and culture in every corner; lost are the enriching cultural differences and specificities that make a society uniquely what it is. Restaurants serving this or that country’s food are replaced by huge fast food chains; beautiful traditional clothing is lost between the big brands. People look alike, eat alike, dress alike whether they are in New York or New Delhi. We are losing the unique character that we count the most, our identity, the distinctiveness in us, that which makes us special and allows us to stand out from the crowd. We should treasure the notion of global citizen, but still that does not mean letting go of our unique cultures to adopt a unified fake money driven culture. We must take care to prevent the loss of cultural identity. The traditional way of life is getting lost and it has to be protected against foreign influence. The crucial problem today remains as to how to cross these socio-cultural barriers of status, language and culture in order to establish relationships of parity and reciprocity.
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These observations point to the fact that in the name of globalization, we have lost our identities by becoming automated machines. Today we are neither forward nor backward but wayward. Identity is a cultural power and culture is a treasure which should be preserved. In the new era of globalization, people have become more concerned about the uniqueness and particularity of their own culture. Cultural identity provides the global significance of local knowledge and the sense of self, community and nation. In the world of global flows of wealth, power and images, the search for collective and individual identities, which may be ascribed or constructed, becomes the fundamental source of social meaning. In the case of India, which is a democratic form of government should allow for the greatest freedom of all members of society to be humanized the way they want to. In the mystic name of globalization, what is being lost is the human self at the cost of economic growth. What we emphasize here is that humanization at the economic level means an economic system that would maximize production; but at the same time should be able to distribute good and services more equitably.

Moral Culture

Generally speaking, culture of a particular society is comprised of three distinct elements: ideas, aesthetic forms and values largely molded by the tradition of the past and the aspirations for future. Ideas give rise to habits and beliefs thereby perpetuating themselves through social institutions that provide stability; aesthetic forms reflect the artistic expression of culture in its visual arts, music and poetry as well as the sense of beauty manifested in day to day living of individuals and social groups; and the values of a culture are formed by the interplay of both ideas and aesthetic forms and provide norms of conduct, standards of behaviour and sources of faith and vision. Of these three elements of culture, the values are of greatest importance from a philosophical perspective as values develop the precious assets of wisdom and discrimination in specific culture. They also provide the dynamism for action and change and impart vitality and quality to the life of people. The understanding of a particular culture requires a correct comprehension of ideas underlying it and a measure of intelligent appreciation of its aesthetic forms; however, it is the values of a culture that contains its essence
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and offer the best way of understanding it and participating in it. A living and vital culture is rooted in authentic and healthy traditions. It has the capacity of renewal and adaptation and is developed by new aspirations and bold innovation. The humanities and the arts, the sciences and the technologies, the network of communications and relationships, the magic of poetry and the transcendence of religion, all these spheres of action and speculation form the pattern of culture. The rich and the fascinating diversity of these patterns is a precious heritage of mankind that needs to be preserved and developed.

Moral culture is a lived unity between consciousness and behavior; they are lived realization of ideals. They are complex, socially determined ideas and reflect a need in the development of a society for personal choice directing the active participation of individuals in a society. Moral values always have reflected the degree of social freedom of the individuals. Personal commitment on the part of the individual is proof of the social responsibility and reliability of moral values.

Universal values represent the achievements of the world’s moral culture when we deal with the generalized social experience concerning the nature of man and his existence. Moral values acquire vital importance in this age of globalization as the questions about the peace and war, ecological danger, poverty and hunger, life and rights of individuals are at stake. Universal values reflect and guarantee the rights of people, the respect for human dignity, sympathy, compassion and defense of children, older people and woman. The preservation of world peace, search for common goals and the interests of humankind, regardless of ideology religion, colour, caste and gender, constitute the most important dimensions of universal values.

The concept of morality and moral culture are interconnected and morality began at the dawn of human society. Moral culture develops and improves human life through individual activity and social-historical practice. The essence of moral culture is to become aware of every man of his as necessarily related to other people. Moral culture is founded on the historical, moral ethics of a tradition and at the same time is oriented on present and future values. It unites such factors of development as change and stability. As a dynamic system of society it has the
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chance and the means to secure its stability, development and progress. The acquisition of moral culture is founded upon the education of the intellect, emotions, senses and will. It, therefore, concerns the formation, development and manifestation of the creative essence of man. Change, development, progress and reforming society are example of the creative activity of man. Moral culture is the main factor in the education of a personality, promotion and progress of a society. Development and self-improvement of the person and of society is the task and foundation of moral culture because social progress as the important, self-improvement and development of person as a main goal. For the development of modern civilization moral culture is the main purpose.

Morality is a universal measure of spiritual and culture perfection of humans as the supreme goal. Morality is an aspect of human culture, the touchstone not only of what an individual is, but also of what one should be as a person and citizen. The individual is a moral being whose social nature reveals itself through the notion of good and evil, virtue and voice. It is by knowing a person’s morals that one can best understand him. Human development along the spiral of progress becomes possible and effective only when meeting the more humanitarian than technological condition that one’s inmost human feelings, thoughts, ideas, goals and means, words and deeds correspond to morality. The revolutionary changes of the contemporary world challenge us to create a global morality which recognizes universal moral values and develops a contemporary moral culture. Morality is the noblest feature of human nature and culture.

The development of culture to some extent is dependent on man’s free will and creativity, which includes his desires, caprices, vices, knowledge and ignorance. Man is as much the creature of culture as its product and carrier. As an organic part of human culture morality is an active and universal socio-cultural phenomenon. Morality without practical implementation and a corresponding culture would not only create a conflict in one’s mind, but actually alienate the individual from the world. Morality defined only as a dimension of mind or consciousness would have nothing common with the real world. Hence, the link between morality and life is one of the most important factors constituting
morality as a socio-cultural phenomenon. Moral culture creates man, for it reflects the moral principles and values of human society. It is said to be sophisticated value, complex with many faces which reflect that actual morality functions as a real, not an imaginary, cultural phenomenon. The challenge of our times is not only a political, economic and spiritual renovation but also moral renovation of personality in society.

Culture of emotion and feeling reveals the power of human feelings aimed at good and goodness, love and compassion, justice and humanity. For rational and moral creatures, true culture lies in the harmony between heart and mind, feelings, thoughts and intentions, ideas and beliefs, words and deeds. Culture of the emotion reflects the tendency of the human spirit towards perfection and harmony, encouraging noble thoughts and actions by moderation, discipline and self-discipline. Under the impact of scientific-technological progress, emotional crises grow deeper and more complicated. The loss of emotional and psychological directions increases. The individual experiences an acute emotional crisis due to which he changes his attitude towards people. Moral culture does not exaggerate the importance of the emotional elements of the morality at the expanse of rational, but organically unites knowledge and feelings, affects and passions, with temperament, character, personal will and conscience. In the structure of social and individual moral consciousness, knowledge of values exists not as impersonal information, but in the form of ideas and beliefs. The link between moral consciousness and moral conduct is based not only on the emotions and feelings, but also on knowledge and beliefs. Moral beliefs are developed through the recognition of the vital importance of the directive force of moral values. These are internalized and merged organically into emotions and feelings, thereby linking feelings, knowledge and practical action. Such beliefs represent moral knowledge that is deeply rooted in human consciousness. Moral knowledge could function only if and when it develops into the corresponding beliefs of the person. When transformed into moral beliefs ideas about good and evil become a great moral power. Moral beliefs are the subjective grounds of the sanity and responsibility, of control and self-control of the person, which realize themselves.
with the help of personal will and conscience. If the set of values is not to remain merely a set of preferences it is necessary to compliment them by the development of concrete abilities to act. It becomes crucial to be able to know and to choose actions which are truly conducive to the realization and fulfillment of persons in community. The ability to judge rightly in moral matters remains one of the essential features of moral growth. Virtues have been considered to be basic indicator of what one’s life as whole will and up to. In the field of moral education, such growth is referred to as the development of competencies called ‘virtues’. Purpose of moral education should be to assist in the development of these abilities, competencies or virtues. Moral development as a process of personal maturity consists in harmonizing one’s personal pattern of virtues with one’s personal set of values.

The above observations amply point to the fact that political, social and economic transformation of any society will not yield to the desired results, if there is no simultaneous progress in the moral transformation of a society. It is unfortunate that the importance of public morality has never been accorded and debated as an issue in the universities and institutions of higher learning. The ideas of public morality is a basic value that any society nourishes and fulfills in its search for goodness and truth and thereby to live a dignified life and if necessary to suffer for this cause. A central element in the debate on morality and moral culture, in the Indian context, is the desire to return to the concept of equality and social justice devoid of their casteist and metaphysical trappings. Equality of opportunity, equality of respect and equality of dignity are paramount for regenerating a moral culture, which has universal validity and legitimacy.

With these dimensions on the idea of humanization and humanizing social life, the fourth chapter of our thesis was particularly sensitive to the Habermasian concept of civil society, which can base an understanding of the humanization theory in a different way. Habermas argues for an emphasis on the role of the private persons who participate in public affairs as such and not as state officials. Public discussions eventuate in public opinions and critical commentaries on authorized decision making. The point of contention is the gradual decline of the
significance of the epistemic subject resulting in the reduced capacity by the same subject to reflect on his activities. The necessity of self-reflection for self-understanding is crucial if emancipation from domination should remain a project of humanity. Public sphere is an area of social life where people can discuss freely and identify societal problems. The discussions influence political as well as social actions of individuals of different backgrounds who share common concern. The reason of the evolution of the public sphere has engineered different sorts of developments in economic field which afterwards led to different political consequences within public sphere. Public sphere is the domain of rational, critical debate through mode of public reason. It is the medium to recognize one’s subjectivity in relation to others through recognizing shared interests and political consciousness as a mode of recognizing shared interests.

The public sphere, in Habermasian conception, consists of organs of information and political debate such as newspapers, journals, electronic media and social media. Individuals and groups can shape public opinion by giving direct expression to their needs and interests while influencing political practice. Use of opinion is considered as common sense or habit of an individual to maintain his identity as well as subjective freedom. It is the right of every individual to express what is desirable according to need. It enhances the use of reason. And one’s opinion is not tied to pre-conditions of education or property. Opinion in public sphere to vote or elect can be seen through the right to express in mass media such as newspapers, television, internet etc. Political consciousness can be seen as one of the significant aspects of public sphere that results from discussions taking place in private as well as public realm of individual’s life. Political consciousness can be seen as one of the significant elements to move towards the modern notion of public sphere. Civil society can be seen as the locus to enhance the common concern of the individuals collectively and democratically before the state or any governing institute of the society.

The common feature which is universally applicable to the notion of civil society is its shift from private to public. It can be seen clearly that issues which civil society handle is more of private concern in public realm, which have
become common concern globally. Public sphere and its dimensions can be seen as reflection of issues, concepts and ideologies of private realm of individual's life. In the discussion of public opinion, rational critical debate, public use of reason, political consciousness about shared interests and such are the means to solve this contestation that lies in the inter-subjective relation of a person with outside world. The notion of consensus over issues, rational attitude for different opinions and free/equal participation in public processes can be seen as other milestones of public sphere of civil society. Civil society has been characterized as aiming for the expansion of the active participation of citizens. It is seen as effective instrument for the realization of democracy. One way of understanding the concept is to consider the problem as to how self conscious individuals could freely develop their capacities and realize themselves starting from private to public. At the same time creating and re-creating values, practices and institutions that make up communities which will provide environment for those who come after to realize themselves. We can identify the conceptual issues of civil society reflecting through the political consciousness of individuals. And the nature of this political consciousness can be interpreted as the radical mode of thought.

The concept of public sphere and democracy assume a liberal and populist celebration of diversity, tolerance, debate and consensus. Hence, rather than conceiving of one liberal and democratic sphere, it is more productive to theorize a multiplicity of public spheres, sometime overlapping but also conflicting. These include public spheres of excluded groups as well as more mainstream configurations. Moreover, the public sphere itself shifts with the rise of new social movements, new technologies and new spaces of public interaction. An adequate conception of public sphere requires elimination of social inequality. A multiplicity of publics is preferable to a single public sphere both in stratified societies and egalitarian societies. A tenable conception of the public sphere would countenance not the exclusion, but the inclusion of the interest and issues that are labeled as private and treated as inadmissible. It should be both for strong publics and for weak publics and that it would theorize the relations among them.
Concluding Remarks

The rationalization of normative laws, codes etc. is seen in the context of continuum of pure reason in practical reason. The second meaning of rationalization is taken from Marx’s critique of political economy, especially from Marx’s analysis of the relation between labour and profits. Consequently rationality itself is now understood as what confirms to the process of rationalization. Accordingly, the various forms of industrialization, bureaucratization, automatization and computerization could be regarded as the modern forms of rationality: a consensus is implicit in the concept of reason and rationality. In order to have a clear view of relations between consensus and reason, reason and rationality, consensus and rationalization, the various levels of consensus need to be reconstructed: a priori, quasi-transcendental consensus, consensus as reached goal, consensus as method. The meaning of rationality is not simply identified with a principle. We must take into consideration the fact that, on the one hand, we face a new dilemma rationality as a principle, or better rationality as only a form of pre-principle. Similarly, it is doubtful to identify consensus with the reason or rationality. Consensus, to be rationality, must be proof as scientific principle. In fact, consensus is not yet principle, indeed it serves only as a pre-principle leading to principal. On the other hand, if rationality or consensus is different from scientific principles, then it is hard to establish a social rationality.

A vibrant civil society requires an effervescent, responsible and powerful media. The unbiased media plays an important role in establishing political will which in turn makes the public opinion count as an essential part of public sphere. With the passage of time there has been change in public sphere as the vehicle of communication i.e. media got into the hands of elite class to serve their private interest. There should be multiple and overlapping public spheres which would result in a better representation of all sections of society in the formation of public opinion. The inability of world of letters to penetrate amongst marginal or unprivileged people who could not skim out the relevant and important information played a pivotal role in decline of public sphere. One of the reasons of decline of public sphere is conflict of interest between powerful corporations and
Concluding Remarks

general public. This made powerful corporation to influence and control the media to their advantage. It is clear that the notion of public opinion and public use of reason can survive only through the democratic attitude, which should be building up on the basis of fair interaction to get rid of any sort of domination.

What we have set out to do in this thesis may be concluded in the following way:

1. The relation of theory to practice with regard to the relation between person and society.

2. The dialectic between the society and the person, in which, although the person has a recognized priority, the society plays a most important role in human development, so to say, the humanization aspect.

3. The locations of the creativity of the human person in history.

4. The interpretation of the role of the dialectic between public sphere and private individuals and the role of civil societies in the humanization aspects with special reference to Jurgen Habermas.

It has been shown in the thesis that the human person from an ontological perspective is an entity who is unique in its independence and possesses a spiritual nature. We also understand that the essential attributes of a person are manifest in self-consciousness and the acts of freedom and self determination. Such acts bring about a process of interiorization. Through this, the person raises himself above the level of the animal. As he moves into the external world, the human subject returns constantly to his innermost self, i.e.; to that depth dimension in which he is totally himself. Therefore, this study, we contend, brings the person to the existential recognition that there is a concomitant relation between individual development and the social development of humanity.

In discussing these notions and issues from a phenomenological perspective, hopefully, we have made some contribution to the understanding of these queries under consideration. Any degree of success attained in this task may be taken as a vindication of the approach adopted in this thesis.