

CONCEPT OF EQUALITY

Equality is one of the basic pillars of democracy. Due to the tradition of slavery in the ancient times, equality had no importance. But in 18th century, specially after the Declaration of American Independence and French Revolution, the concept of equality became more popular. Through the **American Declaration of Independence** issued on July 4, 1776, the Americans had said, "We hold these truths to be self evident that all men are created equal." After this, the French Revolutionaries had raised the slogan of Liberty, Equality and Fraternity and these principles were made the basis of the French Revolution and the French National Assembly had said it quite clearly by issuing **Declaration of Rights of Men** in 1789 that, "Men are born free and always continue to be free and equal in respect of their rights." After this, in 19th and 20th centuries with the development of the democratic principles the concept of equality became more and more popular and it is the basic principle of the present age.

MEANING OF EQUALITY

Different scholars hold different opinion about the meaning of equality. In common terminology, equality means equal income, equal distribution of wealth and equal treatment with every individual. But this is not the correct meaning of equality because all men are not equal. Some are more intelligent and some are less intelligent, some are hard working whereas some are lazy and shirker. Therefore equal treatment with all is not possible because honest and dishonest men cannot be given equal treatment. Similarly wealth cannot be distributed equally among all. In fact by equality, we mean to give equal opportunities to all living in the state. Besides this equality also means to decrease wide disparities being found in the society, absence of special rights, fulfilment of the basic needs of the individual and provide equal opportunities to all on the basis of their ability.

TWO ASPECTS OF EQUALITY WITH REGARDS TO ITS MEANING

Negative and Positive are the two aspects of Equality :—

I. Negative Aspect—By negative aspect of equality, we mean that since the nature has created everybody equal, therefore, equal treatment should be done with all, no discrimination should be made on the basis of one's intelligence, ability, education and commitment etc. Everybody should be provided equal rights and equal facilities. But according to famous thinker **Appadoral**, "The statement that all men are equal is erroneous as that the surface of earth is level." So, the negative aspect of equality does not give the correct meaning of equality.

II. Positive Aspect—By positive aspect of equality, we mean to provide equal opportunities to everybody to grow and to do equal treatment with all. But this does not mean that a bricklayer, a doctor or an engineer be given equal salaries. Equality means that every individual should be given equal opportunities according to his ability and qualification. Everybody should be given equal wages for the same job and the basic needs of every individual should be fulfilled.

VARIOUS DIMENSIONS OF EQUALITY

There are various dimensions of equality. Laski has emphasised on the political and economic aspect of equality. Barker favoured the legal and social aspect of equality.

1. Legal Dimension of Equality
2. Political " " "
3. Social " " "
4. Economic " " "

Now we will discuss the different aspects of equality in detail :

I. LEGAL DIMENSION OF EQUALITY

The concept of legal equality confirms that all the citizens in the state are equal in the eyes of the law. Law and judiciary will not discriminate on the basis of wealth, colour, caste, religion and creed. Laws are equal for every citizen. There should be Rule of Law in the state. According to **Ernest Barker**, "*It (Legal Equality) vests us with legal personalities or masks.....for the far deeper reason that we all matter equally, before the law whatever difference may be.*"

While expressing his views about Legal Equality **J.R. Lucas** has said, "Equality before the law does not guarantee equal treatment by the law but equal access to law... Nobody is so lowly as not to have recourse to the courts, nobody is so mighty as not to have responsibility to the courts, anybody can revoke the courts in aid, everybody must render them obedience."

After reading the views written above, we can say that by legal aspect of equality we mean that everybody has equal access to law and is equal before law and can approach the courts for the protection of his rights and liberty and law makes no discrimination on the basis of caste, colour, creed, religion etc.

CHARACTERISTICS OF THE LEGAL DIMENSION OF EQUALITY

Following are the characteristics of the Legal Dimension of Equality—

1. Equality before Law—This means that in spite of one's rank or status in society, all are equal before law. Law does not discriminate on the basis of caste, religion, colour, creed or sex. Regarding this **Prof. Dicey** has aptly said, "With us every official from the Prime Minister down to a constable or collector of taxes is under the same responsibility for every act done without any legal justification as any other citizen." It is stated clearly in the **Article-14** of the Indian Constitution, "The State shall not deny to any person equality before law or equal protection of the laws within the territory of India."

2. Equal Protection of Law—This means that every person should be provided equal protection by law. Every citizen should be given Right to Constitutional Remedies. While expressing his views about it **Prof. Dicey** has said, "With us every official from Prime Minister to a constable or a collector of taxes is under the same responsibility for every act done without legal jurisdiction as any other citizen." In brief, law provides equal protection to all and makes no discrimination on the basis of caste, colour, religion, race or social status etc.

3. Provision of Equal Laws—Legal equality also means provision of equal laws for all the citizens. According to **Ivor Jennings**, "Equality before the law means that amongst equals the law should be equally administered and the like should be treated alike."

4. Equal Rights to All—Equal rights should be provided to all the citizens. No discrimination should be done on the basis of caste, religion, colour, creed etc. Constitution is the supreme law of the country and every citizen of the state enjoys equal rights included in the constitution.

5. Equal opportunities in Public Appointments—According to law, every suitable and eligible candidate should be given equal chances and opportunities in public services. But remember that the state can fix qualifications for different jobs.

6. Special Provision for the weaker sections of Society—Laws of the state give special privileges and facilities for the weaker sections of the society. Provisions are made in the constitution for special rights for the weaker sections of the society. This helps them to develop like other sections of the society.

7. Prohibition of Discriminations—The legal dimension of equality also demands that no discrimination should be made on the basis of caste, race, religion, colour, creed etc. So that such discriminations do not become any hindrance in the way of equality. The constitution of India prohibits such discriminations.

8. Absence of special Privileges—The legal aspect of equality demands that there should be no class with special privileges, as special privileges create inequality.

9. Rational basis of Discrimination—Though the absence of discrimination is a characteristic of equality, yet the state is empowered to make special provisions for the protection of the interests of weaker and backward sections of society, women and children etc. But the basis of such provisions should be rational.

In short, we can say that the legal equality means equality before law, one law for every citizen, equal punishment on breach of law etc.

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II. POLITICAL DIMENSION OF EQUALITY

Political equality means that all the citizens of the state are provided equal political rights. Citizens should be given rights to participate in the affairs of the state. Political Rights are given only in democratic states. In dictatorial states, common people cannot participate

in the administration of the state. According to **Kushman**, "In practice the ideal of political equality has centred on universal suffrage and representative government.....modern democracy in short."

In democracy, every citizen is shareholder in political power and he becomes shareholder in political power with the use of his right to vote. The people are the centre of political power and the government is responsible before them. If need arises, they can change the government with the use of their right to vote.

CHARACTERISTICS OF THE POLITICAL DIMENSION OF EQUALITY

Following are the chief characteristics of the Political Dimension of Equality :

1. Right to Vote—For the establishment of political equality, every citizen should be given right to vote without any discrimination on the basis of caste, religion, creed, colour etc. In almost every democratic state, right to vote has been recognized. In India, England, U.S.A. and other democratic countries of the world, the provisions of Adult Franchise is made in the constitutions.

2. Right to Contest Election—For the establishment of political equality, every citizen should be given right to get elected without any discrimination. In India, every citizen who is 25 years of age and is not declared ineligible to contest election by the court, can contest election to become the member of State Legislature and the Lok Sabha.

3. Right to hold Public Office—To establish political equality, every citizen needs to be given the right to hold public office. No office should be the monopoly of any particular class. In India, every citizen is given the right to hold any public office, provided he fulfils the basic qualifications.

4. Right to Petition—In democracy, the people have the right to petition before the government officials for the redressal of their grievances. Such petitions can be made individually as well as collectively also and people can ask for the protection of their interests.

5. Right to criticize the Government—In the list of Political Rights, the right to criticize the government has its own importance. This helps in making the government responsible to its duties. It also helps in protecting the rights of the citizens.

But constitutional and legal methods should be used to criticize the government. No violent methods should be used to criticize the government and public property should not be harmed.

6. Right to form Political Parties—In democracy, every person has the right to form political parties and to become the member of the political parties. To protect the interests of human beings, man can become the member of any association.

In short, we can say that Political Equality means making provision of giving equal political rights to all the citizens irrespective of any discrimination.

III. SOCIAL DIMENSION OF EQUALITY

The concept of social equality came as a revolt against social inequalities. Countries where caste system was rigid, discriminations were done on the basis of religion, colour, creed etc. The people of these countries revolted against these discriminations. Many social reformers also started many social reform movements to remove the inequalities prevailing in the society. With the spread of education and democracy, the concept of equality gained momentum and the discrimination on the basis of caste, colour, creed etc was abolished. In different constitutions of the world, special provisions are made to eradicate social inequalities.

But in spite of this, social inequalities are still prevailing in few countries. Apartheid is still there in many countries and slogans like 'Keep Britain White' and 'Keep Africa Black' are raised. In South Africa, blacks are not given equal rights which are given to the whites.

Before independence, untouchability was prevalent in our country, but after independence, untouchability was declared crime against humanity. According to constitution, it is declared crime.

CHARACTERISTICS OF THE SOCIAL DIMENSION OF EQUALITY

Following are the characteristics of the Social Dimension of Equality :

1. Absence of special Privileges—The principle of social equality considers every individual equal and essential part of society and prohibits all type of discriminations. Therefore, if any provision is made of special privileges for a particular section of society, this is the violation of the social dimension of equality. No discrimination is made with anybody on the basis of his caste, religion, colour, creed etc.

2. Prohibition of Discriminations—The main characteristic of the social equality is not to make any discrimination on the basis of caste, religion, colour, race etc. In many of the under-developed states, even today such discriminations are made which is against the principle of social equality.

3. Free access to Public Places—Public places like Bus Stands, Railway Stations, Hotels, Roads, etc should be the property of all the citizens and everybody should have free access to these. In case people belonging to a particular class or race are not allowed access to particular places, then it is negation of the principle of social equality.

4. No discrimination on the basis of Gender—Discrimination on the basis of gender should be prohibited. Men and women should be provided equal status in every sphere of life; it may be work place or home or any other public place.

5. Equality of opportunity in Public Employment—Every citizen should be given equal opportunities in public employment. No discrimination should be made on the basis of caste, religion, class, colour etc.

6. Provision of Equal Rights—The principle of social equality demands that there should be equal rights for all and no discrimination should be made on the basis of caste, colour, creed, religion etc. For centuries discrimination was made with untouchables in India and with blacks in South Africa and it was against social equality. After independence all such provisions have been ended through constitution and every citizen of India is provided the right to equality. The policy of apartheid has also been ended in South Africa.

7. Provision of Protective Discriminations—Though discriminations are against the principle of social equality, yet in special circumstances, discriminations become essential as in India, special provisions have been made for the protection of the interest of scheduled

castes and scheduled tribes. The purpose of these special provisions is to stop inhuman treatment being done with these people and to provide them equal opportunities for development. Such discriminations are known as 'Protective Discriminations.'

But this should be kept in mind that the scheduled castes, scheduled tribes and backward classes which are given special rights will not come under the headings of special rights. Indian constitution makes provisions to give special rights to the scheduled castes, scheduled tribes and backward classes of the society.

IV. ECONOMIC DIMENSION OF EQUALITY

Economic equality is considered as the basis of all equalities because where there are poor and rich, social, political and legal equality is not possible there. Rousseau has written in his famous book 'Social Contract', "*The policy of the government should be such which allows neither rich men nor beggars to increase.*" According to Rousseau, poor and rich are simultaneously dangerous for equality and the whole society.

Meaning of Economic Equality—Economic equality does not mean equal distribution of money. Economic equality means every person should have equal chances to earn his livelihood. Man's fundamental needs should be fulfilled and distribution of money should be fair. According to Prof. Laski, "*There must be sufficiency for all before there can be superfluity for a few.*" Further Prof. Laski has said, "*I have no right to eat cake if my neighbour because of my this right is compelled to go without bread.*"

Effect of Economic Inequality—Economic inequality affects the total political and economic framework of the state. Political power gets concentrated in the hands of the rich people and they use this power for their own ends. Robert A. Dahl accepts a close relationship between political stability and economic equality. He thinks that the countries where economic inequalities are prevailing are more prone to revolution. If we want to establish political stability, economic equality is very necessary.

CHARACTERISTICS OF THE ECONOMIC DIMENSION OF EQUALITY

Following are the characteristics of the Economic Dimension of Equality :

1. Equal opportunities to earn Livelihood—Every citizen of the state should have equal and sufficient opportunities to earn his livelihood. The state in which there is wide spread of unemployment, in such a state, we cannot even think of economic equality. An unemployed person becomes the victim of inferiority complex and his thinking becomes negative.

2. Equal wages for the same Job—Without making any discrimination, whether he is a man or woman should be given equal wages for the same job. Besides this, no discrimination should be made among the people on the basis of their caste, colour, creed, religion or sex etc. It will create the feeling of self respect among the people.

3. Fulfilment of basic Needs—Food, cloth and shelter are the basic needs of every individual and for the establishment of economic equality, fulfilment of these basic necessities is necessary. In a society where some people may have to sleep on empty stomach and under an open sky without any roof on their head, we cannot think of economic equality in such a society. Therefore, it is the responsibility of every state to fulfill these basic needs of individuals.

4. To reduce economic inequalities—Economic inequalities in the society should be reduced. According to Laski, "Where there are poor and rich, educated and uneducated, we always find masters and slaves." The society in which there is a wide gap between the rich and the poor, we cannot think of economic equality in such a society.

5. Provision of Economic Security—Economic security should be provided in the case of unemployment, sickness, old age etc. To meet this purpose provision should be made of free medical aid, old age pension and old age homes etc for the poor and old people.

6. Just distribution of Wealth—The unequal and unjust distribution of wealth in the society gives birth to classes. Therefore, there should be just distribution of wealth in the society so that rich do not exploit the poor. The unequal distribution of wealth creates wide economic inequalities and the society gets divided into two hostile classes and according to Marxists, it creates war like situation among these two hostile classes which disturbs social harmony.

7. Just ownership of the means of Production—The means of production should not be under the monopoly of a few persons, rather there should be just ownership of these, so that the wealth does not get concentrated into a few hands. Generally it is seen that the people having control over the means of production, they exploit the labourers and do not give them reasonable wages and other facilities etc.

8. Fixed hours to Work—There should be fixed hours to work so that the labourers are not made to do over work and they also get time to rest and leisure. To meet this purpose the provision like fixed working hours, holidays, extra wages for extra work, bonus etc should be made by law as it will save, the labourers of their exploitation by the factory owners.

9. Absence of Human Exploitation—There should be absence of human exploitation in the society. In fact while living in the society individual has to face many difficulties. Many of the people do not get sufficient food to eat. They fail to arrange medicine in case of sickness and they fail to buy clothes and books etc for their children. Such people get exploited by the rich and they are forced to indulge in immoral activities against their wishes. So, to ensure economic justice, human exploitation should be eradicated.

In brief, we can say that special provisions are needed to be made to establish economic equality. Basic needs of every individual should be fulfilled and sufficient opportunities should be given to every individual to earn his livelihood. Besides this, gap between the rich and the poor should be minimized etc.

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LIBERTY AND EQUALITY

There is a close relationship between liberty and equality. We cannot even think of one without the other. To know the relationship between the two, we must know the correct meaning of both these terms.

Meaning of Liberty—Liberty does not mean absence of restraints. Liberty is a congenial atmosphere which is necessary for the development of man's personality. But a man living in the society cannot be given liberty to do anything which is against social or state interests.

Note—To know the meaning of liberty in detail, see the previous chapter.

Meaning of Equality—Equality means absence of special rights and equal chances to everyone for his development. Prof. Laski has aptly said that equality means there should be no class with special rights and everybody should get equal opportunities to develop.

Note : To know the meaning of equality in detail, see the earlier part of this chapter.

RELATIONS BETWEEN LIBERTY AND EQUALITY

Different writers have given different views about the relationship between liberty and equality. According to some thinkers, liberty and equality are opposite to each other and Hogg, Hayek, Friedman, Acton, Tocqueville, Begehot, May etc are of this view. Other philosophers like Harrington, Maitland, Hume, Godwin, Rousseau, Arnold, Tawney, Pollard, Barker etc. are of the opinion that liberty and equality are not opposite, rather complementary to each other.

Below we discuss both these views in detail :

LIBERTY AND EQUALITY ARE OPPOSITE TO EACH OTHER

Some intellectuals are of the opinion that liberty and equality are opposed to each other. When we try to establish liberty, equality gets lost. We try to bring an able and disable person on the same level which results in withdrawing liberty of an able person. According to the views of Lord Acton, "The passion for equality has made vain the hope of liberty." The writers who are in favour of this view give the following points to support their argument :

1. **Nature has not created all men Equal**—Some Intellectuals think that inequalities in society are the gift of nature because nature has not created all men equal. Some people are intelligent others dull, some are beautiful others are ugly. These inequalities are not the creation of men but are natural. Against the natural principle, we try to bring equality by means of force. In this way, we work against the law of nature.

2. Economic Freedom and Equality are Opposite—Individualists are of the opinion that there should be free competition and free trade in economic sphere. This will help every citizen to progress in all spheres. But whenever we try to establish economic equality, it becomes hindrance in the way of economic liberty. This results in limiting economic liberty of human beings.

3. Competent individuals fail to show their Competency—When we give equal rights and opportunities to all then competent individuals fail to show their competency. For example, in democracy, all persons, good or bad are given equal political rights and it is difficult to differentiate between good and bad person.

4. Principle of equal Freedom is Wrong—To keep all men on the same level and treat them equally is not only wrong but immoral also because all men are not equal. To give equal status to intelligent, dull, educated, uneducated is basically wrong. To treat a doctor, an engineer, professor, labourer and unemployed equally is injustice.

We can conclude from above points that there is no relationship between equality and liberty but they are opposed to each other.

LIBERTY AND EQUALITY ARE NOT OPPOSITE TO EACH OTHER

Some intellectuals are of the opinion that equality and liberty are not opposite to each other rather, they are complementary and critics who think that liberty and equality are opposite, they do not know the real meaning of these terms. According to Prof. Pollard, "There is only one solution of liberty, it lies in equality." Similarly in the words of Prof. R.H. Tawny, "A large measure of equality so far from being inimical to liberty is essential to it."

If we take the correct meanings of these terms, then there is no opposition between liberty and equality. Prof. Laski thinks, "De Tocqueville and Lord Acton misunderstood the meanings of the term equality when they said that liberty and equality cannot exist together." If we keep the following points in our mind, we cannot see the opposition between equality and liberty.

1. Purpose of both is Same—The main aim of liberty and equality is to create an atmosphere in which man can develop his over all personality. When the purpose is same, then how there can be opposition ? According to Dr. Asirvatham, "The French Revolutionaries were neither mad nor stupid when they made liberty, equality and fraternity their war cry."

2. For the enjoyment of freedom, equality is Needed—In the absence of equality, liberty cannot be enjoyed. We cannot think that a poor and a rich man can enjoy liberty equally. This is next to impossible. The only way to enjoy liberty is to create equality first. Pollard has rightly said, "There is only one solution of liberty, it lies in equality."

3. For civil liberty, equality before law is a Must—Civil liberty is one which one enjoys by being the member of the state and this liberty one can enjoy only when there are provisions of equality before law. If this is not there, the civil liberty becomes meaningless.

4. **For Political Freedom, equal opportunities are Needed**—Political liberty means man should be given equal chances to participate in the affairs of the state. If it is not like this then political liberty becomes meaningless. Today a poor man cannot enjoy that much liberty as a rich man enjoys. Therefore, equality is necessary in every sphere.

5. **Liberty and Equality are pillars of Democracy**—Liberty and equality, both are pillars of democracy. If there is only liberty and not equality, or vice-versa, then democracy will be meaningless. This shows that there is close relationship between equality and liberty.

6. **Both have developed Side by Side**—After reading the history of equality and liberty, we come to know that man struggled for both, equality and liberty simultaneously. The Revolutionaries of France, demanded equality and liberty simultaneously because they were conscious that one is meaningless without the other.

Conclusion—After reading two diverse opinions regarding the relationship between liberty and equality, we come to the conclusion that equality and liberty are not opposed to each other rather, they are complementary of each other. Those who treat them opposite do not know the real meaning of both. If we read the positive meaning then equality and liberty are closely related to each other.

RELATIONSHIP BETWEEN ECONOMIC EQUALITY AND POLITICAL LIBERTY OR POLITICAL LIBERTY IS A MYTH IN THE ABSENCE OF ECONOMIC EQUALITY

Laski has said "Political liberty is a myth in the absence of economic equality." This statement is true to a great extent because economic equality is the basis of all other equalities. Where there will be poor and rich, the distribution of wealth is not fair and many persons would not be getting even to eat, there giving them political rights will be just fraud. A poor man cannot enjoy these rights. To study the relationship between economic equality and political liberty, we should first know the correct meanings of both.

Meaning of Political Liberty—The liberty is provided to the citizens of democratic states. This means, taking part in affairs of the state. According to this every citizen has (i) Right to Vote (ii) Right to contest election (iii) Right to hold public offices (iv) Right to criticize the government (v) Right to Appeal (vi) Right to form Political Parties (vii) Independent Press etc. There will be no discrimination on the basis of caste, colour, creed, religion, region in providing these liberties.

Meaning of Economic Equality—Economic equality means every citizen should be given equal opportunities to earn his livelihood, preventing unequal distribution of wealth, and to fulfil the basic needs of the people. Economic equality includes (i) Equal chances to earn livelihood, (ii) Equal wages for equal work, (iii) Fulfilment of fundamental economic

needs, (iv) Reducing of economic inequalities.

Hobson has rightly said, "What good is freedom to a starving man ? He cannot eat freedom nor drink it." This clearly shows that fulfilment of economic needs is very essential, only then one can enjoy political liberty.

Economic problems result in becoming a man into thief, dacoit, robber, beggar and slave etc. **Laski** has rightly said, "Where there are rich and poor, educated and uneducated we always find masters and slaves."

Following are the points to emphasis on the closeness of relationship between political liberty and economic equality :—

1. Poor man cannot make proper use of his right to Vote—Political problems are very complicated and to understand these problems, a lot of time and intelligence is needed. Apart from this, citizens should be educated and politically conscious. This can be possible only when an effort is made to understand these problems and a lot of time is devoted to it. A poor man cannot devote his valuable time for these problems, so, he fails to form his opinion about complicated political matters. These common people are swayed by clever politicians and they cast their votes in favour of those politicians. In this way, a poor man casts his vote to a wrong man because he is swayed by their wrong promises. They do not cast their votes according to their choice.

2. A poor man comes under the influence of Greediness—We usually read in newspapers that such and such person sold his vote but if we see the problem of selling votes intensely, we see that the person selling vote need not to be criticized. The fault is of his poverty. Man needs food to feed his stomach, not votes. Any person who solves his food problem for a few days, he casts his vote to that person. In this way poor man comes under the influence of greediness and sacrifices his political liberty.

3. Non-use of vote by a poor Man—The problem of earning money to feed the family is always there for a poor man. So, he works despite rain, holidays or storm. If he does not go to work on the day of voting, he will not be able to earn his livelihood. He, therefore, thinks it better not to use his right to vote. Therefore, many people do not cast their votes.

4. A poor man cannot contest Elections—In democratic states, all the poor and rich citizens are given equal right to vote and right to get elected. But this right is only a fraud because a lot of money is needed to contest elections and a poor man cannot invest that much money. If we see the list of the members of parliament and the state legislatures, we will find a very few members who come from the poor sections of the society.

5. Poor man cannot be a good Leader—A poor man cannot become a good and intelligent leader because politics demands a lot of time and a poor man cannot devote his valuable time for politics. A poor man neither devotes full attention towards political problems nor he can leave his occupation. He always thinks of his economic problem.

6. Political Parties are under the control of rich People—Present day politics largely revolves around political parties. Political parties form government and also criticize the policies of the government. To run their affairs, political parties need money for which they have to depend on rich people. This way, political parties also come under the influence of the rich people. The poor people only shout slogans. The rich people get the policies made of their choice.

7. Press is an instrument of the Rich—In these days, press is an important means through which the people can convey their problems to the government and can also criticize the wrong policies of the government. But this is a very expensive means and only the rich people can make use of it. The press is under the control of the rich and they make use of it to promote their own interests. They never bother about the interests of the poor.

8. No attention is paid to the petition of a poor Person—In democracy, the people have the right to send petition to the government. Under this provision, every individual or a group of individuals can send petition to the concerned officials for the redressal of their grievances. But in this connection, the condition of the poor is quite pitiable. Firstly, the poor do not take the courage to send their petition. In case he does so, his petitions are thrown in the waste paper basket. One needs right type of contacts to get his or her grievances redressed.

9. Political Power is slave of the Rich—Generally it is seen that political power is the slave of the rich and it dances according to their wishes. The rich people give money to the persons in power to fight elections and to remain in power and in return they get their interests protected by them. While making policies the ruling class looks after the interests of the rich and wave the loans taken by them from the banks. During elections the rich people open their chests for the political parties and after coming into power the leaders look after the interests of their donors. Because of this, it is said that democracy is government of the rich, for the rich and by the rich.

10. History Supports This—If we make a thorough analysis of the history of the world, we come to know that there is no relationship between political liberty and economic inequalities and both are opposite to each other. The rich have always exploited the poor and the poor have always remained at the mercy of the rich. And the same thing is applicable even today. Even today, whatever may be the form of government, the political power is in the hands of the rich people. Though the rich people do not contest elections by themselves, yet they help the political parties by giving donation and in return to it, the political parties look after their interests.

Conclusion—We can conclude from above written points that there is a close relationship between political liberty and economic equality. Political liberty is just a fraud in the absence of economic equality and history supports it. Man takes interests in political affair only when he is free from his basic needs. In India, only 60 % to 70% of the voters make use of their right to vote and the rest remain indifferent to elections. Economic problems

always hover on their minds. A person who is free from economic problems can enjoy political freedom. In this connection while expressing his views, **Stalin** has said, "*What can be a personal freedom of an unemployed person who goes hungry and finds no use for his toil? Only where exploitation is annihilated, where there is no oppression of some by others, no unemployment, no beggary and no trembling for fear that a man may lose his work, his habitation, his bread—only there is true freedom found.*"