



The Digital Platform as an Enabler: Exploring the Proletariats' Struggle Toward Psycho-Socio-Economic Freedom via Marx's Dialecticism in Freedom Fight (2022)"

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Abstract

The contemporary digital platforms (OTT) have enabled creative liberation encompassing topics and themes that have been hitherto "touchy or sensitive" in the mainstream media. The recent anthology of short films compiled under the name of *Freedom Fight (2022)* streaming on the digital platform SonyLiv has garnered intense critical acclaim from its viewers as it foregrounds the Marxist dialecticism prevailing in contemporary society and the idea of freedom according to Marx. By examining the anthology *Freedom Fight*, this study analyzes Marx's dialectics and his methods for achieving psycho-socio-economic freedom in the plots. The psycho-socio-economic or behavioral economics is an interdisciplinary field as it focuses on psychology, neuroscience, and microeconomics. Marx's dialecticism is a conceptual reconstruction of social reality (Wilde 1998) which claims to detect social tensions and analyze transformation. The study uses content analysis as a research strategy to examine the Marxist viewpoint in the film *Freedom Fight*. The article is divided into three parts: an introduction to dialecticism and psycho-socio-economic freedom, an application of Marx's dialecticism in a selection of stories and the struggle for freedom, and a discussion of how to achieve psychological freedom through economic freedom by addressing labor discrimination and class antagonism. Marx argues that workers shouldn't surrender to the ever-changing needs of capitalist exploitation by enforcing economical and labor rights since doing so would reduce them to partly fledged social agents with a less social agency.

Keywords: Digital media, Behavioral economy, Dialecticism, Bounded rationality, psycho-socio-economic freedom.

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Introduction

This study investigates the psychological freedom in behavioral economics using Marx's dialecticism and the ways proposed by Marx to achieve the same through economic freedom. In both classical and neoclassical microeconomics, psychological factors were included. John Maurice Clark, founded behavioral economics in 1918, arguing that economists cannot disregard human psychology and stated, "desire as a response to stimuli" and recommended controlling finances and obtaining environmental approvals. Behavioral economics investigates the psychological, social, and emotional aspects of decision-making and is widely used in marketing, finance, politics, and public policy. Even though standard economic theory covers the big picture, behavioral economics comprehends human decision-making, focusing on social psychology.

People's rationality while making decisions is constrained by the manageability of the task, their cognitive limitations, and the available time; this is known as bounded rationality, that is decision-makers choose a gratifying alternative above an optimal choice (Muramatsu and Fonseca, 2012). Behavioral economists have proposed that alternative theories of choice, explain why and under what circumstances individuals may adopt biased or irrational behaviors of consumption options. The majority of individuals emphasize the instrumental value of freedom of choice by highlighting an individual's choices or various courses of action. A person's freedom

depends on the number of accessible options says Sen (2004). It thus contends that individuals' decision-making may be enhanced without sacrificing their autonomy and freedom of choice (Thaler and Sunstein, 2003; Thaler and Benartzi, 2004; Loewenstein and Haisley, 2008). Furthermore, it is distinguished into negative and positive freedom: Negative freedom is the absence of restrictions imposed by an individual or government, a person with positive freedom may achieve what she values most or realize her potential. Negative freedom means "freedom to," while positive freedom means "freedom from" (Berlin, 1969).

Marx's dialecticism as a social critique of 'freedom'

For Marx, the definition of freedom held by political economists entails the freedom to be a seller or consumer of a commodity known as labor-power (Marx, 1976, 724). Whereas, Fromm states that, Marx believed that "human freedom entails the self-development of their spiritual worlds and the elaboration of their five senses by surpassing their existing capacities and requirements" (1961). He asserts that human beings' free will and awareness enable them to choose and modify their actions' goals. Marx's dialectic as a social critique is found in a definition of freedom that differs from the utilitarian conception which is grounded on the notion of freedom. Dialecticism is a history of moving subjects who set life goals, design strategies to achieve them, and assess results.



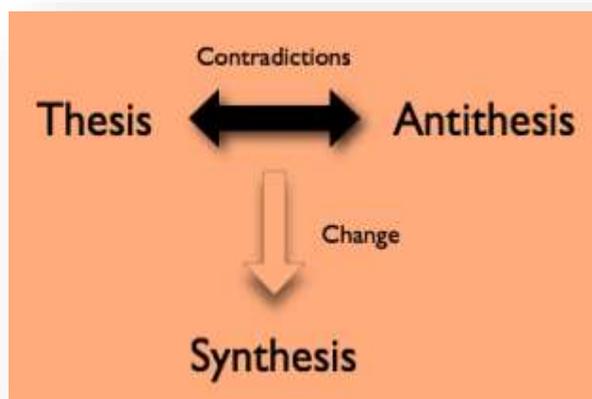


Figure 1. Dialectic Materialism

Marx's dialectic exposes social contradictions while examining the growth of socioeconomic concepts like value, commodity, money, and capital. It asks why and how change occurs; in each of the scenarios, change is precipitated by the loss of cognitive freedom due to economic discrimination. Dialecticism examines the system's dilemma and tries to resolve it, likewise when the changeover begins, the workers propose a solution. Marx's dialectic is founded on his conception of freedom as a critical evaluation of ideas and people's engagement in social circumstances in order to attain objectives. The chosen stories depict the shift from thesis to synthesis as they face contradictions during the change and the repetition of the process.

Methods

The objective of the study

- To show the relationship between psychological freedom in behavioral economics and Marx's dialecticism
- To apply the procedure outlined in Marx's dialectic to the chosen collection of short stories to analyze class conflict and the notion of freedom
- To examine the system's structural differentiation, focusing on economic categories
- To discuss Marx's ideas to attain psychological freedom through economic freedom

The Anthology film *Freedom Fight*

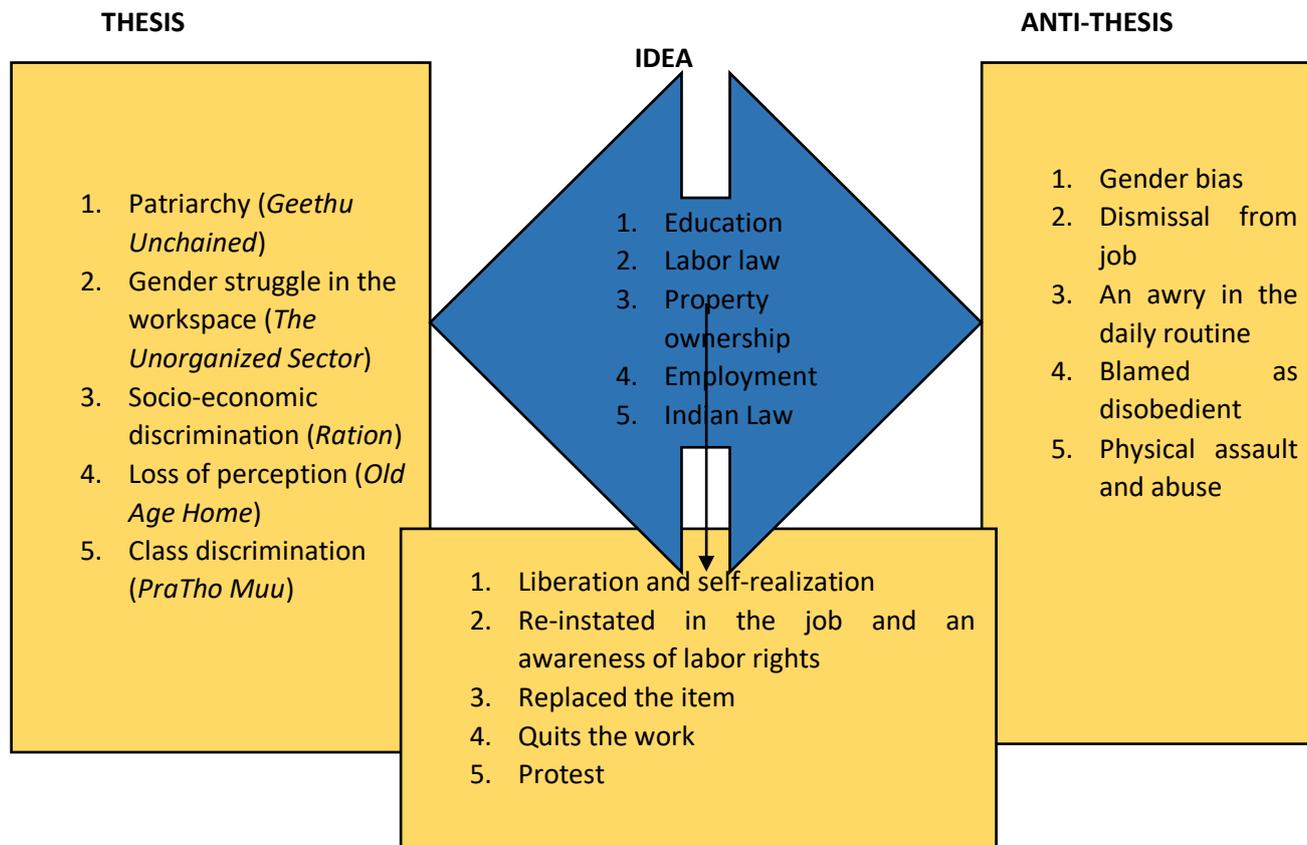
Freedom Fight is a 2022 Indian Malayalam anthology film directed by Jeo, Mascillamani, Jithin, Akhil, and Francies. Rajisha, George, Sidhartha, Srindaa, etc were casted. On 11 February 2022, the film was streamed on the OTT platform Sony Liv. Manoj Kumar of The Indian Express commented, "All of the films deal with some of the country's most pressing societal issues. And each of these films is told from the perspective of people who are less privileged and who always receive the short end of the stick in our society's inflexible power system."

Methodology of the study

The collection of short tales is analyzed using content analysis, with each narrative analyzed in light of psycho-socio-economic freedom and Marx's dialecticism. This article will try to demonstrate how the idea of psychological freedom relates to dialectics. This paper is subdivided into two parts. Initially, I examine Marx's process of dialecticism and the battle for freedom in the chosen film. Using Marx's economic freedom and dialectics, I examine the relevance of freedom in the second section. I also emphasize Marx's approach to achieving economic freedom by analyzing the effects of wage labor, time, private property, entrepreneurship, ownership of the means of



production, and labor rights which leads to the achievement of psychological freedom.



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Figure 2 Research design

Figure 2 depicts the study's research design. Based on Dialecticism, (fig 1), the research investigates the select film *Freedom Fight*. In the movie, each story focuses on a social issue, psychological and economic freedom (Thesis), with the help of IDEA the protagonists attempt to construct a solution (Synthesis), and in the course of their transformation, they also encounter criticism and inconsistencies from the society (Anti-thesis).

Analysis

The analysis section is broken into five subsections addressing the anthology's five tales *Freedom Fight*. Each narrative is analyzed using Marx's dialectic idea, which consists of thesis, antithesis, and synthesis.

Self-Liberation in "Geethu Unchained"

Through the heroine Geethu, director AkhilAnil Kumar depicts the marital duties that are forced on women and their quest for freedom of choice. Geethu is educated and financially independent, yet patriarchal constraints confine her. Her struggle to be liberated starts with her family and extends through her marriage and workplace. The dominance and expectation of her fiancé Ranjith cause her to break off her engagement with him, therefore bringing about a shift in her life. The crisis arises when no one listens to her side of the story while facing criticism from her family and coworkers for canceling the wedding. She devises a plan to open up to strangers, neighbors, and her friend Lali to resolve the issue, and she also chooses to study English in response to Anita's criticism. When she acknowledges his love in public, her efforts to move on and start over with Girish, her other colleague who proposed



to her, fails. Girish criticizes her for being abrupt and shameless in disclosing her intimate matters to others, which precipitates another crisis and the beginning of a revolution.

According to Abolghasemi, et al., marriage is marital satisfaction, which is defined as a steady state of happiness attained via the engagement in socioeconomic and cultural activities. It is seen as a psychological factor and is regarded as an individual trait for married couples (Jamila., et al, 2022). In contrast, here marriage is seen as a social obligation. Geethu is expected to phone her in-laws every day to update her Facebook status, picture, and clothing code, the narrative illustrates the conventional expectations placed on women in marriage. When she cancels her wedding, she is criticized and blamed, and her reason is disregarded since it is a normal part of a woman's life. In the last scene, she effectively confronts her family members when they press her to be married quickly and also successfully learns English. Marx's conception of labor as an expressive paradigm that views human production as self-creation, according to Charles Taylor (1975, 548). According to Marx, "labor is not a passive and negative activity, but rather a liberating activity as self-realization, objectification of the subject" (1973), and therefore real freedom through control of all the forces of nature. Geethu was financially independent, and she was able to challenge patriarchy and overcome gender stereotypes

"Penkuttu (Women group) vs Penkutti (Girl)" in "The Unorganized Sector (Asanghadithar)"

Sharing public space, which includes the 'Toilet,' is one of the most important aspects of gender inequality. The narrative illustrates the obstacles women experience while using public and workplace restrooms. In the tale, the unorganized sector consists of women employed in SM street shops who are not members of any organization or union. The tale, directed by Kunjilla Mascillamani, depicts the difficulty women face as lower-

class employees and their quest to get the ability to utilize public space on an equal basis with males. The filmmaker highlights the plight of women who suffer from urinary tract infections as a result of the absence of restrooms in their workplace. They are compelled to labor for ten to eleven hours without a break, and it costs them 300 rupees each month to use the restroom at a neighboring hotel. According to Marx, freedom is a fundamental prerequisite of human civilization since it transcends this realm of need. Person authentic freedom, according to him, can only be attained when human potential is developed as a goal in itself. The cognitive freedom of these women workers is attained by tending to the needs of these women.

Marx proposes to shorten the workday, this decrease in labor time is essential for the growth of human capabilities. Marx argues in Grundrisse that a country may be prosperous with a six-hour workday as opposed to twelve. George mentions Marx's (1973) quotation from "The Source and Remedy" (1871) that, "Wealth is not commanded over surplus labor time, but rather, disposable time outside of that required in direct production for every individual and society" (2012). In addition, he argues that the decrease in society's essential labor may ensure the creative and scientific growth of people. The story highlights the irregularities of 'breaks' given to the employees. The women workers, with the assistance of the women's association "Penkuttu, (Pen- women, Kuttu- group in Malayalam)" approach the labor union to file a complaint against all the owners; however, they are denied labor union rights because the issue of women's labor is labeled as a gender issue rather than a labor issue.

Marx asserts in the Communist Manifesto that the bourgeoisie lowers human decency to monetary worth. The bourgeoisie has substituted the many indefensible chartered liberties with the one inexcusable freedom of Free Trade. In a single phrase, it has swapped blatant, shameless, direct,



violent exploitation for exploitation disguised by religious and political delusions (Marx, 1968, 38). Indirectly the women are coerced to work for free and are exploited without providing the basic amenities They were terminated without an adequate reason or notice time, while the labor union spoke on behalf of the management. Women workers and Vijayalakshmi (entrepreneur) take the matter to an attorney, and with the aid of the lawyer and based on the Kerala Shops and Commercial Establishments Act (1960), all the terminated employees demanded compensation and a job.

Marx's assertion that workers can only be free if they can abolish the wage-labor system, which compels them to sell their labor power to the owners of the means of production, allows us to deduce a second significant idea of freedom. In this narrative, for instance, Vijayalakshmi is shown as a self-made businesswoman who leads the organization and assists other women in reaching their goals. She is shown as an example of independent women by Marx's theory that workers would eventually become masters. Their attempt to open an E-Toilet also fails since there was no sufficient water supply and no regular maintenance, and at night it serves as a drinking den for males. The matter was settled when the administration decided to construct a toilet inside the building only after a break-in and a protest.

The narrative depicts the struggle of female employees in India, particularly Kerala, to get bathroom facilities. The story represents the inadequacy of bathroom facilities, the presence of hidden cameras, and sexual harassment in restrooms, as well as the health risks associated with unhygienic toilets. While traditional political economists emphasize the flexibility of the contract between managers and employees, Marx emphasizes the inherent inequality of this bargain in the capitalist labor market. As a social message, the narrative also informs the general public about the appendices of the labor act: compensation for unexpected dismissal, a minimum one-month notice

period before dismissal, a break every four hours, and labor beyond eight hours is deemed overtime.

Wage-labor system reification in "Ration"

Using rations as a measuring stick, the narrative compares and contrasts two families from diverse socioeconomic backgrounds. Even though both families are good friends, there is a significant variation in their diet and way of life. In the beginning, the differences between the two families' culinary ingredients are evident. At the protagonist's family, he works for minimum pay in a retail store, and when a wealthy woman gives them hot dogs, they prepare them in an Indian way due to their ignorance of the cuisine. In the Economic and Philosophic Manuscript (1844), Marx states that the wage-labor system prevents workers from making their labor a self-governing and free activity in the work process, as it forces workers to repeatedly enter the market not as a producer but as a seller of their labor powers and gives the capitalist authority over the workers' labor power, its results, and the means of production (1932). Even though he works at the provisional store, he could not afford any of the store's products and instead purchases his groceries from a little neighborhood shop.

The trouble arises when they use the pricey seer fish that the wealthy woman gave them to store because her refrigerator was full. She attempts to replace the fish by asking her husband for 370 rupees, which he cannot afford. The woman uses her jewelry to purchase the fish, which she then returns to the wealthy woman. The rich woman discards the fish curry, despite all her plan to use her fortune to fix the problem but it fails. The narrative concludes with a symbolic illustration of economic discrimination by demonstrating that despite the efforts of the impoverished family, not even the stray dog received food. Freedom in Capitalism recommends that laborers should reflect critically on social ties and organizations namely the wage-labor system, which participates in the communal



management of social wealth and own the means of production collectively.

Marx's private ownership in "Old Age Home"

Dhanu is a middle-aged lady who seldom confronts her ill-treaters or stands up for herself. She does not challenge her husband for his wrongdoing, nor does she explain to her son when he blames her for his difficult upbringing, even though her husband was responsible. She listens to both masters and is stuck in the center of the battle even at work. Dhanu is a subservient character whose existence revolves around the phrase "what can I say?" since she forfeits her power to talk and make decisions. According to psychology, vitality, autonomy, purpose, self-esteem, optimism, and life happiness are highly connected with economic progress (Sacks, 2010). She lacks self- autonomy hence throughout her life, she has been subjected to gender and economic discrimination. After leaving her home, she begins working as a live-in maid for Baby George, a dementia sufferer who lives with his wife in a large home. She is stuck between two masters, listens to both, and assists Baby George with his little requests. The irony of the narrative is in Mrs. Baby George's initiative to establish an old age or to assist others, but she does not pay attention to her husband or sympathize with Dhanu's predicament, she even fires her for failing to comply with her directive. She is a wanderer and does not own any property, persons may get numerous pleasures not just from the ownership of private property, but also from other activities that allow them to actualize their latent skills, says Marx. Dhanu exemplifies the absence of both qualities.

The exploitation of Labor in "The Emperor has an Urge to Shit (PraThoo Mu)"

In contrast to many other nations, India still employs manual sewage cleaning in several regions. Even in contemporary India, this occupation is mostly performed by Dalits, a socially marginalized group. The narrative is directed by Jithin Thomas, who highlights the struggle of sewage employees and the caste

prejudice they face. Lakshman, a sewage cleaner from a lower caste, together with his family and coworkers, cleans the sewage at the residence of the politician Thomas. They are viewed as untouchable by the political family from the beginning of the narrative. Thomas uses the toilet despite being instructed to wait four hours while Lakshman cleans the waste. Lakshman confronts Thomas about his behavior, for which he is attacked and tragically mistreated; he is also wrongly accused of attempted rape and jailed. In response to this occurrence, the septic tank cleaners group held a press conference to announce their strike.

Marx argues that, since free workers "do not own the means of production, they are compelled to sell their labor power in the labor market to survive" (1876). Lakshman embraces the family job of sewage cleaning despite his hate and prejudice to earn a living. Marx describes the two primary characteristics of the capitalist work process. First, laborers should work under the supervision of the capitalist whose labor they produce. Second, the products of the labor process belong to the capitalists and not to the worker (Marx, 1976, 291-292). Even though India is a democratic nation, the capitalist mentality still exists today; for example, Lakshman and other employees are under the capitalist master Thomas, who insulted their honor by stating that he ought to feel grateful instead of humiliated.

Lakshman works for those who wield the power of money and means. Toilet cleaning is self-hygiene or the sewage should be cleansed by machines conceived by the human brain. In his chapter, "The Working Day" (1867), Marx mentions, that workers have no choice but to sell their labor power and transform their commodities into a means for the capitalist to obtain them under this capitalist labor system. Marx describes how the capitalist mode of production continually reproduces the masters and controllers of labor. Under this capitalist system, employees' labor is both a source of



sustenance and a factor in their oppressive conditions(1995).

Discussion

Marx on capitalists' labor and money

Marx (1894) examines the origins and transformation processes in chapter 48 "The Trinity Formula" of these categories to challenge the erroneous notion of the economic trinity that capital creates profit, land ground-rent, and labor wages (1996). This economic triad, according to Marx, strives to perpetuate the self-interest of the capitalist class by obscuring the true sources of wealth (Marx, 1981, 969). He attempts to defend his claim about freedom using the socio-anthropological knowledge of humans. Because the individual is a social animal, his life is a representation and proclamation of his current life. (Vyain Sally, et al 2014). As humans are fundamentally social creatures, he believes they may attain freedom through fostering the growth of their actual social relationships (MEW2, 138). Marx, however, rejects the ahistorical freedom thesis of classical political economists. He explains that bourgeois concepts like freedom, fairness, and ownership are not derived from universally shared natural facts, but rather from capitalist institutions of economic life says Geoffrey (1996).

Marx argues that under communism, an egoistic, autonomous person may revert to a social, really human creature since it can overcome the hostility between humans. Marx argues that wage labor should be abolished since it is a system of slavery (Marx, 1994, 326). If we eliminate class hostility and the state is an oppressive weapon of class domination, we may construct "an association in which the free development of each is a prerequisite for the free development of all"(Marx 1932). This relationship ensures harmony between the egoistic quest for psychological freedom as a part of personal liberation and the general freedom of a community. Through their quest for freedom, each character in the narrative represents an issue to society and its liberties.

Freedom through eradication of private ownership

Marx argues that individual liberty and collective liberty may be harmonized by numerous methods, including the abolition of private property on the one hand and communist production control on the other. Therefore, as Marx states, "the process of material production should be managed by men who are freely associated and under their conscious and deliberate control" (1976, 173). Therefore, according to Marx, the notion of freedom cannot be attained by an individual's calculation of his self-interest, but rather through a society in which every member has the resources to develop his talents in all directions. According to Marx, psychological and communal freedom may be attained by the equitable distribution of production and the eradication of private property. Each character in the story achieves economic and reasoning freedom, but they did so through the community.

Freedom through product control

Marx identifies perplexing social phenomena in which the results of human labor reversely control their original producers instead of being utilized to meet their diverse wants and submit them to a market of labor governed by natural law and independent of workers' free choice. Therefore, Marx argues that freedom may be attained by restoring workers' control over the results of their labor. To obtain freedom, he proposes that workers need to comprehend how and why the results of their labor power might come to rule them. In AsanghaditharVijayalakshmi, for example, she can work at her own pace and in her comfort, exemplifying the aforementioned requirements. She defies gender norms by, for instance, adding pockets to her salwar kameez for her comfort, and by assisting other women employees without fear of termination. In the same tale, one of the employees hopes to use the settlement

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money to open her store in the future, rather than continue working for someone else.

Freedom through aesthetic awareness

Marx attempts to provide a certain social context under which workers might attain freedom as the finding of their spirit in the product and the pleasure of their free actions throughout the working process. The eradication of wage labor cannot guarantee Marx's 1844 definition of freedom, but it may give workers the material and social prerequisites to attain it. Despite the disparity between the aesthetical aspect of labor and the normative aspect of labor, Marx combines the two by asserting that freedom can be achieved if workers improve their aesthetic abilities to recognize the products they create and also enhance their understanding abilities to evaluate the social relations they reproduce. The characters in the film are so consumed by the desire for survival and class animosity that they fail to see the value of their labor and comprehend the social system they have created.

Freedom through control over labor time

According to Marx, the allocation of labor time according to a predefined social plan maintains the appropriate balance between the numerous labor activities and the varied organizational needs. On the other hand, labor-time is both a measure of each individual's contribution to the common task and his fraction of the overall product earmarked for personal consumption. (Marx, 1976, 172) If employees can manage their labor time to meet people's needs rather than to raise the trade value, they will attain freedom. In the tales *Ration* and *The Unsectored Group* (Asanghadithar), labor time plays a crucial part since the characters are obliged to work long, nonstop hours, either directly or indirectly. In the narrative *Asanghadithar*, for instance, women are forced to work 10 to 11 hours each day without breaks, resulting in health problems. In the *Ration* narrative, he works from early morning till late at night without sufficient

breaks, as shown by the fact that he could not go to his wife to discuss the situation. Whereas according to the labor rights statute, every minute above eight hours of labor is deemed over time and should be paid accordingly, and workers should be permitted to take breaks according to the regulations, none of which is observed in either story.

Marx believes that workers must be cognizant of commodity fetishism and exert control over the law of value in order to not be a slave to the law of value of the commodity, i.e., the labor-time socially necessary to manufacture the products, but rather a master. As he suggests, if "freely associated men consciously control the material production and the process of product exchange" (1976, 137), they may become masters of work time as opposed to its slaves.

Leisure in workspace

Although Marx does not think that leisure and production are adequate conditions for the development of human potential and the cultivation of the Marx thinks more leisure time will allow workers to create and enjoy culture (MEW40,478) Free time is a necessity for reaching freedom as the embodiment of human wholeness. Marx supports reducing labor hours to provide time for developing other aspects of human nature. According to Marx, "the development of human powers as an end in itself" may be achieved by reducing necessary labor time (i.e., 8 hours) and increasing disposable time for all-around human development. (Camatte 1988)

IDEA- Conversion of the thesis into synthesis

Hegel characterizes the thinking processes as a "independent and autonomous subject" under the abbreviation IDEA (IDEE). For Hegel, the IDEA is "the creator of reality that only manifests itself externally," but for Marx, it is "the material converted and translated into human brain and mind." (MEW 23, 27) Marx argues that the independent and autonomous subject is not the IDEA, but



rather the individuals and their conscious acts that produce the real world. The decisions in the tales impede the psychological and economic independence of the protagonists. Petite (2015) identifies three sorts of interferences: remove, replace, and misrepresent an option. In this study, each IDEA found by the protagonists is presented as a subtly altered option by the society and experiences interference with their freedom of choice. For instance, in PraTha Moo, the protagonist's profession and respect are misrepresented; in Geethu Unchained, personal freedom is replaced by patriarchy; and in Ration, Dhanu is deprived of autonomy and decision-making power.

The consciousness of commodity fetishism and reification

Marx's alternative definition of freedom is workers' critical self-awareness of fetishism and reification stemming from commodity production says Felluga (2014) In addition, freedom may be attained by the workers' positive practical transcendence of fetishism and reification. Marx felt freedom could be achieved via the critique of ideology which according to him, shows not only the hidden impulses underpinning ideas but also the erroneous features of modern worldviews. To be emancipated from alienated work, employees must intellectually comprehend this ideology's origins and actively resist it. In other words, exploited (alienated) workers must understand the whole of alienation under capitalism and the origins of fetishism.

Multitasking as a liberating tool

West E. G mentions that under the capitalist division of labor, a worker is either a hunter, a fisherman, a shepherd, or a critic, and must retain one job if he or she does not want to lose their means of survival (1969). In a free society, all human qualities and senses should be liberated, if not completely so. (MEW 40, 541) Marx depicts the emancipated society: In a communist society, where hardly anyone has an exclusive domain of activity

and everyone may attain mastery in any subject, the administration supervises general production, allowing to do one thing now and another tomorrow. Bentham's primary principle of utility, in contrast, incorporates morality, partnership, and representation of the subject in order to achieve freedom as the actualization of full persons. Freedom as the development [Bildung] of a person's five senses and the accomplishment of his or her life objectives [telos] may be attained both within and outside of the workplace.

Marx's idea on technology

Marx aims to expose the pathological and contradictory characteristics of the capitalist modern industry, which has been hastened by the development of technology and the division of labor, with this ethical postulation of self-actualization. Marx equates the sacrifice of the feudally-emancipated laborer with the development of technology and production under capitalism. Modern capitalist industry makes workers and their labor capacity outdated by altering the division of labor, while also driving them to specialize. Digital media, a parallel field of technology in the contemporary world, enable and advise workers to achieve both personal and social freedom via dialectics. Digital media pulls poor society to the forefront of public discourse to explore social concerns and give solutions using the same channel.

Conclusion

Marx disagrees with the traditional According to Marx, the political economists' understanding of freedom conflates the bad tendencies of people, their egoism, with their essential character. Marx also contends that their perspective on human nature is utterly ahistorical and ignores the social environment in which man's genuine character is generated. In each of his publications, he questions the conventional political economists' assumptions about human nature. In ZurJudenfrage, he suggests that the liberal notion of freedom is defective because it regards the individual as "an isolated monad" (MEW 1:364) who pursues private



fulfillment while avoiding conflict with others (MEW 1, 370). Marx rejects the dualistic separation between people as separate atoms and society as a mere mathematical accumulation of components by rejecting this negative and abstract liberal conception of human beings. Under the capitalist mode of production, human activity as an objective manifestation of the free mind (Geist) degenerates into alienated labor, says Marx. In addition, under capitalism, workers continually create a social reality in which they reproduce themselves as machines creating surplus value for capitalists.

Due to the addition of psychological and sociological concepts, modern economics is evolving into a systematic body of knowledge that combines positive and normative economics. Understanding freedom needs more than only being aware of potential options. Analyzes of freedom It investigates if and how natural, social, and human agents may make choices (Sen, 1988, 278). According to Pettit (2015), practical deliberation shapes action for instance, in the latter portion of the novel, each character experiences a deliberate process to select their life route after assessing their psych-socio-economic freedom options which leads to a change of action in their life, even though, they choose well from the various alternatives rather than the optimal option. In 'On Liberty,' John Stuart Mill said, "most of our human faculties of perception, judgment, discriminative feeling, mental activity, and even moral preference are fully exercised in making a choice" (1859).

Labor and Liberty, I argue that psycho-socio-economic freedom may be realized by enhancing workers' ability to reflect, on the aesthetic worth of the objects they generate, and on the normative value of the interpersonal relationships they replicate. In contrast to this utilitarian view of human nature, he says that humans are capable of discovering all elements of themselves and using all feasible means to realize their potential. (What humans are capable of) Thus, according to Marx, humans

are holistic creatures that cannot be reduced to a particular portion. As a whole creature, "a wealthy, all-around, and deep man should realize his talents in the open book of human history by training his five senses and intellectual aptitude (MEW 40, 542). Thus, according to Marx, a genuine world of freedom beyond the domain of need may be attained via the development of the five senses and intellect of workers, since, as multifaceted creatures, they possess the desire to fulfill their potentials by uncovering their different components. He argues that employees should not submit to the ever-changing necessities of capitalism exploitation by heterogeneously learning multiple sorts of employment since doing so would reduce them to a partly fledged social actor.

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