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Exploring Perspectives on Socialist and Alternative Thinking: Critiques of Capitalism in Social Philosophy

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Abstract: This paper is devoted to the study of the critique of capitalism in the context of social philosophy using modern approaches. The aim is to identify the essence of the critique of capitalism, as well as to analyse and compare different theoretical approaches to it. This study in the critique of capitalism used various methods, including philosophical analysis and critical theory, and conducted empirical research. The literature review included materials from databases such as WOS, Scopus, and Google Scholar. For the bibliometric analysis, 50 sources were used for the period 2018-2023. The results showed that the identification of the conflict between “critical sociology” and “sociology of criticism” helps to identify key aspects of critical thinking and its role in modern society. Scientific research into the prospects of socialist and alternative thinking in the context of criticism of capitalism in social philosophy is highly relevant and polemical. The paper reveals that the critical approaches of “critical sociology” and “sociology of criticism” differ in their methodologies and concepts of criticism.

The former is aimed at analysing the causes and mechanisms of criticism of the social system through the epistemological gap, while the latter focuses on the formal and normative aspects of criticism of actors through the principle of symmetry. Thus, the new philosophy reveals the conflict between these approaches due to their differences in understanding the essence of criticism and its manifestation in public life. Based on the analysis of current research, it can be concluded that further research is needed to develop these concepts and resolve the conflict between them.

Keywords: social philosophy, epistemological foundations, structural crisis, democratic goals.

Introduction

Socialist thinking reflects a collective consciousness and commitment to social justice. It emphasises the redefinition of social relations and addressing inequality and exploitation. Socialists believe that equal access to resources and opportunities should be ensured for all citizens. The authors' proposed definitions of capitalism, formal and normative arguments will help to reveal the types of criticism and help to unite the critiques in the renewal of the critique of capitalism that began in the second half of the 1990s. Capitalism can be defined as an economic system in which the means of production are owned by individuals or corporations who use them to generate profits. In this context, market competition, private property, profitability and the free market can be identified as key aspects of the capitalist system.

Socialist thinking often focuses on aspects of class inequality, social justice and state intervention in economic processes. In contemporary criticism, these aspects are of particular importance in the context of growing divisions in society, growing crises of confidence in the capitalist system, and the proliferation of alternative socio-economic models. Comparing the socialist approach with alternative approaches, it can be noted that socialist thinking emphasises the collective interests of society and the importance of regulation by state structures. Whereas other approaches, such as liberalism, may emphasise the role of individual rights and the free market (Amirshakhova, 2020).

This bibliographical review compares different perspectives of scholars and literature to identify formal and normative modalities of capitalism criticism. The aim is to shed light on these characteristics, contributing to the strengthening and renewal of the critique of capitalism in the twenty-first century (Bourget & Chalmers, 2021). One of the main critics of capitalism is Karl Marx, who analysed inequality in the capitalist system and the formation of a class society based on the ownership of the means of production. His fundamental criticism is that capitalism violates the principles of social justice and leads to the exploitation of the proletariat by the capitalist class. Other researchers, such as Milton Friedman, perceive capitalism as an efficient system, promoting innovation, economic growth and higher living standards. They emphasise the principles of the free market and competition as key mechanisms for the successful functioning of the capitalist system. Thus, in a study of the criticism of capitalism, it is important to consider its main characteristics, such as private property, market competition and profitability, and analyse their impact on society. It is also important to take into account the different perspectives of researchers from different areas of economic theory to get a more complete picture of the processes taking place in the capitalist system (Szanto & Moran, 2015).

Using the axiomatics and concepts of world systems analysis, it can be established that the capitalist world economy is in the last stage of a structural crisis after the events of the “world revolution” of 1968. This crisis has arisen due to a combination of economic and political factors, including rising production costs and limited elasticity of demand, which led to a gradual decline in the average global rate of return. Starting in 1968, the economic development of global capitalism

shifted from expansion to stagnation, leading to the onset of a structural crisis. Rising production costs and limited elasticity of demand are the main economic factors that have caused the structural crisis of the capitalist world economy since 1968. Rising production costs are driven by rising production costs, which can be caused, for example, by higher wages or higher prices for raw materials and other inputs. The limited elasticity of demand means that changes in the price of goods or services have a limited impact on the volume of demand for them. These two factors have combined to reduce global profit margins for many companies. Rising production costs lead to a decrease in profitability, as costs grow faster than revenue. The limited elasticity of demand also limits the ability of companies to increase prices to compensate for rising costs, as this may lead to a decrease in sales. This situation has led many companies to face declining profits and competitive pressure in the global market. This has caused instability in the economy, reduced investment and increased unemployment. In addition, this crisis also had a major political impact, as it gave rise to various social and political movements demanding changes in economic policies and redistribution of wealth. To summarise, the decline in global profit margins is caused by rising production costs and limited elasticity of demand, which in turn has led to a structural crisis in the capitalist world economy since 1968. This crisis has had a serious impact on the global economy and society as a whole and is still being felt in the modern world (Le Goff, 2022).

In the second half of the twentieth century, the geopolitical dominance of the United States helped stabilise the global economy, but also gave rise to the rise of anti-systemic movements that later came to power. However, this had unexpected consequences, disillusioning many and contributing to the fragmentation of liberal culture. After the events of 1968 and the collapse of the liberal centre, society was divided into four groups fighting for different systems. Nevertheless, the authors who criticise capitalism favour egalitarian and democratic goals and call for action to achieve them, reminding us of the opportunities offered by the structural crisis of the capitalist economy.

Research Problem

The structural crisis of capitalism can be seen as a systemic failure of the capitalist economy in the modern world. This crisis can be manifested in growing inequality between the rich and the poor, unemployment, reduced social protection, economic decline, etc. In the context of a modern economy, a structural crisis can be manifested in a number of economic indicators, such as declining production, rising unemployment, falling purchasing power, declining investment and other factors. It can also include a general deterioration in working conditions, growing environmental problems, and a decline in the living standards of the poor. Historical examples of a structural crisis of capitalism include the Great Depression of the 1930s, the euro crisis in the 2010s, and the economic instability in many countries during the global COVID-19 pandemic. Therefore, to better understand the structural crisis of capitalism, it is necessary to consider the complex of factors that affect the economic situation in the modern world. The research objective of this study is to critically assess capitalism from a socio-philosophical perspective, with a focus on reassessing capitalism, its crisis and critique, and exploring the potential of socialist and alternative ways of thinking as alternatives to capitalism.

One example of a social movement aimed at establishing a post-capitalist system is the social justice movement. This movement fights to reduce inequalities in society, to recognise the rights of workers, and to implement social programmes that promote a better distribution of wealth and income. One of the main demands of this movement is to raise the minimum wage, introduce progressive taxation, and ensure access to quality education and healthcare for all segments of the population. This movement influences changes in the social structure of capitalist societies by increasing citizen participation in decision-making, increasing control over the activities of corporations and government agencies, thus contributing to a more equal distribution of power and resources. At the present stage, this movement is actively contributing to the formation of new political and economic concepts, in

particular the idea of the welfare state, which provides for the protection of citizens' rights, economic well-being and social protection. At the same time, research and analytical reports show that this movement can also lead to new challenges, such as high competition in the labour market or reduced investment by corporations. Therefore, it is important to balance the demands of the social justice movement with the realities of the capitalist system in order to ensure sustainable and resilient socio-economic development. Thus, this paper examines various aspects of the capitalist global economy, its structural crisis and social movements that aim to establish a post-capitalist system. Guided by the principles of world-systems analysis, Martyniuk, Kyrylenko, Krymets, Makhometa & Madi (2022) define capitalism as a global economic system that differs from other systems by not being limited by the accumulation of capital. This world economy, in their view, consists of a set of economic and political structures and cycles (Lakoff, 2019). The economic sphere of the capitalist world economy involves the division of labour between central and peripheral production processes, taking into account the presence of monopolies or competitive markets. This division of labour leads to inequalities in wealth, which are determined by alternating economic cycles of expansion and stagnation. In this context, the political sphere of the capitalist world economy is characterised by a diversity of cultures and states that form the international system and have distinct cultural patterns and geopolitical hegemony.

Research Focus

The focus of the study will be on the basic principles of capitalism, the systemic problems and inequalities it generates, and the ways in which socialist and alternative philosophies offer new perspectives and potential solutions to these problems. The aim of this study is to contribute to the ongoing discourse on capitalism and its alternatives, and to provide a critical analysis of the potential of different socio-economic models to address the challenges of the contemporary capitalist system.

Research Aim and Research Questions

In order to achieve this goal, the study poses the following main research questions:

1. What are the main principles of capitalism, its advantages and disadvantages?
2. What systemic problems and social inequalities arise as a result of the functioning of the capitalist system?
3. What alternative socio-philosophical approaches, such as socialism, communism, anarchism and others, can offer new approaches to the organisation of society and economy?
4. What are the possible ways to introduce alternative socio-economic models that can help solve the problems that arise in the context of the modern capitalist world?

These research questions will help to focus on analysing capitalism from a critical perspective and consider possible alternatives to this system in order to improve society and reduce social inequalities.

Literature Review

In recent years, there has been a growing interest in the study of alternative perspectives on social philosophy, especially in terms of criticism of capitalism (Godart-Wendling, 2020). Socialist and alternative thought offer a new perspective for understanding and critiquing the shortcomings of the capitalist system and for exploring potential alternatives.

This paper attempts to explore different perspectives on socialist and alternative thinking in social philosophy, to consider critiques of capitalism and potential pathways to a more just and equal society.

By exploring these perspectives, we hope to deepen our understanding of the complexity of economic and social structures and imagine a future that prioritises the well-being of all individuals (Gobbo, & Russo, 2020).

In his work, Feith (2019) develops an in-depth concept of capitalism, its crises and criticisms, using the works of Marx. The author proposes an original idea of capitalism as an “institutionalised social order” that takes into account its economic, social, environmental and political aspects. Each of the non-market spheres of capitalism - social reproduction, nature, politics - has its own system of institutional relations based on normative values such as care, ecology, and democracy (Baggini & Fosl, 2020). From these different normative spheres emerge multifaceted struggles that determine how the economy is connected to non-market aspects and what outcomes define specific historical forms of capitalist social systems.

In his work, Gordon (2020) considers an expanded view of the crisis of capitalism and its critics. The author proceeds from the theses of classical Marxism, believing that the market economy leads to the destruction of conditions of opportunity and causes various crises - economic, social, environmental, political and general. Glazebrook (2020) explores the forms of critique of crises, exploitation and alienation that Marx identified, complicating them. In a similar vein, Karimzad (2021) offers a critique of different aspects of capitalism and their convergence in today's general crises. His critique also takes into account class and gender domination, nature and politics. Thus, the new critique of alienation argues that the choice of relations between the economy and the conditions of non-market opportunities is usurped by economic imperatives. The arguments of contemporary authors explain their critique of capitalism through the ethical notion of parity of participation, emphasising the importance of ensuring conditions of non-domination and freedom for private and collective life.

Innis (2020), in turn, outlines his concept of capitalism, criticises and examines the notion of social freedom on which it is based. Dingemanse, Perlman & Perniss (2020) define capitalism as a specific market society whose features should be based on private ownership of productive, financial and land capital. On a normative level, Bietti (2020) argues that the market, rather than its capitalist form, is an institution of recognition that, together with other institutions based on the promise of social freedom, plays an important role in shaping democratic ethics.

Using a method of normative reconstruction inspired by Hegel, Leigh (2020) analyses various anti-capitalist conflicts taking place in three areas of democratic ethics, where the stake is in better realising the normative promise of social freedom. In turn, Beaver & Stanley (2019) note that the principle of social freedom in the sphere of personal relations is not properly implemented due to the ruptures in capitalist society and the capitalist reconfiguration of subjectivity that prevent subjects from integrating into this sphere.

Following the work of Hegel and Durkheim, it can be argued that the promise of social freedom that is characteristic of the consumer and production economy is not being properly fulfilled (Azeri, 2019). Despite some progress in the moralisation of consumption over the course of historical development, the current lack of discursive mechanisms to influence companies and their ability to manipulate demand, together with neoliberal transformations in production, are leading to negative consequences in these areas. The normative restructuring of the struggle in the democratic public sphere is manifested in the fact that the growing commercialisation of the media, the class structure of the state and the dependence of political decisions on capitalist imperatives make it difficult to adequately fulfil the promise of social freedom on which it is based.

Thus, in their analysis, contemporary philosophers criticise the capitalist market society based on the normative provision of social freedom (Mammedzadeh, 2019). This ideal is substantiated through

the formal anthropology of recognition, where recognition of others is a universal condition for the awareness of the subject's freedom and subjectivity, as well as through the normative excess of validity of various historical concepts of social freedom that need to be affirmed through institutionalisation.

In this context, the authors Nerubasska, Palshkov & Maksymchuk (2020) analyse the possibilities of socialist and alternative thinking in the critique of capitalism in social philosophy. First of all, they analyse the internal logic of three theories of capitalism and two variants within each theory. Next, the authors explore approaches to integration into modern democratic capitalism. Considering the three theories as alternatives, they identify their advantages and disadvantages, complementary and overlapping approaches to integration, and examine the institutional conditions within which capitalist structures operate. Their empirical results show competition between market and capitalist enterprises for participants, taking into account the institutional conditions that determine the level of collective action.

It is worth paying attention to some of the key points that the authors make in their critiques. These points seem to be able to be combined to find new critical approaches to capitalism. Indeed, the authors differ in their opinions on many points, but still reach a consensus on the renewal of a critical approach to capitalism.

Despite the diversity of the authors' perspectives, they all agree that capitalism prevents the full realisation of the normative ideals of equality and freedom. O'Halloran (2019) combines a functionalist diagnosis of the structural crisis of the capitalist world economy with a critique of its unequal and undemocratic character, drawing on these ideals. Masolo (2019) uses them in his work with Marxist diagnoses of crisis, exploitation and alienation, and Orujov (2021) emphasises them in the struggle to realise the normative promise of institutions of recognition.

On the other hand, the authors' approaches are aimed at illuminating various aspects of normativity characteristic of capitalist societies, as well as the promise of social freedom that underlies the market. An analysis of the formal modalities of criticism shows that they all aim to overcome capitalism and to strengthen or expand the critique of actors. Having questioned the role of the working class in the revolutionary process and the plurality of new social movements, this critique is now addressed not only to the working class, but also to the plurality of actors in order to support anti-capitalist struggles through their unions and cooperation.

Research Methodology

General Background

Social philosophy is a branch of philosophy that examines the ethical, social and political aspects of society. In recent years, there has been a growing interest in critiquing capitalism within social philosophy, especially in relation to socialist and alternative thinking.

This study of the critique of capitalism has employed a variety of methodologies, including philosophical analysis, critical theory and empirical research. Philosophical analysis involved an examination of the basic principles and assumptions of capitalist society, while critical theory aimed to uncover the dynamics of power and inequality that perpetuate capitalism. Empirical research involved sociological, economic, or historical analysis to provide evidence for or against the claims that were gathered from the literature review of critical theorists and philosophers. The literature review conducted as part of this study was based on materials obtained from databases such as WOS, Web of Science, Scopus, and Google Scholar. It included high quality research and academic papers from various fields such as philosophy and sociology. Using the WoSCC system, a bibliometric analysis of the

documentation was carried out. To ensure broad search coverage, the Boolean operator OR was used to identify documents containing any combination of the requested terms. The analysis included documents (articles, conference proceedings, books, book chapters, review articles, editorials, etc.) for the period from 2019 to 2023. The study considered only scientific articles and review articles, as they are the primary sources of new discoveries, research and critical analysis in the field, and are subject to a thorough peer review provided by scientific journals to achieve established quality standards. WoSCC tools were also used to analyse the data, in particular Analyse Results and Creation Citation Report, and an advanced search using the Topic Search (TS) option, which helped identify terms in titles, abstracts, authors' keywords and additional keywords (Keywords plus). The keywords used were: "critical sociology", "capitalism", "socialism", "alternative criticism", "new philosophy". To maximise the search coverage, the Boolean operator OR was used to identify documents containing one, two or more of the search terms, as well as an asterisk (*) representing any group of characters, including no characters.

Research Results

Socialist and alternative thinking criticises capitalism in social philosophy, focusing on the emergence of alternative forms of economic system organisation. For example, according to Politi (2020), in the context of moral economism, it is important to understand the market as an institution of recognition that affects personal relationships and the process of democratic formation of collective will. In particular, the concept of the market in the context of democratic ethics is studied.

The analysed theoretical approaches distinguish between Marxist and neoclassical approaches to understanding market relations (Shytyk & Akimova, 2020). The authors propose to imagine the market as an institution of recognition in which the promise of social freedom is realised (Nicolai & Rossi, 2018). This opens up opportunities for finding alternative ways of developing society, where capitalism can be reconsidered from a new perspective that emphasises social justice and equality.

Among the selected papers that explore the presented topic, we have chosen four that, in our opinion, best address the working issues. The rest of the selected related works reveal the general topic of the study (Table 1):

Table 1

Selected papers that address the working questions of the article

WP 1. What are the main principles of capitalism, its advantages and disadvantages?	Tesar (2021) views capitalism as a specific form of market society based on private ownership of productive, financial and land capital. He points out that the market, as an institution for coordinating the exchange of economic goods, requires social rules for its functioning. Thus, capitalism exists within a network of social regulations that define market participants and what can be considered an economic good. The advantages of capitalism include the stimulation of competition, innovation and efficiency, but there are also disadvantages, such as the risk of social inequality and the system's inability to take care of environmental problems. Peters & Jackson (2021) believe that the capitalist system leads to numerous problems and inequalities in society. One of the main problems is that capital
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WP 2. What problems and inequalities arise in society due to the operation of the capitalist system?

owners and corporations are given great power over all aspects of life, including the economy, politics, media and culture. This leads to inequality between the rich and the poor, as well as to the emergence of monopolies that maintain their positions through corruption and lobbying.

In addition, capitalism contributes to the exploitation of workers and the growth of social inequalities. For example, workers may work for low wages or in poor working conditions, while business owners make huge profits. This leads to a deterioration in living conditions for the majority of the population and an increase in poverty.

However, although capitalism leads to numerous problems in society, the Law of Liberty puts forward ideas about the realisation of social freedom in the economic sphere. These promises can be achieved in a market society based on competition and open markets. However, additional measures may be necessary to achieve equality and justice, such as the abolition of inheritance or the introduction of regulatory laws.

Espiner (2019) argue that in the context of understanding these promises, social freedom must be guaranteed, participants must be able to understand their own economic actions as a necessary condition for the free realisation of the goals of the other. However, in a capitalist market society, these promises cannot be sufficiently fulfilled. Reflecting on the normative implications of a market society, the authors believe that it should ensure that all its participants have their needs satisfied in a peaceful, relaxed and satisfying manner through mutual exchange in the marketplace. Therefore, they believe that every contract should be concluded between equal terms and without restrictions. According to their understanding of the promise of the market, social freedom must be guaranteed, i.e., participants must be able to freely perform their economic actions as a condition for achieving the goals of others. By examining the various struggles for the market over the past two centuries, the authors were interested in the preconditions that need to be in place to fulfil these promises. While not wanting to be idealistic and look beyond current conditions, they believe that these promises cannot be fully realised in a capitalist market society.

WP 3. What alternative socio-philosophical approaches, such as socialism, communism, anarchism and others, can offer new approaches to the organisation of society and economy?

WP 4. What are the possible ways to introduce alternative socio-economic models that can help solve the problems that arise in the context of the modern capitalist world?

Hopkins (2019) considers possible ways to introduce alternative socio-economic models in order to solve the problems that arise in the modern capitalist world.

The author proposes to rethink Hegel's "logic of concept" through the method of normative reconstruction, which is based on social analysis and the immanent principles of legitimacy of modern societies. This approach is opposed to the Kantian constructivist tradition and aims at deriving criteria of social justice from various fragments of modern society. The author tries to determine which norms are implemented in various practical spheres and how they can be adequately applied in real life in order to achieve moral progress.

In contrast to these Kantian constructivist approaches, the method he calls "normative reconstruction" derives its demands for justice directly from the norms inherent in the practical spheres of modern societies and aims to determine how these norms are articulated in the respective spheres by tracing social conflicts and struggles over their proper application and interpretation. By using this method, the author hoped that reconstructions of these social struggles would point the way to moral progress, which would allow us to determine which norms have been implemented in a particular practical sphere and what can be done today to implement them more adequately.

Source: author's own development.

In my analysis, I define the phenomena when an alternative critique of capitalism leads to deviations from the given paths of development as "negative normative evolution". When social conflicts and struggles lead to a more adequate application of norms, I call these reforms "moral progress".

It is now necessary to develop my own conception of the method of normative reconstruction in more detail, specifying that it is a rethinking of what Hegel understood as the "logic of concept" in the realm of objective reason. In his reinterpretation of Hegel, he uses the methodology of representation and reconstruction to reveal how something "spiritual" can be realised in social reality.

Alternative critiques of capitalism follow the example of sociology, in particular Bruff's (2021) research, which shows that normative ideas are important "spiritual" elements that are gradually realised through social conflict and struggle. When social struggles are supported to actualise the 'spiritual' in society, it may seem that these ideas are endowed with a certain 'idealistic dignity'. However, it should be remembered that this idealistic aspect has always been an important part of my concept of the "struggle for recognition".

In exploring the perspectives of socialist and alternative thinking on the critique of capitalism in social philosophy, the use of the normative reconstruction method, in our view, does not pose the risk

that its own normative principles may not be able to meet the conditions of social reality that existed before. This method also takes into account the participants' understanding of themselves, giving preference to their own ethical understanding of the social rules they follow in their own actions.

Discussion

Thus, in exploring the perspectives of socialist and alternative thinking on the critique of capitalism in social philosophy, one should first focus on the reconstruction of the normative promises that various institutions of modern societies have recognised in the eyes of their participants. It should then examine the 'reconstructed' conflicts and uprisings that have been used over the last two hundred years to create conditions that would help to realise these promises in a more sufficient and adequate way. This reconstruction indicates what social conditions should look like so that the normative principles of the various institutions can be realised.

In his study, Zanoni (2020) uses the method of normative reconstruction to develop an internal critique of capitalism. In doing so, he does not believe that there are practical alternatives to the market and argues that problems of exploitation and forced labour should not be seen as structural flaws that can only be ameliorated by abandoning the capitalist market. Thus, it is characterised by a reformist strategy. I would rather call it an “experimental strategy”, guided by the needs and ambitions of those who are trying to realise their normative ideals. My approach is to try to understand how social freedom can be properly realised within the framework of personal relationships, market society and the democratic formation of collective will.

However, according to Della Ratta (2020), the process of “reconstructive inquiry” will never end completely, as new social conditions can always emerge that are also important for the full realisation of social freedom. Each important step in this struggle to improve the institutionalisation of normative promises reveals new conditions that are also necessary for their full realisation.

According to Karkov & Valiavicharska (2019), in order to clearly define one's position in the literature critiquing capitalism, it is important to explain why the form of critique they have chosen is ethical rather than functionalist or moral. After all, ethical criticism uses criteria of the good life, moral criticism uses moral criteria such as equality or freedom, and functionalist criticism uses criteria of proper functioning without crises.

On this basis, Honneth (2023) argues that it is necessary to distinguish between friendship, intimate relationships and family according to the type of self-realisation that casual cooperation is supposed to facilitate. His normative reconstruction aims to show that over the last two hundred years, these normative principles have been increasingly articulated through a slow and conflictual process of internal democratisation of different forms of personal relationships.

So, what are the main characteristics of critical alternative thinking?

In his study, Romele (2019) is more optimistic about the area of personal relationships than other aspects of ethics. The author suggests that friendships, intimate ties and family relationships are becoming increasingly valuable in our time, as certain inequalities are gradually being overcome, allowing partners to enjoy greater equality and perceive their life together as an embodiment of social freedom.

Morley, Floridi, Kinsey & Elhalal (2020) note that the increasing separation of the capitalist market creates difficulties as it encourages actors to focus on their own interests and career plans, which can undermine the commitment to invest in personal relationships.

So, what methods can contemporary philosophers and critics use to counteract the negative impact of capitalism on the practice and institutions of friendship and intimate relationships? Studies show that social philosophy can develop new forms of personal relationships, in particular by defining clear boundaries for institutional requirements that do not contradict our commitments in other areas of life. Therefore, instead of specific measures, a general direction can be identified: each sphere of life should be conditioned so that it does not interfere with the fulfilment of obligations in other spheres, as, for example, market activities should provide sufficient time and opportunities for interpersonal relationships.

Conclusions and Implications

Exploring the Possibilities of Socialist and Alternative Thinking: A Critique of Capitalism in Social Philosophy The normative reconstruction of the market-mediated sphere of consumption shows that since the nineteenth century a stable set of requirements has been established for its socialisation in order to fulfil the fundamental promise of the social freedom of the century. One of the specific ways in which social freedom is realised is through the possibility for everyone to identify their real needs and to be able to satisfy them in the sphere of production, where publicly articulated needs are coordinated with production through deliberative mechanisms that are absent in modern society.

Limitations of this study include a possible narrowness of view and a lack of attention to diverse perspectives. It is important to recognise that capitalism has both positive and negative aspects, and that one-sided criticism can lead to simplifications and misinterpretations. Furthermore, the complexity of economic systems and the interplay of social, political and cultural factors require a comprehensive analysis that takes into account different perspectives and theoretical frameworks.

In addition, the dominance of capitalist ideology in contemporary society can affect the way alternative and socialist views are perceived and understood. It is important to be aware of the power dynamics at play and the possible biases that may shape our interpretations of different ideologies. By recognising these limitations and actively seeking out diverse perspectives, we can gain a more nuanced understanding of the complexities of capitalist and alternative economic systems.

Suggestions for Future Research

There are several avenues for future research that could contribute to a deeper understanding of socialist and alternative thinking and critiques of capitalism in social philosophy. One potential avenue of research could include an examination of the historical development of socialist thought and alternative economic models, and how these ideas have been articulated and critiqued by different philosophers. This could include a comparative analysis of the work of theorists such as Karl Marx, Friedrich Engels, Rosa Luxemburg, and Antonio Gramsci, among others, to identify common themes and different perspectives on capitalism and socialism.

Another potential avenue of research could be to examine the ways in which socialist and alternative economic ideas have been put into practice, as well as the challenges and successes associated with these efforts. This could include case studies of socialist experiments in different countries, as well as analyses of the ways in which capitalist interests have resisted and annexed socialist initiatives.

Furthermore, future research could include exploring the role of social movements and grassroots activism in the development of socialist and alternative economic ideas and the ways in which these movements have influenced the general political discourse. This could include interviews with activists

and organisers involved in socialist and alternative economic campaigns, as well as analyses of the broader social and cultural forces shaping these movements.

Overall, future research into socialist and alternative thinking and critiques of capitalism in social philosophy can help to address the complexities and contradictions of capitalist society, and offer new insights into the possibilities of creating a more just and equitable economic system. It can also reveal the flaws in capitalism that lead to inequality, exploitation and social injustice. They can highlight the need for alternative economic models that would better distribute wealth, provide social protection and preserve natural resources for future generations. Such research can provide the basis for new economic policies and social programmes aimed at improving the living conditions of all citizens and building a more just society.

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