

Social Contract and Identity Politics in Nepal: A Sociological Analysis

Kedar Nath Ghale

Correspondence: Kedar Nath Ghale, Sarswati Multiple Campus,
Tribhuvan University, Lainchour, Kathmandu

Abstract

This study presents the relationship between social contract and identity politics in Nepal from a sociological perspective. Although the social contract has traditionally been understood as an agreement between the state and citizens, in the Nepali context, this process has historically been affected by unequal power structures, social exclusion and limited participation. The study shows that identity politics is not a breakdown of the contract, but a collective response to its incompleteness and inequality, as long-excluded communities on the basis of caste, class, gender, language and region redefine their relationship with the state. Although a qualitative method was adopted in the research, all sources were drawn from secondary sources, including articles published in journals, books, government documents and reports. Although the Constitution of Nepal 2072 and the federal structure are analyzed as formal attempts at a new social contract, the limitations in its social acceptance and practical implementation show that identity politics has been continuously active. Additionally, weak trust in the state, unequal service delivery and impunity have been found to undermine the moral basis of the social contract. Ultimately, the study concludes that sustainable democratic sustainability in Nepal depends on rebuilding the social contract, which is only possible through the acceptance of multiple identities, equal opportunities and the restoration of trust between citizens and the state.

Keywords: Social Contract, Identity Politics, Social Inclusion, State-Citizen Relationship

INTRODUCTION

A closer look at Nepal's social and political journey reveals that the relationship between the state and society has never been static. From time to time, mass movements, political changes, and social struggles have redefined this relationship. From a sociological perspective, this situation can be described as a process of continuous restructuring of the 'social contract'. "The core idea of the social contract is that people create a common authority to escape the state of nature, protect and coordinate it, and for this they give up some of their freedom", (Magar, 2025, p. 124). Here, the social contract is not just a legal document, but also a complex relationship of trust, recognition, rights, and obligations between the state and citizens. "The present state of identity politics in Nepal requires a multivalent approach to recognition", (Dangaura, 2023, p. 82). In a multi-ethnic, multilingual, and socially diverse society like Nepal, how such a contract is experienced by whom is deeply intertwined with social status, power, and identity.

The political transformation that Nepal has undergone since the 2009/10 popular uprising was not just a transformation of the system of governance, it was an attempt to rewrite the relationship between the state and society. “The abolition of monarchy and the separation of governmental power into three political tiers were the key goals of federalism”, (Acharya, 2021, p. 21). With the establishment of the republic, the federal structure, and the 2015 constitution, identity politics began to occupy a central place in public discourse. Understanding the movements based on caste, ethnicity, Madhesi, Dalits, women, indigenous and regional identities as demands for cultural recognition is incomplete. These movements are social voices demanding equality, respect and participation with the state. They have questioned the limits of the existing social contract.

For a long time, state power in Nepal has been concentrated in the hands of a limited social group, and many communities, although formally citizens, have not been able to experience equal citizenship in practice. Sociologically, this situation should be seen as a result of unequal social contracts. Despite legal equality, trust in the state has been further weakened by unequal access to education, employment, representation and decision-making processes. “Nepal still face significant barriers to education such as poverty, cultural norms and inadequate school facilities, especially in rural areas”, (Lohani, 2024). The dissatisfaction born of this experience has been expressed in the public sphere in the form of identity politics. “Identity politics is understood as a new kind of politics that has emerged in the democratic life of the present-day world”, (Seethi, 2014, p. 274).

Contemporary sociological theories provide a useful perspective to understand this situation. As Gramsci (1971) argued, the state is not simply a means of force, but rather a means of consensus. “Gramsci explained how dominance in society is maintained not only through political power, but also through cultural, ideological and moral power structures”, (Magar, 2025, p. 256). Bourdieu (1991)’s concept of symbolic power shows how some identities are made ‘normal’ and others ‘marginal’. As Nancy Fraser (1995) has emphasized, the imbalance between recognition and redistribution creates social conflict. From these theoretical perspectives, Nepal’s identity-based movements are not signs of social fragmentation but rather attempts to build an inclusive social contract. “A political movement is an organized effort by a number of people to alter societal norms or governmental policies that are currently in practice”, (Gautam, 2024, p. 1).

This research attempts to understand the relationship between social contract and identity politics in Nepal from a sociological perspective. Through the analysis of secondary sources, this study raises questions such as why state-society relations have become strained, how identity-based claims are enacted as legitimate social demands and how social contract can be reimagined for inclusive democracy. In this way, this study makes an academic attempt to connect human experience and structural analysis to the debates on democracy, federalism, and social justice in Nepal.

METHODS

In this study, a qualitative research methodology is used to understand complex and theoretical issues such as social contract and identity politics. The study is based entirely on secondary sources because issues such as state-society relations, social inclusion and identity-based movements can be effectively analyzed through an in-depth study of existing ideas, debates, and documents rather than direct fact-finding. For this, books on sociology and political sociology, journal articles,

research reports and academic materials published in the context of Nepal have been used. In addition, the Constitution of Nepal, policy documents and analytical articles on social movements have been included as the main references for the study.

The study has adopted an interpretive and critical textual analysis approach while analyzing the collected material. In this process, concepts such as social contract, identity, recognition, power and inclusion have been used as central analytical bases. The study attempts to understand Nepal's political changes, constitutional restructuring, and identity-based movements in a historical context. This helps to clarify how the relationship between the state and society is being redefined. Thus, this research seeks to explain the process of renegotiation of the social contract in Nepal from a sociological perspective, focusing more on structural trends, social meanings and ideological discourses than on empirical facts.

Review of Literature

The concept of the social contract is often associated with the classical political philosophies of Hobbes, Locke and Rousseau. However, the sociological literature has seen it not as a mere hypothetical agreement but as a social relationship that develops over time between the state and society. "These three writers articulated with particular clarity a distinction between attributes of human motivation and behavior in the 'state of nature' vs. those that were the products of society with formal institutions", (Paul Seabright, 2021, p. 3). Durkheim linked the social contract to social solidarity and moral consensus, raising the question of how modern society is unified. "Mechanical solidarity has been associated with shared norms and values within homogeneous communities, while organic solidarity has emphasized reciprocal obligations stemming from functional interdependencies within nation-states", (Bazzani, 2025, p. 20). Weber seems to explain the legitimacy of the state by linking it to the beliefs and beliefs of citizens rather than legal rights. "The identification of legitimacy as a multi-dimensional phenomenon further enables us to distinguish different ways in which power may be non-legitimate", (Beetham, 1991, p. 43). These sociological perspectives help to understand the social contract as a process that is outside the law, connected to everyday social experience.

In the critical sociological tradition, we find attempts to view the social contract in terms of power and inequality. Marxist literature emphasizes that the social contract is not equal for all but a structure that legitimizes class domination. "In class society the ruling class subjects the productive forces to itself and, by virtue of its domination of the material force, subjects all other classes to its interests", (II, 2007, p. 2). Gramsci expands on this idea by stating that the state is not simply an institution of force but a structure that establishes domination through consent. "This power is mainly exerted by the dominant bourgeois class through the medium of ideology: by working on the popular mentality via the institutions of civil society and thus establishing a hegemony using the State apparatuses", (Daldal, 2014, p. 150). In this sense, the social contract is not an equal agreement between the ruler and the ruled, but rather a form of agreement born of unequal power relations. Because of this inequality, some groups feel secure within the contract, while other groups feel excluded or excluded.

The literature on identity politics focuses on such experiences of exclusion. In recent decades, as the realization that class-based politics cannot address all social problems has grown, movements based on race, ethnicity, gender, language and culture have emerged. "For many millennia and

throughout the world, these ethnocentric beliefs have shaped social relations across lines of what we now think of as class, race/ethnicity, gender, nationality, sexuality, religion, and more”, (Gregg Barak, 2014, p. 2). Charles Taylor (1992) has pointed out that the lack of recognition has a serious impact on an individual's self-esteem and social participation. “The idea here is to find an alternative normative standpoint for the evaluation of contemporary economic relations that is tied to more universalizable—and hence justifiable—claims concerning deliberative democracy and the social bases of personal integrity”, (Zurn, 2005, p. 90). Castells (2004) has linked identity to power and resistance, explaining why social movements in modern society have become identity-centered. This literature shows that identity politics is not an emotional issue but a process related to deep social structures.

Nancy Feser (1995)'s contribution to understanding the relationship between the social contract and identity politics is considered particularly important. She argues that social justice should not be limited to a question of economic redistribution but should also be linked to questions of social recognition and respect. According to her, ignoring identity weakens the social contract, but ignoring economic inequality makes identity politics itself incomplete. This provides a sociological basis for balancing both the economic and cultural dimensions to make the social contract more inclusive. “A central issue in social justice is that of identifying those differences among persons and groups which are morally significant to the distribution of benefits and burdens”, (Smith, 2000, p. 1150).

Post-colonial sociological literature argues that it is problematic to limit the concept of the social contract to the European experience. In many developing and post-colonial societies, the social contract has remained incomplete, incomplete, crippled, unequal and dysfunctional. “No society has a complete consensus on family issues, religion, the economy or the right way to be governed – and indeed many societies are marked by radically different views, often stridently expressed”, (Murshed, 2006, p. 140). Partha Chatterjee (2004) has highlighted the difference between formal citizenship and real participation, arguing that the relationship with the state is not the same for all citizens. “The contemporary significance of citizenship principles is particularly meaningful for the organization of cities, as this issue shows”, (Garcia, 1996, p. 7). Such a perspective helps to understand why the social contract is constantly being questioned in societies like Nepal.

The sociological literature on Nepal has long highlighted inequalities and exclusions based on caste, class, region, and gender. “Some are facing the political exclusion others economic exclusion and some have been facing the socio- cultural exclusion in Nepal”, (Ghimire D. , 2018, p. 52). Studies by scholars such as Chaitanya Mishra, Mahesh Chandra Regmi, Krishna Khanal, and others have shown how the state-building process has been focused on the interests of a limited social group. Studies focusing on the post-2062/63 movements and the 2072 constitution have analyzed identity-based claims in conjunction with demands for inclusive democracy and a federal structure. But these chapters have often been presented in isolation.

The overall literature review makes it clear that there is a deep connection between social contract and identity politics. Both international theoretical discourse and studies on Nepal have highlighted the fact that state-society relations are uneven and dynamic. However, sociological

studies in Nepal that focus on identity politics as a process of renegotiation of social contracts are still limited. Addressing this gap, this study attempts to understand contemporary sociopolitical changes in Nepal by placing social contract and identity politics in an analytical framework.

RESULTS AND DISCUSSION

This section interprets and analyzes the key findings of the study in the context of sociological theory and Nepali socio-political reality. The interrelationship between social contract and identity politics is discussed by linking it to historical experience, structural inequalities and changing patterns of state-citizen relations. In particular, it is made clear how the social contract in Nepal is incomplete, unequal and in a process of continuous restructuring, which exposes identity politics not only as a political strategy, but also as a collective demand for social justice, respect and participation. Focusing on the Constitution of Nepal 2072, the federal structure and practices of inclusive democracy, this section presents an in-depth sociological debate on the contemporary state of the social contract, analyzing the complex interactions between trust in the state, social exclusion and identity consciousness.

Historical restructuring of the social contract in Nepal

“The Nepali state has historically been exclusionary and unaccountable”, (Malena, 2015, p. 6). One of the main findings of this study is that the social contract in Nepal is not a single political agreement but a process of continuous historical restructuring. “There is a history of such states being united and divided by force or power”, (Ghimire T. N., 2022, p. 233). Western social contract theories such as Hobbes, Locke and Rousseau are based on the assumption that the legitimacy of the state arises from the consent of the citizens. “The social contract answers the question of the origin of the society”, (Economides, 2018, p. 19). However, in the Nepali context, the social contract is often guided by convention, tradition and power structures rather than the voluntary consent of the citizens. “The political and socioeconomic trajectories of both India and Nepal illustrate the vulnerabilities of just governance”, (Koehler, 2024, p. 12). The relationship between the state and the citizens has long been based on obedience and subordination rather than moral consensus.

The political changes of 2007, the Panchayat system of 2017, the multi-party democracy of 2046 and the people's movement of 2062/63 can all be understood as stages of restructuring the social contract. However, in each of these stages, the social contract remained incomplete because the majority of marginalized communities remained outside the decision-making process. The study shows that such historical exclusion limited the social contract to a structure that is 'benefits for the few' rather than 'equal for all'. This unequal historical experience has created the social foundation for the emergence of identity politics in recent times.

Identity Politics: Reaction to the Social Contract or Re-imagining?

This study interprets identity politics not only as a negative challenge to the social contract but also as an attempt to reimagine it. “As the ethnic groups became conscious of their marginalization, they formed ethnic organizations and started fighting for their rights”, (Pokharel, 2011, p. 2). Identity politics in Nepal is often portrayed as a factor in creating ethnic, regional or linguistic divisions. However, from a sociological perspective, identity politics is seen as the collective voice of historically invisible groups, which seeks to redefine their relationship with the state in new terms.

The issues raised by identity-based movements; citizenship, equal representation, respect, cultural recognition and access to resources – are fundamental foundations of the social contract. The study shows that when the state formally claims that all citizens are equal but fails to realize that equality in practice, identity politics becomes an alternative means of questioning the social contract. In this sense, identity politics is not a dissolution of the social contract; rather, it is a powerful process of exploring the possibilities of new consensus by further exposing its incompleteness.

The conflicting state of Nepal's Constitution (2072) and the social contract

The Constitution of Nepal, 2072, should be considered as a formal expression of a new social contract between the state and the citizens. It has embraced progressive values such as inclusive democracy, federalism, proportional representation and social justice. However, the results of this study show that there is a clear gap between the progressive rhetoric of the constitution and the citizens' experience of its acceptance. In particular, there is a widespread perception that not all identity groups have meaningfully participated in the constitution-making process.

The discontent expressed in the Madhes movement, the Tharu movement and the indigenous-tribal movements have interpreted the constitution as an “incomplete social contract.” This shows that the social contract is not complete simply by the existence of a legal document; its validity depends on the citizen's perceived justice and equality. The study concludes that while the Constitution, 2072, provided a framework for the social contract, its social acceptance was not evenly distributed, which has kept identity politics alive.

Federalism, Identity and the New State-Citizen Relationship

Federalism has emerged as the most important structural dimension of the social contract restructuring in Nepal. According to the results of the study, federalism is understood not only as administrative decentralization, but also as a powerful means of providing political ownership and self-respect to historically excluded communities. The provincial structure has given place to local identity, language and cultural diversity within the state structure, which has made the state-citizen relationship multi-layered.

However, the shortcomings seen in practical implementation have not been able to build the desired trust in the social contract. The center-provincial power dispute, unequal distribution of resources and lack of administrative capacity have further weakened the effectiveness of federalism. The study shows that when federalism cannot be transformed into an experience of improving the standard of living for citizens, identity politics becomes re-empowered. This further confirms the deep interrelationship between the social contract and the state structure.

Social exclusion, power structures and identity politics

This study identifies social exclusion as one of the deepest structural causes of the emergence of identity politics. With unequal access to state opportunities based on caste, class, gender, language and geography, citizens are forced to express their dissatisfaction through collective identities. The study concludes that while the social contract formally promises equality, in practice the power structure has not fulfilled that promise.

The experience of Dalits, women, tribals and marginalized communities in particular shows that the social contract is not just a question of legal status, it is also a question of social respect and dignity. When the social contract fails to provide citizens with a sense of respected existence,

identity politics takes the form of a strong moral resistance. In this sense, identity politics is not only a struggle for power, but also a struggle for the restoration of social existence.

Table 1: Key dimensions of identity politics and social contract in Nepal

Dimensions	The state of the social contract	Identity political reaction
Citizenship	Unequal access	Citizenship movement
Representation	Limited inclusion	Proportional demand
Resource distribution	Centripetal	Federal autonomy
Cultural recognition	Dominant culture	Cultural identity

Source: Author’s development.

Young generation, new social contract and identity consciousness

Another important aspect that the study shows is the changing social consciousness of the younger generation. Nepali youth are demanding a social contract based on opportunity, transparency and respect rather than traditional identity. Education, foreign employment, and digital media have connected their consciousness to the language of global social justice and human rights.

However, this does not mean that young people have completely distanced themselves from identity politics. The study shows that they are using identity strategically and contextually rather than as a fixed and innate identity. This shows the potential for making the social contract more flexible, dialogic and participatory, where identity can become a basis for cooperation rather than division.

Table 2: Understanding the social contract from a generational perspective

Generation	Priority of the social contract	The role of identity
Old	Security and stability	Caste/Region
Medium	Inclusivity	Collective identity
Youth	Opportunity and honor	Strategic identification

Source: Author’s development.

Social trust, state legitimacy, and identity politics

This study clearly shows that the effectiveness of social contracts depends on social trust. In Nepal, identity politics tends to intensify when citizens' trust in the state is weak. Corruption, impunity and poor public service delivery have severely weakened the moral basis of the social contract.

This malaise has led to the emergence of identity-based organizations as alternative representative structures. The study shows that identity politics is not only anti-state, but also a major means of creating pressure for state reform. It warns the state that formal legitimacy alone is not enough; the social contract must also provide tangible justice in the daily lives of citizens.

Table 3: The relationship between social trust and identity politics

Indicator	High state	Low state
Faith in the state	Weak identity politics	Strong identity
Service flow	Collaboration	Resistance
Perceived legitimacy	Consent	Disagreement

Source: Author’s development.

The Future of the Social Contract: The Potential for Inclusive Coexistence

The final discussion shows that; social contract and identity politics in Nepal are not contradictory. Rather, identity politics is also a historical opportunity to make the social contract more inclusive, responsive and ethical. “The issue of inclusion has historically been sensitive in Nepal, especially in terms of ensuring representation of Dalits, indigenous peoples, women and Madhesi communities”, (Magar, 2025, p. 78). If, the state can embrace the demands of identity as a basis for dialogue rather than a source of division, then a new form of social contract is possible.

According to the overall conclusion of this study, the social contract of the future must be based on the acceptance of pluralism, the assurance of equal opportunities, and the reconstruction of trust between the state and citizens. Only if this can be done can identity politics become a strong indicator of democratic maturity, not a crisis.

CONCLUSION

This study analyzes the relationship between social contract and identity politics in Nepal from a sociological perspective, clarifying the fact that the social contract is not a stable or fully-fledged political consensus but is a historical, structural and continuous process of restructuring. As the state-citizen relationship in Nepal has long been guided by unequal power structures, social exclusion and limited representation, the social contract has remained extremely weak and partial. The dissatisfaction and perceived injustice arising from this incompleteness seem to have given rise to identity politics. In this sense, identity politics is not a dissolution of the social contract, but rather a collective response to its incompleteness and an attempt to renegotiate it, which has brought the legitimacy, inclusiveness and moral basis of the state back into question.

Finally, the study shows that sustainable democratic stability and social coexistence in Nepal depend on the reconstruction of the social contract, which is possible only through the acceptance of multiple identities, the assurance of equal opportunities and the restoration of trust between citizens and the state. If the state can embrace identity demands as a basis for inclusive dialogue and policy reform rather than a source of division, then identity politics can become a strong indicator of its depth and maturity, not a crisis for democracy. Therefore, the social contract of the future should not be limited to legal documents but should be based on justice, respect and participation experienced in the daily lives of citizens, which will further help build a new basis of consensus for social justice and democracy in Nepal.

Conflict of Interest

The authors declared no conflict of interest.

Funding

None

REFERENCES

- Acharya, K. K. (2021). Federalism practice in Nepal: Does it move in the expected course? *Dhauлагiri Journal of Sociology and Anthropology*, 15(01), 21. <https://doi.org/10.3126/dsaj.v15i01.41923>
- Bazzani, G. (2025). Solidarity reimagined in the face of global challenges: The emergence of altruistic solidarity. *European Journal of Social Theory*, 20. <https://doi.org/10.1177/13684310251360994>
- Beetham, D. (1991). Max Weber and the legitimacy of the modern state. *Analyse & Kritik*, 13, 43. Retrieved from https://www.analyse-und-kritik.net/Dateien/56c2f68a654c9_ak_beetham_1991.pdf?SicSWAh=z5VfBu
- Daldal, A. (2014). Power and ideology in Michel Foucault and Antonio Gramsci: A comparative analysis. *Review of History and Political Science*, 2(2), 150. Retrieved from https://rhps.thebrpi.org/journals/rhps/Vol_2_No_2_June_2014/8.pdf
- Dangaura, M. (2023). Caste and construction of a Tharu subjectivity in Resham Chaudhary's selected novels. *Literary Studies*, 36(1), 82. <https://doi.org/10.3126/litstud.v36i1.52085>
- Economides, N. (2018). The theory of social contract and legitimacy today . *Mediterranean Journal of Social Sciences*, 9(5), 19. <https://doi.org/10.2478/mjss-2018-0135>
- Garcia, S. (1996). Cities ad citizenship. 7. Retrieved from https://d1wqtxts1xzle7.cloudfront.net/49094928/j.1468-2427.1996.tb00298.x20160924-14390-1y5mvyg-libre.pdf?1474766781=&response-content-disposition=inline%3B+filename%3DCities_and_Citizenship.pdf&Expires=1768815558&Signature=b5q3y2YEQVtbQ7Eu9euxDAiLdYc-GmK
- Gautam, D. R. (2024). Inconsistencies of political movements in Nepal: An overview. *Interdisciplinary Issues in Education*, 2(2), 1. <https://doi.org/10.3126/ie.v2i2.71755>
- Ghimire, D. (2018). Debates on social exclusion and inclusion in Nepal. *KMC Research Journal*, 2(2), 52. <https://doi.org/10.3126/kmcrj.v2i2.29949>
- Ghimire, T. N. (2022). Grounds of the state restructuring Nepal. *Patan Prospective Journal*, 2(1), 233. <https://doi.org/10.3126/ppj.v2i1.48152>
- Gregg Barak, J. F. (2014). *Class, race, gender, and crime*. Claude Teweles. Retrieved from www.roxbury.net
- II, S. C. (2007). Social contract as bourgeois ideology. *Anarchy, State and Utopia*, 2. Retrieved from <file:///C:/Users/DELL/Downloads/wross,+Ferguson.pdf>
- Koehler, A. S. (2024). Contestation movements and the emergence of eco-social contracts in India and Nepal. *WORKING PAPER 03*, 12. Retrieved from <https://www.econstor.eu/bitstream/10419/296626/1/1890210862.pdf>
- Lohani, M. (2024, July 7). 'Despite provisions of equality, many women still encounter discrimination in education and employment. This situation must end.' *The DMN News*. Retrieved from <https://thedmnnews.com/despite-provisions-of-equality-many-women-still-encounter-discrimination-in-education-and-employment-this-situation-must-end/>

- Magar, R. B. P. (2025). Alternative politics and Gramsci's hegemonic theory: A study in the context of Nepal. *Contemporary Research: An Interdisciplinary Academic Journal*, 8(2), 256. <https://doi.org/10.3126/craiaj.v8i2.86457>
- Magar, R. B. P. (2025). Comparison between the parliamentary and the presidential system. *Janaprakash Journal of Multidisciplinary Research*, 3(1), 78. <https://doi.org/10.3126/jjmr.v3i1.89271>
- Magar, R. B. P. (2025). Views of Hobbes, Locke, and Rousseau in the origin of the state: A comparative analysis. *Khwopa Journal*, 7(2), 124. <https://doi.org/10.3126/kjour.v7i2.88264>
- Malena, S. T. (2015). The political economy of social accountability in Nepal. *PRAN program for accountability in Nepal*, 6. <https://doi.org/10.11588/xarep.00003731>
- Murshed, T. A. (2006). The social contract and violent conflict. In J. Currey, *Civil war, civil peace* (p. 140). The Open University. Retrieved from <https://oro.open.ac.uk/2210/1/Civil-War-Civil-Peace.pdf#page=137>
- Paul Seabright, J. S. (2021). Evaluating social contract theory in the light of evolutionary social science. *Evolutionary Human Sciences*, 3(20), 3. <https://doi.org/10.1017/ehs.2021.4>
- Pokharel, R. (2011). Politics and problematics of the definition and categorization of ethnicity in Nepal. *Bodhi: An Interdisciplinary Journal*, 5, 2. Retrieved from file:///C:/Users/DELL/Downloads/admin,+8042-28192-1-CE.pdf
- Seethi, S. K. (2014). Marginalisation, identity politics and new social movements. (K. M. Seethi, Ed.) *Indian Journal of Politics and International Relations*, 5-8, 274. Retrieved from <https://ijpair.wordpress.com/wp-content/uploads/2016/03/ijpair-2014-15-softcopy.pdf#page=270>
- Smith, D. M. (2000). Social justice revisited. *Environment and Planning*, 32, 1150. <https://doi.org/10.1068/a3258>
- Zurn, C. F. (2005). Recognition, redistribution, and democracy: Dilemmas of Honneth's critical social theory. *European Journal of Philosophy*, 90. Retrieved from https://d1wqtxts1xzle7.cloudfront.net/31315177/CZ-EJP-HonnethDil_2005-libre.pdf?1392331040=&response-content-disposition=inline%3B+filename%3DRecognition_Redistribution_and_Democracy.