

From Begumpura to Marxian Commune: Utopian Thought as a Lens to Judge the Present

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Abstract: Utopian thought is often dismissed in political theory as impractical, ahistorical, or destined to fail. This paper challenges that dismissal by revisiting two seemingly disparate yet philosophically convergent visions of an ideal society: **Begumpura**, articulated by the medieval Indian saints **Guru Ravidas**, **Kabir**, and the communist society imagined by **Karl Marx**. Emerging from different temporal, cultural, and epistemological contexts, both frameworks envision a social order free from hierarchy, domination, and fear, whether rooted in caste or class. While Begumpura emphasises spiritual equality and the annihilation of caste-based oppression, Marx's utopian horizon seeks liberation from capitalist exploitation through material and structural transformation. Rather than treating these visions as failed or unattainable blueprints, this paper argues that their true significance lies in their critical function: they serve as moral and political benchmarks against which contemporary societies can be evaluated. By drawing parallels between these utopian imaginations and present-day realities in India and the world, marked by persistent inequality, discrimination, and uneven development, the paper contends that utopian thinking remains indispensable. Far from being obsolete, such visions continue to inform policy aspirations, affirmative action, and discourses of justice, reminding us that progress is meaningful only when measured against ideals of dignity, equality, and freedom.

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I. Introduction:

Long before utopia became a formal category in Western political thought, it existed as a moral imagination in societies grappling with inequality, exclusion, and suffering. One such vision appears in Begumpura, the imagined city articulated by the medieval Indian saint poet Guru Ravidas and Kabir to some extent. Conceived in a society rigidly structured by caste, ritual exclusion, and inherited hierarchy, Begumpura represents a radical break from the social realities of its time. It envisions a sorrow-less city where fear, discrimination, and social stratification cease to exist. In this utopian space, there is no caste hierarchy, no domination, and no accumulation of wealth that creates inequality. Life in Begumpura is imagined as collective, equal, and free, sustained not by money, power, or coercion but by shared dignity and mutual belonging.

Begumpura is notably a casteless, classless, cashless and discrimination free society. The absence of taxation, private ownership, and social control points toward a moral order where neither wealth nor birth determines human worth. Ravidas does not present Begumpura as a state governed by law or authority but as a community regulated by equality itself, making it effectively stateless in its ethical imagination.

Centuries later, in the context of industrial capitalism and class exploitation, Karl Marx articulated a vision of a communist society that bears striking conceptual similarities. Marx imagined a post capitalist world where private property, class divisions, and monetary domination would be abolished. In this society, production would be organised collectively, distribution would be based on human needs, and the coercive structures of the state would gradually lose relevance. **Like Begumpura, Marx's utopian horizon is cashless, classless, and stateless, aiming to free individuals from exploitation, alienation, and material insecurity.**

Despite their vastly different historical and philosophical foundations, both Begumpura and Marx's utopian society imagine freedom as the absence of structural domination rather than the presence of authority. **Both reject discrimination as a governing principle and envision social life organised around equality, dignity, and shared human needs. Their utopianism lies not in fantasy but in critique, offering ethical and political standards against which existing societies can be evaluated.**

At a time when inequality persists despite claims of progress, revisiting such utopian visions becomes essential. They remind us that policies, reforms, and development narratives acquire meaning only when measured against ideals of a society free from discrimination, hierarchy, and economic coercion.

Utopia as Critique Rather Than Blueprint (Conceptual and Theoretical Framework)

Utopian thought has long occupied an uneasy position within political philosophy. Frequently dismissed as impractical, ahistorical, or inherently doomed to failure, utopia is often tolerated only as a form of moral critique rather than a serious guide to political imagination. Modern political thought, shaped by skepticism toward grand narratives and ideal societies, tends to treat utopia as a cautionary tale rather than a constructive resource. As a result, utopianism is confined to exposing injustice without being permitted to inform how societies might reorganise themselves beyond existing structures.

This confinement, however, comes at a significant cost. **When utopia functions solely as critique, it risks becoming symbolic rather than transformative. Critique without direction can reveal what is wrong while remaining silent on what ought to guide collective aspirations.** In such a framework, injustice is acknowledged but normalised, and reform becomes incremental rather than emancipatory. Reducing utopia to moral commentary strips it of its capacity to orient political thought toward alternative futures.

Both Begumpura and Marx's vision of a communist society intervene against this limitation. While emerging from distinct philosophical traditions, each represents a form of utopianism that refuses to remain merely oppositional. Begumpura imagines a social order organised around dignity, equality, and freedom from hierarchy, while Marx's utopian horizon envisions the abolition of exploitation and domination embedded within material relations. Neither was intended as a detailed administrative plan, yet both articulate clear ethical priorities that challenge the foundations of existing social orders.

Reframing utopia as a blueprint in a moral and directional sense allows it to retain both its critical force and its guiding relevance. **A blueprint, in this understanding, does not dictate institutions or policies but establishes the standards by which political arrangements are judged. Such a conception preserves utopia's capacity to unsettle complacency while providing orientation toward justice, equality, and freedom.** In doing so, utopian thought reclaims its role not as an impractical dream but as a necessary philosophical foundation for imagining meaningful social transformation.

Utopian Thought as Ethical Direction (Applied and Evaluative Section)

Building on the philosophical reframing of utopia, it is essential to consider how utopian thought functions when applied as an ethical lens to evaluate real societies. Utopia, in this sense, is not a distant ideal but a standard against which political and social arrangements can be judged. Begumpura and Marx's communist vision provide benchmarks for such evaluation. Begumpura exemplifies dignity, equality, and the eradication of caste-based oppression, while Marx highlights freedom from exploitation, alienation, and structural domination. Both offer ethical priorities rather than administrative formulas, allowing societies to measure progress not only by intention but by substantive outcomes.

In India, the **Directive Principles of State Policy** serve as a partial embodiment of this ethical orientation. They articulate ideals of social and economic justice, equitable distribution, and collective welfare. Yet, the persistent gap between these principles and lived reality underscores the challenge of translating aspirational ethics into action. While equality is formally recognised, structural discrimination especially caste-based and uneven access to resources reveal the limits of symbolic acknowledgment. Evaluating society through a utopian lens exposes where reforms merely manage hierarchy rather than dismantle it.

Globally, similar patterns emerge. Welfare states and human rights regimes promise inclusion and social security, yet systemic inequalities persist. Economic and racial disparities, migrant exclusion, and fragmented access to rights illustrate how utopian language can coexist with structural oppression. **Utopian thought, when retained as ethical direction, resists normalising such contradictions, insisting that justice must be embedded in structures and that equality must be experienced rather than proclaimed.**

Engaging utopia as an ethical compass encourages reflection on whether societies are moving toward dignity, autonomy, and collective well-being or simply managing inequality within existing hierarchies. It

challenges complacency and reminds policymakers, citizens, and societies that reforms acquire meaning only when measured against ideals of freedom, equality, and human flourishing. In this way, utopian thought remains indispensable, not as a rigid plan but as a moral orientation guiding ongoing social and political transformation.

II. Conclusion:

Utopian visions are often abandoned not because they are irrelevant, but because they are unsettling. **Begumpura and Marx's imagined society confront us with a simple yet uncomfortable question: if a world without hierarchy, fear, and exploitation can be imagined, why does inequality continue to be accepted as inevitable?** To dismiss such visions as impractical is to lower the ethical threshold against which societies judge themselves.

Both Begumpura and Marx refuse to treat suffering as natural. They expose caste and class not as accidents of history but as constructed systems sustained through normalisation and compliance. **Their utopianism does not promise perfection; it demands accountability.** It reminds us that development, reform, and governance acquire meaning only when measured against the reduction of domination and the expansion of human dignity.

In contemporary India and across the world, the language of equality is widely invoked, yet its substance remains uneven. Constitutional ideals, welfare frameworks, and rights based discourses gesture toward a more just society, but the persistence of structural inequality reveals the limits of half realised ideals. **Without the moral pressure exerted by utopian thought, reforms risk becoming managerial exercises rather than transformative commitments.**

Revisiting utopia, therefore, is not an exercise in nostalgia but an act of political responsibility. Begumpura and Marx offer not destinations to be reached but standards to be upheld. They ask societies to continually interrogate whether progress is merely procedural or genuinely emancipatory. In a time when inequality is rationalised as efficiency and exclusion as inevitability, utopian thought insists on asking a more radical question: not what is possible within the existing order, but what kind of society is worth striving for.

To abandon utopia is to accept injustice as normal. To engage with it is to keep open the possibility of a more equal, humane, and dignified world. In this sense, utopia does not belong to the past. It remains a demand placed upon the present.

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