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Noam Chomsky's Concept Of Justice: A Philosophical Critique Of Power, Language, And Moral Responsibility

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Abstract: Noam Chomsky's concept of justice emerges from his deep-seated critique of power, language, and moral responsibility. While widely recognized for his groundbreaking work in linguistics, Chomsky's political philosophy offers a radical challenge to institutionalized power structures, economic inequality, and media manipulation. His anarchist ideals emphasize individual autonomy, participatory democracy, and resistance against authoritarianism, positioning justice as a process of continuous struggle rather than a static legal or political framework. This paper critically examines how Chomsky's views on justice are shaped by his theory of manufactured consent, which reveals the ways in which language is used to sustain power hierarchies and distort public discourse. By analysing his critique of neoliberalism, state violence, and corporate dominance, this study highlights Chomsky's argument that true justice requires dismantling oppressive institutions and fostering structures that promote collective well-being and moral responsibility. His vision of justice is not merely theoretical but also deeply practical, calling for activism, intellectual engagement, and ethical responsibility in confronting systemic injustices. Additionally, this paper situates Chomsky's concept of justice within broader philosophical traditions, comparing his ideas with classical and contemporary theories of justice, including those of John Rawls, Karl Marx, and Michel Foucault. While Chomsky's libertarian socialist framework departs from traditional Western models, it provides a compelling critique of existing power structures and offers a morally grounded approach to justice. By bridging philosophy, linguistics, and political theory, Chomsky's work challenges us to rethink the foundations of justice in contemporary society. This study aims to critically engage with his insights, assessing their relevance and applicability in addressing modern global crises related to human rights, democracy, and economic inequality.

Key Words: Noam Chomsky, justice, power, language, moral responsibility, anarchism, media, democracy.

Introduction: Noam Chomsky, one of the most influential intellectuals of the modern era, has significantly contributed to various disciplines, including linguistics, cognitive science, political philosophy, and moral theory. While he is best known for his groundbreaking work in generative linguistics, his reflections on justice, power, language, and moral responsibility provide a deep philosophical critique of contemporary socio-political structures. Chomsky's concept of justice is inextricably linked to his broader critique of power relations, the role of language in shaping human cognition and society, and the moral responsibility of individuals and institutions in a democratic framework.

Justice has been a central concern of philosophy, evolving through diverse interpretations from Plato's ideal state to Rawls's theory of fairness. Noam Chomsky, known for his linguistic theories, has also made significant contributions to political philosophy by exposing the mechanisms of power and injustice. Chomsky's approach to justice is not grounded in conventional theories such as Rawlsian liberalism or Kantian deontology but rather emerges from his anarcho-syndicalism and libertarian socialist perspectives. He challenges the legitimacy of power structures, emphasizing that authority must always be justified and that individuals must remain vigilant against unjust hierarchies. His perspective on justice is deeply intertwined with his critique of state capitalism, neoliberalism, and imperialism, which he argues systematically undermine human dignity and democratic participation.

One of Chomsky's key contributions to justice discourse lies in his exploration of language as a tool of both liberation and control. He highlights how power elites manipulate language and media to manufacture consent and shape public perception, thereby sustaining unjust systems. His analysis of propaganda, misinformation, and ideological control underscores the moral responsibility of intellectuals and citizens in resisting injustice and seeking truth. Unlike traditional justice theories, which focus on legal and institutional frameworks, Chomsky argues for justice as an active resistance against coercion and the concentration of power.

This paper critically examines Chomsky's concept of justice through three interrelated dimensions: (1) his critique of power and unjust authority, (2) the role of language in shaping political and social structures, and (3) the ethical responsibility of individuals in challenging oppression and advocating for human rights. By situating Chomsky's ideas within the broader philosophical discourse on justice, this study aims to evaluate the strengths and limitations of his approach and explore its relevance in contemporary debates on social justice, democracy, and global ethics.

Justice and Power: Chomsky's Political Framework: Noam Chomsky's concept of justice is deeply intertwined with his critique of power structures and their influence on society. His political framework is rooted in a libertarian socialist and anarcho-syndicalism perspective, where justice is understood as the dismantling of unjust hierarchies and the establishment of truly democratic and egalitarian institutions. For Chomsky, justice cannot be achieved within the existing frameworks of power, which he sees as inherently exploitative and oppressive. Instead, he advocates for a radical restructuring of society, where power is decentralized, and people have direct control over the political and economic institutions that govern their lives.

1. The Illegitimacy of Power and Authority: One of Chomsky's central political ideas is that power and authority must always justify themselves. He argues that most hierarchical institutions—whether political, economic, or social—are fundamentally illegitimate unless they can provide a compelling moral justification for their existence. This principle echoes the anarchist tradition, particularly thinkers like Mikhail Bakunin and Peter Kropotkin, who argued that authority should be continuously questioned and dismantled if it is found to be unjust.

Chomsky extends this critique to modern state capitalism, corporate power, and even representative democracy, which he sees as operating under a facade of popular participation while actually serving elite interests. He contends that governments, corporations, and media institutions exercise control over the masses by manipulating information, restricting dissent, and maintaining economic structures that perpetuate inequality. In this sense, justice, for Chomsky, requires the exposure and dismantling of these illegitimate power structures.

2. The Role of the State and Capitalism in Perpetuating Injustice: Chomsky is highly critical of both state power and corporate capitalism, arguing that they work in tandem to suppress human freedom and justice. He views capitalism as a system that inherently concentrates wealth and power in the hands of a few, leading to massive inequalities and the exploitation of the working class. Unlike proponents of free-market capitalism who see the system as a pathway to justice through meritocracy and individual enterprise, Chomsky argues that capitalism is built on coercion and structural violence.

Similarly, Chomsky is sceptical of state power, particularly when it claims to act in the interest of justice and democracy. He frequently critiques Western governments, especially the United States, for engaging in imperialist policies under the guise of promoting freedom and human rights. He argues that state institutions often function to protect elite interests rather than serve the needs of the majority. This critique aligns with his broader argument that justice cannot be achieved through centralized authority but must emerge from grassroots movements that challenge power from below.

3. Manufacturing Consent and the Manipulation of Justice: A key aspect of Chomsky's critique of power is his theory of "manufacturing consent," developed in collaboration with Edward S. Herman. He argues that powerful elites—governments, corporations, and media conglomerates—shape public opinion through propaganda and misinformation, creating an illusion of democratic participation while maintaining control over the population. This process distorts people's understanding of justice, making them accept or even defend systems that are fundamentally unjust.

For example, Chomsky points out how mainstream media often presents economic inequality, war, and corporate exploitation as either inevitable or necessary for progress. By controlling narratives, power structures prevent people from questioning the fundamental injustices of the system. True justice, in Chomsky's view, requires breaking free from this ideological control, fostering independent critical thinking, and creating alternative sources of information that empower people to challenge oppression.

4. Justice Through Participatory Democracy and Worker Control: Chomsky's vision of a just society is one where power is decentralized, and people have direct control over political and economic decisions. He advocates for participatory democracy, where individuals actively engage in decision-making rather than simply voting in periodic elections that reinforce elite rule. He is particularly supportive of worker self-management, where industries and workplaces are controlled collectively by the workers themselves rather than by corporate owners or bureaucratic managers.

This idea is rooted in the tradition of anarcho-syndicalism, which promotes direct action and bottom-up organization as opposed to hierarchical control. For Chomsky, justice means creating institutions that promote cooperation, mutual aid, and equitable distribution of resources rather than perpetuating systems of hierarchy and exploitation.

5. The Moral Responsibility of Intellectuals and Citizens: Chomsky believes that justice is not only a structural issue but also a moral imperative. Intellectuals, journalists, and ordinary citizens have an ethical responsibility to expose injustice and challenge power. He argues that those who have access to knowledge and privilege should use their position to advocate for the oppressed rather than align themselves with the interests of power.

This notion of moral responsibility is evident in Chomsky's own activism, where he has consistently spoken out against war, corporate exploitation, state violence, and media manipulation. He insists that justice requires active engagement—people must not passively accept injustice but must fight against it through education, activism, and direct participation in social movements.

Chomsky's political framework presents a radical yet compelling vision of justice—one that requires the continuous questioning of authority, the dismantling of unjust power structures, and the creation of democratic, egalitarian institutions. His critique of state capitalism, propaganda, and elite control highlights the ways in which justice is systematically undermined in modern societies. By advocating for participatory democracy, worker self-management, and ethical resistance to oppression, Chomsky offers a vision of justice that is deeply rooted in moral responsibility and the empowerment of ordinary people.

The Role of Language in Shaping Political and Social Structures: Noam Chomsky, as both a linguist and a political thinker, offers a unique perspective on the role of language in shaping political and social structures. His work demonstrates how language functions not only as a medium of communication but also as a tool of power and control. Chomsky argues that language is central to both human cognition and social organization, influencing how people perceive reality, interpret political events, and engage with systems of power. His critique of political language, media discourse, and ideological control highlights the ways in which elites manipulate language to manufacture consent and sustain dominance over the masses.

This discussion explores Chomsky's insights into (1) the cognitive foundations of language and its implications for politics, (2) the role of language in media and propaganda, (3) how political rhetoric reinforces power structures, and (4) the potential for language to serve as a tool of resistance and empowerment.

1. Language and Cognition: The Foundation of Human Thought and Society: Chomsky's early work in linguistics, particularly his theory of generative grammar, revolutionized our understanding of human language. He argued that humans possess an innate "universal grammar"—a biological capacity that allows us to acquire and use language. This perspective suggests that language is not merely a social construct but a fundamental aspect of human nature.

While this linguistic theory primarily concerns cognitive science, it has profound implications for social and political structures. Language shapes how individuals categorize the world, process information, and construct meaning. Because language frames human thought, those who control language have immense power over public consciousness. Political leaders, corporations, and media institutions use language strategically to influence how people perceive reality, often in ways that reinforce existing hierarchies and maintain social control.

2. Manufacturing Consent: Media, Language, and Propaganda: One of Chomsky's most famous contributions to political thought is his critique of media and propaganda, particularly in *Manufacturing Consent* (1988), co-authored with Edward S. Herman. He argues that mass media serves as an instrument of ideological control, shaping public opinion to align with the interests of political and economic elites.

Chomsky outlines a "propaganda model" in which media institutions function as gatekeepers of information, filtering news in ways that reinforce dominant power structures. Language plays a crucial role in this process:

- **Framing and Word Choice** – The way issues are framed in the media determines how they are perceived by the public. For instance, Western military interventions are often described as "humanitarian missions" rather than acts of aggression. Similarly, economic policies favouring corporations are framed as "market reforms" rather than corporate welfare.
- **Euphemisms and Doublespeak** – Governments and media often use euphemisms to obscure harsh realities. Civilian deaths in war zones are labelled as "collateral damage," and torture is rebranded as "enhanced interrogation techniques." These linguistic manipulations shape public perception and reduce moral outrage.
- **Repetition and Agenda-Setting** – The media repeatedly emphasizes certain narratives while omitting others, constructing a limited framework for debate. By controlling the language used to describe events, the media ensures that certain viewpoints dominate public discourse while alternative perspectives remain marginalized.

For Chomsky, justice requires dismantling these linguistic distortions and promoting independent sources of information that challenge dominant narratives.

3. Political Rhetoric and the Reinforcement of Power: Political language is not just a means of communication but a powerful mechanism for legitimizing authority and shaping public consciousness. Chomsky highlights how political elites use language to manufacture legitimacy, justify policies, and manipulate collective memory.

A. The Language of Authority and Control: Governments use language to assert their authority and normalize power structures. This occurs through:

- **Nationalism and Patriotism** – Politicians invoke nationalistic language to rally support and silence dissent. Phrases like "defending democracy" or "protecting national security" are often used to justify military actions, surveillance programs, and restrictions on civil liberties.
- **Moral Absolutism** – Political leaders frequently use moral language to present their actions as righteous while demonizing opponents. Terms like "axis of evil" (used by George W. Bush) serve to frame international conflicts in simplistic moral terms, leaving little room for nuanced debate.

- **Legalistic Language** – Bureaucratic and legal language often obscures the moral implications of policies. For example, economic austerity policies that harm vulnerable populations are justified through technical jargon rather than ethical considerations.

B. The Language of Resistance and Social Movements: While language can be a tool of oppression, it is also a powerful instrument of resistance. Chomsky emphasizes the role of language in social movements, where activists reclaim words and challenge dominant narratives.

- **Reframing Issues** – Social movements often redefine terms to challenge the status quo. For example, activists have reframed "illegal immigrants" as "undocumented workers" to emphasize human dignity rather than criminality.
- **Counter-Narratives** – Alternative media and grassroots organizations use language to expose injustice and challenge official propaganda. The rise of independent journalism and online activism provides new platforms for dissenting voices.
- **Slogans and Symbolism** – Protest movements use language creatively through slogans and chants that encapsulate complex issues in simple, powerful messages (e.g., "Black Lives Matter," "Me Too," "Occupy Wall Street").

For Chomsky, a just society requires individuals to critically analyse language, recognize its manipulative uses, and actively participate in reshaping discourse toward truth and justice.

4. Language as a Tool for Justice and Moral Responsibility: Chomsky argues that intellectuals, journalists, and educators have a moral responsibility to expose the ways language is used to maintain injustice. He believes that true democracy requires an informed and critically engaged public that can see through manipulative language and demand accountability from those in power.

A. The Role of Intellectuals in Exposing Linguistic Manipulation: Chomsky believes that intellectuals should not serve as mouthpieces for power but should instead challenge official narratives. He frequently critiques academics and media figures who passively accept state propaganda rather than interrogating its underlying assumptions.

B. Education and Critical Thinking: Chomsky sees education as a key tool for liberating people from ideological control. He argues that critical thinking and media literacy should be emphasized in schools to help students recognize and resist linguistic manipulation. Education should not simply transmit information but should empower individuals to question authority and seek the truth.

C. The Need for Independent Media and Open Dialogue: To counteract the distortions of mainstream political language, Chomsky advocates for independent media, free speech, and open public debate. He supports platforms that give marginalized voices a space to challenge dominant narratives and promote justice.

For Chomsky, language is not neutral—it is a battleground where power is exercised and contested. Through media propaganda, political rhetoric, and institutional discourse, language shapes how people understand the world and their place within it. However, language can also be a tool of resistance, capable of challenging injustice and mobilizing people toward social change.

A just society, according to Chomsky, requires individuals to critically engage with language, recognize its manipulative uses, and actively participate in creating a more truthful and democratic discourse. By analysing how language functions within power structures, we can better understand and resist the forces that seek to control thought and limit justice.

Moral Responsibility and the Role of Intellectuals: Noam Chomsky places significant emphasis on the moral responsibility of intellectuals in society. For him, intellectuals—whether scholars, journalists, scientists, educators, or public figures—have an ethical duty to challenge power, expose injustice, and use their knowledge to serve the common good rather than elite interests. Chomsky's critique of intellectuals is deeply rooted in historical analysis and moral philosophy, particularly in relation to state power, war, corporate influence, and propaganda.

This discussion explores Chomsky's views on (1) the ethical duty of intellectuals, (2) the historical complicity of intellectuals in power structures, (3) the importance of truth-telling and dissent, and (4) the broader implications of moral responsibility in contemporary society.

1. The Ethical Duty of Intellectuals: Chomsky argues that intellectuals, by virtue of their privileged access to knowledge and critical thinking skills, have a unique responsibility to challenge injustice and hold power to account. He believes that those who have the ability to analyse complex issues should not remain passive but should actively work to expose lies, combat misinformation, and advocate for truth and justice.

A. The Responsibility to Expose and Oppose Injustice

- Intellectuals have the capacity to influence public discourse, and with that power comes the responsibility to challenge oppression.
- Chomsky draws from Enlightenment traditions that emphasize reason and critique as essential tools for progress. Like Kant's idea of "Sapere aude" ("Dare to know"), Chomsky believes that intellectuals should not blindly accept authority but should question and scrutinize it.
- He argues that silence in the face of oppression is complicity, reinforcing structures of violence and injustice.

B. The Obligation to Speak Truth to Power

- Intellectuals should not serve as agents of the state or corporate elites but should instead act as independent critics.
- Chomsky frequently references the work of Bertrand Russell and George Orwell, who warned of the dangers of intellectual conformity and the distortion of truth for political ends.
- He insists that intellectuals should prioritize ethical considerations over personal or professional advancement.

2. The Historical Complicity of Intellectuals in Power Structures: While intellectuals have the potential to be forces for justice, Chomsky argues that they often serve as defenders of the status quo, legitimizing state violence and corporate exploitation. He provides numerous historical examples where intellectuals have aligned themselves with power rather than challenging it.

A. The Role of Intellectuals in State Propaganda

- Throughout history, intellectuals have often justified wars, colonialism, and imperialism under the guise of promoting civilization, democracy, or national security.
- Chomsky frequently critiques Western intellectuals who supported U.S. military interventions, such as in Vietnam, Iraq, and Afghanistan, by framing them as necessary actions for global stability.
- He points to the use of sophisticated academic arguments to rationalize economic policies that benefit elites while harming the working class and the poor.

B. The Betrayal of Intellectuals: Case Studies

Chomsky critiques prominent intellectuals who have served as apologists for power rather than critics of it. Some key examples include:

- The Vietnam War: Many U.S. intellectuals, including policymakers and academics, justified the war as an effort to contain communism rather than recognizing it as an imperialist intervention.
- Cold War Ideology: Intellectuals played a crucial role in promoting anti-communist rhetoric that justified military coups, economic sanctions, and covert interventions in countries like Chile, Iran, and Guatemala.
- Media and the War on Terror: Following 9/11, many journalists and scholars uncritically accepted government narratives that led to wars in Afghanistan and Iraq, rather than questioning the motivations behind these conflicts.

Chomsky argues that true intellectual responsibility lies in resisting these distortions and providing the public with accurate, critical perspectives.

3. The Importance of Truth-Telling and Dissent: For Chomsky, moral responsibility means standing against power when it is being abused, even if it comes at a personal or professional cost. This includes exposing lies, resisting censorship, and advocating for those who lack a voice.

A. Intellectuals as Dissenters

- Chomsky draws inspiration from figures like Socrates, who challenged conventional wisdom and was executed for questioning Athenian authority.
- He also references John Dewey, who emphasized the role of education in creating independent, critically engaged citizens.
- He believes that dissent should not be seen as a threat to democracy but as its most fundamental expression.

B. Speaking Truth Despite Consequences

- Chomsky himself has faced significant backlash for his outspoken views, particularly regarding U.S. foreign policy.
- He argues that those who expose injustice often face professional ostracization, censorship, and even state repression, but these risks should not deter them from fulfilling their moral duty.
- He cites figures like Daniel Ellsberg (who leaked the Pentagon Papers) and Edward Snowden (who exposed mass surveillance programs) as examples of intellectuals who chose truth over self-interest.

4. Moral Responsibility in Contemporary Society: Chomsky's ideas about intellectual responsibility are more relevant than ever in an era of misinformation, corporate media dominance, and rising authoritarianism. He warns that:

A. The Digital Age Has Amplified Both Truth and Deception

- The internet has given individuals access to independent sources of information, but it has also enabled the spread of propaganda and misinformation.
- Chomsky encourages people to be vigilant in distinguishing between credible sources and manipulative narratives.

B. Education as a Tool for Empowerment

- Chomsky believes that education should not be about rote memorization but about fostering critical thinking.
- He supports an educational model that encourages students to question authority, challenge dominant ideologies, and seek truth.

C. The Need for Independent Journalism and Alternative Media

- He advocates for independent media outlets that challenge corporate and state control over information.
- He has long supported investigative journalists and whistleblowers who expose corruption and abuse of power.

For Chomsky, moral responsibility is not an abstract ideal but a concrete obligation. Intellectuals, by virtue of their knowledge and privilege, have a duty to challenge power, expose injustice, and resist propaganda. However, history shows that many intellectuals have failed in this duty, choosing instead to serve the interests of elites. True moral responsibility requires a commitment to truth, a willingness to dissent, and the courage to speak out even in the face of persecution.

Chomsky's vision of intellectual responsibility is a call to action—not just for academics and journalists but for all individuals who seek justice and truth in an increasingly complex and deceptive world. He urges people to remain vigilant, to question dominant narratives, and to use their voices to challenge power wherever it is abused.

Chomsky's Concept of Justice in Contemporary Debates: Noam Chomsky's concept of justice is deeply intertwined with his critiques of power, language, and moral responsibility. His approach to justice is not grounded in traditional philosophical theories of justice (such as those of Rawls or Nozick) but rather in a practical, critical examination of how power operates in real-world political, economic, and social systems. For Chomsky, justice is about resisting oppression, ensuring freedom of thought and expression, and advocating for economic and social equality.

In contemporary debates, Chomsky's views on justice are particularly relevant to discussions on economic inequality, global governance, environmental destruction, media control, human rights, and political repression. This analysis explores (1) Chomsky's broad framework of justice, (2) his critique of economic and political injustice, (3) his stance on media, democracy, and justice, (4) justice in the context of global conflicts, and (5) his views on the role of activism in achieving justice.

1. Chomsky's Framework of Justice: A Critique of Power: Unlike traditional moral philosophers, Chomsky does not attempt to define justice in abstract terms. Instead, his concept of justice emerges through his critique of unjust systems—governments, corporations, and media institutions that manipulate and oppress people.

A. Justice as Resistance to Power

- Chomsky believes that justice is fundamentally about challenging concentrated power, whether in the form of state repression, corporate dominance, or ideological control.
- His anarchist leanings influence his view that centralized authority, when unchecked, leads to systemic injustice.
- He aligns with libertarian socialism, advocating for decentralized, democratic forms of governance where people have real control over decisions that affect their lives.

B. Justice as Truth and Transparency

- Chomsky argues that justice requires the free flow of information and the ability of people to make informed decisions.
- He critiques government secrecy, corporate propaganda, and media distortions as direct obstacles to justice.
- He believes that when people are denied access to truth, they cannot participate meaningfully in democracy, making injustice inevitable.

This foundational view of justice as opposition to power structures informs his critiques of economic inequality, political corruption, and global injustice.

2. Economic Injustice: Chomsky's Critique of Neoliberalism:

A. Economic Inequality and Corporate Power

- Chomsky is a strong critic of neoliberal capitalism, arguing that it concentrates wealth and power in the hands of a few while leaving millions in poverty.
- He highlights how multinational corporations manipulate laws and economies to maximize their profits at the expense of workers, the environment, and public welfare.
- He frequently critiques the "privatization of the commons", where essential services (like healthcare, education, and water) are taken out of public control and handed to corporations.

B. The Role of the State in Perpetuating Economic Injustice

- He rejects the idea that governments are neutral actors. Instead, he argues that states often serve the interests of corporations and the wealthy, rather than the general public.
- He criticizes policies like tax cuts for the rich, deregulation, and austerity measures, which benefit elites while harming the working class.

- He points to institutions like the International Monetary Fund (IMF) and the World Bank, which enforce policies that benefit Western corporations while devastating economies in the Global South.

C. Contemporary Debates: Chomsky's economic justice arguments align with the rhetoric of movements like Occupy Wall Street, which protest the growing wealth gap and corporate influence in politics.

- He has argued that billionaires and large corporations have hijacked democracy, using their wealth to influence elections, control media, and suppress worker movements.
- He supports policies like wealth redistribution, progressive taxation, and strong labor rights as necessary steps toward economic justice.

3. Justice, Media, and Democracy:

A. The Role of Media in Maintaining Injustice

- In *Manufacturing Consent*, Chomsky explains how corporate-owned media serves elite interests by shaping public discourse.
- He critiques mainstream journalism for promoting war, downplaying economic injustice, and ignoring grassroots activism.
- He argues that true justice requires media independence, where journalism serves the people rather than corporate and political elites.

B. Censorship and Free Speech in the Digital Age

- While Chomsky supports freedom of speech, he warns that censorship is often disguised as "content moderation."
- He critiques Big Tech monopolies (Google, Facebook, Twitter) for controlling information flows and suppressing dissenting voices, particularly on issues like war, corporate crimes, and government surveillance.
- He argues that while far-right extremism is a problem, the greater danger is the ability of powerful institutions to define "acceptable speech" and censor critiques of their own abuses.

C. Justice and Political Participation

- Chomsky believes that true democracy requires active civic engagement, not just voting every few years.
- He warns against "manufactured democracy," where elections exist but real policy decisions are made by corporations and lobbyists behind closed doors.
- He supports participatory democracy, where workers, communities, and grassroots movements have direct control over political decisions.

4. Global Conflicts and Chomsky's Concept of Justice:

A. War and Imperialism

- Chomsky has been one of the most vocal critics of U.S. foreign policy, arguing that it often violates principles of justice under the guise of promoting democracy.
- He critiques wars in Vietnam, Iraq, Afghanistan, Libya, and Syria, exposing the economic and geopolitical motives behind them.
- He argues that justice requires holding war criminals accountable, including leaders of powerful nations who engage in illegal wars.

B. The Israeli-Palestinian Conflict

- Chomsky has long supported Palestinian rights and has condemned the Israeli occupation as an example of modern colonialism.

- He argues that justice requires recognizing the rights of both Israelis and Palestinians, but current U.S. policy overwhelmingly favours Israel.
- He critiques Western media bias, which portrays Palestinian resistance as "terrorism" while ignoring state violence against Palestinians.

C. Refugee Rights and Global Injustice

- Chomsky argues that the refugee crisis is a direct result of Western military interventions and exploitative economic policies.
- He believes that justice requires welcoming refugees, not criminalizing them, as many Western governments have done.

5. Activism and the Pursuit of Justice: For Chomsky, justice is not something given by governments—it must be fought for by the people. He believes that grassroots activism, direct action, and civil disobedience are essential to challenging injustice.

A. The Role of Social Movements

- He supports movements like Black Lives Matter, climate activism, labour strikes, and anti-war protests as vital forces for justice.
- He believes that change does not come from politicians alone but from mass movements demanding accountability.

B. Education as a Tool for Justice

- He argues that education should not just train workers but should create critically engaged citizens who question power and fight for justice.
- He advocates for free, public education as a basic human right.

Chomsky's Justice in the 21st Century: Chomsky's concept of justice is a radical critique of power, focusing on economic equality, political freedom, media transparency, and human rights. Unlike philosophers who discuss justice in theoretical terms, Chomsky's approach is practical and action-oriented: justice is about resisting oppression wherever it appears. His ideas remain relevant in contemporary debates about capitalism, media control, war, and global inequality, offering a powerful framework for understanding and challenging injustice today.

Conclusion: Noam Chomsky's concept of justice is a radical critique of power, language, and moral responsibility. Unlike traditional theories that focus on institutional justice, Chomsky emphasizes justice as an active resistance against oppressive systems. His analysis of state power, economic inequality, and media propaganda highlights the interconnectedness of justice and freedom. By advocating for decentralized governance, linguistic emancipation, and moral responsibility, Chomsky provides a framework for understanding justice in an era of increasing political and economic domination. His work continues to inspire intellectuals, activists, and scholars in their pursuit of a more just and equitable world.

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