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Pol. Science {Paper-I}

## Part - II Section "F"

QNo. 2;  
PLATO'S CONCEPT OF JUSTICE;

### OUTLINES;

- Context of the theory
- Introduction of plato's Justice.
- Theory of Justice
- Functional Specialization
- Relation between justice and class structure.
- Components of Plato's Justice theory
  - Non-interference
  - Geographical division
  - Sexual equality
  - Mutual cooperation.
- Criticism

## Context Of Plato's Theory;

Various theories and concepts of the justice existed before and during Plato's era. The concept of Justice according to Cephalus is doing good to friends and harm to the enemies. According to Polemarchus and Thrasymachus, justice is the right of might.

Plato rejected all these concepts on the ground that all of them are external in nature and having nothing to do with inner self of an individual. According to Plato, Justice is related to the soul and resides in the heart of an individual and state.

## JUSTICE ACCORDING TO PLATO;

Platonic Justice is "giving to everyone what is due to him, what is due to him is that he should be treated as what he is. What is due from him is the honest performance of those functions which are allotted to him."

Plato's Justice has two aspects;

- Individual
- Society or Social

## Functional Specialization;

Three basic forces, according to Plato, motivate men. These are forces of;

- Desire or appetite,
- Spirit or courage,
- Reason.

Each is present in every man in varying amounts, but one is always dominant. Society may be divided into three classes according to relative amount of each force present in individual who comprise the society.

- The men who are largely motivated by appetite or desire, will constitute the largest class, the artisans.
- Fewer will be motivated by spirit or courage, and will comprise the soldier or warrior class.
- There will be still more numerous, dominated by reason. These will comprise ruling class or rulers.

☞ The principle of specialization must be applied to prevent artisans from acting in other field and to guarantee that upper classes are not compelled to perform the task of artisans.

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The proper inter relation among these faculties is Justice. Justice further demands that the two non-rational faculties {artisans, warriors} must be under the direction of rational {rulers}.

## Relation b/w Justice and Class Structure

Plato has been searching for justice. What have the class structure to do with Justice?

The answer is everything. To Plato, "Justice is the product of class, division and specialization of function." As Plato defines Justice, "giving to every man his due."

## Components of Plato's Justice;

Following are the components of Plato's Justice;

- Non interference
- Geographical division
- Sexual equality
- Mutual Cooperation.

### Non-Interference;

Plato Justice demands that every class should perform its own function allotted to him, and should not intervene in the functions of others.

## Geographical division;

According to Plato, it is impossible to deliver justice to every citizen, so state should be divided to smaller sub units {class structure} for smooth delivery of justice.

## Sexual Equality;

According to Plato, both the genders have equal rights. Females can join any of the three classes.

## Mutual Cooperation;

No interference, mutual cooperation and no overlapping in affairs between the classes is Justice.

## Criticism ;

Plato's theory of justice is criticized on the following grounds ;

- Imbalance of rights and duties;

Plato's Justice make only demands from individuals and ignores individual rights.

- Sacrifice of individuality;

Plato's Justice is only based on self control and self abnegation in interest of the society.

- Non-Interference;

Plato justice stands for non interference, on other hand regulate the two lower classes by the guardian. Also, state interfere

in the life of rulers by depriving them of family and property.

- **Contrary to reality;**

Plato's concept of justice is purely an idealistic concept. It is contrary to reality. It has been criticized on the grounds of realism.

## Q No 4; **Outline;**

- Introduction
- Definition of limited right to revolution
- Hobbesian concept of limited right to revolution
- Circumstance in which limited right to revolution be exercised
- Application of Hobbesian concept in contemporary world.
- Critical Analysis.

## **Introduction;**

The renowned English philosopher Hobbes wrote a book "Leviathan", in which he proposed a limited right to revolution that would give the people the power to overthrow the government in severe situations where

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the Sovereign {absolute monarch} failed to uphold the duty to protect the people. It is referred as "limited right" because it can only be used in severe circumstances.

## Definition Of Limited Right to Revolution;

It means that the people can overthrow the government in dire situations where the Sovereign has failed to protect them.

## Hobbesian Concept Of Limited Right to Revolution;

In Hobbes state of nature people were brutal and nasty but reasoned. The right to life was inherent in state of nature. He believed that anyone could be killed to preserve one's life. So, people started fighting with one another to protect their lives. Then the people entered a social contract and created a Sovereign to escape state of war. The people created the Sovereign in exchange for their protection and security. Therefore, this social contract shows that people had a limited right to revolt and could go against the Sovereign only when their right of life was threatened.

Hence, right to revolution is limited because it can only be used when Sovereign fails to its job to protect the people.

## Circumstance in which limited Right to Revolution can be exercised;

Hobbes concept of limited right to revolution can be exercised in following cases.

- It can be exercised when Sovereign has failed in its duty to protect the people.
- It should be exercised as a last resort after all measures of redress have failed.

## Application Of Hobbesian Concept in Contemporary World;

Hobbesian idea of a limited right to revolution has led to adaptation of a democratic system of government, which make it easier and less dangerous to change the government when it fails to fulfill the will and demands of the people. For instance early stages of Russian revolution took place under Hobbesian conditions.

In addition to it, the right to oppose or overthrow an oppressive or tyrannical government is still a necessary and justified course of action.



The limited right to revolution may not be present in its original form, yet the tenets and significance of limiting violence in society are still valid in modern world.

### Critical Analysis;

In a critical diagnosis, Hobbesian concept of limited right to revolution has been criticized by many scholars;

- ☞ This idea is incompatible with modern ideas of democracy and human rights.
- ☞ It has a limited scope. It demonstrates limited view of revolution and does not allow for peaceful and regular means of changing government.
- ☞ Hobbesian idea is unrealistic and ignores the historical and social context in which individual make decision about the government.
- ☞ Hobbes's argument lack the reality that state can make use of force to maintain their hold on power.

So, to cut it in short, it has some values and merits but it has also important limits. But still, it has been widely criticized for its narrow scope and outdated view of government.

## QNO7; Outline;

- Introduction
- Overview of development of local self government
  - Pre Independence Era
  - Early post independence period (1947-58)
  - The Ayub Khan Era (1958-1969)
  - Bhutto and Zia Regime (1970s-80s)
  - The 2001 local government systems.
  - Subsequent changes and reforms
  - Current status
- Conclusion.

## Introduction;

Local self government development in Pakistan has <sup>under-</sup>gone significant changes over the years, reflecting the country's political evolution and efforts to decentralize power. The journey of local governance in Pakistan has experienced various phases from centralized control to greater devolution of authority to local governments.

## Overview of the developments;

The in-depth overview of the developments of local self government in Pakistan are given as under;

## Pre-Independence Era;

Before gaining independence from British colonial rule, the Indian Subcontinent, including present day Pakistan had limited local self government institutions at grassroots level. These institutions were mostly designed for revenue collection and did not have significant decision making powers.

## Early Post Independence Period { 1947-1958 }

In initial years Pakistan continued with local government structures inherited from British Rule. Local governments were relatively weak and the central government held control over administrative and financial matters.

## The Ayub Khan Era {1958-69}

The regime of President Ayub Khan introduced a system of basic democracies in the late 1950s. Under this system rural areas had Union councils and Urban areas had Municipal committees. These councils were responsible for local administration and development activities but had limited autonomy.

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including the authority to determine the structure and functions of local governments.

### Current Status;

The current status of local government varies across provinces with each having its own set of laws and regulations governing local government structures and functions. In some provinces, the local governments enjoy a reasonable autonomy and have responsibilities in areas such as education, health and infrastructure development. However, the challenge persist, including issues related to financial resources, capacity building and political interference in local affairs.

### Conclusion;

In a nutshell, Pakistan's Journey of local self government development has been marked by periods of centralization and decentralization, reflecting evolving political landscape and policy priorities. Efforts to strengthen local government continue, with a focus on enhancing local autonomy, improving service delivery and ensuring that local governments are responsive to the needs of the communities.

## Qno 8 (a)

### Outline ;

- Introduction : A brief overview
- Key aspects of Islamic political ideology
  - Sharia law
  - Caliphate
  - Islamic democracy
  - Pan-Islamism.

### Introduction : A Brief Overview.

Islamic political ideology is a multifaceted and complex concept that evolved over centuries. As its core, it seeks to establish a system of governance that adheres to Islamic principles and values, with the Quran and Hadith, serving as primary source of guidance. The Islamic political system has been based on 3 principle;

- Tauheed : oneness of Allah
- Resalat
- Caliphate

### Key Aspects of Islamic Political Ideology

The short overview aims to shed light on some key aspects of Islamic political ideology as ;

## Shariah Law;

Central to Islamic political ideology, is the concept of Shariah law, which encompasses a set of logical, legal and moral guidance from Islamic scripture.

Islamic political ideology emphasize the implementation of Sharia as the foundation of just governance.

## Caliphate;

Historically, the Islamic Caliphate served as the political and religious leadership of the Muslim World. While the traditional caliphate has dissolved, some Islamic movements advocate re-establishment as a mean to unify Muslim Ummah.

## Islamic Democracy;

Some contemporary Muslims thinkers argue for the capability of Islamic principles with democratic governance. They contend that representative systems can be adapted to uphold Islamic values and principles while allowing for political participation and accountability, such as in Turkey and Indonesia.

## Pan Islamism;

Pan Islam is a political ideology that advocates for the unity and cooperation of Muslim Ummah on a global scale. It seeks to address issues affecting broader Muslim Community, such as Palestine, and promote solidarity among Muslim nations.

Q No 8 (b)

## Outline ;

- Introduction
- Forms of Political Culture
  - Traditional political culture
  - Civic —
  - Subject —
  - Parochial —
  - Conflictual —

## Introduction;

Political culture refers to shared beliefs, values, norms and attitudes that shape how individuals and societies perceive and interact with politics. It plays a crucial role in shaping a nation's political behavior, institutions and policies.

## Forms of Political Culture;

There are several forms of political culture;

### Traditional political culture;

In societies with traditional political culture, there is strong emphasis on long standing customs, historical continuity.

Citizens often accept the existing political culture without questioning the authority.

## Civic Political Culture;

It is characterized by strong emphasis on citizen participation, democracy and individual rights. In such cultures, citizens are actively engaged in political process and hold government accountable.

## Subject political Culture;

It is marked by sense of powerlessness and apathy among the citizens. People tend to be disengaged from politics and view themselves as passive subjects of government authority.

## Parochial political Culture;

It is typically found in small, close knit communities and tribal societies. People are primarily concerned with local issues and have limited engagement with national politics.

## Conflictual Political Culture;

It is marked by deep political division and polarization within a society. Citizens may view politics as zero sum game. Political disagreements are often intense and compromise is challenging to achieve.

The Shortest Solution of Every Problem is to minimize the distance b/w forehead and floor,  
Those who knee down to Allah can stand up to Every problem in the World.