

Pol science

(section A)

Q.4: Illustrate. the Hobbesian concept of a limited right to Revolution

1-Introduction

Thomas Hobbes, in his famous work "Leviathan" presents a political theory that advocates for a social contract and the formation of a sovereign authority to maintain peace and prevent the chaos of a state of nature.

2-Explanation of the concept of a limited right to revolution:

Hobbes argues for a strong central government to avoid the "war of all against all" that would prevail without such an authority.

Hobbes acknowledges that individuals may have a natural right to self-preservation and self-defense, which could be extended to include the right to revolution under certain extreme circumstances. However, this right is limited within the context of his philosophy for several reasons:

3-1 Preservation of peace

Hobbes believed that the primary aim of government is to ensure peace and prevent the destructive nature of human conflict. Any action that disrupts this peace is seen as counterproductive and detrimental to society.

3-2. Sovereign Authority

According to Hobbes, once a social contract is established, individuals give up their right to challenge the sovereign authority. The sovereign is responsible for maintaining order and providing security, and challenging this authority would lead to chaos and jeopardize the stability that the government provides.

3-3 Prevention of Anarchy

Hobbes feared the consequences of anarchy that would ensue if individuals were free to revolt at their discretion. In his view, the disorders resulting from constant revolutions would be worse than the injustices suffered under

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a. Flawed government.

3.4 - Continued security

The limited right to revolution is tied to situations where the government fails in its fundamental duty to protect its citizens' lives and liberties. If a government becomes tyrannical or cannot fulfill its obligation to maintain peace and security, individuals might have the right to rebel as a last resort.

3.5 - Limitations on Right to Revolution

Hobbes acknowledges that individuals have a right to defend themselves even against the sovereign. However, he limits the right to revolution severely.

5).

He argues that revolt should only occur in extreme cases when the sovereign has utterly failed in its duty to protect its citizen's lives and liberties. He states.

"But because they that have sovereign power, are in the condition of that man, which taken prisoners, is put ' have sovereign power, is put into a ship, already carried to the place where the master of the galley, and of the slaves is one and the same person; and yet nevertheless he is free. For being still in the condition of nature, which is a condition of war, every one against every one, he may resist."

4- Contemporary Relevance

While Hobbes' ideas were formulated in a different historical context, they continued to be relevant in shaping discussions and debates surrounding governance, political theory, security, and the relationship between the state and its citizens in the modern world. However, interpretations and applications of his theories often vary based on different political, cultural, and social contexts.

5- Conclusion

In a nutshell, Hobbes acknowledges a right to self-preservation and defense, including the potential right to revolution, but he limits this right within the context of preventing anarchy and preserving the

stability. that a sovereign authority is supposed to provide. Revolt is seen as a last resort in extreme circumstances where the government fails utterly in its obligation to maintain order and security.

Q.15: Discuss in detail Karl Marx's view on class, state and religion

1- Introduction

Karl Marx was a German philosopher, economist and revolutionary socialist whose ideas have had a profound impact on politics, economics, sociology, and various other fields. His views on class, state, and religion are central to his overall philosophy, known as Marxism.

2. Marx's views about class struggle

Marx's theory of class was centred around the concept of historical materialism.

2.1-Historical Materialism

posits that the development of societies is driven by conflicts arising from the mode of production. He identified various historical epochs characterized by different forms of class struggle.

2.2 Bourgeoisie and Proletariat

In capitalistic societies, two primary classes

• Bourgeoisie

capitalistic class that owns the means of production (factories, resources)

• Proletariat

working class who sell their labor for wages, lacking ownership of the means of production.

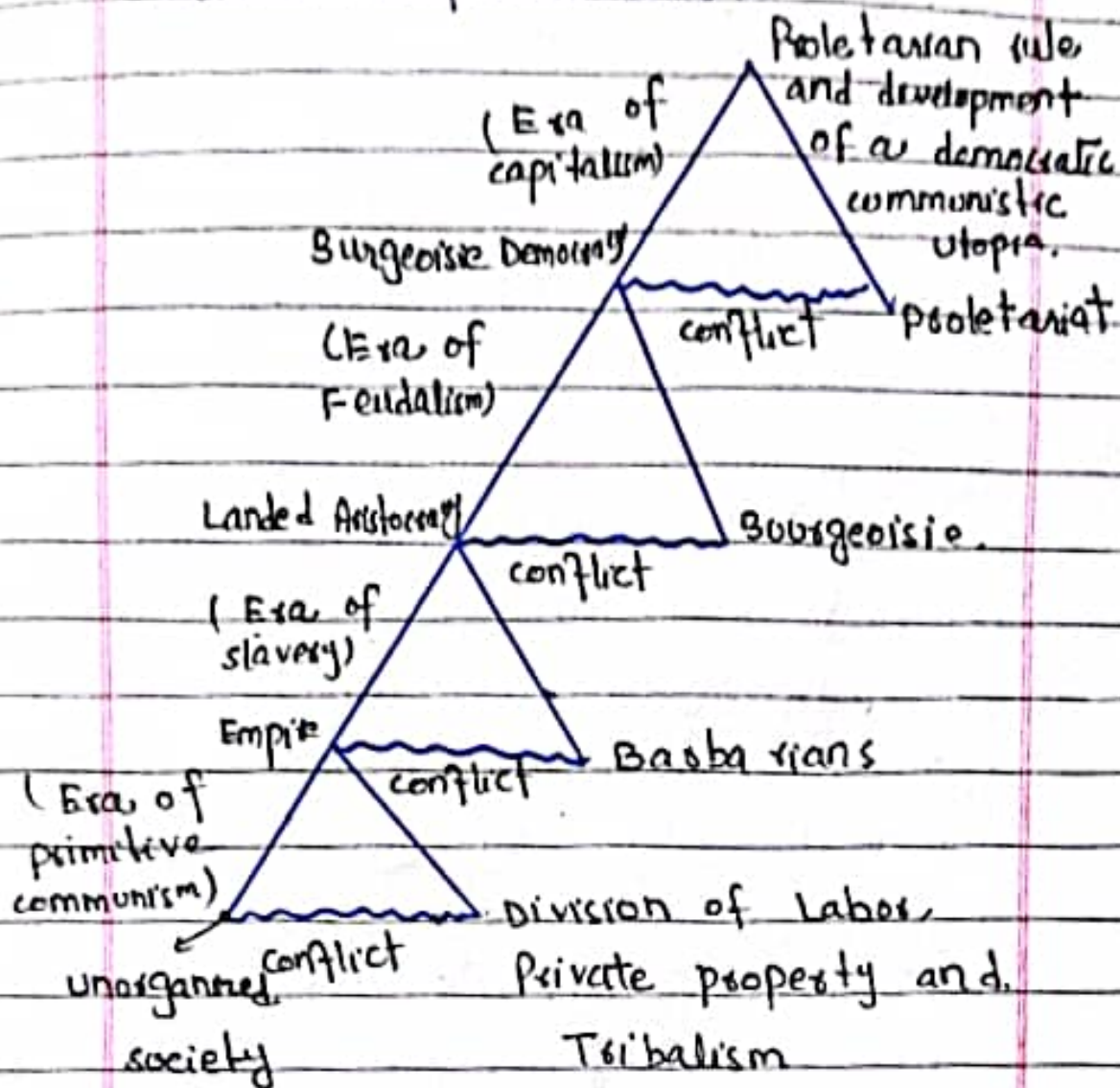
2.3- Exploitation and Conflict

Marx argued that the bourgeoisie exploits the proletariat by extracting surplus value from their labor. This economic exploitation leads to inherent conflicts of interest between the bourgeoisie and the proletariat, creating social tensions and struggles.

2.4- Vision of a classless society

Marx envisioned a revolutionary overthrow of capitalism by the proletariat. This revolution would establish a classless society where private ownership of the means of production is abolished, and resources are collectively owned, eliminating class distinctions.

and exploitations.



• (Dialectical Materialism)

3. Marx's views on state

3.1- Role of the state

Marx viewed the state as a tool used by the ruling class to maintain its power and control over the working class.

The state, including institutions like government, law enforcement, and the military, serves to protect the interests of the ruling class.

3.2- Function in Capitalistic Societies

In capitalistic societies, Marx argued that the state primarily serves the interests of the bourgeoisie. It upholds private property rights, enforces laws that benefit the ruling class, and suppresses dissent or challenges to the established order.

3.3 - Withering Away in Communism

Marx believed that as society transitions to socialism and eventually communism, the state would become

unnecessary. As class distinctions dissolve and the need for coercion diminishes, the state would gradually wither away, leading to a stateless society where people govern themselves collectively.

4 - Marx view's on Religion

4.1 - Opium of the people

Marx famously described religion as the "Opium of the people". He saw religion as a product of societal conditions and a form of social control.

4.2 - Role in Society

Marx argued that religion provided a form of consolation to the oppressed and served to maintain the status quo. It diverted attention away from material.

suffering. by promising rewards in an afterlife, thus preventing people from challenging their current conditions.

4-3 - Decline in Significance

Marx predicted that as society progresses towards socialism and communism, religion would lose its significance. As people's material conditions improve and they no longer need illusory comfort, religion would gradually fade away.

5 - Contemporary Relevance of Marx Theory

- 1 - Income inequality and class divide.
- 2 - Exploitation of labor
- 3 - Corporate power and monopoly capitalism.
- 4 - Globalization and Americanism

- 5- Economic crisis and instability
- 6- Labor movements and social Activism.

6- Conclusion

In a nutshell, Karl Marx's ideas on class, the state, and religion, were interconnected within his broader critique of capitalistic society, highlighting the dynamics of exploitation, power, and social control. His theories aimed to uncover the mechanisms through which societal structures maintain and perpetuate inequalities.

Section B

Q7: Discuss in detail the development of local-self government in Pakistan

1- Introduction

The local-self government system in Pakistan has undergone various stages of development since the country's inception in 1947.

The structure and functioning of local government institutions have evolved over time due to constitutional amendments, political changes and administrative reforms.

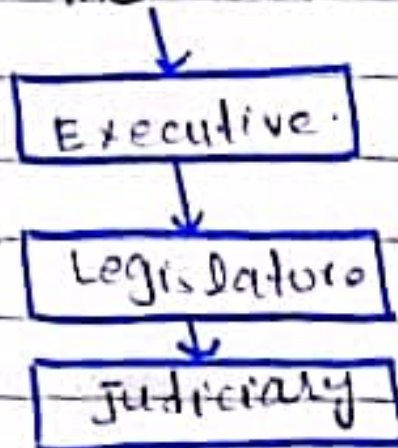
2- Definition

"Local government system is the authority to determine and execute policy in an area inside and smaller than a whole state".

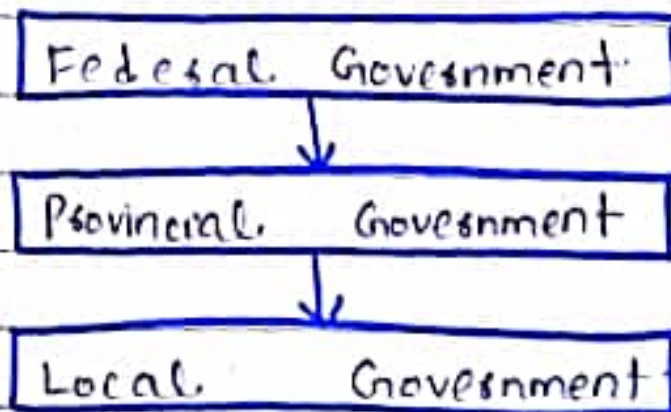
3. Development of Local self government system in Pakistan.

3.1- Functions of the Govt

To run the state machinery.



3.2- Tiers of Government in Pakistan



3.3 - Types of Local Government

Local self-Govt

Administration of local areas run by its elective representatives

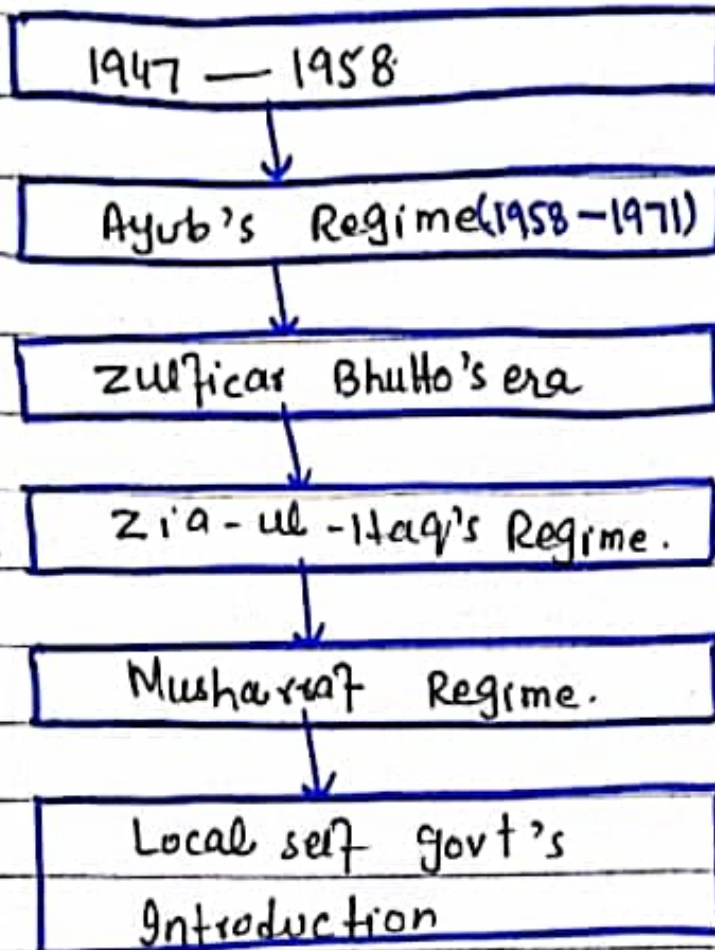
Local Administration

Administration of local areas run by appointed/selected Bureaucracy

3.4 - Functions of Local Govt

- Maintenance of roads, streets, bridges, lights and storm water drains.
- Promotion of culture.
- Provision of facilities regarding health, education etc.
- Parks establishment
- Ensuring peace
- Ensuring law and order.
- Ensuring the provision of fundamental human rights.

3.5. Phases of development of Local-self Govt in Pakistan.



3.6- Initial Years(1947-1958)

After independence, Pakistan adopted a decentralized system of local government based on the colonial-era local bodies. These bodies included municipalities,

3.7- 1973 Democratic

district boards, and union councils, but their powers were limited, and their functioning was largely under the control of provincial governments.

3.7- Ayub Khan Era (1958-1971)

During the military regime of Ayub Khan, a new system of basic democracies was introduced through the 1962 constitution. This system aimed to decentralize power by establishing Basic Democracies at the grassroots level. However, these bodies were seen as being under the control of the central government and lacked real autonomy.

3.8- Bhutto Era and Zia-ul-Haq Regime (1971-1988)

The local government system underwent changes during this period. Bhutto's government

abolished the system of Basic Democracies and introduced a new system based on the people's Local Government ordinance in 1979. However the subsequent military regime of General Zia-ul-Haq centralized powers, reducing the autonomy of local bodies.

3.9- 1990s and Devolution of Power

In 1990s, efforts were made to strengthen local governments. The Local Government ordinance of 2001 introduced by General Pervez Musharraf aimed at devolving administrative and financial powers to the grassroots level. It established district, tehsil and Union councils, providing them with certain responsibilities in areas like health, education and infrastructure development.

3.10 - Post - 2008 Democratic Governments

After the restoration of democracy in 2008, several provinces amended or replaced the local government laws introduced during the Musharraf era. Provinces like Punjab, Sindh, KPK, and Balochistan introduced their own local govt systems to decentralize power and enhance local autonomy. These systems differed in structures and functions but generally aimed at empowering local representatives.

3.11 - Recent Developments

In 2019, the Punjab govt introduced the Punjab Local Government Act, which aimed to decentralize powers further, providing financial, administrative, and political.

autonomy to local governments. Similar efforts were made in other provinces to enhance local autonomy and improve service delivery at the grass roots level.

4 - challenges faced by the local govt system of Pakistan

- Inadequate financial resources
- Political interference.
- Weak capacity of local institutions,
- Inconsistent implementation of laws.

Conclusion

Development of Pakistan's local self-govt system has seen various reforms and changes aimed at decentralizing power and empowering local representatives. However, continuous efforts are needed to address challenges and ensure that it works properly.

Q 8.

Write a note on the forms of Political culture

1- Introduction

Different forms of political culture exist, each influencing how people perceive, engage with, and participate in political processes.

2- Forms of Political culture

Following are several prevalent forms of political culture.

- Participatory Political culture
- Subject Political culture.
- Paternalistic Political Culture.
- Consensual Political culture
- Conflictual Political culture
- Civic Political culture
- Traditional Political culture

2-1- Participatory Political culture

This type of culture encourages active citizen involvement in political affairs. People in societies with a participatory political culture are typically engaged, informed, and motivated to participate in the political process. They believe in the value of civic duties, such as voting, volunteering and engaging in political discussion.

Exam:

Countries like Norway and Denmark often exhibit a participatory political culture.

2-2- Subject Political culture

An subject political culture, people tend to be more passive and less engaged with

politics. They view the government as distant and unresponsive to their needs and feel relatively powerless in

influencing political decisions.

This type of culture often results from authoritarian or repressive regimes that limit political participation.

EXAM:

North Korea. In this country, the ruling regime controls political activities, and citizens may feel disempowered.

2-3 - Paternalistic political culture

This culture is characterized by limited political awareness and involvement. Individuals prioritize local concerns over national or global issues.

They may have little interest in border political matters and might trust local, traditional authorities more than formal political institutions.

Exam:

Remote tribal communities in certain regions of the Amazon rainforest may demonstrate parochial political culture.

2.4 - Consensual Political culture

This form of political culture emphasizes shared values and beliefs among citizens. In societies with a consensual political culture, there is a general agreement on fundamental political principles and norms. Conflicts are managed through negotiation and compromise rather than

through intense political polarization.

Exam:

Switzerland despite linguistic and regional diversity, Swiss citizens tend to have shared values, a common commitment to direct democracy, and a consensus-oriented approach to resolving political conflicts.

2.5- Conflictual Political Culture

This culture involves significant disagreement and division among citizens regarding political values and goals. There is often a lack of consensus on fundamental issues, leading to political polarization and confrontation.

Exam:

The United States exhibits aspects of conflictual political

culture, especially during the period of intense political polarization. Divisions between political parties, differing ideological beliefs, and contentious debates over policies often characterize the political landscape.

2.6- Civic Political Culture

It emphasizes the importance of democratic values, such as equality, freedom, and active civic engagement. Citizens in societies with this culture prioritize the common good, participate in democratic processes, and respect the rule of law.

Example

Canada demonstrates elements of civic political culture. Canadian society emphasizes democratic values and multiculturalism.

respect for diversity and active participation in civil society and political process.

2.7- Traditional political culture

This culture is rooted in historical customs, values and institutions. It places a strong emphasis on established authority, hierarchy and conformity to longstanding practices and beliefs.

Exam:

Saudi Arabia. The country is governed by a strong adherence to traditional Islamic principles and cultural norms that influence political structures and practices.

Conclusion:

To pen it down, these various forms of culture are not mutually exclusive and can coexist within a society. Understanding these different forms of political culture is essential for comprehending how individuals and societies interact with the political systems and structures that govern them.