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Political Science

Paper - I

Subjective part - Part II (Section-A)

Q 2: Give a critical analysis of Aristotle's classification of Governments. How are these classifications relevant in present day political systems? ①

Ans: Introduction :

Aristotle provides most lasting classification of Governments which is even today regarded as the most valid basis of differences of one government from the other. His classification is based on the thorough study of all the constitutional and political systems of his time.

Classification of state :

Pure governments are monarchy, aristocracy and polity.

Monarchy is the best form of government as per Aristotle!

If few people performs rules for the good of community under law it is aristocracy. Then, again if many persons rule for the interests of all, it is polity. (3)

Each form has its perversion, which are also three: tyranny, oligarchy and democracy.

Tyranny: This is one person rules for the selfish interests of his own the rule is tyranny.

Oligarchy: If a few (wealthy) rule for the private class interest the government is oligarchy.

Democracy: If many people (poor) rule for their interests, not the interests of all, it becomes democracy.

Identification of state with Constitution:

Aristotle identifies state with constitution, the same classification which is valid for the former is also valid for the latter.

In Aristotle's own words, "Constitution and government have the same meaning." For Aristotle, constitutional state and government are identical.

Basis of classification:

(2)

There are two major bases of Aristotle's classification of states:

- a) first which can be termed as quantitative basis
- b) second is qualitative basis.

The first is the mere number of those in whom sovereign power is vested, whether one, few or many.

Second is the end which the end government seeks to serve.

The classification in tabular form can be shown as:

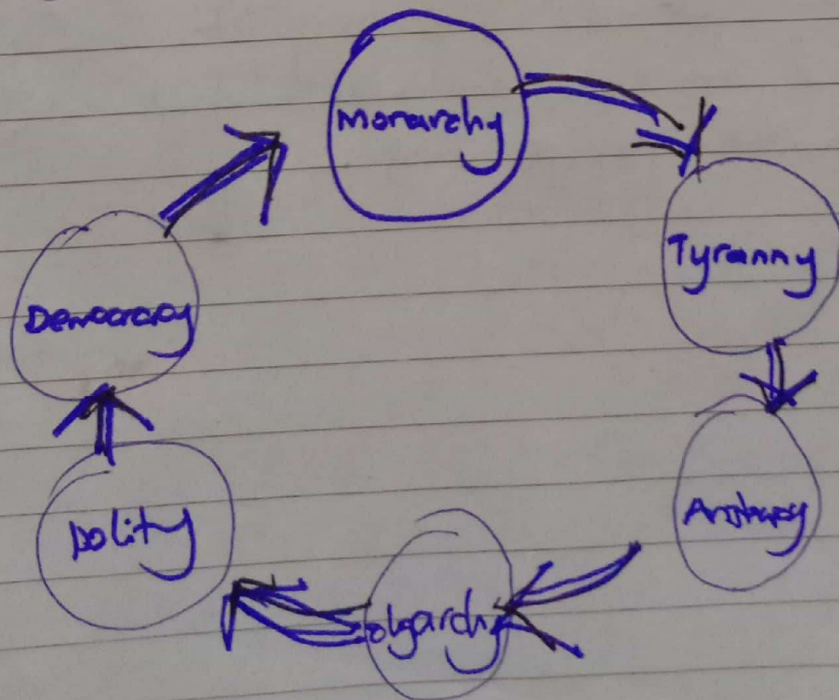
	The one	The few	The many
For the Common interest	Monarchy	Aristocracy	Polity
For the interest of the ruler	Tyranny	Oligarchy	Democracy

Cycle of states

(4)

According to famous state-cycle of Aristotle governments are not static but dynamic. According to this cycle the first form of government is monarchy. One perfect man ruled for the interests of all. Having tested the point of power, the monarch is bound to fall prey to greed, selfishness and arrogance and gets degenerated into tyranny. Tyranny remains for sometime but it also is succeeded by conspiracy at its turn. A few good people overthrow tyranny

and rule of the interests of all. Aristocracy too gets perverted into oligarchy. A few such start ruling for their class interests. Oligarchy is overthrown by many patriotic persons who govern for the good of all. So comes polity. Polity too in its turn becomes corrupt. The poor many people capture power and start ruling for the interest of poor only. The result is democracy. Democracy continues for some time. A time comes when one perfect benedict, virtuous person rises, overthrows democracy, establishes monarchy and starts ruling for the good of all. Thus, the cycle order of governments goes on.



Q:3

Social Contract in political philosophy:

It is an actual or hypothetical compact or agreement between the ruled or between the ruled and their rulers, defining the rights and duties of each.

In ~~past~~ primitive times, according to the theory, individuals were born into an anarchic state of nature. It then by exercising natural reason, formed a society (and a government) by means of a social contract. (8)

Although similar ideas can be traced to the Greek Sophists, social contract theories had their greatest currency in the 17th and 18th Centuries and associated with English philosophers Thomas Hobbes and John Locke and the French philosopher Jean Jacques Rousseau. They attempt to justify and delimit political authority on the grounds of individual self interest and rational consent.

The Social Contract in Hobbes

According to Hobbes the state of nature was one in which there were no enforceable criteria of right and wrong. People took for themselves all that they could and human life was solitary, poor, nasty, brutish and short. The state of nature was therefore a state of war. It could not be ended if individuals agreed (in a social contract) to give their liberty into the hands of a sovereign. The sole condition would be to safeguard the lives of individuals.

For Hobbes, the authority of the sovereign is absolute in the sense that no authority is above the sovereign, whose will is law.

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The social contract in Locke:

Locke conceived the state of nature not as a condition of complete license, but rather as a state in which humans though free, equal and independent are obliged under the law of nature to respect each other's right to life, liberty and property. (2)

Individuals nevertheless agree to form a commonwealth in order to institute an impartial power capable of arbitrating disputes and redressing injuries. Accordingly, Locke held that the obligation to obey an government under the social contract was conditional upon the protection of the natural rights of each person, including the right to private property. Sovereigns who violated these terms could be justifiably overthrown.

Locke's principles of political liberalism:

There can be no subjection to power without consent.

Once political society has been formed citizens are obligated to accept the decisions of a majority of their number.

The Social Contract in Rousseau:

(11)

He held that in the state of nature humans were solitary but also healthy, happy, good and free. What Rousseau called nascent societies were formed when humans began to live together as families and neighbours that development, however, gave rise to negative and destructive passions such as jealousy and pride, which in turn fostered social inequality and human vice.

The introduction of private property marked a step towards inequality, since it made law and government necessary as a means of protecting it.

Rousseau lamented the fatal concept of property and the horrors that resulted from the departure from a condition in which the earth belonged to no one.

The Social Contract in 21st century:

(12)

In 21st century humans seem to be living through a deep political convulsion.

The rise of populism is changing the face of policy-making domestically and internationally.

This new political landscape is a warning call; one that tells that there are profound ills within our societies and deep social fractures that need mending.

It could be argued that technological and social transformation has been so deep over the last decade that fundamental features of ~~our~~ social contract have unraveled. Some of the sources of social contract fracture would include the rise in economic uncertainty, the sense of lack of political representation and cyberspace threats. These trends draw a rapidly changing world and one in which a debate about the resilience of our most fundamental norms and political arrangements is warranted.

(17)

How are Aristotle's classification of governments relevant in present political system?

The classification is out of date from modern scholars point of view. It does not cover a number of governments which exist today.

For example: Limited monarchy, totalitarian government, dictatorship, representative democracy, parliamentary system, federation and so on. (6)

Secondly, modern writers tend to reject Aristotle's thesis that democracy is the government by many poor people. There is a possibility that the majority of people in a given country are rich and prosperous.

Section-B

6 What is the Islamic Concept of state? Identify its main principles. How these principles can be opted in a modern day democratic system.

Islamic concept of state are
~~Sovereign~~ sovereignty of God.
the message conveyed
by all the prophets,
and supremacy of Quran.
Legislations in Quran
becomes the basic law
of the state.

The concept of Islamic state,
is of a territory that is
governed according to the will
of Allah Almighty. People
would enjoy their rights
as per guaranteed by Him
regardless of any differences
live in peaceful harmony.

(14)

The principles of Islamic State:

- 1/ Sovereignty of Allah Almighty
Supreme Authority in all matters
is will of Allah Almighty.
- 2/ Calipha/Khalifah:
It is head of the state called
Calipha/Khalifah. A wise pious
trust worthy man not regards Islamic
constitution. (5)
- 3/ Consultation (Shura)
All public affairs to be held
by mutual consultation and
and on merit.
- 4/ Obedience of the ruler (Ulu-umr)
They citizens must obey their
ruler in all matters that are
not contrary to Islamic shariah.
- 5/ Equality/equal opportunity
Islam denounces discrimination
on the basis of race, color, faith,
creed, language, birth and
nationality.

6) Justice: Rule of law and safety of people's life and property regardless of discrimination. All are equal before law.

7) Social welfare: The state is responsible for provision of basic necessities to citizens. Social welfare is maintained through Zakat.

8) Amr bil ma'roof wa nahi anil munkar

(16)

The head of the state is ordered to follow Amr bil ma'roof wa nahi anil munkar. It means order people to do well and stop them from wrong. Punish them if they do not obey.

How these principles can be opted in modern democratic system:

These principles should be adopted in true letter and spirit to ensure the real benefit of democracy.

Consultation which the public in all matter should be ensured. It also ensures accountability.

Obedience to the ruler help to uproot extremism from the system. Equal opportunities should be provided to ensure participatory government. Justice and rule of law is important and need to be taken care by the judiciary.

(17)

All western liberal democracies have adopted these principles from Islamic state. Nordic countries like Denmark and Sweden have truly adopted these principles.

Democratic deconsolidation:

The citizens established democracy are less satisfied with their government. A serious democratic disconnect has emerged. Brexit like outcomes are due democratic deconsolidation.

Ideological differences

(19)

Ideological differences were threat to liberal democracies. Communism and extreme nationalism is a threat to democracies. In 21st century with the rise of China and reemergence of Russia as superpowers, the dynamics of global politics has restructured. These ideological differences are real threat to liberal democracies.

Q.7

What are the issues and challenges the liberal democracy facing in current era? Are these existential threat to democracy? Explain

The legitimization crisis that liberal democracies are facing in current era are rise of populism, digital revolution, democratic deconsolidation (transition of democracy into an authoritarian state), ideological differences and fifth generation warfare. (18)

Populism :

It is a political approach that strives to appeal to ordinary people who feel that their concerns are disregarded by established elite groups. It is primarily a polarising, emotional simplistic style of communication or simply an ideology without a substantive core.

Fifth generation warfare :

Fifth generation warfare is a potential threat to liberal democracies. It is primarily through non-kinetic military action, such as social engineering, misinformation, cyber attacks along with emerging technologies such as artificial intelligence and fully autonomous systems. The enemy state spread misinformation and disinformation regarding economic and security aspects of different regions of the state. The main focus of such campaigns is ethnic communities, religious sects and minorities.

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