

Q 2:- Discuss in detail plato's concept

of Justice. (CSS 2002) How he tried to implement it through educational system. (800)

1) Introduction:-

The idea of justice holds a prominent position in plato's philosophy. At the time of plato, Athens was on the verge of chaos and destruction. Extreme individualism and political selfishness were prevalent in society. Athenian society was divided into two extremes rich and cruel vs poor and oppressed. plato found the remedy to these problems in the idea of justice. His idea of justice lies in the order and harmony of every part of the soul and corresponding parts of society.

2) plato's views on the prevalent theories of justice of his time.

a) cehaluse- "Justice is to speak the truth and pay one debt."

plato's criticism:- if someone reveals secrets of his country by speaking truth to enemies than justice can not establish.

b) polemarchus- son of cephalus.

Justice consist in giving each person his

due, which implies doing good to friends and evil to enemies. Plato's criticism - Doing injustice to anyone can not be part of justice.

c) **Thrasymachus** - "Might is right and justice is the interest of stronger Government makes laws to serve their own interests and whatever serves their interest in Justice"

Plato's criticism - The true function of a physician is to cure the patient, not to make money. Similarly Government is an art and its aim is the well-being of the governed. leave space between headings for neatness.

d) **Glaucon** - Justice is the child of fear. It is the need of weak who constitutes the majority of society.

Plato's criticism - Justice can not established through fear or power, it should be done naturally.

3) **Plato's Theory of Justice** -

After analyzing the theories of justice presented by Polemarchus, Thrasymachus, and Cephalus, Plato came to the point that justice is not something external nor does it mean strict obedience

to laws. For him, justice is an inherent virtue of the inner nature of human beings and it is an accomplishment of the soul.
 Barker says- "Justice is, for Plato, at once a part of human virtue and the bond which joins men together in the states. It makes a man good and makes him social."

4) Types of Justice classified by Plato-

Plato classified justice into two categories

- ⇒ Justice within an individual
- ⇒ Justice at the social level.
- ⇒ Justice within an individual's level-
 - Every soul has three (3) elements Reason, Courage and appetite.
 - ⇒ All three elements are not in equal proportion in every soul.

⇒ To establish justice at individual level, people should choose their profession on the basis of dominant elementry their soul.

Men	Dominant	Social	work done
Gold	Reason	Ruler	rule or make laws
Silver	Courage	Soldier	ensure security
Copper	Appetite	Producer	do task of production.

b) Justice at social level-

(4)

At the social level, these three elements represent corresponding social classes. The ruling class represents reason, and warriors or defenders are representative of the spirit whereas farmers and artisans are representative of appetite. At this level as well, justice is achieved when every group performs the task assigned to it without interfering in others' matters.

There are corresponding benefits of justice at both levels. At the individual level, justice makes a man self-consistent and positive. At the societal level, it makes a harmonious and welfare society.

5) Principles of Plato's Theory of Justice-

1) Functional Specialization-

For Plato, government suffers injustice and crisis due to a lack of competence and skill in those who are in power. Therefore, the solution lies in selecting the best individuals for every role by seeking specialization for the role one is fitted to by nature. For him, an organized society is a just society whereas a society in which every individual is misplaced is destined for disintegration and destruction.

Education is the means to achieve justice as education develops the abilities of every individuals to the fullest. He believed in the principle of state education (providing education in the government's responsibility) and education for all (every boy and girl must acquire education).

b) Non Interference

Justice prevails in society when every class performs the function it is suitable for without interfering in the matters of others. An individual fit for one field should not meddle in the duties and matters of others.

c) Harmony

use elaborate and self explanatory headings

Justice is the harmonious union of individuals in a society. It does not refer to protecting the interests of the stronger, instead, it refers to achieving a harmonious balance between all sections of society. A state must be a whole in which each individual performs his specific duty for the welfare and greater good of all.

b) Characteristics of Plato's Theory of Justice.

The key characteristics of Plato's theory of justice are the following.

1) Justice refers to the uprightness and virtue of

the human soul.
B- Every man must be just and fair in social affairs.

C- A society comprising just and virtuous individuals is a ~~very~~ welfare society.

D- Justice is more about the fulfillment of duties rather than enjoying rights.

E- Justice is an individual's contribution to society according to his potential and caliber.

7) Critical Analysis of Plato's Theory of Justice-

a) No scope for individual thinking-

Plato's theory of justice ignores the essentials of human psychology and declares him a part of the whole order and the order is an ideal state.

b) Establishes hegemony of the ruling class over the entire society.

Plato's theory establishes the hegemony of the ruling class endowed with wisdom over the entire society. For Plato, this subordination is the source of unity and integrity for society but practically, providing equal shares and rights is the source of integration for society.

good structure, no of arguments and the length of the answer.

improve the structure and the paper presentation. **also work on the headings quality**

7) Ignore Conflict or Disagreements

Plato has remained completely silent on the issue of the emergence of any conflict and possible resolution mechanisms. that's why.

Barker says ~~the justice of whom~~ Plato speaks is not justice at all.

8) Conclusion: ~~justice is not~~

Plato's theory of justice is aimed at the division of labor according to the inherent potential of every individual. His theory of justice is based on the fundamental assumption of the division of the human mind in ~~reason, spirit, appetite~~ spirit, appetite, and the corresponding division of society among rulers, soldiers, and farmers. According to him, specialization and non-interference at each level by each element are key to the promotion of justice.

Q =) How he tries to implement it through educational system? introduction??

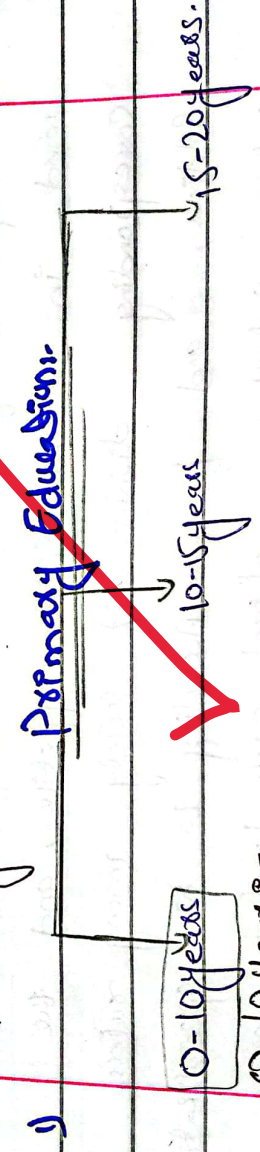
Ans => Plato's theory of education?
 Plato had devised an education system to justify his justice in a well-organised

(8)

Society. He introduced a Education System for the first time in Greece. He also made an academy named "The academy". In which Aristotle also studied for 35 years. ~~Plato's education system contained four phases. In this system Plato's education system contained four phases.~~

② =) Plato's Scheme of Education is All newly born children would be separated from parents and placed in the custody of state. Plato education divided into two categories.

- > Primary Education
- > ~~High School Education~~



a) => 0-10 years

Physical education.

=> Each School will have a gymnasium and a playground.

=> Main subjects of Curriculum will consist of sports.

=> Fundation of health will be made so strong that no medicines required in future.

b) 10-15 years - Music, basic Maths, History, Science.

- => Trained in Music to supplement their physical Loughness with spiritual softness.
- => Basic Math, History and Science taught in the form of verses that they would sing and enjoy.

c) 15-20 years - Moral Education.

at 20 years = 1st high level Exam.

- => Those pass will go for further education and those who fail joins teacher class.

B) Higher Education

Higher Education:-

- 1) 20-30 years 30-35 years 35-50 years.

a) 20-30 years

Advanced Physical, Mental and moral training given.

=> At 30 years another grand examination.

Those who pass will go

for further education and those who fail will join Soldier class.

b:- 30-35 years:-

c:- 35-50 years:- Philosophy taught.

Return to the worldly life and grapple with the problems of life.

② ⇒ at 50 years:- final examination.

↳ Those who pass, become rulers and those who fail join the rank of auxiliaries.

Critical Analysis:-

i) Plato's theory is negated by his own self. Plato has himself negated his theory of justice by segregating masses into the broad classes of appetite, reason and courage. Now will he do justice?

ii) Inequality in Educational attainments. Plato has segregated his education system into 4 phases which itself produce inequality as, not all people will have equal amount of education.

iii) Equal Resource distribution is not possible. Plato has talked about equality in distribution of resources in the form of

Common property. But practically this is impossible in modern society.

(iv) Such segregation in society can cause revolution.

If society is segregation in various classes and education is given inequality along with other benefits, then masses who will constantly will be in same state will call for an uprising. This will determine the resources and stability of the country.

Conclusions-

short answer. increase the number of arguments.

Plato has given a good education system in the form of various grade as Rousseau has rightly said that, "Plato was first to give such comprehensive form of education systems". But this form of education system will lead to inequalities in the society.

He could not do justice with his own theory. He was even criticised by his own student Aristotle.

(Q4) Ibn-i-Khaldun's theory of knowledge. The external factors, emphasizes more on the internal systemic factors as decisive for the decline of state. Elaborate. (15 marks)

Ibn-I-Khaldun

Ibn Khaldun Abu 'Izzat Abd al-Fahm al-Fihri al-Hadrami (1332-1406) was an Arab sociologist, philosopher and historian who has been described as the founder of the modern disciplines of history, sociology, economics, and demography.

Niccolò Machiavelli of the Renaissance and the 19th-century European scholars widely acknowledged the significance of his works and considered Ibn Khaldun to be one of the greatest philosophers of the Middle Ages.

⇒ His best-known book, the *Muqaddimah* or *Prolegomena* (introduction), which he wrote in six months as he states in his autobiography, influenced 17th-century Ottoman historians like Celebi, Ahmed Cevdet Paşa and Mustafa Naim, who used its theories to analyse the growth and decline of the Ottoman Empire.

Ibn Khaldun interacted with Timurlane, the founder of the Timurid Empire.

What is Asabiyyah?

The concept of 'asabiyyah' (Arabic, tribalism/Clanism/Communitarism) or in a modern context, 'nationalism' is one of the best-known aspects of

(13)

the Muqaddimah. As this asabiyyah declines, another more compelling asabiyyah may take its place. Thus, civilizations rise and fall, and history describes these cycles of asabiyyah as they play out.

-) Ibn Khaldun argues that each dynasty has within itself the seeds of its own downfall. He explains that ruling houses tend to emerge on the peripheries of great empires and use the unity presented by those areas to their advantage in order to bring about a change in leadership. As the new rulers establish themselves at the center of their empire, they become increasingly lax and more concerned with maintaining their lifestyles. Thus, a new dynasty can emerge at the periphery of their control and effect a change in leadership, beginning the cycle anew.

Ibn Khaldun Argued: use elaborate and self explanatory headings

his high civilization is cyclical

and directly related to the rise and fall of civilizations. It is strongest at the start of a civilization, declines as the civilization advances, and then another more compelling asabiyyah eventually takes its place to help establish a different civilization.

(4)

Ibn Khaldun describes asabiyyah as the bond of cohesion among humans in a group - forming community. The bond exists at any level of civilization, from nomadic society of states and empires. Asabiyyah is strongest in the nomadic phase, and decreases as civilization advances. As this declines, another more compelling asabiyyah may take its place. Thus, civilizations rise and fall, and history describes these cycles as the play out.

It weakness is fall-

According to Ibn Khaldun the fall of various glorious rulers was due to their weak asabiyyah. Therefore weakness in Asabiyyah result in fall. Ibn Khaldun says that state is formed

either on the basis of religion ~~or~~ asabiyyah.

relate your headings to the statement of the question.

B) Stages of State Development

Ibn Khaldun says that the present state came into being when old people established or conquered cities and adopted solidarity.

After establishment, the state passes through the three natural steps that are growth, maturity and decline. Each step would complete in 40 years. The three steps would complete in five major steps.

i First Stage:-

- In the first stage of state development the state passes through establishing steps.
- The rulers and ruled are head workers and they tried best for the stability and development of the state.
- The rulers and ruled jointly establish new ~~best~~ institutions necessary for a civilized culture and stable political system.

ii) 2nd stage:-

- The ruler establishes absolute kinship.
- Bureaucracy is organised to enforce the rules.
- Democracy or political system is changed into absolute monarchy.
- Law making and execution are in the control of ruler.
- The ruler used the national treasury according to his own will.

iii) Third stage:-

- In this stage the ruler or sovereign tries best to maintain and preserve his power.
- The ruler focuses on political authority to fulfill his personal needs.
- National interests are ignored and a lot of personal interests are made.
- He starts to give a luxurious life.

role of factors, internal, in decline???

iv) Fourth Stage

(16)

- The ~~past~~ previous three stages of work were constructive in nature.
- In this stage the ruler as well as people feel that they have reached the apex of their development therefore they become careless and ignore the struggle and labour of their forefathers.
- They think that their luxury is now eternal.
- They attention is ~~diverts~~ diverts from the state and they focus their ~~attention~~ attention on luxury.
- Government of such a state becomes a puppet in the hands of urban bourgeoisie.

v) Fifth Stage-

- Because of their luxurious activities they becomes morally degraded that destroys the whole society.
- The administration and state defence becomes weak.
- Relationship of the ruler and the people becomes weak.
- All developmental activities stop.
- In such a depressed state either a neighbouring state attacks or an internal revolution starts that destroys the state.
- On the basis of the decline, new states are formed and the first stage appears again.

not properly answered. major chunk of the answer is missing.

(17)

⇒ Critical Analysis

New leaders have a sense of social unity at first, but after a while they seek for total power. They begin to rule subjects through his assistants. Later on, Asabiyyah begins to wane in society after a while. The pursuit of luxury begins to have an ethical impact. Increasing spending leads to increased taxes which reduced output and results in fewer revenues. Finally, more active and uncivilized clans or internal power destroy civilization and nation.

Conclusion:- Ibn Khaldun's theory of Asabiyyah

with a comparison of the concepts of Muslim Ummah and Islamic brotherhood. As a whole, it may be said that despite the different basis for the concepts of Asabiyyah and Islamic brotherhood and Ummah, these concepts are complementary.

The sense of Asabiyyah or tribal affiliation is a natural sense in human beings, which one cannot eradicate. Yet the foremost criterion in distinguishing condemned "Asabiyyah" from approved Asabiyyah in Islam is based on its purpose, judging whether it is invoked solely for the sake of a group or tribe as they uphold and helping each other against justice, or for the sake of Islam, when truth, justice and material help are used purposefully to aid one's fellow-man in divinity, goodness and righteousness.