

AOA! please mark the questions out of 20.

please explain ^{the} point which are being underlined or questions marked.

Also, recommend improvements for getting maximum marks.

check the relevance of references, as I have taken help from AI apps.

Q² Critically examine Hobbes theory on human nature.

1. Introduction:

Thomas Hobbes was an English philosopher renowned for his contributions to political philosophy. In his work Leviathan, he begins the explanation of the social contract theory by examining man's nature. His theory is rooted in a pessimistic view of human nature, arguing that without a governing authority, society would descend into chaos. Hobbesian perception of human nature is born out of the circumstance of his birth and the miserable childhood.

2. Hobbes Theory of Human Nature:

I. Mechanistic view of Human

Mind: Hobbes presented a mechanistic view of human

mind. Hobbes writes that like anything in universe human brain is made up of particles, which are in the state of motion. In addition, he writes that human brain works through mechanical process of the particles of nerves system. To illustrate Brain starts processing on external feelings after receiving stimuli through eyes, ears and other related organs. Then man gets memory and

imagination from his senses. In reaction, brain starts to act under the principle of motion man is compelled to desire and will. Furthermore, Hobbes writes that Good and Evil have importance for human beings, they are only the terms used by men to identify the objects of their likes and dislikes.

As Hobbes states it:

"But whatsoever is the object of any man's appetite or desire; that is it, which we for his part calleth good: And the object of his hate, and aversion, evil."

II. Two drivers of Human Nature:

According to Hobbes it is human nature to strive towards what he desires and avoid what is undesirable. He says that two fundamental drives of human nature are, first, a striving towards whatever is deemed desirable, and second, an avoidance of what is undesirable. Various combination of these factors accounts for all human feeling and for all actions.

Hobbes states that the life of man in state of nature was "solitary, poor, nasty, brutish and short" (3)

↑
selfish nature and self preservation:

III. The psychological Egoism:

Hobbes describes the psychological egoism of human nature; the idea that humans are fundamentally self-interested. Hobbes says the chief object of men's desire is self-preservation; what he wants the most to avoid is loss of life. Thus, security is the greatest good, and insecurity is the greatest evil. Man wants to be sure of his life and possessions. Security is attainable, however, only through the possession of power. No man ever has enough power; since he will always seek more in order to protect that which he already has. The desire of power is thus unlimited and while the supply is limited, and herein lies the cause of conflict among men.

IV. Struggle for power accompanied with equality: War of All Against All:

According to Hobbes, without a higher authority, human would be in constant state of war/conflict. As Hobbes says that the mean to achieve security (greatest good) is power and its desire is unlimited, there lies the cause

conflict as Hobbes also says that men are physically and mentally equal. For instance men seek the ~~same~~ power, and they have generally the same capacity to achieve it. And therefore if any two men desire the same thing... become enemies". He writes that society is an aggregate of individuals, each of whom seeks his own advantage and does so at the expense of other individuals. With such an aggressiveness, Hobbes says that no person can afford to restrain his own drive for power;

"Life of a man is a continuous search for power after power which ceases only with his death".

Hobbes writes that if men ^{were} are completely at liberty to follow his own inclinations he would be inevitably caught up in "such a war as is of every man against every man".

2- Conclusions

Thomas Hobbes view on human nature in Leviathan presents a deeply materialistic and egoistic picture of humanity. He believes that humans nature are driven by self-preservation, fear of death and self-interest

provides the foundation for his arguments in favor of a powerful sovereign to ensure peace and security.

Hobbes portrait a discouraging human nature and says that there is no difference between human beings and animal and even wild, which is unjustified. pre-state people had their customs, which were as effective with them as law. He is also unjustified in his concept of human nature because can never be changed but he admits that they became civilized and concluded a contract. How they changed their nature?

Hobbes describes human nature in the following words;

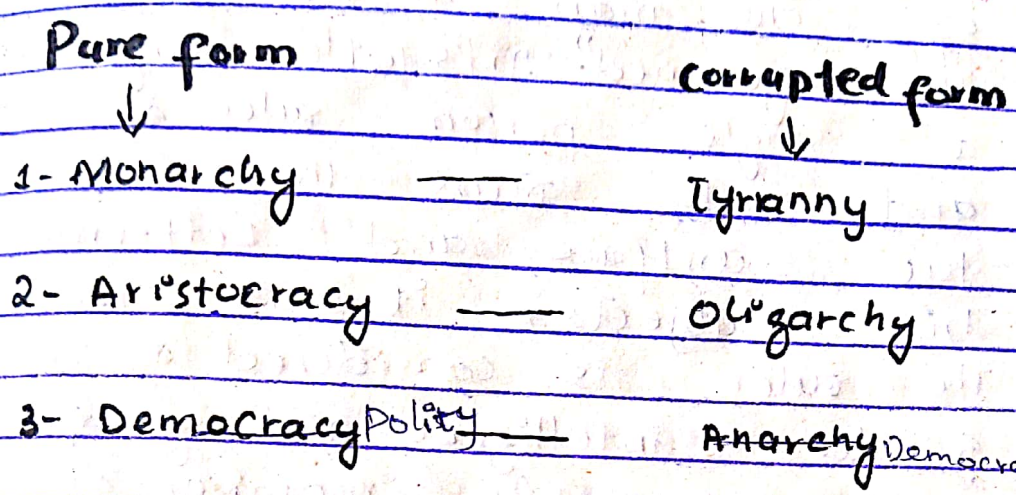
“Man is neither a social animal nor a political animal, but only an isolated beast or a purely egoistic creature”.

Q³: Give a critical analysis of Aristotle's classification of Govts.

1- Introduction

Aristotle's classification of government is one of the most influential contributions to the political theory. In his work Politics, Aristotle classifies states according to their ability to achieve justice. He says that there are three right kinds of state/constitutions. They are right if they are chosen on the basis of their ability and they serve the common interest. He terms monarchy, aristocracy and polity as the best form of governments while its perversions, or corrupted or deviant forms, are tyranny, oligarchy and democracy, respectively. Aristotle says, "Those constitutions which consider the common interest are right constitutions, ... those constitutions which consider only personal interests of the rulers are all wrong constitutions, or perversions of the right forms".

2- Aristotle's classification of governments



Aristotle categorizes governments into six types, based on two criteria: The number of rulers and their orientation toward the common good. His framework divides governments into two categories: correct (just) forms and corrupt (unjust) forms.

According to Aristotle govts can be classified as:

- 1- Monarchy (Rule by one)
- 2- Aristocracy (Rule by few)
- 3- Polity (Rule by many)

Each of these good forms has a corresponding corrupt version:

- 1- Tyranny (corrupt form of monarchy)
- 2- Oligarchy (corrupt form of Aristocracy)
- 3- Democracy (corrupt form of Polity)

Aristotle outlines these systems in his politics, saying:

• Monarchy: "Monarchy is the rule

of one man in the interest of the governed". Aristotle says that when a single person rules of a state and he runs the state for the welfare and betterment of his subjects, it is monarchy. The ruler is considered as the most gentle, intelligent and dignified and respectable member of society and he is given honour. In all his activities, the monarch gives priority to general interests. When the ruler becomes corrupt and selfish, monarchy changes in **Tyranny**. In tyranny, the ruler is a single dictator who runs the state administration according to his sweet will, as Aristotle says: "Tyranny is monarchy gone wrong".

• Aristocracy:

People at last, become tired of tyrannical form of govt and they revolt against the ruler. The dictator is de-throne. A class of notables and gentles is given the office. This class is a group of few men of virtue and wealth and they run the state for the welfare of the society, it is called Aristocracy.

Aristotle says:

"Aristocracy is the government of the best people, and it is the rule of those who are capable of pursuing the common good".

However, Aristotle recognizes the potential corruption of this form, which results in **oligarchy** — a government that serves the interests of the wealthy few rather than general public. He says:

"When those who govern are wealthy men... this is oligarchy".

• Polity:

Aristotle states:

"Polity is a mixed form of government in which many, not the few, have power".

In this kind of government, the middle class runs state administration and large number of citizens participate in it. Administrators are elected representatives of the people who run the state's administration according to the will and desires of the people. When the ruling class become corrupt and selfish

polity converts into democracy
Polity → **Democracy**

Democracy, according to Aristotle is the weakest form of govt because a majority of poor and ignorant shares it. In this case the masses rule through their passions and desires rather than rational deliberation and fairness.

3. Cycle Thus, Aristotle presents a continuous

of cycle of governance. For Aristotle

States: governments are not static

but dynamic. He states: the

first form of govt to come

into being was monarchy,

one perfect man ruled for the

interest of all. But it fell

into greed and selfishness and

gets degenerated into tyranny.

Tyranny remains for sometimes

but it is also succeeded by

Aristocracy, as a few good

people over-throw tyranny and

rule for the interest of all.

Aristocracy is perverted into

Oligarchy. Oligarchy is overthro

by many patriotic persons,

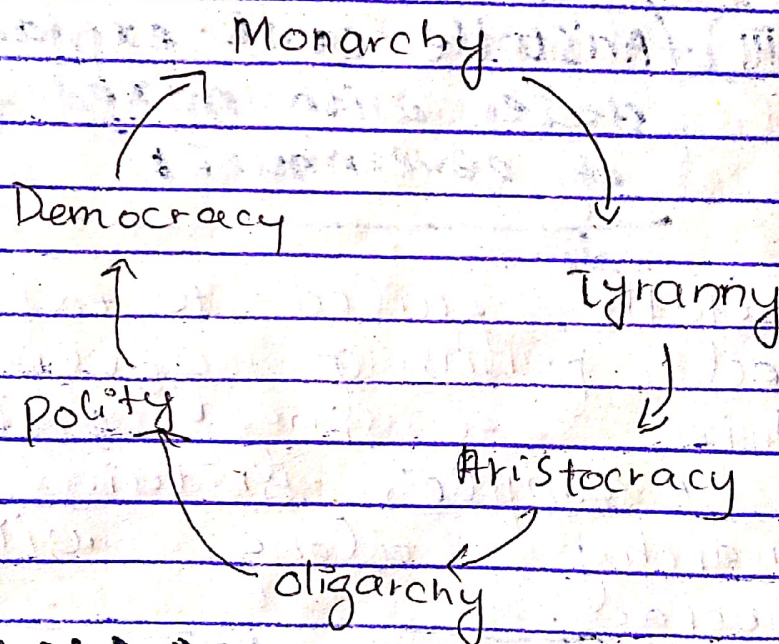
so, comes polity. Polity too

becomes corrupt and many

poor took the control, many

working only for poor. This

results in democracy. Democracy continues for some time. A time comes when one perfect, benevolent virtuous person rises, overthrows democracy, established monarchy and starts ruling for the good of all. The cycle goes on.



4 - Criticisms:

1- Democracy is not the worst form of govt

→ In modern nation-states democracy is the best form of government and has evolved with time. Most of the developed nations have democracy as its form of government.

II) - Aristotle did not distinguish b/w the state and government

Aristotle has taken state and government as same. But st. government is basically an element of the state.

III) - Aristotle can't explain states with mixed forms of government

Aristotle failed to explain mixed forms of governments within a single state. For example, Britain has monarchy along with democracy.

IV) - The concept of change of government is not valid.

Aristotle's concept of cyclical change in government is not valid. For example, in French Revolution, the middle class (many) revolted against the monarch/tyranny and overthrew the ruler. but Aristotle

claims that monarch or tyranny (rule of one) is followed by aristocracy and then oligarchy (rule of few).

v) **Not applicable to theocratic governments:**



Aristotle's classification of governments is not applicable to theocratic governments. e.g. Pakistan, Iran and Israel.

4) Discuss J-J Rousseau's concept of General will (20)

1- Introduction to the theory of General will
Jean - Jacques Rousseau's concept of general will is one of the most influential and controversial ideas in political philosophy. In his seminal work *The Social Contract* (1762), Rousseau develops the notion of the general will. His theory of general will is a cornerstone of his political philosophy, which critiques both the social inequalities of his time and the legitimacy of political authority. He aims to reconcile individual freedom with social order. Rousseau's central idea is that true political authority comes not from the will of any individual ruler or a majority of citizens, but from the collective will of the people as a whole.

"The general will is always right, but the judgement which guides it is not always enlightened". - *The social contract*.

Rousseau sees general will as a moral and collective will that seeks the common good of all citizens, rather than individual.

interest.

2- The State of Nature and the Problem of Inequality:

To understand General Will, Rousseau first explains the concept of state of nature, where human beings lived a primitive, pre-social condition. In this natural state, individuals were free and equal. However, the advent of private property introduced inequality and conflict, Rousseau argues leads to the social and political problems of modern societies. Rousseau states:

"Man is born free, but everywhere he is in chains".

Rousseau asserts that the corruption brought by social institutions, especially private property, undermines natural freedom. The General Will represents a return to collective freedom, where individuals act in the interest of the common good, free from corrupting effects of inequality.

3- The Social Contract, Formation of the General Will

In The Social Contract, Rousseau argues that to escape the chaos and inequality of the state of nature, individuals must come together and form a collective agreement. The

Social contract. This contract is a mutual agreement to abide by the General will, which represents the collective interests of the community, not individual desires. Rousseau states:

"Each of us puts his person and all his powers in common under the supreme direction of the general will; and in one corporate capacity, we receive each member as an indivisible part of the whole."

By entering the social contract, individuals give up their individual wills in favor of the general will, which reflects what is best for the whole community. By doing so, they preserve their personal freedom because they now act as part of the collective body that governs the society.

4- Definition and characteristics of the General Will:

The general will is not simply the sum of individual wills or majority preferences. Instead, it is the collective will that reflects the common good, transcending personal interests. The general will is indivisible, inalienable, and sovereign - it cannot

be divided or delegated, and it represents the true will of the people, aiming for the well-being of the entire society. As Rousseau says; "The General will is always right, and always tends to the public advantage".

5- Difference between the General Will and the Will of All:

Rousseau distinguishes between the General Will and the will of all. The will of all is simply the aggregate of individual preferences, which may be driven by selfish or particular interests. In contrast, the General Will is the collective will that prioritizes the common good, even if it means overriding the individual desires of citizens.

"The will of all is nothing more than the sum of individual wills, in which the common interest is distinguished".

6- General Will and democracy:

Rousseau's theory of General Will is closely tied to his conception of democracy, though his understanding of democracy differs from modern liberal democratic systems. For Rousseau, democracy is not just a matter about majority rule or

or individual freedoms but about the collective will of the people as a whole. The General will is expressed through direct participation by citizens in decision making, ensuring that the common good is prioritized over individual interests. He preached the idea of direct democracy and said that General will cannot be represented by any body or institute.

7 - The Role of the Legislator:

While the General will emerges from the collective decisions of the people, it is not always clear and obvious to individuals what the common good is. There is where the role of the legislator comes in. The legislator, a figure who is not a ruler or a dictator, helps the people understand the General will and guides them in aligning their individual wills with the collective will.

Rousseau states "The legislator does not impose laws upon the people; he only teaches them how to follow the General will".

The legislator, according to Rousseau should be someone wise and virtuous who can prepare the

people to pursue the good, thus facilitating the realization of the General Will.

8- Freedom in Rousseau's Social Contract:

one of the Rousseau's key contributions is his argument that true freedom is not found in the absence of rules or government, but in living according to the General Will. In Rousseau's view, individuals achieve freedom when they align their will with the collective will of the community. This is known as moral liberty, which is different from natural liberty of the state of nature. As he says:

"Man is born free, but everywhere he is in chains.

Those who come into the world in a state of nature liberty should be subjected to an authority that is not based on force but on the will of the people".

Rousseau claims that by following the General Will, individuals are not being coerced, but are acting in accordance with their own rational, collective interests,

thereby preserving their freedom.

9- The General Will and the Common Good:

The General Will is always aimed at the common good. Rousseau stresses that individual liberty and the pursuit of self-interest must be subordinated to the collective well-being. The General Will may sometimes require individuals to sacrifice certain personal desires in the interest of the public good. Rousseau says: "The General Will is always right, and tends to the public advantage".

Rousseau's emphasis on the common good highlights his critique of individualism and his belief that only through collective action can society thrive.

10- The Dangers of Misinterpreting the General Will:

Rousseau acknowledges that the General Will is often misunderstood or manipulated, especially in societies that are not fully democratic or just. It can be distorted by individuals or groups who claim to represent the General Will but are really pursuing their own interests. He says:

↳ The general will is not
the will of the majority;
it is the will that aims
at the common good,
irrespective of the individual
of the preferences of
the majority.