

# Political Science-1

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Rwp-039

## QNO.2

### Contribution of Aristotle regarding State and Governance

#### Introduction :

Aristotle was a Greek philosopher and the most influential figure in western philosophy. He was the student of Plato and teacher of Alexander the Great. His wide range contributions span various disciplines including philosophy, science, ethics, politics and more. He also contributed to give a detailed concept of State and Governance.

#### Aristotle's Contribution regarding State :

Aristotle gave a concept of state by explaining its various characteristics which are:

## (i) Limited Size:

The ideal state according to Aristotle should be small enough to communicate effectively and large enough to be self sufficient.

## (ii) Population:

According to Aristotle ideal population of a Greek city should be between 15000 to 100000.

## (iii) Geography:

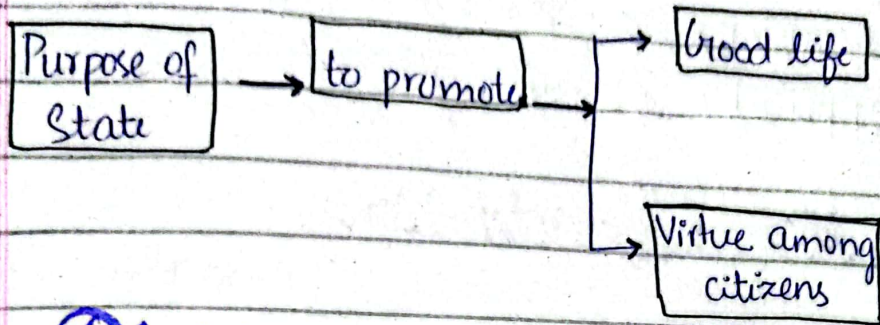
According to Aristotle ideal state should not be landlocked but should have a sea route.

## (iv) Political Community:

Aristotle's ideal state is a political community where citizens share a common life for the achievement of a virtuous and flourishing existence.

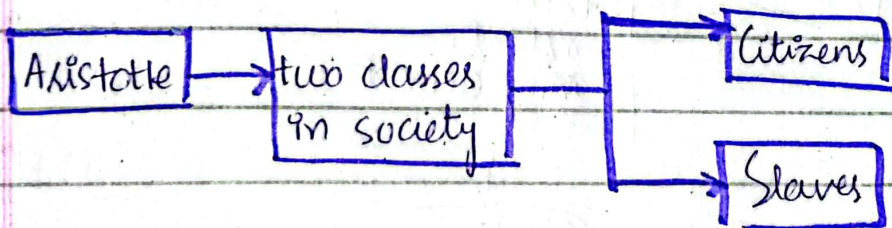
## v) Purpose of the state:

According to Aristotle the purpose of state is:



## vii) Division of Classes:

Aristotle divided state in classes:



He also identified tasks to be performed by citizens and slaves:

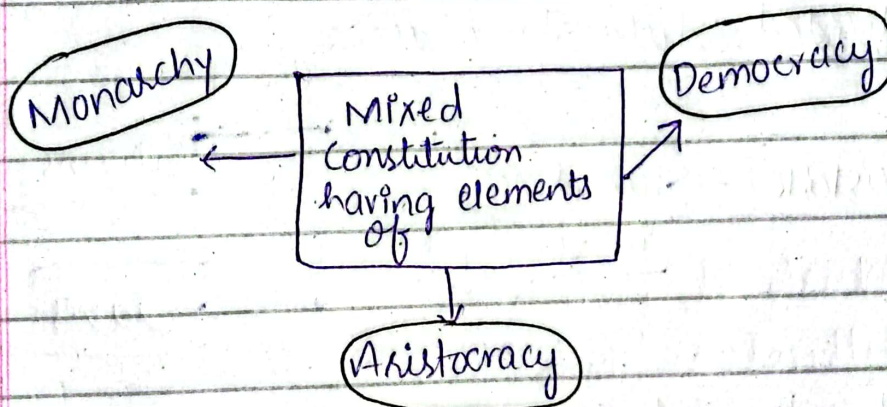
Tasks	People performing tasks
Agriculture	Slaves
Art	Slaves
Craft	Slaves
Defense	Citizens
Ruling	Citizens
Protecting Religion	Citizens

vii) Rule of law:

The ideal is governed by the rule of law and providing a framework equally applicable on all citizens.

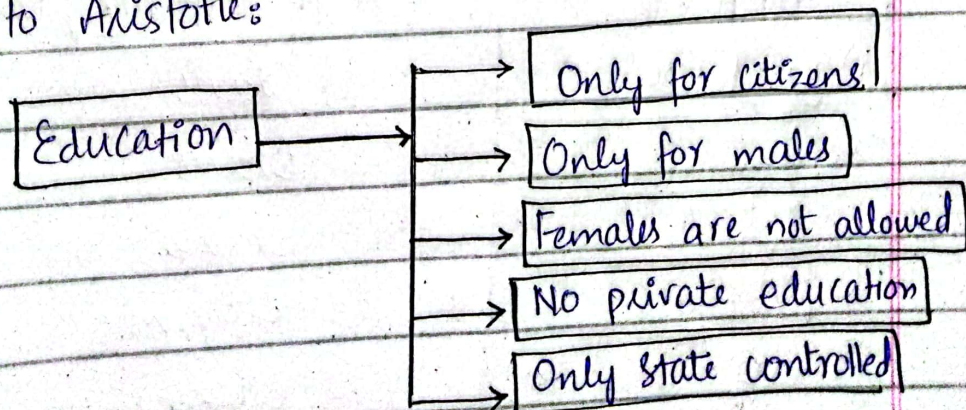
viii) Mixed constitution:

Aristotle advocates for a mixed constitution



ix) Education for virtue:

According to Aristotle:



# Aristotle's Contribution regarding Governance:

Aristotle classified different forms of Government on two key factors:

- The number of rulers
- The nature of the rule

## Aristotle's classification of Government:

Aristotle classified Government as:

No. of Rulers	Good form of Government	Bad form of Government
One	Monarchy	Tyranny
Few	Aristocracy	Oligarchy
Many	Polity	Democracy

### (i) Monarchy:

This type of Government is controlled by a single individual often a King or monarch. Aristotle distinguished between a just monarchy, where ruler works for the common good and a tyranny where ruler pursues personal interests.

### (ii) Aristocracy

Rule by the best or the virtuous. Aristotle defined this rule as the 'Rule by a virtuous elite'. Similarly to Monarchy it can convert into bad government called Oligarchy.

### (iii) Polity

Aristotle considered this a mixed or constitutional form of government. It involves the rule of middle class. It degenerates into democracy.

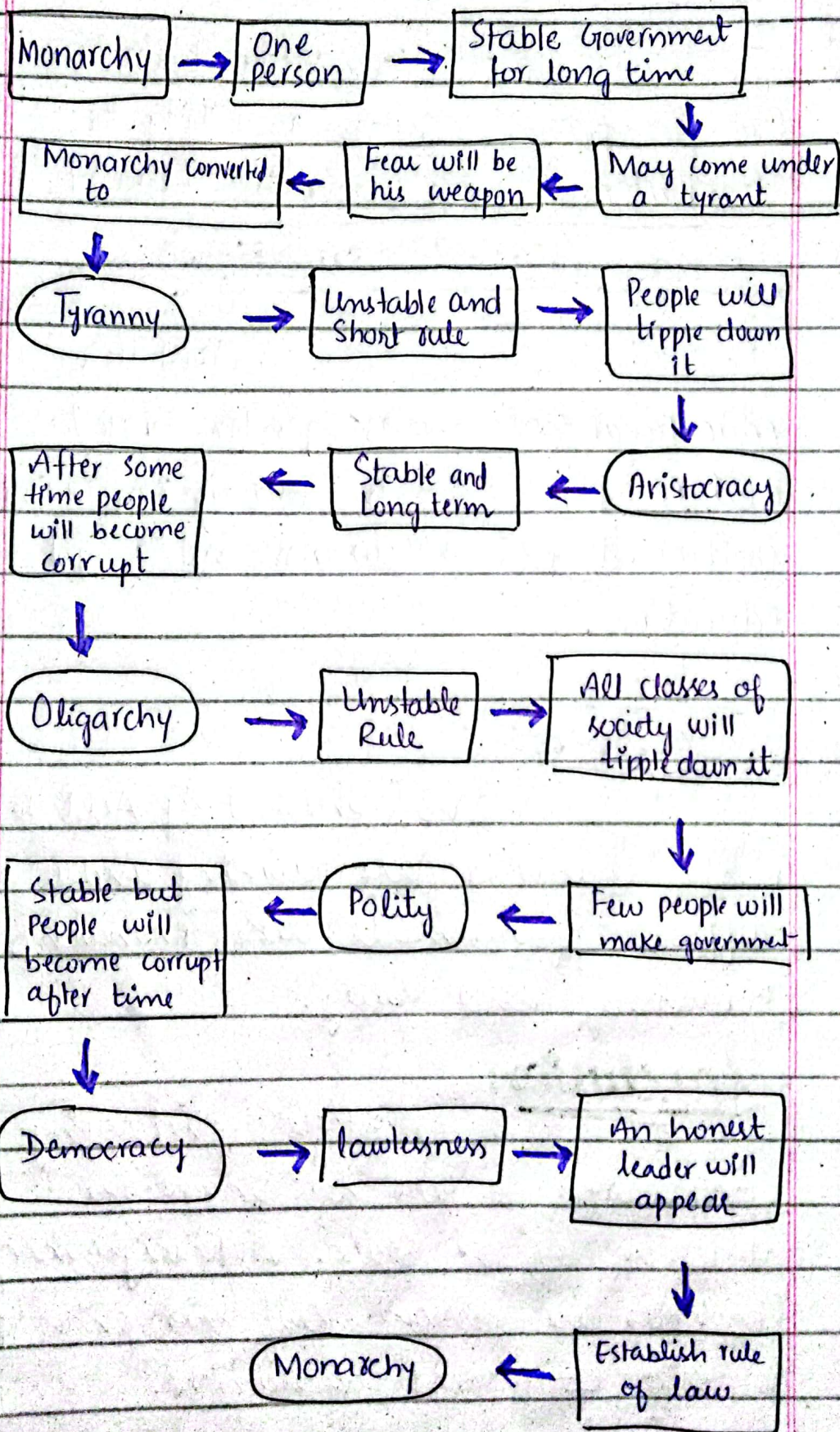
### (iv) Democracy

This rule involves citizens where people have equal political power. It can degenerate into oligarchy.

### (v) Oligarchy

It is a rule of a small privileged group. Aristotle distinguished between a just oligarchy where wealthy rule for common good and unjust oligarchy where they pursue their common interests.

# Cyclic Process of Governance according to Aristotle



## Relevancy in Present time :

(i)

### Slavery

Aristotle allowed slavery but in present time according to UN charter slavery is not allowed.

(ii)

### Gender biased education

Aristotle's educational system was gender biased and in present times many conservative societies do not allow women to get education.

(iii)

### Governments

As mentioned by Aristotle, many countries are working under different governments like Monarchy, Democracy and Polity.

### Conclusion

Aristotle's philosophy contributed a lot to shape the structure of a state. Although many loopholes are present, but his philosophy is still considered worldwide.



Q No 4

## Socio Religio- Political

### Philosophy of Shah Waliullah

#### Introduction :

Shah Waliullah was a great Muslim philosopher and reformer of 18<sup>th</sup> century. He contributed a lot to shape the religio-political system of subcontinent. He devoted his whole life to reform the lives of Muslims living in Indian subcontinent. He also gave rise to nationalism and paved a way for the establishment of a separate homeland for the Muslims of subcontinent.

#### Philosophy :

His religio-political philosophy is based upon the principles of Islam, Sufi spirituality and pragmatic approach.

## (i) Islamic revival and reforms:

Shah Waliullah sought to revive and reform Islamic practices in the Indian subcontinent. He emphasized returning to the original teachings of Islam as found in Quran and Sunnah.

## (ii) Unity among Muslims:

Shah Waliullah advocated for the unity of Muslims. He believed that internal divisions have weakened Muslim Ummah and has hindered their ability to address its external challenges.

## (iii) Political stability through just Governance:

He argued that political stability and the well being of the society can only be achieved if rulers adhere to the principles of Islam.

#### (iv) Incorporation of reason and Ijtihad:

Shah Waliullah recognized the importance of reason and ijtihad and urged the scholars to find the solution of contemporary issues with consensus.

#### (v) Islamic education and knowledge:

Shah Waliullah emphasized the role of education and knowledge in individual's development. He believed getting Islamic education is essential for the progress of Muslim Ummah.

#### (vi) Promotion of Sufi Spirituality:

While emphasizing the importance of legal and theological knowledge, Shah Waliullah also stressed the significance of Sufi spirituality. He believed that a balanced combination of exoteric and esoteric knowledge was crucial for

holistic development.

(vii)

### Interfaith Harmony:

Shah Waliullah

recognized the diversity of religious communities in India. He advocated for the peaceful co-existence and harmonious relations between Muslims and non-Muslims, emphasizing the importance of mutual respect and understanding.

(viii)

### Role of Ulama:

He also highlighted the role of Ulama (religious scholars) in guiding the community. He believed pious and knowledgeable scholars were instrumental in promoting religious understanding.

(ix)

### Self consciousness for political benefits:

Shah Waliullah also stressed Muslims to be self-conscious for achieving their political goals.

## x) Islamic system of taxation and system of Zakat.

In his philosophy, Shah Waliullah also identified the importance of taxation according to Islamic rules and to establish a strong system of Zakat.

## xi) Importance of Jihad for Muslims.

Shah Waliullah also urged Muslims to fight Jihad against those elements which want to jeopardise Islam in the subcontinent. He infused a new spirit in Jihad movements in Indian subcontinent.

## xii) Diplomatic Strategy.

He also urged the Muslim empire to establish strong relations with other Muslim countries to achieve strategic benefits.

## Impacts on Nationalism in Subcontinent:

### (i) Separate Identity of Muslims:

Shah Waliullah's philosophy influenced the nationalism by making Muslims of Indian subcontinent believe that they <sup>have</sup> a separate identity from all other religious communities dwelling in India.

### (ii) Two Nation Theory:

The concept of a separate identity lead Muslims of India to formulate and understand Two Nation Theory. According to which they declared themselves a separate nation from Hindus. So Shah Waliullah's philosophy the scenario of nationalism in India.

### (iii) Separation of India and formation of Pakistan:

Shah Waliullah's philosophy impacted nationalism and laid the foundation of two separate states where Muslims got a separate state to live according to Islamic principles.

## Conclusion:

Thus Shah Waliullah's religio-political philosophy impacted nationalism in Indian subcontinent and urged Muslims to reform themselves and to purify the Islamic principles.

“Shah Waliullah was the first person to rethink the entire system of Islam.”

(Allama Iqbal)

QNO7

## Fascism and enabling Conditions

### Introduction:

"The consolidation of political and economic power for the superiority of a single race under a single political party and a single leader is called Fascism." Nowadays Fascism is gaining pace in many countries of Asia and Europe having nationalism and democracies. This fascism is shaping new geopolitical orders and is also creating problems for the smooth working of international world.

### Conditions enabling Fascism:

Several conditions and circumstances enable fascism to grow. These conditions are widely seen in many countries of Asia and Europe today.

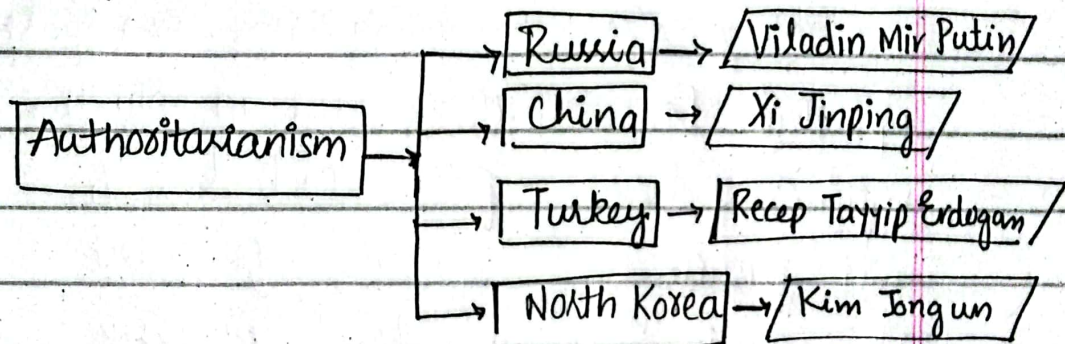


These conditions are:

## (i) Authoritarianism:

Facism grows in a country where there is a strong, centralized authority led by a single leader or a small group. Leaders often hold strong powers and dissent is suppressed.

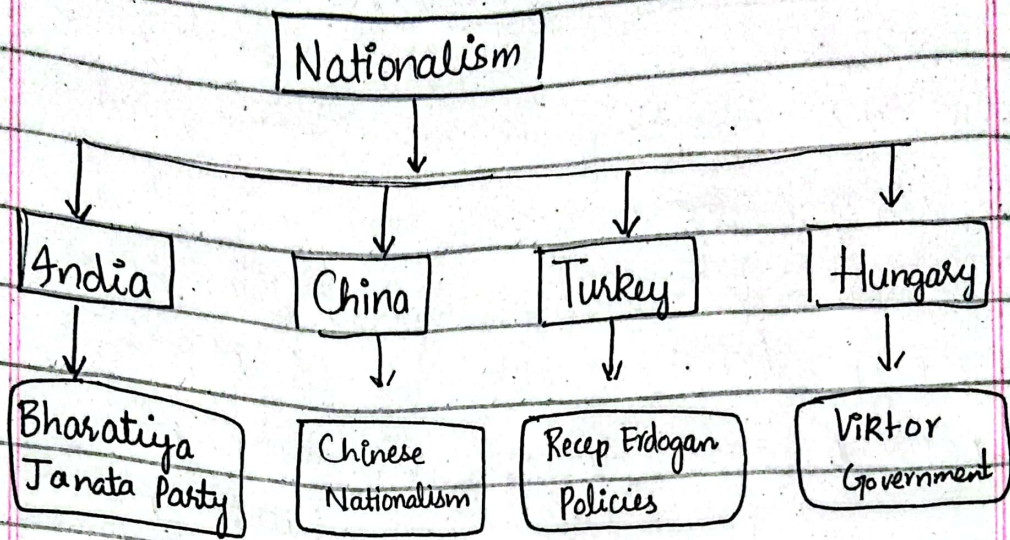
Nowadays Authoritarian regimes are evident in many countries of Asia and Europe as:



## (ii) Nationalism:

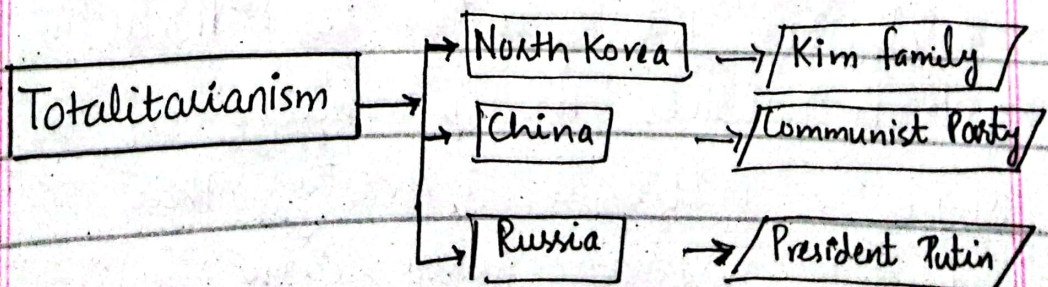
Another enabling condition for facism is 'Nationalism' which involves the promotion of a superior national identity. This often involves glorification of a specific ethnic or cultural group.

For example in today's world



### (iii) Totalitarianism:

Fascism also fuels up due to totalitarianism in which regimes have full control of all public and private life. In Asia and Europe Totalitarianism is growing, giving rise to fascism. For example



#### (iv) Economic crisis:

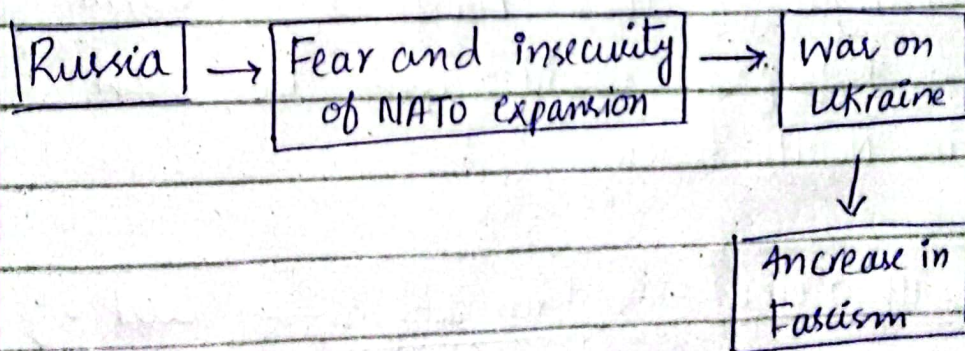
Widespread economic instability and hardships across the Asia and Europe is giving rise to fascism.

Economic crisis → Democratic Backsliding → Fascism

#### v) Fear and Insecurity:

Fascism in Asia and Europe is also growing up due to fear and insecurities.

For example:

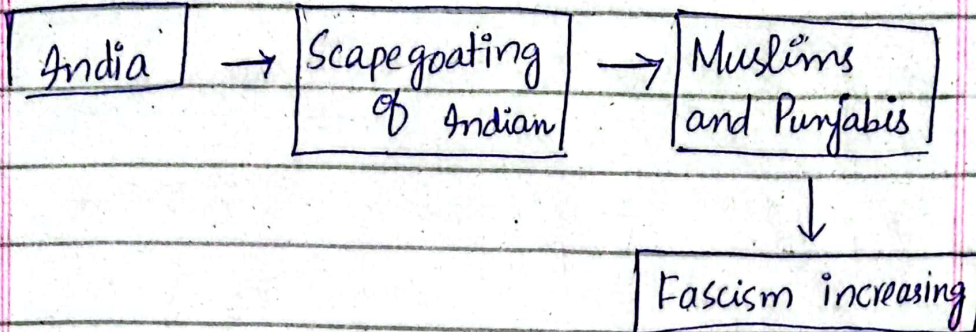


#### vi) Scapegoating:

Blaming specific groups (ethnic, religious or political) for societal problems to create a

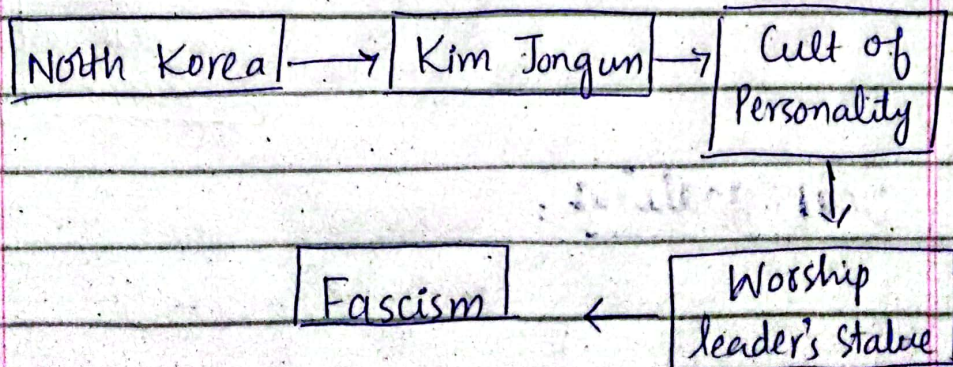
Common enemy is also giving rise to fascism in Asia and Europe.

For example:



## vii) Cult of Personality

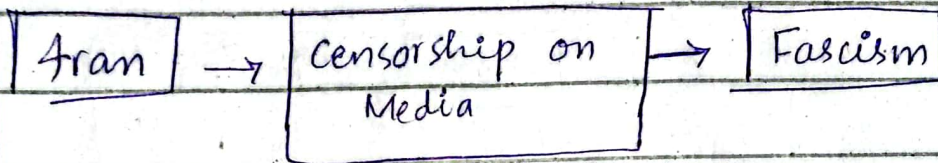
fascism is also increasing due to promoting an idolized image of the leader, often bordering on worship, to create loyalty and obedience. The best example of this kind of fascism in today's world can be seen in North Korea.



## viii) Propoganda and censorship

Control over information through propoganda, censorship and manipulation of media to shape public perception is also increasing fascism in Asia and ~~Africa~~ Europe.

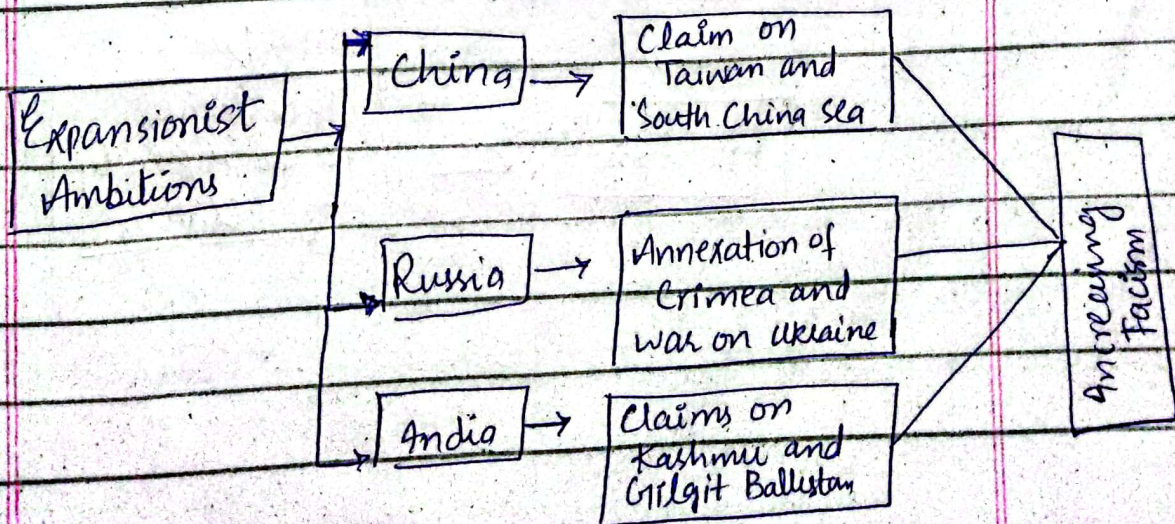
For example:



## ix) Expansionist Ambitions

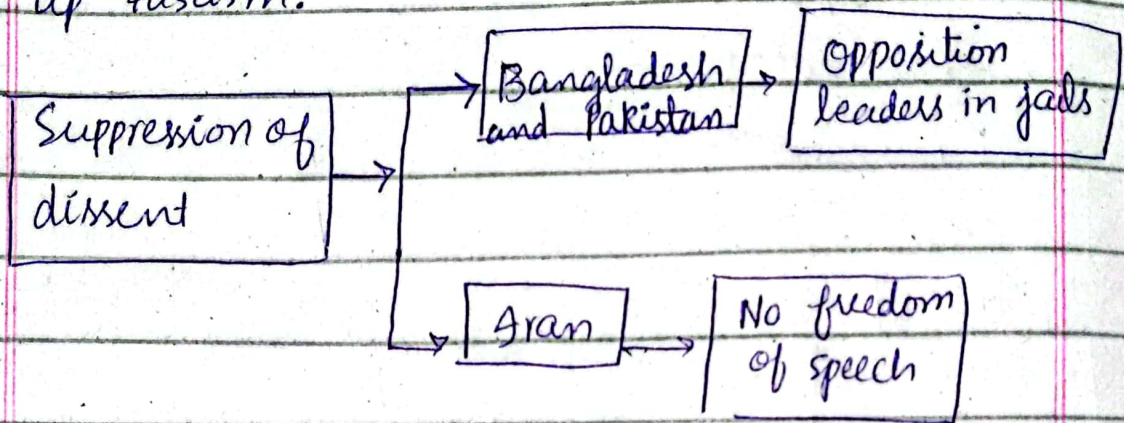
Facism in Asia and Europe is also increasing due to the countries' expansionist ambitions to dominate region or globe.

For example:



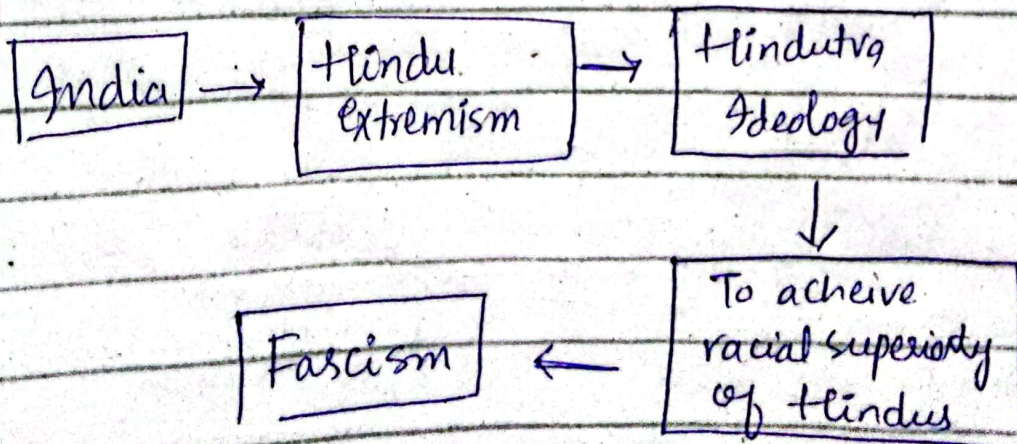
## v) Suppression of Dissent:

Crackdowns on opposition parties, civil society and free speech to eliminate challenges to the ruling ideology is also fuelling up Fascism.



## vi) Racial Purity Ideology:

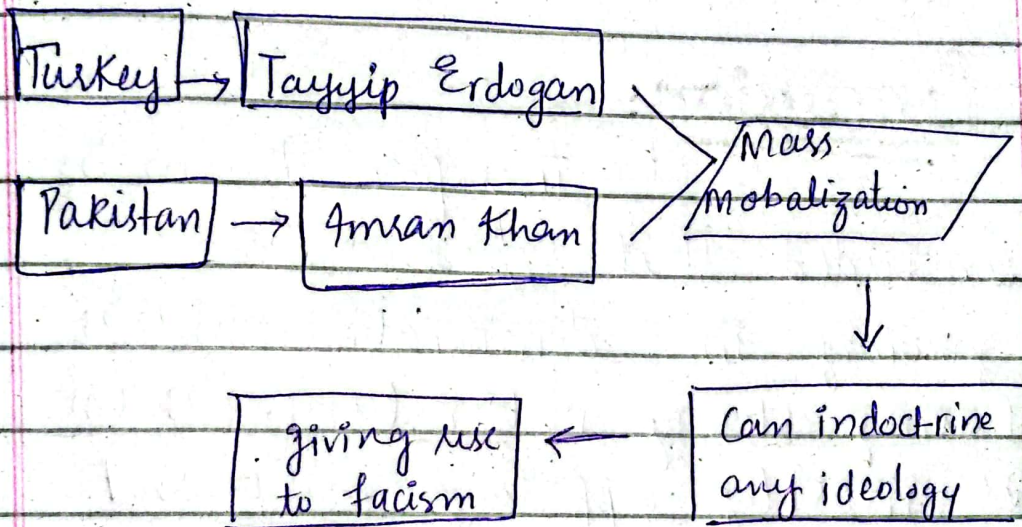
Fascism is also growing up due to racial purity ideology. For example



## xii) Mass mobilization:

Facism is also growing due to building a strong base of supporters through mass rallies, propoganda and ideological indoctrination.

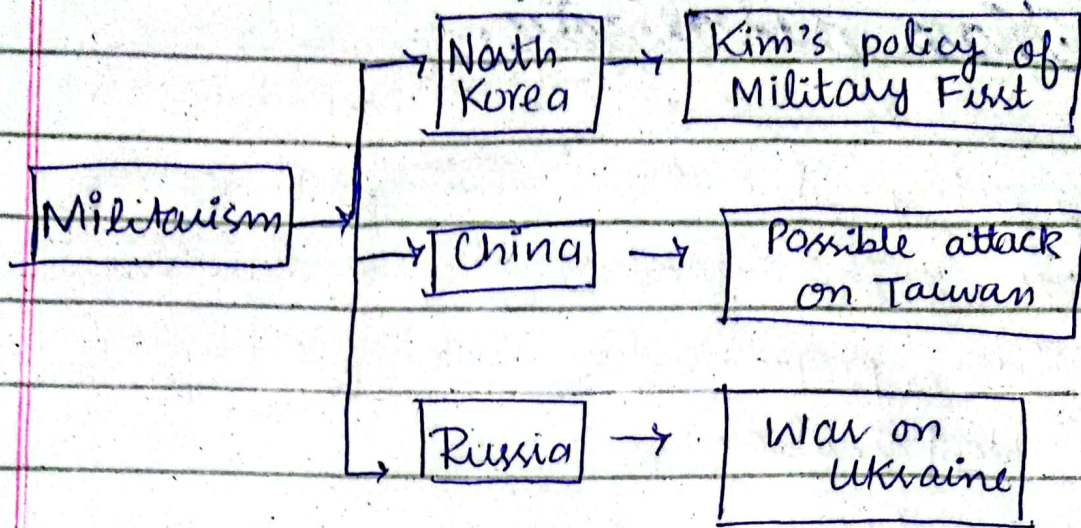
For Example:



## xiii) Militarism:

A focus on military strength and a willingness to use force to achieve political goals is also becoming a reason to give rise to the facism in Asia and Europe especially.

For example:



## Conclusion:

Therefore it can be concluded that fascism is growing in democratic countries having strong nationalism. Fascism is mostly affecting Asia and Europe due to its enabling conditions present here. This fascism is a threat and strong efforts by all stakeholders are necessary to maintain peace on the earth.



QNO6

## Federation in Pakistan.

### After 18<sup>th</sup> Amendment

#### Introduction:

18<sup>th</sup> Amendment was made in the constitution of Pakistan to strengthen the democratic process in the country. This amendment has brought several changes regarding the federation structure of Pakistan. This amendment brought many positive changes in the political arena of Pakistan but also brought forward many challenges which require a review of this amendment for the smooth working of constitution in the country.

#### Changes in federation of Pakistan after 18<sup>th</sup> amendment:

Various changes

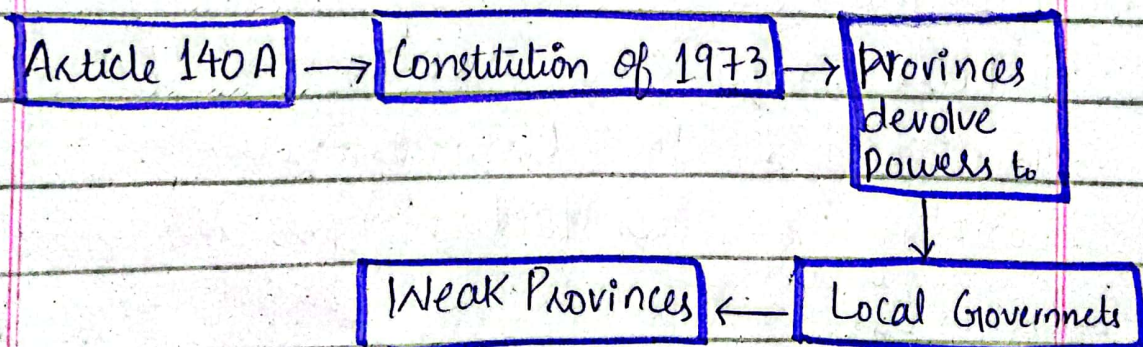
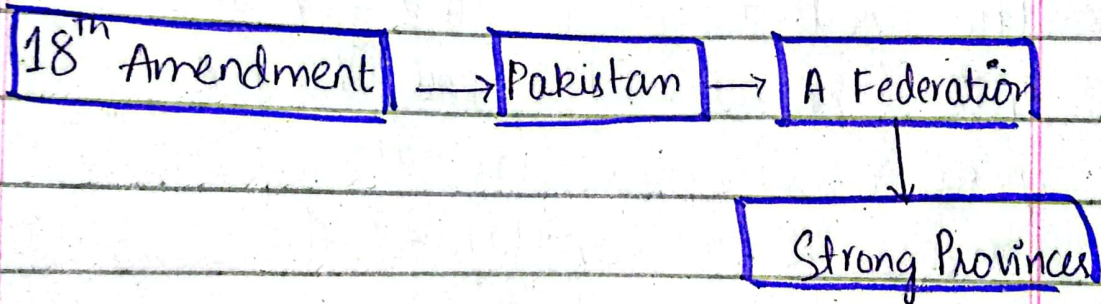
after 18<sup>th</sup> amendment are following:

## (i) Devolution of Power:

According to 18<sup>th</sup> amendment, center will devolve powers to the provinces and it can enhance local governance and represent responsiveness to regional needs.

### Critical Analysis

But there is a skepticism about local governments under 18<sup>th</sup> amendment.



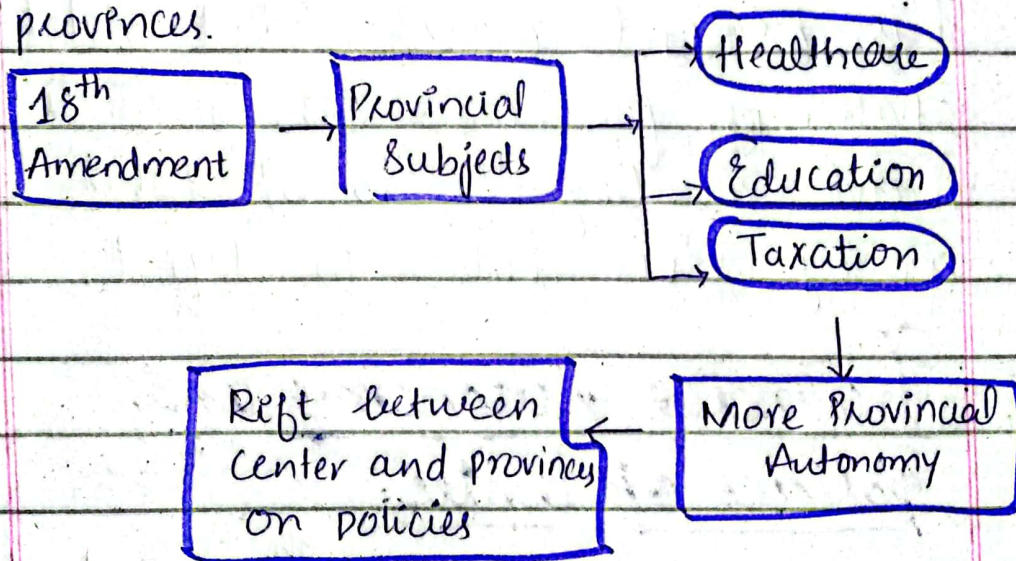
Therefore as a result of this uncertainty, local governments are not active and provinces are not ready to devolve powers.

## (ii) Abolition of concurrent legislative powers in certain areas:

According to 18<sup>th</sup> amendment some subjects were given entirely under the provinces to make more localized and tailored policies.

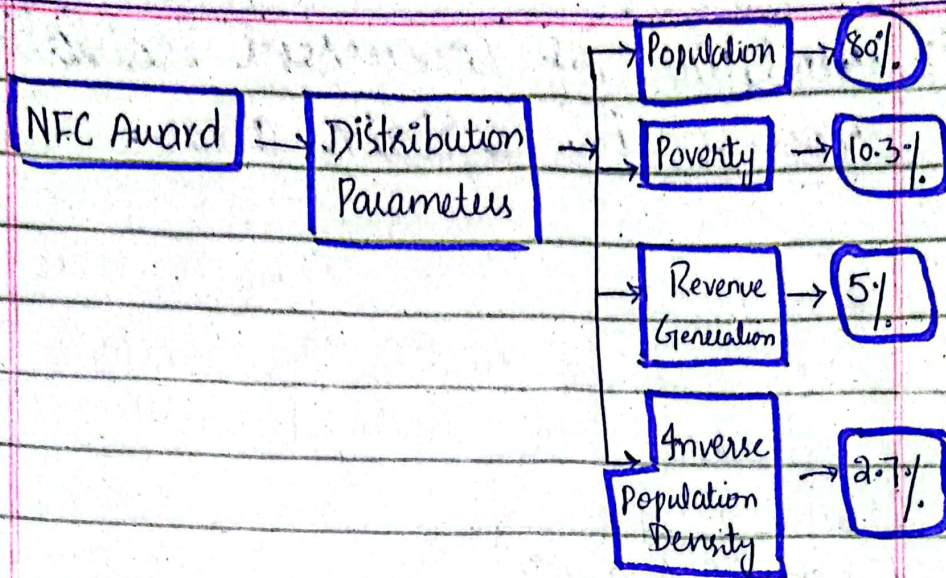
### Critical Analysis

But this has also brought rifts among center and provinces.



## (iii) Provincial Share in NFC Award:

In 18<sup>th</sup> amendment every province was given a share on ~~the~~ the basis of various parameters:



### Critical Analysis

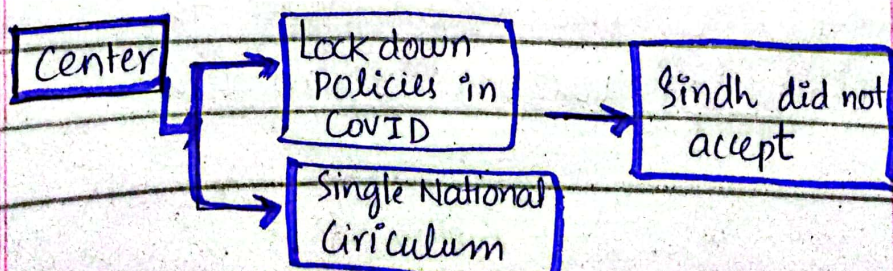
This NFC Award has brought many budget related challenges for center as provinces receive a big chunk of total money leaves center in deficit.

### (iv) Provincial Autonomy and Policies of center:

18<sup>th</sup> Amendment

has given provinces autonomy due to which they do not comply with center's policy.

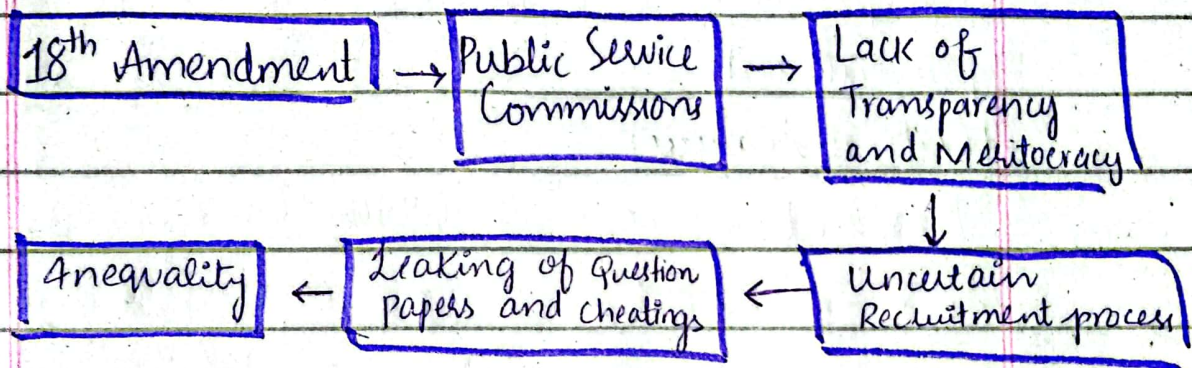
### Critical Analysis



## V) Provincial Public Service Commissions :

An 18<sup>th</sup> amendment every province was given the authority to make provincial public service commissions to empower provinces in civil services management aligns with regional needs.

### Critical Analysis



## VI) Council of Common Interests (CCI) :

It was decided in 18<sup>th</sup> amendment to establish a body named CCI to ensure co-operation between provinces and center through its meetings.

### Critical Analysis

So far this platform has not been effective to enhance

Co-operation between center and provinces as evident from rifts between Prime Minister and Chief Ministers of various provinces.

### (vii) Removal of President's Discretion in dissolution of Parliament:

18th Amendment

removed this power of the president to strengthen democratic stability by preventing arbitrary dissolution of parliament.

#### Critical Analysis

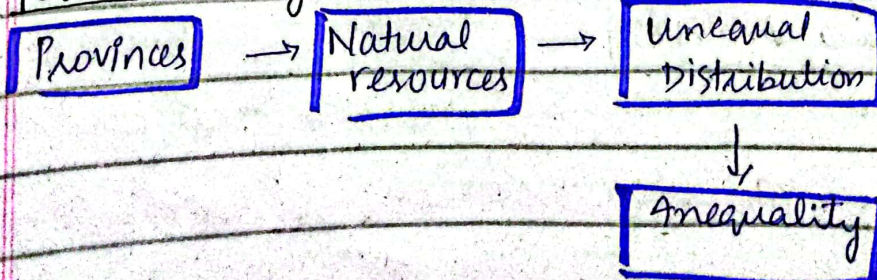
President → Ceremonial powers

And instability caused to dissolve assemblies of Punjab and KPK. So even this clause of amendment could not stop dissolution of assemblies.

### (viii) Transfer of Natural Resources to Provinces:

This amendment empowered provinces over natural resources.

#### Critical Analysis

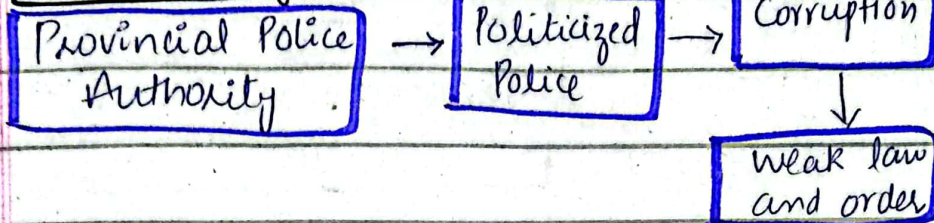


## (ix) Provincial Police Authority :

18<sup>th</sup> amendment

localized police control of better management of law and order.

Critical Analysis

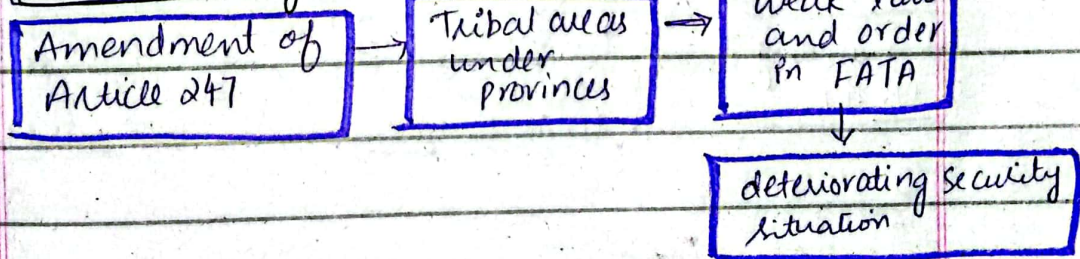


## x) Amendment of Article 247 :

18<sup>th</sup> amendment

changed article 247 and reduced federal control over tribal areas aims to address historical grievances.

Critical Analysis



## xii) Protection of Minorities :

18<sup>th</sup>

Amendment emphasized the rights of minorities that align with the principles of inclusivity and basic human rights.

## Critical Analysis :

Even 18<sup>th</sup> amendment has not been powerful enough to protect minorities.

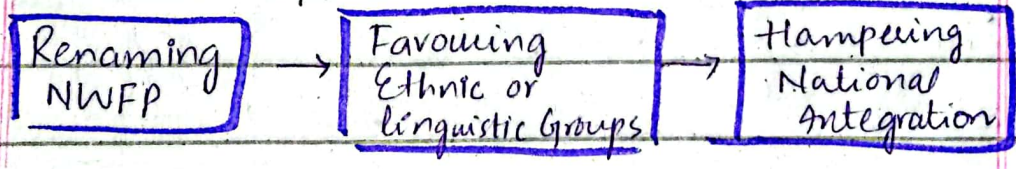
Minorities → Jaganwala attacks on Christian

Forced conversions of Hindus in Karachi

## (xii) Renaming NWFP to Khyber Pakhtunkhwa:

This step under 18<sup>th</sup> amendment reflects cultural sensitivity and recognition of a particular identity.

### Critical Analysis



## Conclusion :

18<sup>th</sup> amendment has brought many positive and negative changes in the federation structure of Pakistan. It is imperative for Pakistani authorities to address its concerns to maintain stability and National Integration.