Course Name	**: Political Science**
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Political science

Political science, occasionally called **politology**, is a social science which deals with systems of governance, and the analysis of political activities, political thoughts, associated constitutions and political behavior.[1]

Political science comprises numerous subfields, including comparative politics, political economy, international relations, political theory, public administration, public policy, and political methodology. Furthermore, political science is related to, and draws upon, the fields of economics, law, sociology, history, philosophy, geography, psychology/psychiatry, anthropology and neurosciences.

Comparative politics is the science of comparison and teaching of different types of constitutions, political actors, legislature and associated fields, all of them from an intrastate perspective. International relations deals with the interaction between nation-states as well as intergovernmental and transnational organizations. Political theory is more concerned with contributions of various classical and contemporary thinkers and philosophers.

Political science is methodologically diverse and appropriates many methods originating in psychology, social research and cognitive neuroscience. Approaches include positivism, interpretivism, rational choice theory, behavioralism, structuralism, post-structuralism, realism, institutionalism, and pluralism. Political science, as one of the social sciences, uses methods and techniques that relate to the kinds of inquiries sought: primary sources such as historical documents and official records, secondary sources such as scholarly journal articles, survey research, statistical analysis, case studies, experimental research, and model building.

Overview

Political science is a social study concerning the allocation and transfer of power in decision making, the roles and systems of governance including governments and international organizations, political behavior and public

policies. They measure the success of governance and specific policies by examining many factors, including stability, justice, material wealth, peace and public health. Some political scientists seek to advance positive (attempt to describe how things are, as opposed to how they should be) theses by analysing politics. Others advance normative theses, by making specific policy recommendations.

Political scientists provide the frameworks from which journalists, special interest groups, politicians, and the electorate analyse issues. According to Chaturvedy,

Political scientists may serve as advisers to specific politicians, or even run for office as politicians themselves. Political scientists can be found working in governments, in political parties or as civil servants. They may be involved with non-governmental organizations (NGOs) or political movements. In a variety of capacities, people educated and trained in political science can add value and expertise to corporations. Private enterprises such as think tanks, research institutes, polling and public relations firms often employ political scientists.[2]

In the United States, political scientists known as "Americanists" look at a variety of data including constitutional development, elections, public opinion, and public policy such as Social Security reform, foreign policy, US Congressional committees, and the US Supreme Court — to name only a few issues.

Because political science is essentially a study of human behavior, in all aspects of politics, observations in controlled environments are often challenging to reproduce or duplicate, though experimental methods are increasingly common (see experimental political science). Citing this difficulty, former American Political Science Association President Lawrence Lowell once said "We are limited by the impossibility of experiment. Politics is an observational, not an experimental science." Because of this, political scientists have historically observed political elites, institutions, and individual or group behavior in order to identify patterns, draw generalizations, and build theories of politics.

Like all social sciences, political science faces the difficulty of observing human actors that can only be partially observed and who have the capacity for making conscious choices unlike other subjects such as non-human organisms in biology or inanimate objects as in physics. Despite the complexities, contemporary political science has progressed by adopting a variety of methods and theoretical approaches to understanding politics and methodological pluralism is a defining feature of contemporary political science.

The advent of political science as a university discipline was marked by the creation of university departments and chairs with the title of political science arising in the late 19th century. In fact, the designation "political scientist" is typically for those with a doctorate in the field, but can also apply to those with a master's in the subject. Integrating political studies of the past into a unified discipline is ongoing, and the history of political science has provided a rich field for the growth of both normative and positive political science, with each part of the discipline sharing some historical predecessors. The American Political Science Association and the *American Political Science Review* were founded in 1903 and 1906, respectively, in an effort to distinguish the study of politics from economics and other social phenomena.

Behavioral revolution and new institutionalism

In the 1950s and the 1960s, a behavioral revolution stressing the systematic and rigorously scientific study of individual and group behavior swept the discipline. A focus on studying political behavior, rather than institutions or interpretation of legal texts, characterized early behavioral political science, including work by Robert Dahl, Philip Converse, and in the collaboration between sociologist Paul Lazarsfeld and public opinion scholar Bernard Berelson.

The late 1960s and early 1970s witnessed a take off in the use of deductive, game theoretic formal modelling techniques aimed at generating a more analytical corpus of knowledge in the discipline. This period saw a surge of research that borrowed theory and methods from economics to study political institutions, such as the United States Congress, as well as political behavior, such as voting. William H. Riker and his colleagues and students at the University of Rochester were the main proponents of this shift.

Despite considerable research progress in the discipline based on all the kinds of scholarship discussed above, it has been observed that progress toward systematic theory has been modest and uneven.

Anticipating of crises

The theory of political transitions, and the methods of their analysis and anticipating of crises, form an important part of political science. Several general indicators of crises and methods were proposed for anticipating critical transitions. Among them, a statistical indicator of crisis, simultaneous increase of variance and correlations in large groups, was proposed for crises anticipation and successfully used in various areas. Its applicability for early diagnosis of political crises was demonstrated by the analysis of the prolonged stress period preceding the 2014 Ukrainian economic and political crisis. There was a simultaneous increase in the total correlation between the 19 major public fears in the Ukrainian society (by about 64%) and also in their statistical

dispersion (by 29%) during the pre-crisis years. A feature shared by certain major revolutions is that they were not predicted. The theory of apparent inevitability of crises and revolutions was also developed.

Soviet Union

In the Soviet Union, political studies were carried out under the guise of some other disciplines like theory of state and law, area studies, international relations, studies of labor movement, "critique of bourgeois theories", etc. Soviet scholars were represented at the International Political Science Association (IPSA) since 1955 (since 1960 by the Soviet Association of Political and State Studies).

In 1979, the 11th World Congress of IPSA took place in Moscow. Until the late years of the Soviet Union, political science as a field was subjected to tight control of the Communist Party of the Soviet Union and was thus subjected to distrust. Anti-communists accused political scientists of being "false" scientists and of having served the old regime.

After the fall of the Soviet Union, two of the major institutions dealing with political science, the Institute of Contemporary Social Theories and the Institute of International Affairs, were disbanded, and most of their members were left without jobs. These institutes were victims of the first wave of anticommunist opinion and ideological attacks. Today, the Russian Political Science Association unites professional political scientists from all around Russia.

Recent developments

In 2000, the Perestroika Movement in political science was introduced as a reaction against what supporters of the movement called the mathematicization of political science. Those who identified with the movement argued for a plurality of methodologies and approaches in political science and for more relevance of the discipline to those outside of it.

Some evolutionary psychology theories argue that humans have evolved a highly developed set of psychological mechanisms for dealing with politics. However, these mechanisms evolved for dealing with the small group politics that characterized the ancestral environment and not the much larger political structures in today's world. This is argued to explain many important features and systematic cognitive biases of current politics.

Education

Political science, possibly like the social sciences as a whole, "as a discipline lives on the fault line between the 'two cultures' in the academy, the sciences

and the humanities." Thus, in some American colleges where there is no separate School or College of Arts and Sciences per se, political science may be a separate department housed as part of a division or school of Humanities or Liberal Arts. Whereas classical political philosophy is primarily defined by a concern for Hellenic and Enlightenment thought, political scientists are also marked by a great concern for "modernity" and the contemporary nation state, along with the study of classical thought, and as such share a greater deal of terminology with sociologists (e.g. structure and agency).

Most United States colleges and universities offer B.A. programs in political science. M.A. or M.A.T. and Ph.D. or Ed.D. programs are common at larger universities. The term *political science* is more popular in North America than elsewhere; other institutions, especially those outside the United States, see political science as part of a broader discipline of *political studies, politics,* or *government.* While *political science* implies use of the scientific method, *political studies* implies a broader approach, although the naming of degree courses does not necessarily reflect their content. Separate degree granting programs in international relations and public policy are not uncommon at both the undergraduate and graduate levels. Master's level programs in political science are common when political scientists engage in public administration.

The national honor society for college and university students of government and politics in the United States is Pi Sigma Alpha.

Cognate fields

Most political scientists work broadly in one or more of the following five areas:

- Comparative politics, including area studies
- International relations
- Political philosophy or political theory
- Public administration
- Public law

Some political science departments also classify methodology as well as scholarship on the domestic politics of a particular country as distinct fields. In the United States, American politics is often treated as a separate subfield.

In contrast to this traditional classification, some academic departments organize scholarship into thematic categories, including political philosophy, political behavior (including public opinion, collective action, and identity), and political institutions (including legislatures and international organizations). Political science conferences and journals often emphasize scholarship in more specific categories. The American Political Science Association, for example, has 42 organized sections that address various methods and topics of political inquiry.

Research methods

Program evaluation is a systematic method for collecting, analyzing, and using information to answer questions about projects, policies and programs, particularly about their effectiveness and efficiency. In both the public and private sectors, stakeholders often want to know whether the programs they are funding, implementing, voting for, receiving or objecting to are producing the intended effect. While program evaluation first focuses around this definition, important considerations often include how much the program costs per participant, how the program could be improved, whether the program is worthwhile, whether there are better alternatives, if there are unintended outcomes, and whether the program goals are appropriate and useful.

Policy analysis is a technique used in public administration to enable civil servants, activists, and others to examine and evaluate the available options to implement the goals of laws and elected officials.

History of political science

As a social political science, contemporary political science started to take shape in the latter half of the 19th century. At that time it began to separate itself from political philosophy, which traces its roots back to the works of Aristotle and Plato, which were written nearly 2,500 years ago. The term "political science" was not always distinguished from political philosophy, and the modern discipline has a clear set of antecedents including also moral philosophy, political economy, political theology, history, and other fields concerned with normative determinations of what ought to be and with deducing the characteristics and functions of the ideal state.

Political philosophy

"Political Theory" and "political treatise" redirect here. For the academic journal, see Political Theory (journal). For the work by Baruch Spinoza, see Tractatus Politicus.

Plato (left) and Aristotle (right), from a detail of *The School of Athens*, a fresco by Raphael. Plato's *Republic* and Aristotle's *Politics* secured the two Greek philosophers as two of the most influential political philosophers.

Political philosophy, also known as **political theory**, is the study of topics such as politics, liberty, justice, property, rights, law, and the enforcement of laws by authority: what they are, if they are needed, what makes a government legitimate, what rights and freedoms it should protect, what form it should take, what the law is, and what duties citizens owe to a legitimate government, if any, and when it may be legitimately overthrown, if ever.

Political science is generally used in the singular, but in French and Spanish the plural (*sciences politiques* and *ciencias políticas*, respectively) is used, perhaps a reflection of the discipline's eclectic nature.

Political theory also engages questions of a broader scope, tackling the political nature of phenomena and categories such as identity, culture, sexuality, race, wealth, human-nonhuman relations, ecology, religion, and more.

Political philosophy is a branch of philosophy, but it has also been a major part of political science, within which a strong focus has historically been placed on both the history of political thought and contemporary political theory (from normative political theory to various critical approaches).

In the *Oxford Handbook of Political Theory* (2009), the field is described as: "[...] an interdisciplinary endeavor whose center of gravity lies at the humanities end of the happily still undisciplined discipline of political science ... For a long time, the challenge for the identity of political theory has been how to position itself productively in three sorts of location: in relation to the academic disciplines of political science, history, and philosophy; between the world of politics and the more abstract, ruminative register of theory; between canonical political theory and the newer resources (such as feminist and critical theory, discourse analysis, film and film theory, popular and political culture, mass media studies, neuroscience, environmental studies, behavioral science, and economics) on which political theorists increasingly draw."

History

Ancient traditions

Ancient India]

Indian political philosophy in ancient times demarcated a clear distinction between (1) nation and state (2) religion and state. The constitutions of Hindu states evolved over time and were based on political and legal treatises and prevalent social institutions. The institutions of state were broadly divided into governance, administration, defense, law and order. *Mantranga,* the principal governing body of these states, consisted of the King, Prime Minister, Commander in chief of army, Chief Priest of the King. The Prime Minister headed the committee of ministers along with head of executive (Maha Amatya).

Chanakya was a 4th-century BC Indian political philosopher. The *Arthashastra* provides an account of the science of politics for a wise ruler, policies for foreign affairs and wars, the system of a spy state and surveillance and economic stability of the state. Chanakya quotes several authorities including Bruhaspati, Ushanas, Prachetasa Manu, Parasara, and Ambi, and described

himself as a descendant of a lineage of political philosophers, with his father Chanaka being his immediate predecessor. Another influential extant Indian treatise on political philosophy is the Sukra Neeti. An example of a code of law in ancient India is the Manusmṛti or Laws of Manu.

Ancient China

Ancient Chinese political systems

Confucius

Chinese political philosophy dates back to the Spring and Autumn period, specifically with Confucius in the 6th century BC. Chinese political philosophy was developed as a response to the social and political breakdown of the country characteristic of the Spring and Autumn period and the Warring States period. The major philosophies during the period, Confucianism, Legalism, Mohism, Agrarianism and Taoism, each had a political aspect to their philosophical schools. Philosophers such as Confucius, Mencius, and Mozi, focused on political unity and political stability as the basis of their political philosophies. Confucianism advocated a hierarchical, meritocratic government based on empathy, loyalty, and interpersonal relationships. Legalism advocated a highly authoritarian government based on draconian punishments and laws. Mohism advocated a communal, decentralized government centered on frugality and asceticism. The Agrarians advocated a peasant utopian communalism and egalitarianism. Taoism advocated a proto-anarchism. Legalism was the dominant political philosophy of the Qin Dynasty, but was replaced by State Confucianism in the Han Dynasty. Prior to China's adoption of communism, State Confucianism remained the dominant political philosophy of China up to the 20th century.

Ancient Greece

Western political philosophy originates in the philosophy of ancient Greece, where political philosophy dates back to at least Plato. Ancient Greece was dominated by city-states, which experimented with various forms of political organization, grouped by Plato into five categories of descending stability and morality: monarchy, timocracy, oligarchy, democracy and tyranny. One of the first, extremely important classical works of political philosophy is Plato's *Republic*, which was followed by Aristotle's *Nicomachean Ethics* and *Politics*. Roman political philosophy was influenced by the Stoics and the Roman statesman Cicero.

Medieval Christianity

Augustine of Hippo

Thomas Aquinas

Saint Augustine

The early Christian philosophy of Augustine of Hippo was heavily influenced by Plato. A key change brought about by Christian thought was the moderation of the Stoicism and theory of justice of the Roman world, as well emphasis on the role of the state in applying mercy as a moral example. Augustine also preached that one was not a member of his or her city, but was either a citizen of the City of God (Civitas Dei) or the City of Man (Civitas Terrena). Augustine's *City of God* is an influential work of this period that attacked the thesis, held by many Christian Romans, that the Christian view could be realized on Earth.

St. Thomas Aquinas

Treatise on Law

Thomas Aquinas meticulously dealt with the varieties of philosophy of law. According to Aquinas, there are four kinds of law:

1. Eternal law ("the divine government of everything")
2. Divine positive law (having been "posited" by God; external to human nature)
3. Natural law (the right way of living discoverable by natural reason; what cannot-not be known; internal to human nature)
4. Human law (what we commonly call "law"—including customary law; the law of the *Communitas Perfecta*)

Aquinas never discusses the nature or categorization of canon law. There is scholarly debate surrounding the place of canon law within the Thomistic jurisprudential framework.

Aquinas was an incredibly influential thinker in the Natural Law tradition.

Islamic Political Evolution

Mutazilite vs. Asharite

Ibn Sina

The rise of Islam, based on both the Qur'an and Muhammad strongly altered the power balances and perceptions of origin of power in the Mediterranean region. Early Islamic philosophy emphasized an inexorable link between science and religion, and the process of ijtihad to find truth—in effect *all* philosophy was "political" as it had real implications for governance. This view was challenged by the "rationalist" Mutazilite philosophers, who held a more

Hellenic view, reason above revelation, and as such are known to modern scholars as the first speculative theologians of Islam; they were supported by a secular aristocracy who sought freedom of action independent of the Caliphate. By the late ancient period, however, the "traditionalist" Asharite view of Islam had in general triumphed. According to the Asharites, reason must be subordinate to the Quran and the Sunna.

Ibn Rushd Khaldun

Islamic political philosophy, was, indeed, rooted in the very sources of Islam—i.e., the Qur'an and the Sunnah, the words and practices of Muhammad—thus making it essentially theocratic. However, in Western thought, it is generally supposed that it was a specific area peculiar merely to the great philosophers of Islam: al-Kindi (Alkindus), al-Farabi (Abunaser), İbn Sina (Avicenna), Ibn Bajjah (Avempace) and Ibn Rushd (Averroes). The political conceptions of Islam such as kudrah (power), sultan, ummah, cemaa (obligation)-and even the "core" terms of the Qur'an—i.e., ibadah (worship), din (religion), rab (master) and ilah (deity)—is taken as the basis of an analysis. Hence, not only the ideas of the Muslim political philosophers but also many other jurists and ulama posed political ideas and theories. For example, the ideas of the Khawarij in the very early years of Islamic history on Khilafa and Ummah, or that of Shia Islam on the concept of Imamah are considered proofs of political thought. The clashes between the Ehl-i Sunna and Shia in the 7th and 8th centuries had a genuine political character. Political thought was not purely rooted in theism, however. Aristotleanism flourished as the Islamic Golden Age saw rise to a continuation of the peripatetic philosophers who implemented the ideas of Aristotle in the context of the Islamic world. Abunaser, Avicenna and Ibn Rushd where part of this philosophical school who claimed that human reason surpassed mere coincidence and revelation. They believed, for example, that natural phenomena occur because of certain rules (made by god), not because god interfered directly (unlike Al-Ghazali and his followers).

Other notable political philosophers of the time include Nizam al-Mulk, a Persian scholar and vizier of the Seljuq Empire who composed the *Siyasatnama*, or the "Book of Government" in English. In it, he details the role of the state in terms of political affairs (i.e. how to deal with political opponents without ruining the government's image), as well as its duty to protect the poor and reward the worthy. In his other work, he explains how the state should deal with other issues such as supplying jobs to immigrants like the Turkmens who were coming from the north (present day southern Russia, Kazakhstan, Turkmenistan and Uzbekistan).

Ibn Khaldun

The 14th-century Arab scholar Ibn Khaldun is considered one of the greatest political theorists. The British philosopher-anthropologist Ernest Gellner considered Ibn Khaldun's definition of government, "...an institution which prevents injustice other than such as it commits itself," the best in the history of political theory. For Ibn Khaldun, government should be restrained to a minimum for as a necessary evil, it is the constraint of men by other men.[20]

Medieval Europe

Medieval political philosophy in Europe was heavily influenced by Christian thinking. It had much in common with the Mutazilite Islamic thinking in that the Roman Catholics thought subordinating philosophy to theology did not subject reason to revelation but in the case of contradictions, subordinated reason to faith as the Asharite of Islam. The Scholastics by combining the philosophy of Aristotle with the Christianity of St. Augustine emphasized the potential harmony inherent in reason and revelation.[21] Perhaps the most influential political philosopher of medieval Europe was St. Thomas Aquinas who helped reintroduce Aristotle's works, which had only been transmitted to Catholic Europe through Muslim Spain, along with the commentaries of Averroes. Aquinas's use of them set the agenda, for scholastic political philosophy dominated European thought for centuries even unto the Renaissance.

Some medieval political philosophers, such as Aquinas in his *Summa Theologica*, developed the idea that a king who is a tyrant is no king at all and could be overthrown. Others, like Nicole Oresme in his *Livre de Politiques*, categorically denied this right to overthrow an unjust ruler.

The Magna Carta, viewed by many as a cornerstone of Anglo-American political liberty, explicitly proposes the right to revolt against the ruler for justice's sake. Other documents similar to Magna Carta are found in other European countries such as Spain and Hungary.[23]

European Renaissance

During the Renaissance secular political philosophy began to emerge after about a century of theological political thought in Europe. While the Middle Ages did see secular politics in practice under the rule of the Holy Roman Empire, the academic field was wholly scholastic and therefore Christian in nature.

Niccolò Machiavelli

One of the most influential works during this burgeoning period was Niccolò Machiavelli's *The Prince*, written between 1511–12 and published in 1532, after Machiavelli's death. That work, as well as *The Discourses*, a rigorous analysis of

classical antiquity, did much to influence modern political thought in the West. A minority (including Jean-Jacques Rousseau) interpreted The Prince as a satire meant to be given to the Medici after their recapture of Florence and their subsequent expulsion of Machiavelli from Florence. Though the work was written for the di Medici family in order to perhaps influence them to free him from exile, Machiavelli supported the Republic of Florence rather than the oligarchy of the di Medici family. At any rate, Machiavelli presents a pragmatic and somewhat consequentialist view of politics, whereby good and evil are mere means used to bring about an end—i.e., the acquisition and maintenance of absolute power. Thomas Hobbes, well known for his theory of the social contract, goes on to expand this view at the start of the 17th century during the English Renaissance. Although neither Machiavelli nor Hobbes believed in the divine right of kings, they both believed in the inherent selfishness of the individual. It was necessarily this belief that led them to adopt a strong central power as the only means of preventing the disintegration of the social order.[25]

European Enlightenment

Eugène Delacroix's *Liberty Leading the People* (1830, Louvre), a painting created at a time when old and modern political philosophies came into violent conflict.

During the Enlightenment period, new theories emerged about what the human was and is and about the definition of reality and the way it was perceived, along with the discovery of other societies in the Americas, and the changing needs of political societies (especially in the wake of the English Civil War, the American Revolution, the French Revolution), and the Haitian Revolution. These new theories led to new questions and insights by such thinkers as Thomas Hobbes, John Locke, Benjamin Constant and Jean-Jacques Rousseau.

These theorists were driven by two basic questions: one, by what right or need do people form states; and two, what the best form for a state could be. These fundamental questions involved a conceptual distinction between the concepts of "state" and "government." It was decided that "state" would refer to a set of enduring institutions through which power would be distributed and its use justified. The term "government" would refer to a specific group of people who occupied the institutions of the state, and create the laws and ordinances by which the people, themselves included, would be bound. This conceptual distinction continues to operate in political science, although some political scientists, philosophers, historians and cultural anthropologists have argued that most political action in any given society occurs outside of its state, and that there are societies that are not organized into states that nevertheless must be considered in political terms. As long as the concept of natural order was not introduced, the social sciences could not evolve independently of theistic thinking. Since the cultural revolution of the 17th century in England,

which spread to France and the rest of Europe, society has been considered subject to natural laws akin to the physical world.

Political and economic relations were drastically influenced by these theories as the concept of the guild was subordinated to the theory of free trade, and Roman Catholic dominance of theology was increasingly challenged by Protestant churches subordinate to each nation-state, which also (in a fashion the Roman Catholic Church often decried angrily) preached in the vulgar or native language of each region. Free trade, as opposed to these religious theories, is a trade policy that does not restrict imports or exports. It can also be understood as the free market idea applied to international trade. In government, free trade is predominantly advocated by political parties that hold liberal economic positions while economically left-wing and nationalist political parties generally support protectionism, the opposite of free trade. However, the enlightenment was an outright attack on religion, particularly Christianity. The most outspoken critic of the church in France was François Marie Arouet de Voltaire, a representative figure of the enlightenment.

Historians have described Voltaire's description of the history of Christianity as "propagandistic".Voltaire is partially responsible for the misattribution of the expression Credo quia absurdum to the Church Fathers. In a letter to Frederick II, King of Prussia, dated 5 January 1767, he wrote about Christianity: La nôtre [religion] est sans contredit la plus ridicule, la plus absurde, et la plus sanguinaire qui ait jamais infecté le monde. "Ours [i.e., the Christian religion] is assuredly the most ridiculous, the most absurd and the most bloody religion which has ever infected this world. Your Majesty will do the human race an eternal service by extirpating this infamous superstition, I do not say among the rabble, who are not worthy of being enlightened and who are apt for every yoke; I say among honest people, among men who think, among those who wish to think. ... My one regret in dying is that I cannot aid you in this noble enterprise, the finest and most respectable which the human mind can point out." After Voltaire, religion would never be the same again in France.[27]

As well, there was no spread of this doctrine within the New World and the advanced civilizations of the Aztec, Maya, Inca, Mohican, Delaware, Huron and especially the Iroquois. The Iroquois philosophy in particular gave much to Christian thought of the time and in many cases actually inspired some of the institutions adopted in the United States: for example, Benjamin Franklin was a great admirer of some of the methods of the Iroquois Confederacy, and much of early American literature emphasized the political philosophy of the natives.The Iroquois (/ˈɪrəkwɔɪ/ or /ˈɪrəkwɑː/) or Haudenosaunee are a historically powerful northeast Native American confederacy in North America. They were known during the colonial years to the French as the Iroquois League, and later as the Iroquois Confederacy, and to the English as the Five Nations, comprising the Mohawk, Onondaga, Oneida, Cayuga, and Seneca.

After 1722, they accepted the Tuscarora people from the Southeast into their confederacy, as they were also Iroquoian-speaking, and became known as the Six Nations.

John Locke

John Locke in particular exemplified this new age of political theory with his work *Two Treatises of Government*. In it Locke proposes a state of nature theory that directly complements his conception of how political development occurs and how it can be founded through contractual obligation. Locke stood to refute Sir Robert Filmer's paternally founded political theory in favor of a natural system based on nature in a particular given system. The theory of the divine right of kings became a passing fancy, exposed to the type of ridicule with which John Locke treated it. Unlike Machiavelli and Hobbes but like Aquinas, Locke would accept Aristotle's dictum that man seeks to be happy in a state of social harmony as a social animal. Unlike Aquinas's preponderant view on the salvation of the soul from original sin, Locke believes man's mind comes into this world as tabula rasa. For Locke, knowledge is neither innate, revealed nor based on authority but subject to uncertainty tempered by reason, tolerance and moderation. According to Locke, an absolute ruler as proposed by Hobbes is unnecessary, for natural law is based on reason and seeking peace and survival for man.

John Stuart Mill

John Stuart Mill's work on political philosophy begins in *On Liberty, On Liberty* is the most influential statement of his liberal principles. He begins by distinguishing old and new threats to liberty. The old threat to liberty is found in traditional societies in which there is rule by one (a monarchy) or a few (an aristocracy). Though one could be worried about restrictions on liberty by benevolent monarchs or aristocrats, the traditional worry is that when rulers are politically unaccountable to the governed they will rule in their own interests, rather than the interests of the governed. Mill's explicit theory of rights is introduced in Chapter V of Utilitarianism in the context of his sanction theory of duty, which is an indirect form of utilitarianism that identifies wrong actions as actions that it is useful to sanction. Mill then introduces justice as a proper part of duty. Justice involves duties that are perfect duties—that is, duties that are correlated with rights. Justice implies something which it is not only right to do, and wrong not to do, but which some individual person can claim from us as a matter of right. These perfect duties will thus create liberty and collective freedom within a state. He uses, *On Liberty* to discuss gender equality in a society. To Mill, Utilitarianism was the perfect tool to justify gender equality in The Subjection of Women, referring to the political, lawful and social subjection of women. When a woman was married, she entered a legally binding coverture with her husband; once she married her legal existence as an individual was suspended under "marital unity" . While it is

easy to presume that a woman would not marry under these circumstances, being unmarried had social consequences. A woman could only advance in social stature and wealth if she had a rich husband to do the groundwork. Mill uses his Utilitarian ethics to assess how gender equality would be the best way to achieve "the greatest good for the greatest number" : "The principle that regulates the existing social relations between the two sexes … and is now one of the chief obstacles to human improvement…"

The 'chief obstacle' to Mill relates to women's intellectual capability. The Subjection of Women looks at this in the women of society and argues that diminishing their intellectual potential wastes the knowledge and skill of half of the population; such knowledge lost could formulate ideas which could maximise pleasure for society.

Benjamin Constant

The Liberty of Ancients Compared with that of Moderns

One of the first thinkers to go by the name of "liberal", Constant looked to Britain rather than to ancient Rome for a practical model of freedom in a large, commercial society. He drew a distinction between the "Liberty of the Ancients" and the "Liberty of the Moderns". The Liberty of the Ancients was a participatory republican liberty, which gave the citizens the right to directly influence politics through debates and votes in the public assembly. In order to support this degree of participation, citizenship was a burdensome moral obligation requiring a considerable investment of time and energy. Generally, this required a sub-society of slaves to do much of the productive work, leaving the citizens free to deliberate on public affairs. Ancient Liberty was also limited to relatively small and homogenous societies, in which the people could be conveniently gathered together in one place to transact public affairs.

The Liberty of the Moderns, in contrast, was based on the possession of civil liberties, the rule of law, and freedom from excessive state interference. Direct participation would be limited: a necessary consequence of the size of modern states, and also the inevitable result of having created a commercial society in which there are no slaves but almost everybody must earn a living through work. Instead, the voters would elect representatives, who would deliberate in Parliament on behalf of the people and would save citizens from the necessity of daily political involvement.

Moreover, Constant believed that, in the modern world, commerce was superior to war. He attacked Napoleon's martial appetite, on the grounds that it was illiberal and no longer suited to modern commercial social organization. Ancient Liberty tended to be warlike, whereas a state organised on the principles of Modern Liberty would be at peace with all peaceful nations.

Thomas Hobbes

The main practical conclusion of Hobbes' political theory is that state or society can not be secure unless at the disposal of an absolute sovereign. From this follows the view that no individual can hold rights of property against the sovereign, and that the sovereign may therefore take the goods of its subjects without their consent.

In Leviathan, Hobbes set out his doctrine of the foundation of states and legitimate governments and creating an objective science of morality. Much of the book is occupied with demonstrating the necessity of a strong central authority to avoid the evil of discord and civil war.

Beginning from a mechanistic understanding of human beings and their passions, Hobbes postulates what life would be like without government, a condition which he calls the state of nature. In that state, each person would have a right, or license, to everything in the world. This, Hobbes argues, would lead to a "war of all against all".

Jean-Jacques Rousseau

The Social Contract outlines the basis for a legitimate political order within a framework of classical republicanism. Published in 1762, it became one of the most influential works of political philosophy in the Western tradition. It developed some of the ideas mentioned in an earlier work, the article Économie Politique (Discourse on Political Economy), featured in Diderot's Encyclopédie. The treatise begins with the dramatic opening lines, "Man is born free, and everywhere he is in chains. Those who think themselves the masters of others are indeed greater slaves than they."

Rousseau claimed that the state of nature was a primitive condition without law or morality, which human beings left for the benefits and necessity of cooperation. As society developed, the division of labor and private property required the human race to adopt institutions of law. In the degenerate phase of society, man is prone to be in frequent competition with his fellow men while also becoming increasingly dependent on them. This double pressure threatens both his survival and his freedom.

Industrialization and the Modern Era

The Marxist critique of capitalism—developed with Friedrich Engels—was, alongside liberalism and fascism, one of the defining ideological movements of the twentieth century. The industrial revolution produced a parallel revolution in political thought. Urbanization and capitalism greatly reshaped society. During this same period, the socialist movement began to form. In the mid-19th century, Marxism was developed, and socialism in general gained

increasing popular support, mostly from the urban working class. Without breaking entirely from the past, Marx established principles that would be used by future revolutionaries of the 20th century namely Vladimir Lenin, Mao Zedong, Ho Chi Minh, and Fidel Castro. Though Hegel's philosophy of history is similar to Immanuel Kant's, and Karl Marx's theory of revolution towards the common good is partly based on Kant's view of history—Marx declared that he was turning Hegel's dialectic, which was "standing on its head", "the right side up again". Unlike Marx who believed in historical materialism, Hegel believed in the *Phenomenology of Spirit*. By the late 19th century, socialism and trade unions were established members of the political landscape. In addition, the various branches of anarchism, with thinkers such as Mikhail Bakunin, Pierre-Joseph Proudhon or Peter Kropotkin, and syndicalism also gained some prominence. In the Anglo-American world, anti-imperialism and pluralism began gaining currency at the turn of the 20th century.

World War I was a watershed event in human history, changing views of governments and politics. The Russian Revolution of 1917 (and similar, albeit less successful, revolutions in many other European countries) brought communism—and in particular the political theory of Leninism, but also on a smaller level Luxemburgism (gradually)—on the world stage. At the same time, social democratic parties won elections and formed governments for the first time, often as a result of the introduction of universal suffrage.

Contemporary

From the end of World War II until 1971, when John Rawls published *A Theory of Justice*, political philosophy declined in the Anglo-American academic world, as analytic philosophers expressed skepticism about the possibility that normative judgments had cognitive content, and political science turned toward statistical methods and behavioralism. In continental Europe, on the other hand, the postwar decades saw a huge blossoming of political philosophy, with Marxism dominating the field. This was the time of Jean-Paul Sartre and Louis Althusser, and the victories of Mao Zedong in China and Fidel Castro in Cuba, as well as the events of May 1968 led to increased interest in revolutionary ideology, especially by the New Left. A number of continental European émigrés to Britain and the United States—including Karl Popper, Friedrich Hayek, Leo Strauss, Hannah Arendt, Isaiah Berlin, Eric Voegelin and Judith Shklar—encouraged continued study in political philosophy in the Anglo-American world, but in the 1950s and 1960s they and their students remained at odds with the analytic establishment.

Communism remained an important focus especially during the 1950s and 1960s. Colonialism and racism were important issues that arose. In general, there was a marked trend towards a pragmatic approach to political issues, rather than a philosophical one. Much academic debate regarded one or both of two pragmatic topics: how (or whether) to apply utilitarianism to problems of

political policy, or how (or whether) to apply economic models (such as rational choice theory) to political issues. The rise of feminism, LGBT social movements and the end of colonial rule and of the political exclusion of such minorities as African Americans and sexual minorities in the developed world has led to feminist, postcolonial, and multicultural thought becoming significant. This led to a challenge to the social contract by philosophers Charles W. Mills in his book *The Racial Contract* and Carole Pateman in her book *The Sexual Contract* that the social contract excluded persons of colour and women respectively.

In Anglo-American academic political philosophy, the publication of John Rawls's *A Theory of Justice* in 1971 is considered a milestone. Rawls used a thought experiment, the original position, in which representative parties choose principles of justice for the basic structure of society from behind a veil of ignorance. Rawls also offered a criticism of utilitarian approaches to questions of political justice. Robert Nozick's 1974 book *Anarchy, State, and Utopia*, which won a National Book Award, responded to Rawls from a libertarian perspective and gained academic respectability for libertarian viewpoints.

Contemporaneously with the rise of analytic ethics in Anglo-American thought, in Europe several new lines of philosophy directed at critique of existing societies arose between the 1950s and 1980s. Most of these took elements of Marxist economic analysis, but combined them with a more cultural or ideological emphasis. Out of the Frankfurt School, thinkers like Herbert Marcuse, Theodor W. Adorno, Max Horkheimer, and Jürgen Habermas combined Marxian and Freudian perspectives. Along somewhat different lines, a number of other continental thinkers—still largely influenced by Marxism—put new emphases on structuralism and on a "return to Hegel". Within the (post-) structuralist line (though mostly not taking that label) are thinkers such as Gilles Deleuze, Michel Foucault, Claude Lefort, and Jean Baudrillard. The Situationists were more influenced by Hegel; Guy Debord, in particular, moved a Marxist analysis of commodity fetishism to the realm of consumption, and looked at the relation between consumerism and dominant ideology formation.

Another debate developed around the (distinct) criticisms of liberal political theory made by Michael Walzer, Michael Sandel and Charles Taylor. The liberal-communitarian debate is often considered valuable for generating a new set of philosophical problems, rather than a profound and illuminating clash of perspective. These and other communitarians (such as Alasdair MacIntyre and Daniel A. Bell) argue that, contra liberalism, communities are prior to individuals and therefore should be the center of political focus. Communitarians tend to support greater local control as well as economic and social policies which encourage the growth of social capital.

A prominent subject in recent political philosophy is the theory of deliberative democracy. The seminal work was done by Jurgen Habermas in Germany, but

the most extensive literature has been in English, led by theorists such as Jane Mansbridge, Joshua Cohen, Amy Gutmann and Dennis Thompson.

A pair of overlapping political perspectives arising toward the end of the 20th century are republicanism (or neo- or civic-republicanism) and the capability approach. The resurgent republican movement aims to provide an alternate definition of liberty from Isaiah Berlin's positive and negative forms of liberty, namely "liberty as non-domination." Unlike the American liberal movement which understands liberty as "non-interference," "non-domination" entails individuals not being subject to the arbitrary will of any other person. To a republican the mere status as a slave, regardless of how that slave is treated, is objectionable. Prominent republicans include historian Quentin Skinner, jurist Cass Sunstein, and political philosopher Philip Pettit. The capability approach, pioneered by economists Mahbub ul Haq and Amartya Sen and further developed by legal scholar Martha Nussbaum, understands freedom under allied lines: the real-world ability to act. Both the capability approach and republicanism treat choice as something which must be resourced. In other words, it is not enough to be legally able to do something, but to have the real option of doing it.

Another important strand of contemporary political theory in North America draws on thinkers such as Friedrich Nietzsche, Michel Foucault, Jacques Derrida, and Gilles Deleuze, among others, to develop critiques and articulate alternatives to the sufficiency of the liberal-communitarian debate and republicanism discourse. Since the 1990s, these political theorists, broadly engaging the "genealogical approach", "deconstruction", and "weak ontology", have expanded the scope of political theory and issued a variety of arguments on topics such as pluralism, agonism, gender performativity, secularism, and more recently the Anthropocene and the non-human turn. The works of Judith Butler, William E. Connolly, Wendy Brown, Jane Bennett, and Bonnie Honig have been highly pertinent in this regard.

Influential political philosophers

A larger list of political philosophers is intended to be closer to exhaustive. Listed below are some of the most canonical or important thinkers, and especially philosophers whose central focus was in political philosophy and/or who are good representatives of a particular school of thought.

- Thomas Aquinas: In synthesizing Christian theology and Peripatetic (Aristotelian) teaching in his *Treatise on Law*, Aquinas contends that God's gift of higher reason—manifest in human law by way of the divine virtues—gives way to the assembly of righteous government.
- Aristotle: Wrote his *Politics* as an extension of his *Nicomachean Ethics*. Notable for the theories that humans are social animals, and that the polis (Ancient Greek city state) existed to bring about the good life

appropriate to such animals. His political theory is based upon an ethics of perfectionism (as is Marx's, on some readings).

- Mikhail Bakunin: After Pierre Joseph Proudhon, Bakunin became the most important political philosopher of anarchism. His specific version of anarchism is called collectivist anarchism.
- Jeremy Bentham: The first thinker to analyze social justice in terms of maximization of aggregate individual benefits. Founded the philosophical/ethical school of thought known as utilitarianism.
- Isaiah Berlin: Developed the distinction between positive and negative liberty.
- Edmund Burke: Irish member of the British parliament, Burke is credited with the creation of conservative thought. Burke's *Reflections on the Revolution in France* is the most popular of his writings where he denounced the French revolution. Burke was one of the biggest supporters of the American Revolution.
- Noam Chomsky: He is widely recognized as having helped to spark the cognitive revolution in the human sciences, contributing to the development of a new cognitivistic framework for the study of language and the mind. Chomsky is a leading critic of U.S. foreign policy, neoliberalism and contemporary state capitalism, the Israeli–Palestinian conflict, and mainstream news media. His ideas have proven highly influential in the anti-capitalist and anti-imperialist movements, and aligns with anarcho-syndicalism and libertarian socialism.[38][39][40]
- Confucius: The first thinker to relate ethics to the political order.
- William E. Connolly: Helped introduce postmodern philosophy into political theory, and promoted new theories of Pluralism and agonistic democracy.
- John Dewey: Co-founder of pragmatism and analyzed the essential role of education in the maintenance of democratic government.
- Han Feizi: The major figure of the Chinese Fajia (Legalist) school, advocated government that adhered to laws and a strict method of administration.
- Michel Foucault: Critiqued the modern conception of power on the basis of the prison complex and other prohibitive institutions, such as those that designate sexuality, madness and knowledge as the roots of their infrastructure, a critique that demonstrated that subjection is the power formation of subjects in any linguistic forum and that revolution cannot just be thought as the reversal of power between classes.
- Antonio Gramsci: Instigated the concept of *hegemony*. Argued that the state and the ruling class use culture and ideology to gain the consent of the classes they rule over.
- Thomas Hill Green: Modern liberal thinker and early supporter of positive freedom.
- Jürgen Habermas: Contemporary democratic theorist and sociologist. He has pioneered such concepts as the public sphere, communicative

action, and deliberative democracy. His early work was heavily influenced by the Frankfurt School.

- Friedrich Hayek: He argued that central planning was inefficient because members of central bodies could not know enough to match the preferences of consumers and workers with existing conditions. Hayek further argued that central economic planning—a mainstay of socialism—would lead to a "total" state with dangerous power. He advocated free-market capitalism in which the main role of the state is to maintain the rule of law and let spontaneous order develop.
- G. W. F. Hegel: Emphasized the "cunning" of history, arguing that it followed a rational trajectory, even while embodying seemingly irrational forces; influenced Marx, Kierkegaard, Nietzsche, and Oakeshott.
- Thomas Hobbes: Generally considered to have first articulated how the concept of a social contract that justifies the actions of rulers (even where contrary to the individual desires of governed citizens), can be reconciled with a conception of sovereignty.
- David Hume: Hume criticized the social contract theory of John Locke and others as resting on a myth of some actual agreement. Hume was a realist in recognizing the role of force to forge the existence of states and that consent of the governed was merely hypothetical. He also introduced the concept of utility, later picked up on and developed by Jeremy Bentham. Hume also coined the 'is/ought' problem i.e. the idea that just because something is does not mean that is how it ought to be. This was very influential on normative politics[41]
- Thomas Jefferson: Politician and political theorist during the American Enlightenment. Expanded on the philosophy of Thomas Paine by instrumenting republicanism in the United States. Most famous for the United States Declaration of Independence.
- Immanuel Kant: Argued that participation in civil society is undertaken not for self-preservation, as per Thomas Hobbes, but as a moral duty. First modern thinker who fully analyzed structure and meaning of obligation. Argued that an international organization was needed to preserve world peace.
- Peter Kropotkin: One of the classic anarchist thinkers and the most influential theorist of anarcho-communism.
- John Locke: Like Hobbes, described a social contract theory based on citizens' fundamental rights in the state of nature. He departed from Hobbes in that, based on the assumption of a society in which moral values are independent of governmental authority and widely shared, he argued for a government with power limited to the protection of personal property. His arguments may have been deeply influential to the formation of the United States Constitution.
- György Lukács: Hungarian Marxist theorist, aesthetician, literary historian, and critic. One of the founders of Western Marxism. Author of History and Class Consciousness.

- Niccolò Machiavelli: First systematic analysis of how politics necessitates expedient and evil actions. Gave an account of statecraft in a realistic point of view instead of relying on idealism. Machiavelli also relays recommendations on how to run a well ordered republican state, as he viewed them to be better forms of government than autocracies.
- James Madison: American politician and protege of Jefferson considered to be "Father of the Constitution" and "Father of the Bill of Rights" of the United States. As a political theorist, he believed in separation of powers and proposed a comprehensive set of checks and balances that are necessary to protect the rights of an individual from the tyranny of the majority.
- Herbert Marcuse: Called the father of the new left. One of the principal thinkers within the Frankfurt School, and generally important in efforts to fuse the thought of Sigmund Freud and Karl Marx. Introduced the concept of "repressive desublimation", in which social control can operate not only by direct control, but also by manipulation of desire. His work Eros and Civilization and notion of a non-repressive society was influential on the 1960s and its counter-cultural social movements.
- Karl Marx: In large part, added the historical dimension to an understanding of society, culture and economics. Created the concept of *ideology* in the sense of (true or false) beliefs that shape and control social actions. Analyzed the fundamental nature of class as a mechanism of governance and social interaction. Profoundly influenced world politics with his theory of communism.
- Mencius: One of the most important thinkers in the Confucian school, he is the first theorist to make a coherent argument for an obligation of rulers to the ruled.
- John Stuart Mill: A utilitarian, and the person who named the system; he goes further than Bentham by laying the foundation for liberal democratic thought in general and modern, as opposed to classical, liberalism in particular. Articulated the place of individual liberty in an otherwise utilitarian framework.
- Baron de Montesquieu: Analyzed protection of the people by a "balance of powers" in the divisions of a state.
- Mozi: Eponymous founder of the Mohist school, advocated a form of consequentialism.
- Friedrich Nietzsche: Philosopher who became a powerful influence on a broad spectrum of 20th-century political currents in Marxism, anarchism, fascism, socialism, libertarianism, and conservatism. His interpreters have debated the content of his political philosophy.
- Robert Nozick: Criticized Rawls, and argued for libertarianism, by appeal to a hypothetical history of the state and of property.
- Thomas Paine: Enlightenment writer who defended liberal democracy, the American Revolution, and the French Revolution in *Common Sense* and The *Rights of Man*.

- Plato: Wrote a lengthy dialog *The Republic* in which he laid out his political philosophy: citizens should be divided into three categories. One category of people are the rulers: they should be philosophers, according to Plato, this idea is based on his Theory of Forms.
- Pierre-Joseph Proudhon: Commonly considered the father of modern anarchism, specifically mutualism.
- Ayn Rand: Founder of Objectivism and prime mover of the Objectivist and Libertarian movements in mid-twentieth-century America. Advocated a complete, laissez-faire capitalism. Rand held that the proper role of government was exclusively the protection of individual rights without economic interference. The government was to be separated from economics the same way and for the same reasons it was separated from religion. Any governmental action not directed at the defense of individual rights would constitute the initiation of force (or threat of force), and therefore a violation not only of rights but also of the legitimate function of government.
- John Rawls: Revitalized the study of normative political philosophy in Anglo-American universities with his 1971 book A Theory of Justice, which uses a version of social contract theory to answer fundamental questions about justice and to criticise utilitarianism.
- Murray Rothbard: The central theorist of anarcho-capitalism and an Austrian School economist.
- Jean-Jacques Rousseau: Analyzed the social contract as an expression of the general will, and controversially argued in favor of absolute democracy where the people at large would act as sovereign.
- Prabhat Ranjan Sarkar: Known for the socio-economic and political theory Progressive Utilization Theory.[42]
- Carl Schmitt: German political theorist, tied to the Nazis, who developed the concepts of the Friend/Enemy Distinction and the State of exception. Though his most influential books were written in the 1920s, he continued to write prolifically until his death (in academic quasi-exile) in 1985. He heavily influenced 20th-century political philosophy both within the Frankfurt School and among others, not all of whom are philosophers, such as Jacques Derrida, Hannah Arendt, and Giorgio Agamben.
- Adam Smith: Often said to have founded modern economics; explained emergence of economic benefits from the self-interested behavior ("the invisible hand") of artisans and traders. While praising its efficiency, Smith also expressed concern about the effects of industrial labor (e.g., repetitive activity) on workers. His work on moral sentiments sought to explain social bonds which enhance economic activity.
- Socrates: Widely considered the founder of Western political philosophy, via his spoken influence on Athenian contemporaries; since Socrates never wrote anything, much of what we know about him and his teachings comes through his most famous student, Plato.

- Baruch Spinoza: Set forth the first analysis of *rational egoism*, in which the rational interest of self is conformance with pure reason. To Spinoza's thinking, in a society in which each individual is guided by reason, political authority would be superfluous.
- Max Stirner: Important thinker within anarchism and the main representative of the anarchist current known as individualist anarchism. He was also the founder of ethical egoism which endorses anarchy.[43]
- Leo Strauss: Famously rejected modernity, mostly on the grounds of what he perceived to be modern political philosophy's excessive self-sufficiency of reason and flawed philosophical grounds for moral and political normativity. He argued instead we should return to pre-modern thinkers for answers to contemporary issues. His philosophy was influential on the formation of neoconservatism, and a number of his students later were members of the Bush administration.
- Henry David Thoreau: Influential American thinker on such diverse later political positions and topics such as pacifism, anarchism, environmentalism and civil disobedience who influenced later important political activists such as Leo Tolstoy, Mahatma Gandhi and Martin Luther King Jr.
- François-Marie Arouet (Voltaire): French Enlightenment writer, poet, and philosopher famous for his advocacy of civil liberties, including freedom of religion and free trade.
- Bernard Williams: A British moral philosopher whose posthumously published work on political philosophy *In the Beginning was the Deed* has been seen—along with the works of Raymond Geuss—as a key foundational work on political realism.
- Alexis de Tocqueville: A French political scientist and diplomat, known for his works *Democracy in America* and *The Old Regime and the Revolution*.

Anarchist schools of thought

Anarchism is the political philosophy which holds ruling classes and the state to be undesirable, unnecessary and harmful, or alternatively as opposing authority and hierarchical organization in the conduct of human relations.

Proponents of anarchism, known as anarchists, advocate stateless societies based on non-hierarchical voluntary associations. However, anarchist schools of thought can differ fundamentally, supporting anything from extreme individualism to complete collectivism. Strains of anarchism have often been divided into the categories of social anarchism and individualist anarchism or similar dual classifications, also including green anarchism and post-left anarchism.[14][15]

Anarchism is often considered a far-left ideology and much of anarchist economics and legal philosophy reflect anti-authoritarian, anti-statist and libertarian interpretations of radical left-wing and socialist politics such as communism, collectivism, free-market, individualism, mutualism, participism and syndicalism, among other libertarian socialist philosophies.[18] At some point, "the collectivist, communist, and liberal and individualist strands of thought from which anarchists drew their inspiration began to assume an increasingly distinctive quality, supporting the rise of a number of anarchist schools".

Anthropologist David Graeber has noted that while the major Marxist schools of thought always have founders (e.g. Leninism, Trotskyism and Maoism), schools of anarchism "almost invariably emerge from some kind of organizational principle or form of practice", citing anarcho-syndicalism, individualist anarchism and platformism as examples.

Consensus decision-making

This article is about the processes used by certain ideologically-egalitarian groups to resolve disagreements. For the academic study of group decision making, see public choice, social choice theory, and group decision-making.

Consensus decision-making or **consensus politics** (often abbreviated to *consensus*) refers to group decision-making processes in which participants develop and decide on proposals with the aim, or requirement, of acceptance by all. The focus on avoiding *negative* opinion differentiates consensus from unanimity, which requires all participants to *positively* support a decision. *Consensus* comes from Latin meaning "agreement, accord," which in turn comes from *consentire*, meaning "feel together". Both the process *and* outcome of consensus decision-making are referred to as *consensus* (e.g. "*by* consensus" and "*a* consensus" respectively).

Consequentialist justifications of the state

Consequentialist justifications of the state are philosophical arguments which contend that the state is justified by the good results it produces.

The justification of the state is the source of legitimate authority for the state or government. Typically, a justification of the state explains why the state should exist, and what a legitimate state should or should not be able to do. Consequentialist justifications of the state focus on the results that are achieved when certain institutions are put in place. They are based on consequentialist theories such as utilitarianism. Consequentialism is

sometimes confused with utilitarianism, but utilitarianism is only one member of a broad family of consequentialist theories.

Consequentialist theories usually maintain that the rightness or wrongness of an action depends on whether the results of the action are desirable. They are frequently contrasted to deontological theories of morality, which typically hold that certain actions are either forbidden or wrong *per se*.

Justifications of state

In law and political theory, a state or sovereign is an institution that legitimates a particular government. Sometimes arguments about legitimacy have a mystical side to them, as when kings claim divine right.

Different political philosophies have distinct opinions concerning the state as a domestic organization monopolizing force.

As an example, consequentialists might observe that the state builds bridges. They would ask whether those bridges would have been built in the absence of the state and whether those bridges are valued by those who use them. If the bridges would not have otherwise been built and they are valuable to those who use them, then the existence of the state is justified.

A philosopher who doubts or denies the legitimacy of the state might respond by questioning the ethical premise, saying for example that the workers who built that bridge were exploited by the government that ordered it built, and/or by the investors in the private contractors who profited. The philosopher might have a deontological theory of exploitation.

Alternatively, a skeptic might concede that the bridge is a good consequence but contend that even on consequentialist grounds the argument fails. He might argue that an even better bridge might have been built under anarchist conditions. This counter-argument raises the issue of opportunity cost and the whole issue becomes an exercise in economic reasoning.

Critical theory

Critical theory is a social philosophy pertaining to the reflective assessment and critique of society and culture in order to reveal and challenge power structures. With origins in sociology, as well as in literary criticism, it argues that social problems are influenced and created more by societal structures and cultural assumptions than by individual and psychological factors. Maintaining that ideology is the principal obstacle to human liberation,[1] critical theory was established as a school of thought primarily by the Frankfurt School theoreticians Herbert Marcuse, Theodor Adorno, Walter Benjamin, Erich Fromm, and Max Horkheimer. The latter sociologist described

a theory as critical insofar as it seeks "to liberate human beings from the circumstances that enslave them."

In sociology and political philosophy, the term *Critical Theory* describes the Western-Marxist philosophy of the Frankfurt School, which was developed in Germany in the 1930s and draws on the ideas of Karl Marx and Sigmund Freud. Though a "critical theory" or a "critical social theory" may have similar elements of thought, the capitalization of *Critical Theory* as if it were a proper noun particularly stresses the intellectual lineage specific to the Frankfurt School.

Modern critical theory has additionally been influenced by György Lukács and Antonio Gramsci, as well as second-generation Frankfurt School scholars, notably Jürgen Habermas. In Habermas' work, critical theory transcended its theoretical roots in German idealism and progressed closer to American pragmatism. Concern for social "base and superstructure" is one of the remaining Marxist philosophical concepts in much of contemporary critical theory.

Postmodern critical theory analyzes the fragmentation of cultural identities in order to challenge modernist-era constructs such as metanarratives, rationality, and universal truths, while politicizing social problems "by situating them in historical and cultural contexts, to implicate themselves in the process of collecting and analyzing data, and to relativize their findings."

Majoritarianism

Majoritarianism is a traditional political philosophy or agenda that asserts that a majority (sometimes categorized by religion, language, social class, or some other identifying factor) of the population is entitled to a certain degree of primacy in society, and has the right to make decisions that affect the society. This traditional view has come under growing criticism, and democracies have increasingly included constraints on what the parliamentary majority can do, in order to protect citizens' fundamental rights.

This should not be confused with the concept of a majoritarian electoral system, which is a simple electoral system that usually gives a majority of seats to the party with a plurality of votes. A parliament elected by this method may be called a **majoritarian** parliament (e.g., the Parliament of the United Kingdom and the Parliament of India).

Under a democratic majoritarian political structure, the majority would not exclude any minority from future participation in the democratic process. Majoritarianism is sometimes pejoratively referred to by its opponents as "ochlocracy" or "tyranny of the majority". Majoritarianism is often referred to as *majority rule*, which may refer to a majority class *ruling* over a minority class,

while not referring to the decision process called *majority rule*. It is a belief that the majority community should be able to rule a country in whichever way it wants.

Advocates of majoritarianism argue that majority decision making is intrinsically democratic and that any restriction on majority decision making is intrinsically undemocratic. If democracy is restricted by a constitution which cannot be changed by a simple majority decision, then yesterday's majority is being given more weight than today's. If it is restricted by some small group, such as aristocrats, judges, priests, soldiers, or philosophers, then society becomes an oligarchy. The only restriction acceptable in a majoritarian system is that a current majority has no right to prevent a different majority emerging in the future; this could happen, for example, if a minority persuades enough of the majority to change its position. In particular, a majority cannot exclude a minority from future participation in the democratic process. Majoritarianism does not prohibit a decision being made by representatives as long as this decision is made via majority rule, as it can be altered at any time by any different majority emerging in the future.

One critique of majoritarianism is that systems without supermajority requirements for changing the rules for voting can be shown to likely be unstable. Among other critiques of majoritarianism is that most decisions in fact take place not by majority rule, but by plurality, unless the voting system artificially restricts candidates or options to two only. In turn, due to Arrow's paradox, it is not possible to have plurality voting systems with more than two options that retain adherence to both certain "fairness" criteria and rational decision-making criteria.

Political journalism

Political journalism is a broad branch of journalism that includes coverage of all aspects of politics and political science, although the term usually refers specifically to coverage of civil governments and political power.

Political journalism aims to provide voters with the information to formulate their own opinion and participate in community, local or national matters that will affect them. According to Edward Morrissey in an opinion article from theweek.com, political journalism frequently includes opinion journalism, as current political events can be biased in their reporting. The information provided includes facts, its perspective is subjective and leans towards one viewpoint.

Brendan Nyhan and John Sides argue that "Journalists who report on politics are frequently unfamiliar with political science research or question its relevance to their work".[2] Journalists covering politics who are unfamiliar with

information that would provide context to their stories can enable the story to take a different spin on what is being reported.

Political journalism is provided through different mediums, in print, broadcast, or online reporting. Digital media use has increased and it provides instant coverage of campaign, politics, event news and an accessible platform for the candidate. Media outlets known for their political journalism like *The New York Times* and the *Washington Post*, have increased their use of this medium as well. Printed, online, and broadcast political humor presented as entertainment has been used to provide updates on aspects of government status, political news, campaign, and election updates. According to Geoffrey Baym, the information provided may not be considered "fake news" but the lines between entertainment and factual news may seem blurred or biased[3] while providing political updates. This type of journalism is analyzed, interpreted, and discussed by news media pundits and editorialists. It can lack objectivity which can prevent the accuracy of the presented information. The reporting of news with a bias view point can also take away the audience's ability to form their own opinion or beliefs of what has been reported. This type of reporting is subjective with a possible social or political purpose.

Political spectrum

A **political spectrum** is a system to characterize and classify different political positions in relation to one another. These positions sit upon one or more geometric axes that represent independent political dimensions. The expressions **political compass** and **political map** are used to refer to the political spectrum as well, especially to popular two-dimensional models of it.

Most long-standing spectra include the left–right dimension which originally referred to seating arrangements in the French parliament after the Revolution (1789–1799), with radicals on the left and aristocrats on the right.[1][6] While communism and socialism are usually regarded internationally as being on the left, conservatism and fascism are regarded internationally as being on the right.[1] Liberalism can mean different things in different contexts, being sometimes on the left (social liberalism) and other times on the right (conservative liberalism). Those with an intermediate outlook are sometimes classified as centrists. Politics that rejects the conventional left–right spectrum is often known as syncretic politics,[7][8] although the label tends to mischaracterize positions that have a logical location on a two-axis spectrum because they seem randomly brought together on a one-axis left–right spectrum.

Political scientists have frequently noted that a single left–right axis is too simplistic and insufficient for describing the existing variation in political beliefs and included other axes.[1][9] Although the descriptive words at polar opposites may vary, the axes of popular biaxial spectra are usually split

between economic issues (on a left–right dimension) and socio-cultural issues (on an authority–liberty dimension).

Post-structuralism

Post-structuralism is the literary and philosophical work that both builds upon and rejects ideas within structuralism, the intellectual project that preceded it. Though post-structuralists all present different critiques of structuralism, common themes among them include the rejection of the self-sufficiency of structuralism, as well as an interrogation of the binary oppositions that constitute its structures. Accordingly, post-structuralism discards the idea of interpreting media (or the world) within pre-established, socially-constructed structures.

Structuralism proposes that one may understand human culture by means of a structure modeled on language. This understanding differs from concrete reality and from abstract ideas, instead as "third order" that mediates between the two. Building upon structuralist conceptions of reality mediated by the interrelationship between signs, a post-structuralist critique might suggest that to build meaning out of such an interpretation one must (falsely) assume that the definitions of these signs are both valid and fixed, and that the author employing structuralist theory is somehow above and apart from these structures they are describing so as to be able to wholly appreciate them. The rigidity, tendency to categorize, and intimation of universal truths found in structuralist thinking is then a common target of post-structuralist thought.

Progressivism

Progressivism is a political philosophy in support of social reform.[1] Based on the idea of progress in which advancements in science, technology, economic development and social organization are vital to the improvement of the human condition, progressivism became highly significant during the Age of Enlightenment in Europe, out of the belief that Europe was demonstrating that societies could progress in civility from uncivilized conditions to civilization through strengthening the basis of empirical knowledge as the foundation of society.[2] Figures of the Enlightenment believed that progress had universal application to all societies and that these ideas would spread across the world from Europe.[2]

The contemporary common political conception of progressivism emerged from the vast social changes brought about by industrialization in the Western world in the late-19th century. Progressives take the view that progress is being stifled by vast economic inequality between the rich and the poor; minimally regulated *laissez-faire* capitalism with monopolistic corporations; and the intense and often violent conflict between capitalists and workers, arguing that measures were needed to address these problems.

The meanings of progressivism have varied over time and from different perspectives. Early-20th century progressivism was tied to eugenics and the temperance movement, both of which were promoted in the name of public health and as initiatives toward that goal. Contemporary progressives promote public policies that they believe will lead to positive social change. In the 21st century, a movement that identifies as progressive is "a social or political movement that aims to represent the interests of ordinary people through political change and the support of government actions".

Rule according to higher law

The **rule according to a higher law** is a statement which expresses that no law may be enforced by the government unless it conforms with certain universal principles (written or unwritten) of fairness, morality, and justice. Thus, *the rule according to a higher law* may serve as a practical legal criterion to qualify the instances of political or economical decision-making, when a government, even though acting in conformity with clearly defined and properly enacted legal rules, still produces results which many observers find unfair or unjust.

The idea of a law of ultimate justice over and above the momentary law of the state—a higher law—was first introduced into post-Roman Europe by the Catholic canon law jurists. "Higher law" can be interpreted in this context as the divine or natural law or basic legal values, established in the international law—the choice depending on the viewpoint; no matter the source, it is a law above the law. And it is in this capacity that it possesses the equal legal value for both the common and civil law jurisdictions, as opposed to natural law which is largely associated with common law. "To recognize the necessary connection between the rule of law as an ideal and well-constructed constitutional government does not and should not be taken to imply that all states can or should maintain the same constitutional structures in practice".

The rule according to higher law is a practical approach to the implementation of the higher law theory that creates a bridge of mutual understanding (with regard to universal legal values) between the English-language doctrine of the rule of law, traditional for the countries of common law, and the originally German doctrine of *Rechtsstaat*, translated into other languages of continental Europe as *état de droit* (French), *estado de derecho* (Spanish), *stato di diritto* (Italian), and *Правовое государство* (*pravovoe gosudarstvo*) (Russian). The latter doctrine is the product of continental European legal thought, which had adopted it from German legal philosophy. Its name can be translated into English as "state of law"—meaning the state in which the exercise of governmental power is kept in check by the higher law rather than by the changeable law established by this state. Amartya Sen mentioned that the legal theorists in ancient India used the classical Sanskrit tern "nyāya" in the sense

of not just a matter of judging institutions and rules, but of judging the societies themselves.

Theodemocracy

Theodemocracy is a theocratic political system propounded by Joseph Smith, founder of the Latter Day Saint movement. According to Smith, a theodemocracy is a fusion of traditional republican democratic principles—under the United States Constitution—along with theocratic rule.

Smith described it as a system under which God and the people held the power to rule in righteousness. Smith believed that this would be the form of government that would rule the world upon the Second Coming of Christ. This polity would constitute the "Kingdom of God" which was foretold by the prophet Daniel in the Old Testament. Theodemocratic principles played a minor role in the forming of the State of Deseret in the American Old West.

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