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Modern political thought pdf

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(February 2018) The examples and perspectives in this article may not reflect a worldwide view of the topic. You can fix this article, discuss the issue on the discussion page, or create a new article as needed. (February 2018) (Information on how and when to remove this template message) (Information on how and when to remove this template message) The history of political thought dates back to ancient times, while the history of the world, and thus the history of political thinking of man dating up to the medieval period and renaissance. During the Enlightenment era, political entities expanded from the basic systems of self-government and the monarchy into the complex democratic and communist systems of the industrialized and modern era. At the same time, political systems have extended from vaguely defined boundaries to the definite borders that exist today. The history of political thought often overlaps the history of philosophy. Ancient political thought The origins of political thought are in ancient Rome and Greece. From 600 E.D., in these societies, thinkers began to think about how to organize societies as part of broader considerations of ethics and living a good life. [1] Around 770 E.D., China began to experience a period of peace and prosperity that allowed the rise of the so-called Hundred Thought Schools, of which the most influential confucius was. [1] His thinking was firmly based on the traditional Chinese worldview, which considered the values of loyalty, duty and respect to be paramount. [2] He believed that mutual treatment of people and society could be improved by a moral example given by a leader who these virtues, for society would then respond to such good leaders by imitating them. [2] This was encapsulating:[2] If your desire is good, the It'll be fine. The prevailing moral nature of the wind; the moral character of those below is grass. When the wind blows, the grass bends. However, for this to work, society had to be ordered hierarchically, following the patriarchal family, and an absolute sovereign. [2] Confucius, however, considered that the state should employ a meritocratic department of administrator and advisory, recruited by public service exams. [3] Among the later Chinese thinkers, Mozi agreed with his ideas about meritocracy and exemplary practice, but opposed the family model of governance with the belief that it would be nepotistic. [4] However, Mencius later championed his ideas. [4] An alternative Chinese philosophy, Legalism, argued that authoritarian discipline, rather than virtue, was key to governing the state. In fifth-century Athens, the intellectual golden age flourished. Despite the Athenian democracy in which Plato was free to develop his ideas, he nonetheless despised democracy in addition to every other form of government that existed then. [5] This was because Plato believed that the state should promote the virtues necessary for a good life, but believed that the current political rules of the monarchy, oligarchy and democracy all supported the interests of the people in power, who did not know these virtues and instead followed only honor and wealth, leading to conflict and injustice. [6] In order to correct this, Plato proposed king philosophers in the Republic who know how to achieve a good life so that they would rather be in power. In India, Chanakya offered Arthashastra practical advice on how to run the government. He also believed that virtue in the leader and the merits of their advisers were important. [7] He also argued that the purpose justified the means and that, having used the best means available to defeat their enemies, the reigning men should replace their virtues with the sins of the defeated enemy, and that where the enemy was good, they should be twice as good. [8] Postclassical political thinking Europe Augustine hippo's early Christian philosophy was broadly plato's rewrite in a Christian context. The main change that christian thought brought was to mitigate stoicism and the theory of justice in the Roman world, and emphasize the role of the state in applying mercy as a moral example. Augustine also proclaimed that man was not a member of his city, but 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 during this period that refuted theistic, after the first sack of Rome, that Christian view can be realized on Earth at all - a view many Christian Romans held. Medieval European political philosophy influenced by Christian thinking. He had a lot in common with Islamic thinking. thinking, that Roman Catholics are subordinate to philosophy of theology. Perhaps the most influential political philosopher in medieval Europe was St. Thomas Aquinas, who helped re-introduce the works of Aristotle, which (with the exception of the policy directed by William of Moerbeke from Greek to Latin) were preserved only by Muslims, along with comments from Averroes. The use of Aquinas defined the agenda of the scholastic political philosophy that dominated European thinking for centuries. In 1215, Magna Carta introduced the concept of constitutional rights, such as habeas corpus. Islamic World More information: Political aspects of Islam on the rise of Islam. based on both the Koran and Muhammad, have strongly changed the balance of power and perception of the origins of power in the Mediterranean region. Early Islamic philosophy emphasized the inextorable relationship between science and religion, as well as the process of seeking the truth of the jihad - in fact, all philosophies were political, as they had a real impact on governance. This view was denied by the mutazilite philosophers, who have more Greek views and who were supported by the se worldly aristocracy, who sought freedom of action independent of the caliphate. In the late medieval period, however, the asharite view of Islam generally triumphed. Indeed, Islamic political philosophy was rooted in the sources of Islam, i.e. the Koran and Sunnah, the words and practices of Muhammad. However, in Western thinking, it is generally assumed that this is a special area peculiar only to the great philosophers of Islam: al-Kindi (Alkindus), al-Farabi (Abunaser), Ibn Sina (Avicenna), Ibn Bajjah (Avenpace), Ibn Rushd (Averroes), and Ibn Khaldun. The political perception of Islam, such as kudrah, sultan, ummah, simaa - and even the basic terms of the Koran, i.e. ibada, din, imnate and ilah - serve as the basis for analysis. Therefore, not only the ideas of Muslim political philosophers, but also many other lawyers and ulama have put forward political ideas and theories. For example, the ideas of Khawarij in the very early years of Islamic history are Khilafa and Ummah, or that the Shia Islamic concept of imamah is considered evidence of political thinking. Clashes between Sunna in Ehl and Shiite are among the greatest political theorists of the 7th century Arab scholar Ibn Khaldun. British philosopher-anthropologist Ernest Gellner believed that Ibn Khaldun was the definition of government, an institution that prevents injustice, except for the way it does what is best in the history of political theory. [9] Modern political thinking is a renaissance After a Renaissance se worldly political philosophy, about a century of theological political thinking began to emerge in Europe. One of the most influential works This prosperous period was Niccolò Machiavelli the Prince, written in 1511-12 and published in 1532 after Machiavelli's death. This work, as well as the Discourses, a rigorous analysis of the classical period, has done much to influence modern Western political thinking. A minority (including Jean-Jacques Rousseau) may have interpreted the prince as a satire given to the Medicis after the recapture of Florence and the subsequent expulsion of Machiavelli from Florence. [10] Although the work was written for the di Medici family in an attempt to free him from exile, Machiavelli supported the Republic of Florence, not the di Medici family oligarchy. In any case, Machiavelli shows a pragmatic and somewhat consistent political view that good and evil are merely means of maintaining the goal, that is, political power. Thomas Hobbes, well known for his theory of social contract, was one of the most important people in the 17th century. John Locke in particular exemplifies this new era of political theory with the work of two treatises of government. In it, Locke proposes a theory of nature that directly complements his idea of how political development is made and how it can be established by contractual obligation. Locke refuted Sir Robert Filmer's paternally founded political theory in favour of a natural system based on nature in a particular system. Age of Enlightenment Eugène Delacroix's Liberty Leading the People (1830, Louvre), a painting created at a time when old and modern political philosophies came from violent conflict. During the Enlightenment period, new theories about what man was and are, and the definition of reality and the way it was perceived, as well as the discovery of other societies in America, and the changing needs of political societies (especially in the wake of the English Civil War, the American Revolution and the French Revolution) led to new questions and insights from such thinkers as Jean-Jacques Rousseau, Montesquieu and John Locke. These theorists were guided by two fundamental questions: one, the right or need of people; and two, what the best form of a state can be. These fundamental issues included a conceptual distinction between the concepts of state and government. It has been decided that the State refers to durable institutions through which power is allocated and its use is justified. The government term would suggest that a certain group of people who have occupied and are still occupying the institutions of the state and create laws and ceremonies which people, themselves, would be bound by. This conceptual distinction continues to work in political science, although some political scientists, philosophers, and cultural anthropologists have argued that most political action takes place outside the state in a given society, and that there are societies that are not organized in states that nevertheless need to be taken into account from a political point of view. Political and economic relations were drastically influenced by these theories, as the concept of the guild was subordinate to the theory of free trade, and the dominance of Roman Catholic theology was increasingly questioned by protestant churches subordinate to individual nation states, which (often angrily condemned by the Roman Catholic Church) preached in the vulgar or native language of each region. These ideas only spread to cultures outside Europe much later. Karl Marx's industrialization and the theory of communism, along with Friedrich Engels, were the first in the 20th and 20th years. The Industrial Revolution has dramatically changed societies. As a result, Karl Marx and Friedrich Engels became the first theorists of Marxism and Communism. Their ideas were developed by Vladimir Lenin, which led to the ideology of Leninism, and Stalin, which led to Marxism-Leninism, practiced in the Soviet Union and later allied countries. During the Cold War, this line of thought continued to lead to Mao Zedong thought, Maoism, Ho Si Minh thought, hoaxhaim and titism. As industrialization allowed the rise of colonialism, this was accompanied by the ideology of imperialism. Later, anti-imperialist ideologies would counteract this, such as Gandhism and Nasserism. 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