



Study about Western Political Thoughts , its nature and contents

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Abstract : Political thought is related to politics, but it is history that provides political thought its very basis. Political thought cannot be studied without politics sometime it may be possible but we cannot study political thought without history. We must follow history to understand political thought, so it is in historical context. A political philosopher's political philosophy emerges in the age of philosopher breaths.

Key Words : Western Political Thoughts

Political thought is the account of the political thoughts of a host of political philosophers from beginning to the end. It is the sum-total of thoughts on matters relating to politics, state and government as expressed through the thinkers. It is historical in nature because it is described as history. It analyses, amine and evaluates issues that have a universal concern and are of perennial interest even though each political theorist responds to a scrupulous political reality. It is written keeping the superior public in mind and is not confined to ivory towers for an intimate link is recognized flanked by the political procedure, institutions, events and actors. Usually political theory flourishes in times of crises which act as incentive though it is not necessary that all crises lead to political theorizing.

Political thought is the account, analysis, expression, and evaluation of the philosophies of the philosophers of a political custom. It is a custom in as distant as it comes to us as a body of thought. It is the sum-total of what stays on, and an accumulation of what is changed and what continues. It is what keeps responding to our circumstances. What becomes out-dated is not the part of the custom.

Plato classification of states depicted the classification as it prevailed then; his theory of education was drawn heavily from what existed in Athens and Sparta then. Machiavelli's whole methodology



depicted his debt of history. Hobbes, Locke and Rousseau made history as the basis interpretation of history.

Western Political Thought: Nature And Content

It is impossible to imagine political thought of the West for that matter, of any society without history, Political thought is related to politics, but it is history that gives political thought its extremely foundation. We do not mean to say that political thought can be studied without politics, but we certainly want to insist that we cannot revise political thought without history, Understanding political thought in the historical context is, in information, understanding political thought in the real sense.' A political philosopher's political philosophy emerges in the age of philosopher breaths. In information, his political philosophy is an answer to the times the philosopher lives in. His philosophy cannot be separated from history of his times. No political thinker builds up his political philosophy without taking an explanation of the age or his times. To put the point in another sense, it may be said that a political philosopher is understood only in his milieu. Plato, though an idealist, could hardly be separated from his soil his classification of states depicted the classification as it prevailed then; his theory of education was drawn heavily from what lived in Athens and Sparta then. Machiavelli's whole methodology depicted his debt to history. Karl Marx went all the method to advocate the materialistic interpretation of history. The objective circumstances of history always give the foundations on which the political philosophers have built their philosophy.

Furthermore, we can understand the political philosophy of a political thinker only in the historical context. Separate a political philosopher from his times; one will always discover a Popper condemning Plato as an enemy of open society. A contextual revise is always a safer method of understanding a text. A text without a context is a structure without a base. Machiavelli is better understood in the context of renaissance. Hobbes and Locke, with their views as separately as the north-south poles, can be better studied in the background of the English civil war. Marx call is understood in the light of the rising capitalism of the European/ Western society.

It has grown and is rising, and in information, will always stay rising.



It has grown in a typical method; each subsequent philosopher condemns/criticizes the philosophy or political thoughts of an earlier

philosopher, and in the procedure builds his own philosophy. Aristotle did so with Plato; Locke did so with Filmer; Bentham, with Blackstone; John Stuart Mill, with Bentham; Marx did so with Hegel, Adam Smith, Proudhon. So western political thought has grown; it proceeds on polemics, it changes, but it continues. It is continuing since the days of Plato and Aristotle. No wonder if then it is said that all philosophy is a footnote to Plato. Plato and Aristotle jointly gave the base on which stands the whole fabric of western political thought; for political idealism and political realism are the two pillars of the western political philosophy from where rise numerous other related shades. It is not easy to identify what the western political thought contains. The effort, indeed, would be arbitrary. Though, major contents of the western political thought can, for the sake of creation a point, be stated, to be:

- Political institutions and procedures;
- Political idealism and realism.

Western Political Thought, Political Institutions, and Political Procedures Western political thought deals, mainly, with political institutions and procedures relating to them. If political theory deals with what is related to or is relevant to politics, political thought, coming as it is, from the writings of a host of political philosophers deals with political power, i.e., wherein it is vested and how it is exercised, and for what objects does it exist. The political thinkers from the earlier days to the present times have dealt with such questions relating to politics: Plato was more interested in the state as it ought to be than Aristotle who devoted all his power on the best practicable state.

The ancient Roman theorists talked in relation to the nature and role of law in administration. With the medieval Church theorists, political power was made to work under the divine law, the divine law under the natural law, the natural law under the eternal law. The early contemporary political theorists were concerned with the supreme power. The contractualists were eager to answer questions as to how the state came into subsistence and as to why people obey laws. While political



philosophy deals with institutions as they were, as they are, and as they require/ ought to be, Marx saw them in materialist conditions.

Political philosophers have sought to understand the political institutions of their times, have given them the meanings and, in doing so;

have suggested methods of altering them. Therefore, we may say that political thought deals with institutions. Further more, and it is significant as well, subsequent philosophers have after having suggested the changes in the institutions, maintained stability, the political philosopher, to use Sabine's languages, is a 'connector', a 'realtor' who weaves the political fabric. anarchists reject externally imposed power. No contemporary political philosopher, if any, should preach a system without creation rule of law as the base of society.

Conclusion : For an extensive time in the history of the west, philosophy ruled political thought till in relation to the first half of the 19th Century. It was then that science, owing mainly to the development made in oilier social sciences and the urge to create political phenomena relevant, captured the attention of the political philosophers, especially throughout the early years and the decades of 1950s- 1960s in United States. These debates characterized nothing but the tussle flanked by philosophy and science, flanked by idealism and realism. All these testified nothing but change and stability in the western custom. Berlin, in an article in Gould and Thurstoy, Modern Political Thought, writes, "Neo-Marxism, neo-Thomism, nationalism, historicism, existentialism, anti-essential liberalism and socialism, transposition of doctrines of natural rights and natural law into empirical conditions... indicate not the death of a great custom but, if anything, new and unpredictable growths." All political thought, as it has urbanized or evolved, has tossed flanked by what it ought to be and what is and constantly moves flanked by the two stages.

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