

**ALLAMA IQBAL OPEN UNIVERSITY, ISLAMABAD**  
**(Department of Pakistan Studies)**

**WARNING**

1. **PLAGIARISM OR HIRING OF GHOST WRITER(S) FOR SOLVING THE ASSIGNMENT(S) WILL DEBAR THE STUDENT FROM AWARD OF DEGREE/CERTIFICATE, IF FOUND AT ANY STAGE.**
2. **SUBMITTING ASSIGNMENTS BORROWED OR STOLEN FROM OTHER(S) AS ONE'S OWN WILL BE PENALIZED AS DEFINED IN "AIOU PLAGIARISM POLICY".**

**Course: Social Theory–I (4669)**  
**Level: M. Sc**

**Semester: Spring, 2014**  
**Total Marks: 100**  
**Pass Marks: 40**

**ASSIGNMENT No. 1**  
**(Unit 1–4)**

**Block 1 – Moral and Political Philosophy-Theory of the City State**

**Note: Attempt all questions.**

- Q.1 Sabine observes that “most modern political ideals such for example, as justice, liberty, constitutional government and respect for law” had their origin in political and social thoughts of Greek philosophers reflecting upon the institution of the city state. Explain this observation. (20)
- Q.2 Discuss Plato’s political philosophy described in his early work *the Republic* focusing on these matters; (20)
- Virtue is Knowledge
  - The Incompetence of Opinion
  - The State as a Type
  - Reciprocal need and Division of Labour
  - Classes and Souls
  - Justice
  - Property and the Family
  - Education
  - And the Omission of Law
- Q.3 The later form of Plato’s political philosophy contained in his work *the Statesman* and *the Laws* is in marked contrast with that of the *Republic*. Write an essay discussing the following major themes of Plato’s dialogues presented in *the Statesman* and the *the Laws*; (20)
- The Readmission of Law
  - The Golden Cord of the Law
  - The Mixed State
  - Social and Political Institution
  - Educational and Religious Institutions
  - The Republic and the Laws

- Q.4 Examine Aristotle's political ideals focusing on the following issues; (20)
- The New Science of Politics
  - The Kinds of Rule
  - The Rule of Law
  - Conflict of the Ideal and the Actual
  - Conflicting Claims to power
- Q.5 Write an essay on Aristotle's Political Actualities focusing on the following themes; (20)
- The Political and Ethical Constitutions
  - The Democratic and Oligarchic Principles
  - The Best Practicable State
  - The new Art of the Statesman
  - Nature as Development

## **ASSIGNMENT No. 2**

### **(Unit 5–9)**

#### **Block 2 – Moral and Political Philosophy-Theory of Nation States**

**Total Marks: 100**

**Pass Marks: 40**

- Q.1 Thomas Hobbes and John Locke are the earliest theories who proposed the **social contract theory**. Though, they both contributed to the theory of liberal politics and liberal society, we find diversity in their aims and arguments. Give a comparative analysis of their arguments. (25)
- Q.2 Discuss Thomas Hobbes political theory focusing on the following points; (25)
- Scientific Materialism
  - Materialism and Natural Law
  - The Instinet of Self Preservation-Rational Self Preservation
  - Sovereignty and the Fictitious Corporation
  - The State and The Church
  - Hobbes's Individualism
- Q.3 John Locke's mature political philosophy paved the way for the Age of Enlightenment and to the development of separation of the State and the Church in the American Constitution as well as to the rise of human rights theories in the twentieth century. Elaborate on these points. (25)
- Q.4 Jean-Jacques Rousseau is best known for his work the *Social Contract* published in 1762. Examine Rousseau theory of Social Contract focusing on the following points; (25)
- The Revolt against Reason
  - Man as Citizen
  - Nature and the Simple life
  - The General Will
  - The Paradox of Freedom
  - Rousseau and Nationalism

**COURSE OUTLINE** **SEMESTER: SPRING, 2014**  
**SOCIAL THEORY–I**  
**Code: 4669**  
**Course Development Coordinator: Dr. Lubna Saif**

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## **1. Structure of the Course**

Under the title of Social Theory, you will study two course Social Theory–I (Code: 4669) and Social Theory–II (Code: 4670). Each course contains nine units and carries weight-age of three credit hours.

This is Social Theory–I (Code: 4669). In this course you will study nine units which are arranged in two study blocks. Ideally one unit is a student work of 12–16 hours. Since the course-work of one unit will includes studying the prescribed reading material and as the length of the units is unequal you have to calculate how much time you are required to spend on each unit and make your own timetable. We expect you to finish the work within the allocated time.

For this course, ‘**Fortnightly Tutorials**’ are arranged in University’s Regional Study Centres. They provide facilities to meet with one another for mutual help and individual discussion with the ‘tutor’. These tutorials are not formal ‘lectures’ given in any formal university, rather these are meant for groups and individual discussion with the tutor to facilitate you to undertake part of your learning together. So, before going to attend a tutorial, prepare yourself to discuss course material with your colleagues and the tutor. We recommend that you should regularly attend these tutorials for achieving good results.

For this course, like other course, you will have to do **Two Assignments**, a set of these assignments is being sent to you in this mailing package. At the end of the semester and before the final written examination, you will have to attend the **Course Workshop** for 3 days which will be organized at the notified regional office. It is compulsory to attend the workshop. You will not be declared pass if you fail to attend the course workshop.

### **1.1 Assessment**

**For each course the registered student will be assessed as following:**

- (a) Assignments (continuous assessment). See details as given below.
- (b) Final Examination (a three-hour written examination will take place at the end of the semester).

**The conditions to qualify each component are given below:**

- A minimum of 40% in each assignment. (Total number of assignments for this course is 2)
- A minimum of 40% of the final written examination.
- An aggregate of 40% of both the components i.e. assignments and final examination.
- To take final examination the students has to pass the assignment component.

**The grade will be determined as following:**

40%	-	49%	D
50%	-	59%	C
60%	-	69%	B
70%	-	79%	A
Above 80%			A+

**Assignments**

- Assignments are those written exercises, which you are required to complete at your own home or place of work after having studied different parts of the prescribed reading material within the scheduled period of study. (Please see the schedule) for this course you will receive 2 assignments, which we expect you to complete within the scheduled period.
- This is a compulsory course work and its successful completion will make you eligible to take final examination at the end of the semester.
- To complete you work successfully, you are provided with tutorial support, so that you can discuss your academic problems in tutorial meetings.
- After completing the assignment you will send it to the tutor/course guide, whose name is notified to you for assessment and necessary guidance. Your tutor/course guide will return it after marking and providing academic guidance and supervision.

**Note: The students are informed about the names of tutors and study centres in the beginning of the semester. If you do not receive such information, Please contact your Regional Office.**

**1.2 Course Workshops**

- The workshop of every course will be held at the end of each semester at Regional Campuses notified to you by your regional office.
- It is compulsory to attend the workshop. You will not be declared pass if you fail to attend the workshop. A student who does not obtain more than 75% attendance in the workshop will be considered “Fail”.
- The duration of the workshop for a three credit course is 3 days.
- **In order to make this an engaging and reading experience for everyone, students are required to come prepared to fully participate in the workshop.**

**2. Course Description**

**2.1 Objectives of the Course:**

- What is a social theory? A simple answer is an attempt to understand the nature of the society. People always had ideas about the nature of society, even if these ideas reflected nothing more than an absolute sense of the rightness of their own social customs. In this course we will introduce you to some of these ideas which have been the interest of philosophers since the Greek City State. Our aim is not only to trace the origin and evolution of these ideas but also to assess some of the most familiar theories which contain them.
- Primary objective of this course is to trace the development of speculations concerning the nature of man and society which has existed almost as long as man himself. Long line of thought questioning the relationship of man and society

which has grown from Greek thinkers onwards is the interest of this course. The aim is to understand that today's ideas of society are deeply rooted in earlier traditions of thought and feeling. Today's theorists' concern is almost similar to early theorists, like theorists of past, their concern is to develop a philosophical understanding of **what ought to be** in the scientific explanation of **what is**.

- Social Theory is a most varied enterprise. In this course we will familiarize you with some of the most leading thinkers who have influenced the progress of social theory and in turn had an impact over the growth of the society-from a feudal society to today's nation state. The aim is to trace the development of social theory in relation to the advancement of modern human society.

## 2.2 Course Outline

### **Block One—Moral and Political Philosophy—Theory of the City State**

(Unit 1)	The City States
(Unit 2)	Socrates
(Unit 3)	Plato
(Unit 4)	Aristotle

### **Block Two—Moral and Political Philosophy—Theories of Nation States**

(Units 5 & 6)	Thomas Hobbes (1588–1679)
(Unit 7)	John Locke (1632–1704)
(Units 8 & 9)	Jean Jacques Rousseau (1712–1778)

## 2.3 Course Introduction

There are nine units in this course which are arranged in two Study Blocks. Under the broad theme of moral and political philosophy, Blocks One, (units 1–4) deals with the Theory of City State. It is sometimes argued as to what extent theorists of past are still influential or the questions raised by early theorist are still relevant. Sabine observed that 'most modern political ideals such for example, as justice, liberty, constitutional government, and respect for the law' had their origin in political and social thoughts of Greek philosophers reflecting upon the institution of the city state.<sup>1</sup> Explaining why later philosophers repeatedly refer to Plato and Aristotle, Sabine writes that 'the presumption upon which Plato worked — that human relations may be made the object of rational study and may be subjected to intelligent direction — is a *sin qua non* of any social science whatever'. And similarly 'the more general ethical principle of Aristotle's political theory — the conviction that a state ought to be relation between free citizens morally equal, conducting itself according to law and resting upon discussion and consent rather than force' has been the underlying principle of European political philosophy.<sup>2</sup> There is no doubt that the city state was different from today's nation-state, however, it needs to be remembered that it was only different in the sense that it was a more vital and intense form of the same thing. Because of its small size and its system of primary government, the individual in a city state might realise himself more easily as part of the state. Sir Ernest barker argues that in studying the system of the city state, 'we are studying the

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<sup>1</sup> George H. Sabine, *The History of Political Theory*, (London: Geourge G. Harrap & Co. Ltd. 1963), p. 123.

<sup>2</sup> Ibid.

idea of our modern states; we are studying a thing, which is as much of today as of yesterday, because it is, in its essentials, for ever.<sup>3</sup> The Greeks invented the political theory during the 5<sup>th</sup> century BC and their theories provide the foundation of a democratic society of today. Some political scientists in late 20<sup>th</sup> century rediscovered their Aristotelian roots by returning to the question of how to achieve the good, just and stable polity-that is by returning to the study of Democracy.

Continuing with the theme of moral and political philosophy, Block two (Units 5–9) examines the theory of the Nation State. Intense conflict of economic, political and religious nature in the 15<sup>th</sup> and 16<sup>th</sup> centuries on the one hand brought Asia and Africa under the cloak of European Colonialism, and on the other hand it caused the disruption of feudal order giving birth to the Capitalism, and new secular democratic nation states in Europe. Rossides observes that the transformation and gradual replacement of feudal Christendom is the most profound social event in recorded history.<sup>4</sup> With the emergence of nation states, the attraction for divine law and natural law gradually receded and a new kind of ‘social theory’ came into being which not only dropped the earlier basis of power and authority, but also brought in some kind of ‘ultimate justification’ to the actual laws of the state. Each nation state was demanding for political authority and independence. The struggle for independent nation states is reflective in the development of ideas during the 17<sup>th</sup> and 18<sup>th</sup> centuries. Ronald Fletcher writes that ‘with the emergence of the modern nation states....the social contract kind of theory came into being, divine law had become to be suspect, and had to be attacked. With the overthrow of Christendom, however, some new basis of political sovereignty had to be found.’<sup>5</sup> The theorists of this period used the social contract idea with different emphasis. According to Ronald Fletcher, towards the end of seventeenth and during the eighteenth centuries till the French Revolution, the theorists were confronted with a new challenge ‘to provide details of the new secular political order’.<sup>6</sup>

Exploring the theories of nation–state, our focus will be on some very familiar theorists of this era, which include Thomas Hobbes (1588–1679), John Locke (1632–1704) and Jean Jacques Rousseau (1712–1778). In 17<sup>th</sup> century England, Hobbes and Locke are the earliest theorists who proposed the social contract theory. Though, we find diversity in their aims and arguments, there is one thing common, they both contributed to the theory of liberal politics and liberal society. The social contract theories of Hobbes and Locke, give us the most radical expression to free politics from religion and feudalism. The social contract provided a new basis for the politics. Its ‘revolutionary significance’ is that it gave new assumptions about the nature of society. This theory altered the earlier notions about the nature by pronouncing that it is not the society which gives identity to the individuals, rather from the individuals the society would receive its identity as individuals had identities prior to the society. This idea that individuals create society and

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<sup>3</sup> Sir Ernest Barker, *The Political Thought of Plato and Aristotle*, London: Dover Publications, 1959), p. 15.

<sup>4</sup> Daniel W. Rossides, *The History and Nature of Sociological Theory* (London: Houghton Mifflin Company, 1978), pp. 19-20.

<sup>5</sup> Ronald Fletcher, *The Making of Sociology: Beginnings and Foundations*, (London: Nelson, 1971) p. 107.

<sup>6</sup> Ibid.

are not its creatures, gave new direction to the western social thought. The works of Hobbes and Locke reflect the intellectual climax to the gradual emancipation of economic and political institutions from the structure of feudal Christendom. The characteristics of a liberal society can be described as individualism, private property, the primacy of economic motives and market relations, utilitarianism, and a separate and supreme realm of positive law. It will not be surprising, if we infer that Hobbes and other theorists of the 17<sup>th</sup> century developed the main assumptions of liberal social theory. Thomas Jefferson who drafted the Declaration of Independence of the United States between June 11 and June 28, 1776, borrowed ideas of individual liberty from philosophers like John Locke and succinctly described them as “Self-evident Truths” in setting forth a rationale for breaking ties with colonial powers of England.

The English philosopher Thomas Hobbes (1588-1679) is best known for his political thought, and deservedly so. His vision of the world is strikingly original and still relevant to contemporary politics. His main concern is the problem of social and political order: how human beings can live together in peace and avoid the danger and fear of civil conflict. He poses stark alternatives: we should give our obedience to an unaccountable sovereign (a person or group empowered to decide every social and political issue). Otherwise what awaits us is a ‘state of nature’ that closely resembles civil war – a situation of universal insecurity, where all have reason to fear violent death and where rewarding human cooperation is all but impossible. One controversy has dominated interpretations of Hobbes. Does he see human beings as purely self-interested? Several passages support such a reading, leading some to think that his political conclusions can be avoided if we adopt a more realistic picture of human nature. However, most scholars now accept that Hobbes himself had a much complex view of human motivation.

John Locke (1632-1704) presents an intriguing figure in the history of political philosophy whose brilliance of exposition and breadth of scholarly activity remains profoundly influential.

Locke proposed a radical conception of political philosophy deduced from the principle of self-ownership and the corollary right to own property, which in turn is based on his famous claim that a man earns ownership over a resource when he mixes his labour with it. Government, he argued, should be limited to securing the life and property of its citizens, and is only necessary because in an ideal, anarchic state of nature, various problems arise that would make life more insecure than under the protection of a minimal state. Locke is also renowned for his writings on toleration in which he espoused the right to freedom of conscience and religion (except when religion was deemed intolerant!), and for his cogent criticism of hereditary monarchy and patriarchalism. After his death, his mature political philosophy lent support to the British Whig party and its principles, to the Age of Enlightenment, and to the development of the separation of the State and church in the American Constitution as well as to the rise of human rights theories in the Twentieth Century.

Locke is rightly famous for his *Two Treatises of Government* yet during his life he repudiated his authorship, although he subtly recommended them as essential reading in letters and thoughts on reading for gentlemen. The *Treatises* swiftly become a classic in political philosophy, and its popularity has remained undiminished since his time: the

'John Locke academic industry' is vibrant and broad with an academic journal (John Locke Studies) and books regularly coming out dealing with his philosophy.

Jean-Jacques Rousseau was one of the most influential thinkers during the Enlightenment in eighteenth century Europe. His first major philosophical work, *A Discourse on the Sciences and Arts*, was the winning response to an essay contest conducted by the Academy of Dijon in 1750. In this work, Rousseau argues that the progression of the sciences and arts has caused the corruption of virtue and morality. This discourse won Rousseau fame and recognition, and it laid much of the philosophical groundwork for a second, longer work, *The Discourse on the Origin of Inequality*. The second discourse did not win the Academy's prize, but like the first, it was widely read and further solidified Rousseau's place as a significant intellectual figure. The central claim of the work is that human beings are basically good by nature, but were corrupted by the complex historical events that resulted in present day civil society. Rousseau's praise of nature is a theme that continues throughout his later works as well, the most significant of which include his comprehensive work on the philosophy of education, the *Emile*, and his major work on political philosophy, *The Social Contract*: both published in 1762. These works caused great controversy in France and were immediately banned by Paris authorities. Rousseau fled France and settled in Switzerland, but he continued to find difficulties with authorities and quarrel with friends. The end of Rousseau's life was marked in large part by his growing paranoia and his continued attempts to justify his life and his work. This is especially evident in his later books, *The Confessions*, *The Reveries of the Solitary Walker*, and *Rousseau: Judge of Jean-Jacques*.

Rousseau greatly influenced Immanuel Kant's work on ethics. His novel *Julie or the New Heloise* impacted the late eighteenth century's Romantic Naturalism movement, and his political ideals were championed by leaders of the French Revolution.

## **Prescribed Reading List**

### **Compulsory Reading:**

1. A History of Political Theory by George H. Sabine.

### **Suggested Readings:**

1. Sir Ernest Barker, (1959) *The Political Thought of Plato and Aristotle*, London, Dover Publications.
2. Daniel W. Rossides, (1978) *The History and Nature of Sociological Theory* London, Houghton Mifflin Company.
3. Ronald Fletcher, (1971) *The Making of Sociology: Beginnings and Foundations*, London, Nelson.
4. Nicholas Jolley, (1999) *Locke, His Philosophical Thought*, Oxford, Oxford University Press.
5. Tully, James, (1993) *An Approach to Political Philosophy: Locke in Contexts*, Cambridge, Cambridge University Press.
6. Noel Malcolm, 2002. *Aspects of Hobbes*. New York: Oxford University Press.
7. Nicholas Dent, (2005). *Rousseau*. London: Routledge.
8. Robert Wokler, (1995). *Rousseau*. Oxford: Oxford University Press.