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CHAPTER

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The Essence of Education in Political Science

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Abstract:

Political science is a social science. It has had enormous potential to enrich us to be more disciplined, principled, and informed socially and politically. In this paper, from the above viewpoint, we try to focus on what we learn from political science, why and how we are equipped in our thinking as real human beings and how proper education is infiltrated into our consciousness by studying political science. In general, we always think that political science and politics are synonymous. But both are different from each other. The first is a social discipline, and the other is an activity relating to the exercise of power, influence and domination, in a word, 'Politics'. So the practice/study of political science does not mean the practice of politics. As a social science, the main pivotal of political science is society as a whole and socio-political structures and institutions, socio-political ideas & thoughts, values, norms, socio-political practices etc., as a part. So, one cannot be an expert in politics or become a politician just by studying political science. On the other hand, many issues related to politics are indeed included in the topics of political science. From this viewpoint, it is generally believed that a holistic understanding of politics may develop through studying political science.

It is to be noted that the word 'education' means here what and how we enlighten and enrich our consciousness by studying political science. Just as we need to fulfill our fundamental needs (i,e., food, clothing, shelter, drinking water etc.) to survive, proper education is also necessary to make our life meaningful. Otherwise, there is no difference between animals and human beings. When we engage in regular reading-learning of a subject, the particular process may differ, but the learning goal remains the same. Again, the consciousness obtained from the reading-learning process can be orthodox, dogmatic, or scientific. So, what and how one learns, depends on the individual. The important consideration here is proper knowledge. So, we will try to focus here on finding out how we can enlighten our thoughts, thinking and consciousness in the context of how political science sheds light on various aspects of our life and lifestyle as a whole.

Introduction:

Political science is a branch of education that teaches political behavior and discusses how to acquire and use power. Knowing this, the discussion of the long journey of political thought and theory becomes relevant. The history of political thought extends from slave society to feudal society and from feudal to capitalist society. During the period of enlightenment, the political entity expanded from the basic autocracy and monarchy system to the complex Democratic system that existed in the industrialized and capitalist era.

Although the organizational unit of society is 'man' and the problem of society is essentially a problem of the relationship between individuals and others, the manifestation of this problem

has not always occurred in the same way in all regions of the world. In spite of the basic unity, the problem and the thinking related to the problem and it's solution differed from region to region in the past and present.

The discussion of political practice began at the time of the Greek philosophers - the Sophist's Philosophers, Pythagoras, Socrates, Plato, and Aristotle. According to philosophers and researchers, political science is considered one of the main objectives of civil society to provide social interpretation and to take the teachings literally within that interpretation. As the social system has changed along with the evolution, the change of the idea of civic life is mixed with the change of thought.

The concept of education is closely related to political science. Since the beginning of political science, the seeds of education have been hidden in the ideas related to the state. Along with evolution, human thinking has also evolved. Humans have gained knowledge about various subjects from nature - from that knowledge, philosophical thought has emerged. Real education gives people the light of knowledge, social science or laboratory science, education from everywhere flows along with evolution. In the progressive world knowledge or education has evolved along with change. Philosophical understanding and transmission of knowledge can occur within different branches of social science. Political science is a subject of social science which relates people to their daily life and helps people to gain knowledge about state-society-politics. In this essay, political science and education are briefly analyzed in two phases - theoretical and practical discussion.

In the broad context, an extensive and critical analysis of what a state is, how did the state arise, what is the relationship of the state with the individual and the relationship between the state to state, the difference between government and state, the relationship of the people with the government and governance etc. And so many such socio-political matters have to be complementary to political science, which has established political science as an important subject of knowledge. In the above context, we will try to focus on what we learn from political science following the macro and micro areas of analysis.

Macro field:

At the macro-level, political science provides basic knowledge about a formal political institutions like state and macro structures such as administrative, legislative and judicial, as well as political parties at the national or regional level, local bodies, law, federation, the role of bureaucracy and so on so forth. The main topic of political science is to analyze the state's diversity, ideas, scope and content from a scientific point of view. Human civilization originated in the cycle of evolution. At the beginning of human civilization, there was no concept of a state. Along with social science, the institution called the state was born, according to social scientists and philosophers; along with evolution, people created the social institution called the state to meet their needs. State philosophy is a philosophical approach to the state. State and politics are complementary concepts. The concept of the state is closely related to the working relationship and use of politics. A legitimate power or authority governs a state called

a government that governs civil society. This power or authority enacts laws, judges, maintains peace and order in the society and, above all, works for public welfare.

So at the macro level, political science is concerned with critical analysis of political dynamics, adjustment of the individual to the state, and power- relations among members of a given society, as well as encourages us to discover effective ways to think in depth about socio-political phenomenal in the sense that political science is a pedagogy of political philosophy, economics, sociology, anthropology, history etc. in an interdisciplinary manner. From this interdisciplinary perspective, political science focuses on gaining knowledge about various forms of government and patterns of governance, how to make good citizens, how to originate good leadership, how to form a public and personal opinion, how to make law, what are the functionaries of the judiciary, what is to be done as a citizen in polity and society etc.

According to David Easton, "All mature scientific knowledge is theoretical". That is, the theory is to see and analyze a subject from the point of view of scientific practice. Philosophy and theory are complementary subjects. In this regard, David Easton also said that the theory is the theory of values and the information-based theory, i.e., the theory of political science, means the theory of political values. A proper theory analysis is impossible without values-principles, even if scientific criteria judge that analysis. The first concept of political theory originated from the Greek philosophers Plato and Aristotle. Human social existence and social policy values are born from political theory. Theory provides man the power to establish himself as a social being. Political science helps to analyze human social concepts and events in their theoretical context. In the construction of the theory of political science, it can be observed by two major theories; normative theory, which is established as a way to solve policy values and human and social problems, on the otherhand, empirical theory, which is mainly systematic, analytical, explanatory, positive and objective. This theory is basically a theoretical concept developed by harmony with the new age. There is a flurry of different theories in the theoretical discussion about the state. According to contractarianism, the state is founded on reason and reality. According to biologists, the state has a soul i.e., the state is like a living organism. Marxists view the state as an instrument of class exploitation. According to idealists, the concept of the state is associated with the concept of ideals-morality. Liberals, on the other hand, judged the state in terms of the individual. According to the Gandhian concept, the state is a symbol of violence or anarchy, so Gandhi spoke about the establishment of Ram Rajya.

According to Cambridge Dictionary, Thought means "The act of thinking about something to form ideas and opinions, or an idea or opinion produced by thinking"(Cambridge Dictionary). The scientific way of thinking about the state in the discussion of social science and state philosophy first emerged during the time of the Greek philosopher Plato. Thoughts on art, education, sociology, psychology, culture, science, philosophy and politics emerged in the time of Plato. The term "knowledge" began to be used as early as the time of Plato, and Plato also described the nature and types of knowledge. From this knowledge, the concept of science develops, and also knowledge leads a man to the path of virtue. Greek philosophers divided Knowledge into two parts: pure knowledge and applied knowledge, pure knowledge means an end in itself, and applied knowledge means an end. Plato divided the social class into three

categories in his theory of justice: traders, soldiers and philosophers. According to Plato, justice is a blessing.

It should be noted that in ancient times, the concept of Rajdharma or the King's policy was prevalent in India from the time of Kautilya. The history of Mahabharata also mentions the subject of Rajdharma, besides Manusmriti also mentions Rajdharma or Rajashastra. As can be seen in the history of Western philosophy - politics appeared in the instance of Socrates, Plato and Aristotle in Greek civilization, Kautilya's contribution to the history of Indian philosophy is undeniable. In his Arthashastra and Dandaniti, Kautilya analyzes the royal religion and ethics, besides explaining the king's duties and how the royal religion should be administered. Kautilya's Saptanga theory describes how the structure of the state should be. A state consisting of seven parts i.e., king, Amaya, janapada, Durga, kosha, danda, mitra, is known as Kautilya's saptanga principle. Hobbes-Locke-Rousseau's concept of civil society, Bodin's concept of sovereignty, and Machiavelli's concept of power-politics and secularism are all equally relevant in modern politics and our political life.

From the perspective of the long journey of evolution of political science, we may draw our attention to a synoptic explanation of changing routes of discourses from the ancient to the modern period. According to Aristotle, the father of political science, a man who does not live in society is either an animal or a god. Man has naturally acquired a natural tendency to live jointly as a group. The family emerges from the group life that people develop to satisfy their organic needs like food, shelter, sex, etc. Due to increased socioeconomic interests and demands and to satisfy them for the good life, people formed village communities beyond boundaries of family. To solve various types of socio-political problems, crises, and demands that arise in village communities, a city-state was formed by merging many village communities. In keeping with the evolution of the people's social life, the state's nature also changed and obviously, the Greek city-state has evolved a long way to change into the modern sovereign state.

It is to be noted that Aristotle was the first to raise the study of politics to the level of a comprehensive science. He said there is no supremacy of the individual in a good state. Rather law will be supremely sovereign, and the existence of the state is based on the moral ideas of the rule of law, freedom and equality among citizens, and constitutional government. This is how the concept of political science emerged in an important analysis stage of social life.

Later, Machiavelli, the child of the 16th-century European renaissance, gave birth to a new and modern political philosophy based on rationality. He invented his modern political thought by discarding religion, moralities, etc., of Christian philosophy. Overcoming medieval bigotry and superstitious orthodoxy, Machiavelli incarnated his new political philosophy by highlighting the Royal sovereignty of a strong nation-state free from religious control.

His successors, Jean Bodin and Thomas Hobbes pioneered the philosophy of strong state independent from religious influence. In fact, a new trend in political thought began in 18th century. John Locke's theory of rights and Rousseau's theory of popular sovereignty created a revolutionary movement in the wake of the American freedom struggle in 1776 and the French Revolution in 1789.

In 19th century, a radical transition occurred in the discourses of politics. During this period, philosophy i.e., idealism, positivism, liberalism, and individualism, on the one hand, and Marxism, on the other, flourished.

In the early 20th century, behavioral scientists introduced a new trend in the field of analysis of political science by rejecting the traditional approach of analysis. They abandoned theoretical and institution-centric discussion of political science and emphasized on the political behavior of individual and groups. Because they have thought that institution-centric analysis is only concentrated on the discussion of state apparatus like administration, legislature, judiciary, local self governing bodies etc. which are incapable to enhance knowledge about full identity of socio-political life. So, in modern political analysis, an attempt has been taken to present a complete picture of socio-political life by reviewing the critical functioning of political parties, pressure groups, election and electoral behavior of voters, political participation and political socialization, changed the pattern of authority and bureaucracy etc.

During 20th century onwards, the theories and thoughts of some eminent modern thinkers of political science equipped us to build a scientific and analytical approach for understanding the causal relationship of various happenings like fundamentalism, communalism, terrorism, separatism, violence, in the West and East, politicization of religion, politicization of caste and class, class-caste conflict in Indian society, trends of violence, tensions, etc. which have come down as curses in our live.

At the end of the 20thcentury, civil society's tremendous influence and reactions increased nationally and globally. As a result, various new platforms are being developed, such as Anti-globalization World Social Forum, Green Peace Movement for Environmental Protection, Feminist Empowerment Movement etc., the impact of which in society is taking place in post-modern political analysis.

Micro Field:

Here to say micro-politics, an attempt will be made to give a picture of the power game we constantly play in our daily lives. We play this game in family, clubs, peer groups, offices, institutions, associations, civil life, and even our personal sphere. Such as, to reach the pinnacle of power, we often compromise with enemies rather than close friends. Because when I reach my target, I can keep the enemy under my control. Again in many areas of our life we form alliances with comparatively weaker people to win something. The reason is simple. I know well that I will get more shares if I win something. If another member of the alliance is stronger than me, my share will be less, and the stronger member will control me. We know that scary image does not always succeed in life. So, to get something better, you must be lovable, flexible and torrent. I try to gain something by pretending to be what I am not. And again, to get something, you have to give something. So, even though it is unfair, sometimes we give some goods or gifts in the greed of getting something. This type of game with each other in our day-to-day life is constantly played using suitable mechanisms.

Theoretically, during the last two decades, a slew of micro politics has emerged in political science, adding significant value to existing studies. In contemporary times, we are witnessing

that there is nothing in our day-to-day life without politics, what we can do and don't what we can say or not, what we can live and how and even what we can eat and why – all are encompassing in politics. In this context, where eminent psychologist Freud found the tremendous wave of human thought in 'Sex', Marx finds it in 'Wealth', then B. Russell found it in 'Power'. In modern times, power is so important in social, political and personal life that it has transcended the boundaries of human psychological convictions to all parts of human consciousness. Similarly, Foucault said power is everywhere and comes from everywhere. So power is not an agency or structure, rather, it is a kind of meta-power. That is why he says we need to look at how power works behind every social action in our society, polity and daily lives. Political science, here, opens a vista of knowledge for us in this search.

Conclusion:

From the very beginning of our civilization, why and how we formed society and other institutions; why we want to be members of society; why we follow various rules, values, and norms of society and other institutions; the interrelationship between being a good human being and a good citizen in society; why we want to be social and not to be unsocial or anti-social--- these fundamental questions can be resolved through proper education. Lessons from political science convey that type of education to us.

In addition to that, various ideologies like democracy, capitalism, socialism, imperialism, communism, liberalism, neo-liberalism, utilitarianism, modernism, post-modernism, structuralism etc., which are born from the womb of enlightenment, are constantly being presented in the workings of polity and society. It is possible to learn from political science to build a correct understanding of those incidents.

Last but not least, education is a multidimensional concept. It is said education brings consciousness, and consciousness brings revolution. Here revolution is not in the Marxist sense, but education, in general, brings about a positive change and transformation in the human mind, the positive effect and impact of which is long-lasting and far-reaching in our life. This transformation is the consequence of continuous progress and success. It is enough to be careful that there is a big difference between growth, progress and success. If we increase a company's turnover from 1 crore to 10 crores, from 10 crores to 100 crores, that is growth. So, growing the materialistic possession continuously in all ways is called growth. Ethics aids growth- ethics means honesty, discipline, values and norms; it is called progress. And that progress is guided by humanity, morality and positivity. That is called success. So, far as the enhancement of proper education is concerned, there is ample scope in political science for achieving the destination of growth, progress and success in life.

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