

# POLITICAL THEORY

## Introduction

Political Theory is an abstract (and potentially systematic) account of the ways (or means), conditions of, and constraints on which power(s) is or could be exercised for (its) collective ends. While the phrase 'political theory' is derived historically from the book-title of Aristotle's *Politics* which can be translated as "affairs of the cities," one finds political theory in many cultures, ages, and disciplinary. Political philosophy, also known as political theory, is the study of topics such as politics, liberty, justice, property right, 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 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, and Religion.

Political philosophy is a branch of philosophy. Indian political philosophy in ancient times demarcated a clear distinction between (1) nation and state (2) religion and state and more.

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.

Chinese political philosophy dates back to the spring and autumn period, specifically with Confucius in the 6th century BC. 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.

### **City-states**

Independence and to unseat any potential **Tyrants**  
**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.

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.

### **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.

## SOCIETY

A **society** is a group of individuals involved in persistent social interaction, or a large social group sharing the same spatial or social territory, typically subject to the same political authority and dominant cultural expectations. An organized group of persons associated together for religious, benevolent, cultural, scientific, political, patriotic, or other purposes. a body of individuals living as members of a community

## NEED OF A SOCIETY

Without specific residing area and helping hands around, life seems actually very tough. Hence, in order to live the life in a very comfortable way, **society** is the most.

Food, shelter, and clothes are essential for a person to live. On single effort, man would not be able to fulfill all his needs.

## LIKENES

Likeness of members in a social group is the primary basis of their mutuality. May be in the beginning assumed or real common lineage, tribal affinity, family benefit are the compactness due to a common to time inculcated between and among the members in the group the feeling of likeness. Likeness means mutuality, and that means Society.

### **The Reciprocal Awareness:**

Likeness is generative of reciprocity. Once some are aware of the mutual likeness, they, certainly differentiate against those who are not like them. The problem of likes and dislikes was concomitant to the social growth. Consciousness of this kind, alone could make sense of likeness. All social action is based on reciprocal response. This alone, makes possible the we-feeling.

### **Differences**

Sense of likeness is not always sufficient. It alone is not adequate for social organisation. This does not exclude diversity or variation.

The social structure of humanity is based on the family which rests upon the biological differences between the

sexes, viz, men and women. The economic structure of society is based upon division of labour in which the professions and economic activities of people are different or dissimilar. The culture of society prospers with the differences in thoughts, ideals, viewpoints, etc. No two individuals are alike in their nature.

## INTERDEPENDENCE

Society implies interdependence. It is another essential element to constitute society. It is not possible for a human being to satisfy his desire in isolation. He cannot live alone. He needs the help of others for his survival. Society fulfills all the needs of the people. For example, the institution of family rests on the biological interdependence of sexes.

None of the two sexes is complete by itself and, therefore, each seeks fulfillment by the aid of the other. This fact of interdependence is very much visible in the present day society. Today not only countries but also continents depend upon one another. Likewise, communities, social groups and nations are also interdependent.

## **Cooperation**

Cooperation is also another essential element to constitute society. Without cooperation, no society can exist. If the members of the society do not work together for the common purposes, they cannot lead a happy and comfortable life. Cooperation avoids mutual destructiveness and results in economy. In the words of P. Gisbert, “Cooperation is the most elementary process of social life without which society is impossible.”

## **Conflict**

Conflict is an ever present phenomenon present in every human society. Not only cooperation but also conflict is necessary for the formation of society. They must coexist in a healthy society. Conflict is a process of struggle through which all things have come into existence.

## **STATE**

A nation or territory considered as an organized political community under one government. A **state** is a polity under a system of governance. A state can be distinguished from a government. The state is the organization while the government is the particular

group of people, the administrative bureaucracy that controls the state apparatus at a given time. That is, and governments are the means through which state power is employed. States are served by a continuous succession of different governments.

States can also be distinguished from the concept of a "nation", where "nation" refers to a cultural-political community of people.

A nation-state refers to a situation where a single ethnicity is associated with a specific state. Flag, coat of arms or national emblem, seal or stamp, national motto, National colors and National anthem

Most political theories of the state can roughly be classified into two categories. The first are known as "liberal" or "conservative" theories, which treat capitalism as a given, and then concentrate on the function of states in capitalist society.

These theories tend to see the state as a neutral entity separated from society and the economy.

**Marxist** and **Anarchist** theories on the other hand, see politics as intimately tied in with economic relations, and emphasize the relation between economic power

and political power. They see the state as a partisan instrument that primarily serves the interests of the upper class.

## **THE STATE**

The most commonly used definition is Max Weber's, which describes the state as a compulsory political organization with a centralized government that maintains a monopoly of the legitimate use of force within a certain territory. ...An organized political community under one government; a commonwealth; a nation.

In 4th century B.C. Aristotle who is regarded as Father of Political Science had defined the state. According to him, state is a union of families and villages having for its end a perfect and self-sufficing life, by which we mean a happy and honorable life

Dr. J.W.Garner, `As a concept of Political Science, the State is a community of persons more or less numerous, permanently occupying a definite portion of territory, independent or nearly so, of external control and possessing an organized government to which the great body of inhabitants render habitual obedience.”

Prof. Harold Laski, 'The State is a territorial society divided into government and subjects claiming within its allotted physical area, a supremacy over all other institutions.

If we analyse the two definitions, we can identify four elements which are essential to make a State. These are (i) Population (ii) territory (iii) government (iv) Sovereignty

Elements of the State:-As noted State has four constituent elements (i) Population (ii) Territory (iii) Government (iv) Sovereignty Each of these elements needs to be studied properly

**Force Theory:** The state was born of force. ...

**Evolutionary Theory:** The state developed naturally out of the early family.

**Divine Right Theory:** God had created the state and that God had created had given those of royal birth a "**divine right**" to rule.

**Social Contract Theory:** Social contract theory says that people live together in society in accordance with an agreement that establishes moral and political rules of behavior. Some people believe that if we live

according to a social contract, we can live morally by our own choice and not because a divine being requires it.

## **TYPES OF GOVERNMENTS**

### **Republic**

A government whose authority is based on citizen's votes, which are represented by elected or nominated officials chosen in free elections.

### **Democracy**

Democracy means 'rule of the people' the term today refers to a political system in which the people or their elected representatives govern themselves

### **Theocracy**

A government where priests rule in the name of God or by officials who are regarded as divinely guided, or consistent with the principles of a particular religion.

### **Autocracy**

A government controlled by absolute power, & in the hands of a single person with minimal restraints on the decision & lack of any mechanism of popular control

### **Technocracy**

A government where scientists & technical experts are

in control of the state & where rulers are selected on the basis of their knowledge/skill rather than wealth power.

### **Fascism**

it is a way of ruling that advocates total control of the people and seeks to promote the ancestral & cultural values & eradicate foreign influences

### **Anarchy**

Anarchy is a state of absence of law, a state of lawlessness and disorder (usually resulting from a failure of government)

### **Monarchy**

A government where supreme authority is vested in a single & usually hereditary figure, such as a king, & whose powers can vary from absolute to none at all

### **Oligarchy**

Rule of the few. It is a form of power structure in which power effectively rests with a faction of persons or families.

### **Plutocracy**

Government rule by the rich or power provided by wealth, often used to describe a wealthy class ruling a government, often from behind the scenes.

## **Tyranny**

Government or authority of an absolute ruler; arbitrary exercise of power over subjects nor requisite for the purposes of government/approved by law and justice.

## **Totalitarian**

A totalitarian system is the one in which a single political authority regulates total control over state, that is centralized .

## **Federation**

A political organisation characterized by union of small states, groups or parties, which are self-governed in internal affairs & are united under a central government.

## **Communism**

As a system of government, communism is a system of government in which the state owns and operates industry on behalf of the people

## **Dictatorship**

A form of government where the power rests entirely on one person or a group of persons. This rule could be acquired by inheritance of force & is usually oppressive

THE GREEK CITY STATES

A city-state, or *polis*, was the community structure of ancient Greece. Each city-state was organized with an urban center and the surrounding countryside. Characteristics of the city in a *polis* were outer walls for protection, as well as a public space that included temples and government buildings.

The temples and government buildings were often built on the top of a hill, or acropolis. A surviving example of a structure central to an ancient acropolis is the famous Parthenon of Athens. The Parthenon was a temple built to honor the goddess Athena. The majority of a *polis*'s population lived in the city, as it was the center of trade, commerce, culture, and political activity.

There grew to be over 1,000 city-states in ancient Greece, but the main poleis were Athína (Athens), Spárti (Sparta), Kórinthos (Corinth), Thíva (Thebes), Siracusa (Syracuse), Égina (Aegina), Ródos (Rhodes), Árgos, Erétria, and Elis.

Each city-state ruled itself. They differed greatly from the each other in governing philosophies and interests.

For example, Sparta was ruled by two kings and a council of elders. It emphasized maintaining a strong

military, while Athens valued education and art. In Athens every male citizen had the right to vote, so they were ruled by a democracy. Rather than have a strong army, Athens maintained their navy.

Greek city-states likely developed because of the physical geography of the Mediterranean region. The landscape features rocky, mountainous land and many islands. These physical barriers caused population centers to be relatively isolated from each other. The sea was often the easiest way to move from place to place. Another reason city-states formed, rather than a central, all-encompassing monarchy, was that the Greek aristocracy strove to maintain their cants.

### **Athenian democracy**

**Athenian democracy** developed around the sixth century BC in the Greek city-state (known as a polis) of Athens, comprising the city of Athens and the surrounding territory of Attica.

Athenian democracy is often described as the first known democracy in the world. Other Greek cities set up democracies, most following the Athenian model, but none are as well documented as Athens' democracy.

Athens practiced a political system of legislation and executive bills. Participation was far from open to all residents, but was instead limited to adult, male citizens (i.e., not a foreign resident, regardless of how many generations of the family had lived in the city, nor a slave, nor a woman), who "were probably no more than 30 percent of the total adult population".

Solon (in 594 BC), Cleisthenes (in 508/7 BC), and Ephialtes (in 462 BC) contributed to the development of Athenian democracy. Cleisthenes broke up the power of the nobility by organizing citizens into ten groups based on where they lived, rather than on their wealth. The longest-lasting democratic leader was Pericles.

After his death, Athenian democracy was twice briefly interrupted by oligarchic revolutions towards the end of the Peloponnesian War.

It was modified somewhat after it was restored under Eucleides; the most detailed accounts of the system are of this fourth-century modification, rather than the Periclean system.

Democracy was suppressed by the Macedonians in 322 BC. The Athenian institutions were later revived, but how close they were to a real democracy is debatable.

Originally, a male would be a citizen if his father was a citizen, Under Pericles, in 450 BC, restrictions were tightened so that a citizen had to be born to an Athenian father and an Athenian mother. So *Metroxenois*, those with foreign mothers, were now to be excluded. These mixed marriages were also heavily penalized by the time of Demosthenes.

Many Athenians prominent earlier in the century would have lost citizenship had this law applied to them: Cleisthenes, the founder of democracy. Rome had begun expanding shortly after the founding of the republic in the 6th century BC, though it did not expand outside the Italian peninsula until the 3rd century BC. Then, it was an "empire" long before it had an emperor.

## **THE ROMAN EMPIRE**

The Roman Republic was not a nation-state in the modern sense, but a network of towns left to rule themselves and provinces administered by military commanders. It was ruled, not by emperors, but by annually elected magistrates (Roman Consuls above all)

in conjunction with the Senate. For various reasons, the 1st century BC was a time of political and military upheaval, which ultimately led to rule by emperors

Rome suffered a long series of internal conflicts, conspiracies and civil wars from the late second century BC onward, while greatly extending its power beyond Italy. This was the period of the Crisis of the Roman Republic. Towards the end of this era, in 44 BC, Julius Caesar was briefly perpetual dictator before being assassinated.

The faction of his assassins was driven from Rome and defeated at the Battle of Philippi in 42 BC by an army led by Mark Antony and Caesar's adopted son Octavian. Antony and Octavian's division of the Roman world between themselves did not last and Octavian's forces defeated those of Mark Antony and Cleopatra at the Battle of Actium in 31 BC, ending the Final War of the Roman Republic.

In 27 BC the Senate and People of Rome made Octavian *princeps* ("first citizen") with proconsular *imperium*, thus beginning the Principate (the first epoch of Roman imperial

history, usually dated from 27 BC to 284 AD), and gave him the name "Augustus" ("the venerated").

## **The Pax**

The so-called Five Good Emperors Nerva, Trajan, Hadrian, Antoninus Pius and Marcus Aurelius. The 200 years that began with Augustus's rule is traditionally regarded as the *Pax Romana* ("Roman Peace").

During this period, the cohesion of the empire was furthered by a degree of social stability and economic prosperity that Rome had never before experienced. Uprisings in the provinces were infrequent, but put down "mercilessly and swiftly" when they occurred. The success of Augustus in establishing principles of dynastic succession was limited by his outliving a number of talented potential heirs.

According to the jurist Gaius, the essential distinction in the Roman "law of persons" was that all human beings were either free (*liberi*) or slaves (*servi*).

The legal status of free persons might be further defined by their citizenship. Most citizens held limited rights (such as the *ius Latinum*, "Latin right"), but were

entitled to legal protections and privileges not enjoyed by those who lacked citizenship. Free people not considered citizens, but living within the Roman world, held status as *peregrini*, non-Romans.

In 212 AD, by means of the edict known as the *Constitutio Antoniniana*, the emperor Caracalla extended citizenship to all freeborn inhabitants of the empire. This legal egalitarianism would have required a far-reaching revision of existing laws that had distinguished between citizens and non-citizens.<sup>1</sup>

Freeborn Roman women were considered citizens throughout the Republic and Empire, but did not vote, hold political office, or serve in the military. A mother's citizen status determined that of her children, as indicated by the phrase *ex duobus civibus Romanis natos* ("children born of two Roman citizens").

A Roman woman kept her own family name (*nomen*) for life. Children most often took the father's name, but in the Imperial period sometimes made their mother's name part of theirs, or even used it instead.

The archaic form of *manus* marriage in which the woman had been subject to her husband's authority was largely abandoned by the Imperial era, and a married woman retained ownership of any property she brought into the marriage.

Technically she remained under her father's legal authority, even though she moved into her husband's home, but when her father died she became legally emancipated. Although it was a point of pride to be a "one-man woman" (*univira*) who had married only once, there was little stigma attached to divorce, nor to speedy remarriage after the loss of a husband through death or divorce.

The three major elements of the Imperial Roman state were the central government, the military and provincial government. The military established control of a territory through war, but after a city or people was brought under treaty, the military mission turned to policing: protecting Roman citizens.

The dominance of the emperor was based on the consolidation of certain powers from several republican offices, including the inviolability of the tribunes of the people and the authority of the censors to manipulate

the hierarchy of Roman society. The emperor also made himself the central religious authority as Pontifex Maximus.

The emperor was the ultimate authority in policy- and decision-making, but in the early Principate he was expected to be accessible to individuals from all walks of life, and to deal personally with official business and petitions. A bureaucracy formed around him only gradually

## **Military**

The Roman Empire under Hadrian (ruled 117–138) showing the location of the Roman legions deployed in 125 AD. After the Punic Wars, the Imperial Roman army was composed of professional soldiers who volunteered for 20 years of active duty and five as reserves.

The transition to a professional military had begun during the late Republic, and was one of the many profound shifts away from republicanism, under which an army of conscripts had exercised their responsibilities as citizens in defending the homeland in a campaign against a specific threat.

The primary mission of the Roman military of the early empire was to preserve the Pax Romana. The three major divisions of the military were: the garrison at Rome, which includes both the Praetorians and the *vigiles* who functioned as police and firefighters; the provincial army, comprising the Roman legions and the auxiliaries provided by the provinces (*auxilia*)

### **Provincial government**

The Pula Arena in Croatia is one of the largest and most intact of the remaining Roman amphitheatres. An annexed territory became a province in a three-step process: making a register of cities, taking a census of the population, and surveying the land.

Further government recordkeeping included births and deaths, real estate transactions, taxes, and juridical proceedings. In the 1st and 2nd centuries, the central government sent out around 160 officials each year to govern outside Italy. Among these officials were the "Roman governors", as they are called in English:

### **Political thoughts of Romans**

What Rome gave the world was not political theory, but the materials for political theory. The Romans evolved

the most complete and minutely perfected system of law known to the ancient world. They emancipated law from the shackles of religion and ethics. In doing this they considerably enhanced the practical importance of law. Romans did this to establish a well-ordered empire.

This attempt and attitude of Romans laid the foundation of a number of political ideas of Western Europe and America, ancient world. The concept of sovereignty emerged out of the Roman concept of law. People obeyed law not because it is ethical or religious, but because it is the command of the supreme political authority and it is the manifestation of the will of body-politic. Only the sovereign authority can sanction such a law and to disobey such a law implies to disobey the sovereign authority which is bound to be followed by punishment.

The theory of political obligation is another offshoot of Roman theory of law. People learnt to show obligation to law duly sanctioned by the highest authority of political organisation. The subsequent thinkers drew their inspiration for building up a coherent theory of political obligation.

The idea of legal rights was also derived from the Roman theory of law and jurisprudence. Religious and ethical view of law cannot be the real source of legal rights. By freeing law from the clutches of religion and ethics the Romans built up a concrete theory of legal rights. Subsequently this view founded a strong basis of an elaborate system of various rights. Another aspect of Roman contribution to political thought is the separation between state and individual.

Gettell writes “The Romans separated state and individual each having definite rights and duties. The state was a necessary and natural framework for social existence; but the individuals rather than the state, was made the centre of legal thought, and protection of rights of the individual was the main purpose for which the state existed.

The state was thus viewed as a legal person, exercising its authority within definite limits, but the citizen was viewed as a legal person having rights which were to be safeguarded against other persons and against illegal encroachment by the government itself.”

The Romans had developed a legal system applicable for several nations. This is called law of nations or

international law. The *jus gentium* of Romans constitutes the basis of modern day's international law.

The Romans developed certain basic principles of *jus gentium* in order to establish legal authority upon the foreigners. The Romans also gave special importance to the natural law because of its reasonableness. Even today we hold the view that we obey law because it is reasonable.

### **Federal state**

A **federated state** (which may also be referred to as a **state**, a **province**, a **region**, a **canton**, a **governorate**, an **oblast**, an **emirate** or a **country**) is a territorial and constitutional community forming part of a federation.

Such states differ from fully sovereign states, in that they do not have full sovereign powers, as the sovereign powers have been divided between the federated states and the central or federal government.

Importantly, federated states do not have standing as entities of international law. Instead, the federal union as a single entity is the sovereign state for purposes of

international law geographic territory and is a form of regional government.

In some cases, a federation is created from a union of political entities, which are either independent or dependent territories of another sovereign entity (most commonly a colonial power).

In other cases, federated states have been created out of the regions of previously unitary states. Once a federal constitution is formed, the rules governing the relationship between federal and regional powers become part of the country's constitutional law and not international law. In countries with federal constitutions, there is a division of power between the central government and the component states.

These entities - states, provinces, counties, cantons, Länder, etc. - are partially self-governing and are afforded a degree of constitutionally guaranteed autonomy that varies substantially from one federation to another.

Depending on the form the decentralization of powers takes, a federated state's legislative powers may or may not be overruled or vetoed by the federal government.

Laws governing the relationship between federal and regional powers can be amended through the national or federal constitution, and, if they exist, state constitutions as well.

## **NATION-STATE**

The definition of a **nation-state** is a self-governed political entity occupied by people who speak the same language and share a common history and culture.

A political entity (a **state**) associated with a particular cultural entity (a **nation**) and a sovereign territorial unit.

The Thirty Years' War, fought throughout central Europe from 1618–1648 between Protestants and Catholics, laid the legal foundation for the **nation-state**.

**Nation-s**, a territorially bounded sovereign polity—i.e., state—that is ruled in the name of a community of citizens who identify themselves as a nation.

The legitimacy of a nation-state's rule over a territory and over the population inhabiting it stems from the right of a core national group within the state (which may include all or only some of its citizens) to self-determination.

Members of the core national group see the state as belonging to them and consider the approximate territory of the state to be their homeland.

Accordingly, they demand that other groups, both within and outside the state, recognize and respect their control over the state.

As the American sociologist Rogers Brubaker put it in *Nationalism* Accordingly, they demand that other groups, both within and outside the state, recognize and respect their control over the state.

As the American sociologist Rogers Brubaker put it in *Nationalism*.

## **Nation states**

A Nation State refers to a country with well-defined delineated boundaries, resided by people with a similar culture, shared history and ethnic character. It is also supposed to have a government of its choice. The people in a Nation State are supposed to have unity, strength and cooperation.

You must have a defined territory.

You must have a permanent population.

You must have a government.

Your government must be capable of interacting with other states.

### **Definition of state**

*A Political communities that occupies a definite territory and has an organized government with the power to make and enforce laws without approval from any higher authority.”*

*“Any sizable group of people who are united by common bonds of race, language, custom, tradition, and sometimes, religion.”*

### **Evolutionary Theory**

Belief that the state evolved from the basic family unit.

The head of the primitive family was the authority that served as the government.

As large, extended families grew; there was a greater need for more organization which caused the birth of government.

### **B. Force Theory**

The belief that government emerged when all the people of an area were brought under the authority of one person or a group.

### **C. Divine Right Theory**

The notion that a god or gods have chosen certain people to rule. People believed that the state was created by God, and those who were born to royalty were chosen by God to govern. To oppose the monarch was to oppose God and was considered both treason and sin.

### **Social Contract Theory**

Beginning in the 1600s, Europeans challenged the rule of sovereigns who ruled by divine right.

The birth of the Social Contract Theory:

**Thomas Hobbes** (English philosopher)

In a state of nature, no government existed. Without an authority to protect people from one another, life was nasty, brutish, and short. By contract, people surrendered to the state the power needed to maintain order. The state, in turn, agreed to protect its citizens.

Hobbes believed that people did not have the right to break this agreement.

### **John Locke**

English philosopher took the social contract a step further. He believed that the people were naturally endowed with the right of life, liberty, and property.

To preserve their rights, the people had the right to break the contract (**Right of Revolution**).

### The Purposes of Government

Today's governments serve several major purposes for the state:

To maintain social order.

To provide public services.

To provide for national security and a common defense.

To provide for and control the economic system.

National sovereignty in turn is based on the moral-philosophical principle of popular sovereignty, according to which states (nation) belong to their peoples.

The latter principle implies that legitimate rule of a state requires some sort of consent by the people.

That requirement does not mean, however, that all nation-states are democratic.

Indeed, many authoritarian rulers have presented themselves-both to the outside world of states and internally to the people under their rule-as ruling in the name of a sovereign nation.

Although France after the French Revolution (1787–99) is often cited as the first nation-state, some scholars consider the establishment of the English Commonwealth in 1649 as the earliest instance of nation-state creation.

Since the late 18th century the nation-state has gradually become the dominant vehicle of rule over geographic territories, replacing polities that were governed through other principles of legitimacy.

The latter included dynastic monarchies (e.g., the Habsburg and Ethiopian empires), theocratic states (e.g., the Dalai Lama's rule over Tibet and the rule of the prince-bishops of Montenegro), colonial empires (justified by colonizing powers as a means of spreading

a “true” religion or of bringing progress to “backward” peoples), and communist revolutionary governments that purported to act in the name of a transnational working class (*see* proletariat; social class: Characteristics of the principal classes).

Although some nation-states have been formed by polity-seeking national movements, others have formed when existing policies were nationalized-i.e., transformed into nation-states-either because theocrats or monarchs ceded authority to parliaments (as in Britain and France) or because empires retreated or broke apart (as did the British and French colonial empires in the mid-20th century and the Soviet empire in eastern Europe beginning in the late 1980s).

As a political ideal, nationalism aspires to congruence between state borders and the boundaries of the national community, so that the national group is contained in the territory of its state and the state contains only that nation.

However, in reality, the borders of states and the boundaries of nations usually only partly overlap: not all residents of the state belong to the core national group (sometimes not even all citizens are part of the

nation), and some members of the nation reside in other states.

## **Colonialism**

**Colonialism** is the policy of a country seeking to extend or retain its authority over other people or territories, generally with the aim of economic dominance. In the process of colonisation, colonisers may impose their religion, language, economics, and other cultural practices on indigenous peoples. The foreign administrators rule the territory in pursuit of their interests, seeking to benefit from the colonised region's people and resources.

## **Definition**

*Collins English Dictionary* defines colonialism as "the policy and practice of a power in extending control over weaker peoples or areas".

*Webster's Encyclopedic Dictionary* defines colonialism as "the system or policy of a nation seeking to extend or retain its authority over other people or territories".

The *Merriam-Webster Dictionary* offers four definitions, including "something characteristic of a

colony" and "control by one power over a dependent area or people".

Etymologically, the word "colony" comes from the Latin *colōnia*—"a place for agriculture".

## **Colonial empire**

A **colonial empire** is a collective of territories (often called colonies), contiguous with the imperial center or located overseas, settled by the population of a certain state and governed by that state.

Although colonies existed in classical antiquity, especially amongst the Phoenicians and the Ancient Greeks who settled many islands and coasts of the Mediterranean Sea, these colonies were politically independent from the city-states they originated from, and thus did not constitute a colonial empire.

## **European colonial empires**

Portugal began establishing the first global trade network and one of the first colonial empires under the leadership of Henry the Navigator.

The empire spread throughout a vast number of territories distributed across the globe (especially at one

time in the 16th century) that are now parts of 60 different sovereign states.

Portugal would eventually control Brazil, territories such as what is now Uruguay and some fishing ports in north, in the Americas; Angola, Mozambique, Portugues Guinea, and São Tomé and Príncipe (among other territories and bases) in the North and the Subsaharan Africa.

Cities, forts or territories in allthe AsianSubcontinents, as Muscat, Ormus and Bahrain (amongst other bases) in the Persian Gulf; Goa, Bombay and Daman and Diu (amongst other coastal cities) in India; Portuguese Ceylon; Malacca, bases in Southeast Asia and Oceania, as Makassar, Solor, Banda, Ambon and others in the Moluccas, Portuguese Timor; and the granted *entrepôt*-base of Macau and the *entrepôt*-enclave of Dejima (Nagasaki) in East Asia, amongst other smaller or short-lived possessions.

During its *Siglo de Oro*, the Spanish Empire had possession of Mexico, South America, the Philippines, all of southern Italy, a stretch of territories from the Duchy of Milan to the Netherlands, Luxembourg, and Belgium, parts of Burgundy, and many colonial

settlements in the Americas, Africa, and Asia. Possessions in Europe, Africa, the Atlantic Ocean, the Americas, the Pacific Ocean, and East Asia qualified the Spanish Empire as attaining a global presence.

From 1580 to 1640 the Portuguese Empire and the Spanish Empire were conjoined in a personal union of its Habsburg monarchs during the period of the *Iberian Union*, but beneath the highest level of government, their separate administrations were maintained.

Subsequent colonial empires included the French, English, and Dutch and Japanese empires.

By the mid-17th century, the Tsardom of Russia, continued later as the Russian Empire and the Soviet Union, became the largest contiguous state in the world, and the modern Russian Federation continues to be so to this day.

Russia today has nine time zones, stretching across about half of the world's longitude.

## **British Empire**

The British Empire, consolidated during the period of British maritime hegemony in the 19th century, became

the largest empire in history by virtue of the improved transportation technologies of the time

. At its height, the British Empire covered a quarter of the Earth's land area and comprised a quarter of its population. During the New Imperialism, Italy and Germany also built their colonial empires in Africa.

It is worth noting that, from the 16th to 19th century, there were also large non-European empires, most notably the Qing Empire of China, which conquered a huge area of East and Inner Asia, and the states of the Age of the Islamic Gunpowders, Mughal India, Ottoman Turkey, and Savafid Iran.

The British replaced the Mughals in India and after the Boxer Rebellion in 1901, Imperial China made concessions to the Eight-Nation Alliance (all the Great Powers of the time).

By the end of the 20th century most of the previous colonial empires had been decolonized, though the modern nation-states of Russia and China inherited much of the territory of the Romanov and Qing empires, respectively.

## **World Federation of United Nations Associations**

**The World Federation of United Nations Associations (WFUNA)** was founded in 1946 as a Federation of national associations.

Its objectives are to promote the values of the UN Charter, defend multilateralism, work towards a better United Nations Organisation and raise awareness on the main pillars of work of the United Nations—peace and security, sustainable development, and human rights.

WFUNA is an international non-governmental organization with Consultative Status at the United Nations Economic and Social Council (ECOSOC) and consultative or liaison links with many other UN organizations and agencies. As a Federation, its membership is made of 95 United Nations Associations (UNAs) in as many member states of the UN.

WFUNA is the largest non-profit organization with the mission of supporting the principles and purposes of the UN.

Eleanor Roosevelt was an active participant in WFUNA and one of the leading figures in its creation.

In practical terms, WFUNA played a crucial role by helping people in those countries where human rights were violated, such as Franco's Spain, some of the former communist countries in Eastern Europe and in the Middle East.

WFUNA brought together people of divided countries – such as East and West Germany and Cyprus, and the opponents in conflicts, for example between Israel and Egypt in the late 1960s.

The UN General Assembly has adopted several resolutions expressing appreciation for WFUNA's efforts to support the values of the UN. In 1986 resolution 41/68 recognizes WFUNA as "the only non-profit that is entirely dedicated to mobilize popular support for the goals and principles of the United Nations" and asks for "all governments to help WFUNA" in its actions. In 2013, resolution 64/86 commends the World Federation of United Nations Associations and its United Nations associations for the valuable contributions they have made, and calls for continued collaboration between the World Federation and the Department of Public Information in support of

their complementary objectives". In 2015, resolution 70/93 recalls resolution 41/68.

## **MAIN ROLE**

Disseminating information and educational materials about the importance of multilateralism and the UN

Lobbying the government, political parties and interest groups

Conducting Model UN conferences

Stimulating the media to provide frequent and accurate coverage of the UN and its programs

Facilitating the engagement of citizens of UN member-States in favor of the common values of the UN Charter

Promoting Global Citizenship

## **Areas of Work**

Transparency at the UN: as part of WFUNA's mandate to strengthen and improve the UN, the organization implements initiatives that increase the transparency of established UN processes.

Civil Society Working Towards the Sustainable Development Goals as part of a belief that people's

involvement in local, national, and global decision-making is essential to achieving the UN's goals, WFUNA ensures that civil society is involved in UN programs and events.

**Global Citizenship around the World:** as global citizenship is at the heart of WFUNA's mission, the organization facilitates regular programs that foster critical-thinking and problem-solving, and empowers people to act in their communities.

**Human Rights:** since the adoption in 1948 of the Universal Declaration of Human Rights, WFUNA considered human rights advocacy as a central part of its programs. A number of international seminars in different regions of the world have been organized by WFUNA on the teaching of human rights. The proposal for creating the position of a High Commissioner for Human Rights was on WFUNA's agenda for many years.

## **Citizenship**

The state of being a citizen of a particular country.

An **example** of **citizenship** is someone being born in the United States and having access to all the same freedoms and rights as those already living in the US.

**Citizenship** is the status of a person recognized under the custom or law of a sovereign state or local jurisdiction as a member of or belonging to the state.

Each state is free to determine the conditions under which it will recognize persons as its citizens, and the conditions under which that status will be withdrawn.

Recognition by a state as a citizen generally carries with it recognition of civil, political, and social rights which are not afforded to non-citizens.

In general, the basic rights normally regarded as arising from citizenship are the right to a passport, the right to leave and return to the country.

If one or both of a person's parents are citizens of a given state, then the person may have the right to be a citizen of that state as well

Some people are automatically citizens of the state in which they are born. This form of citizenship originated in England, where those who were born within the realm were subjects of the monarch.

**Citizenship by marriage.** Allow citizenship by marriage only if the foreign spouse is a permanent resident of the country in which citizenship is sought.

**Naturalization.** States normally grant citizenship to people who have entered the country legally and been granted permit to stay, or been granted political asylum, and also lived there for a specified period.

**Citizenship by investment or Economic Citizenship.** Wealthy people invest money in property or businesses, buy government bonds or simply donate cash directly, in exchange for citizenship and a passport.

Why is single citizenship?

The Constitution of India gives **single citizenship** to the people of the country. All the people irrespective of the states or territories in which they reside are the **citizens** of the country.

### **Dual citizenship**

Citizenship of two countries concurrently.

"Many of the Lebanese living in West Africa have dual nationality"

The concept of **dual nationality** means that a person is a national of two countries at the same time. Each country has its own **nationality** laws based on its own policy. Persons may **have dual nationality** by automatic operation of different laws rather than by choice.