

Introduction to Political Theory
Dr. Mithilesh Kumar Jha
Department of Humanities and Social Sciences
Indian Institute of Technology, Guwahati

Lecture – 30
Concluding lecture: Revising some key themes and concepts

Hello and welcome friends to this last and concluding lecture of this course. And in this lecture today we are going to Revisit some of the themes and concepts that we have covered over the course of 20 and 9 lectures. So, in this lecture basically I will be looking at what is the role of political theory, why do we need it and what are the subject matters of politics, and how that subject matters and indeterminate nature of that subject matter requires political theory to develop new concepts, methods, and approaches to deal with the changing circumstances, issues and concerned.

So, the main subject matter of political theory is the political. And the question of political is something, which cannot be fixed which cannot be defined once and for all. So, in different societies in different context depending upon different socio economical and historical circumstances, the nature of politics differs and then the approach the concerns and the methods of political theories should also respond accordingly.

So, we will; we look at some of these debates. Then we will focus on the relationship between political theory, and political ideology and what kind of theory we need to explain or engage with real world or the practical world in contrast to say a normative tradition or a contemplative exercise in political thought or political philosophy.

So, we will focus on that relationship between political theory and political ideology by looking at different kinds of political theory, and how in contrast to that political ideology is something which deals with change in the power, aspire to acquire power and it has a particular world view which may not be open, which may not be flexible. So, that point we will discuss. And then finally, we will very briefly discuss some of the key concepts, before we move on to discuss the possible new direction in political theory and then we will conclude today's lecture.

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Intro

- Political theory helps us understand, theorize, critique and resolve multiple normative as well as practical challenges and predicaments of the political. And the indeterminate nature of the political makes the study of political theory even more fascinating.
- It has come a long way from obsession with normative questions and concerns to engage with practical and real issues and help us understand and explain them. In doing so it must also transcend the empirical world to have a degree of generality.
- There are broadly speaking three kinds of political theory –
 - Explanatory
 - Normative
 - Contemplative
- Another feature of political theory is that it is a rational exercise that is inherently hermeneutic and critical in nature.

So, to begin with the task and why do we need a political theory. The answer to that question is that it helps us understand, theorize, critique and resolve multiple normative as well as the practical challenges and predicaments of the political. So, the significance of political theory lies in the fact that it enables us, it gives us resources, tools, concepts and methods to understand what is political; that means, what is going on in the social political realm, how it is going to affect our life, what is our role to change the course of politics in a given society. So, political theory provides us the tools and concepts to make sense of or to understand what is political.

It also enables us then to interpret or to theorize what is going on. So, the question is that it gives us tools concepts to understand what is going on that is the descriptive thing one can understand what is going on, and then why it is going on can also be answered by using the tools and methods of political theory. So, it help us understand what is going on, why it is going on that is theorizing of it and then finally, it also gives us enough normative ideals or viewpoints to criticize what is going on and then we can be in a position to change or transform what is going on.

So, the task of political theory or the significance of political theory is in the fact that it help to us understand theorize critique and also resolve many of the normative as well as the practical challenges and predicaments of the political. And this political is something

which is not fixed, which keeps on changing there are always new changes, new issues, new concerns in the political.

Now, in this changing or constant changing nature of the political how political theory adopts new methods; new approaches; new concept is something that we need to be aware of. So, in the last lectures we have discussed that how environmental challenges. Pose a serious challenge to political theory in terms of theorization about justice, equality, freedom and so on. So, the indeterminate nature of the political makes the study of political theory even more fascinating. So, why political theory as a discipline, as a subject of study is interesting or fascinating it is perhaps its contribution in helping us understand or the political which keeps on changing.

There is no fixed understanding or interpretation of political because its issues, the concerns keeps on changing and that change is constant and therefore, political theory constantly try to understand make sense of theorized, critique or also provide normative tools to transform to change the political. So, that makes the study of political theory a very fascinating study or a very fascinating area of study.

It has come a long way from its obsession with the normative questions. So, normative questions you I hope know by now deals with the question of the should be or ought to be. So, suppose normative theory will deals with the question that is by a large in the realm of ideal what ought to be done, what should be the ideal society, what should be the ideal polity, what should be the ideal understanding of democracy, what should be the ideal justice and so on. So, these are some of the issues or the questions that relates with the normative political theory where you speculate, where you contemplate about the ideal world you contemplate about the ideal polity and so on and so forth.

So, for a very long time political theory was obsessed with some of these normative questions and concerns. And therefore, many scholars in fact, in began to question the very relevance of political theory as a discipline because it deals with the question which is normative, which deals with the idea of what ought to be done or what should be done, rather than political or politics which is understood as a pragmatic science its subject matter is the real issue not to what ought to be, but what is. So, the question of what is cannot be dealt with adequately by normative political theory. And this critique put some kind of challenge to the very relevance or significance of political theory as a discipline.

So, political theory now in contemporary time has come a long way from its obsessive concern with normative questions or issues to engage with the practical and the real issues. So, it deals with the practical or the real issues of the people or a society or a community that they are facing, and it tries to explain, theorize and provide normative tools to understand or transform it. So, non-political theory as a discipline no longer confined to the normative questions or normative concerns, but it actually tries to engage with many of the practical or the pragmatic questions of the real world and then it helps us to explain and understand them.

Now, what is the characteristic of political theory which is very different from say politics in India or politics in United States or politics in Great Britain. It is its distinctive feature that when it engages with the real pragmatic world, it is not limited to that. What makes political theory distinct from say Indian politics is its ability to engage with the real empirical pragmatic problem, but also transcend it and produce some generalized sense or theory that can be applicable to understand or explain and interpret other societies as well.

So, that degree of generality and political theory where it is no longer obsessed only with the normative concern it engages with the practical empirical problem, but it is not limited to that. It also transcends that practical real empirical world to produce a degree of generalized statement which then can be used or applied to explain other societies another community. So, that is the distinctive feature of political theory in contemporary times.

So, one of the very distinctive developments in political theory is that normative concerns remain the major issue, but it is no longer the obsession with political theory; that means, it is not just dealing with the normative questions concerns, but it also deals with the real pragmatic practical challenges. And in doing so, it also produces some kind of generality that defines political theory as a discipline which is distinct from say Indian politics or politics in United States and so on.

Now, we have also discussed in the first lecture basically the three kinds of political theory: explanatory, normative and contemplative. Now, all these three kinds of a political theory have distinct contributions in understanding or explaining politics in any society. So, the nature of explanatory political theory is to explain, to describe the politics in any

society. So, in explanatory political theory help us understand or explain a politics in the society. In contrast to explanatory political theory the normative political theory engaged with the question of ought to be or what should be done. So, those are normative concerns and questions still is helpful in not just understanding what is going on, but what should be going on.

So, the task of political theory is not just to help us understand what is going on, but also to give us to provide certain normative concerns which will enable us to develop our judgment about politics. And that judgment about politics requires certain moral, ethical value orientation towards politics and expectations from it and what one should expect from ones political system and in expecting that what is the obligation of that person to the politics and so on. So, these questions also require some kind of normative understanding of politics and not merely the explanatory descriptive understanding of politics.

So, the normative political theory deals with the normative questions to not just understand the politics, but also how to transform it, how to change it or so on. Now, the third kind of political theory is contemplative which is a something which was criticized, but again there is this strong tradition in political theory which derives from political philosophy or political thought to deal with political not in a very objective empirical manner of explaining the thing or just by having some kind of normative orientation. But also, to contemplate and this contemplation or thinking is a very essential part of political theory to understand what is going on or what is the possible direction of politics in any society.

Now, question of this nature required not just the available facts or the collection of existing facts and figures, but it also require certain reflection, certain contemplation and speculation about what is going on, why it is going on and what would be the possible direction in the future of politics in any given society. So, scholars like Hannah Arendt and many others argue about the requirement or a kind of necessity of having political theory also as a contemplative exercise besides explanatory or normative political theory.

So, the political theory also has a very strong contemplative speculative tradition and that allows political theorists to not just explain what is going on today, but what would be the possible direction of politics tomorrow they after and so on. So, the inference or the

prediction about future is possible to the contemplative exercise or a speculative exercise of politics that is also very methodological task. So, political theory is also then a contemplative it says. So, the basically we have these three kinds of political theory explanatory, normative and contemplative.

Now, the another feature of political theory is that it is a rational exercise. So, the argumentation in political theory is done in a rational logical coherent manner. So, while explaining the society or while providing a critique to the politics in any society and the argument must follow certain logic, certain reason or rationality and that distinguish a political theorize say from political ideology or those who are the political ideologues they also explain the society, they also interpret the society.

But they are guided by certain ideology that gives them a particular value orientation towards politics, society and so on. So, they also explain the society politics and so on, but the political theory as a discipline tries to explain or theorize the politics in any society in a very rational logical manner and we will see how it is distinct from political ideology and their use of reason or logic.

So, it is a rational exercise that is inherently hermeneutic and critical that is a distinguished feature of political theory and hermeneutics means science of interpretation. So, political theories see some of the concepts that we have done equality, rights, liberty, justice, power, state sovereignty and so on. It provides us the tool to explain to interpret politics in any society.

So, whether that politics is democratic or undemocratic, does it provide liberty to its citizen, what is the freedom of a speech and expression in a particular community. So, do we have freedom of a speech or expression or not, if we have what are the consequences, if you do not have what are the implication. So, a political theory inherently in that sense is a hermeneutic exercise; that means, it interprets it enables us to interpret the politics and in a society that is through a rational logical manner.

And the critical nature of political theory provides us the resources to not just make sense of the politics, but also provide some alternative provides resources to transform the existing politics. So, political theory then enables us not just to understand the politics, but also understand some of the limitations of existing politics and how one can expand

the domain of a politics to make it more just, to make it more democratic and so on that requires.

Some critical understanding of politics which also requires some normative or contemplative methods and approach to politics and not just using the existing facts and figures to acquire power. So, the politics where power is central is not just all about acquiring power, but it is something which is more than that and political theory as a rational exercise which is hermeneutic and critical provides such tools and resources to do that.

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Political theory and ideology

- Political theory deals with explanatory, normative, and contemplative aspect of political which is grounded in reason and rational argument. It provides a set of concepts, methods and approaches to systematically study and analyse politics. In doing so it tries to engage with the 'real' and 'pragmatic' but is not limited to them. Due to its normative nature it also provide the resources for not just making sense of or understanding politics but also to transform it.
- Political ideology on the other hand has acquired negative connotations and seen as fixed, doctrinaire, and closed world view with its emphasis on political action and capturing state power. However, it also has positive aspects to it and in that sense we can not escape ideology. Our political beliefs, actions, and outlooks are shaped by ideologies.
- Ideologies are not intrinsically rational. It rather maintains a strategic relation with reason, that means, ideology accepts reason only when its application can provide any specified ends or results in the practical sense.
- Political theory is deeply connected with political ideology and essentially contested nature of political concepts is result of this connection. Major ideologies are – Liberalism, Marxism, Socialism, Feminism, Nationalism, Post-structuralism, Ecologism and Environmentalism

Now, if you make a comparison between political theory and political ideology what we find is that a political theory deals with the explanatory, normative and contemplative aspect of the political. So, basically all the three aspects of political we have just discussed the explanatory, normative and contemplative which is grounded in reason and rational argument. So, the arguments in political theory proceed through reason or through logical coherent argument.

So, one step should naturally leads to the another step, that is the task of political theory when it deals with the explanatory, normative or contemplative aspect of the political. Whereas, in political ideology, we find there is the kind of freedom or it is a kind of using reason and rationality to serve a particular purpose where we use reason when it is

convenient, but we may also use some other kind of argument which is not necessarily logical or rational if that is serving our objective or intention.

So, in contrast to that the distinctive feature of political theory that it is reasonable or rational in its argumentation. So, it provides a set of concepts, methods and approaches to systematically study and analyze politics. In doing so, it tries to engage with the real and the pragmatic, but is not limited to them that it must also transcend the real or the pragmatic to produce a degree of generality which enables us to understand politics in other societies as well. So, due to its normative nature which I said that normative is something which is also a very strong aspect of a political theory, it also provides the resources for not just making sense of or understanding politics, but also to transform it. So, that is the role of political theory.

Now, in contrast to that political ideology on the other hand has acquired negative connotation mostly. So, ideology as I have explained in one of my lecture began as a discipline to study the ideas in a scientific objective manner. So, ideology deals with science of idea or the study of idea in a rational objective manner. But over a period of time ideology has acquired some kind of closed world view or a very rigid worldview or ought look, about politics society. So, it is a very doctrinaire kind of thing which it has become, but original expectation from ideology was to study ideas in a scientific rational objective manner. But over a period of time it has acquired negative connotation and seen as fixed doctrinal and closed worldview with its emphasis on the political action and capturing state power.

So, what will be your ideology? The objective of that ideology is to first mobilize the masses according to particular worldview and in the process of such mobilization. The aim of the mobilization or political action is to acquire a state power. So, whether it is the Fascism, Nazism, Liberalism, Socialism, Marxism, Feminism and so on, it is reduced to some kind of fixed or doctrinal or closed worldview with its emphasis on political action capturing a state power. However, it also has positive aspects to it and in that sense, we cannot escape ideology. So, and that is the kind of ambiguous relationship between political theory and political ideology we all are in a way ideological. We cannot escape the ideology.

And ideology gives us that value norms ethical orientation towards the questions and concerns of politics. So, our political beliefs in particular ideology when we support some ideology, when we oppose some ideology. So, our beliefs then when we work for certain ideologies, certain kind of politics and the outlooks are shaped by ideology. And therefore, ideology is something which we cannot escape and that connects the question of political ideology to political theory as well.

So, ideologies are not intrinsically rational. It rather maintains a strategic relation with the reason; that means, ideology accepts reason only when its application can provide any specified ends or results in the practical sense. So, the relationship between reason and rationality and political ideology is not that of essential characteristic, but a kind of strategic relation when a political ideologue or leaders will huge reason when using of it serves certain purpose. But in a political theory in contrast to that we have seen that logic and reason is the essential characteristic for the progression of political argumentation and so on. So, ideology in that sense is not intrinsically rational and logical.

Now, political theory is deeply connected with political ideology. So, there is a distinctive feature as we have seen the objective of political theory is not to acquire the power, but it provides a discursive terrain which enables political actor's, institutions or parties to acquire power to develop certain debates and discourse. But political theory in itself is not about capturing a political power, but political ideology the overall objective is to not just develop political orientation or to sips people beliefs according to a particular forms of ideology, but to capture the a state power.

However, there is a also some deep connection between political theory and political ideology and the essentially contested nature of political concepts is result of this connection. So, in many of my lecture the concepts that we have done we have seen the essentially contested nature of these concepts. Now, this essentially contested nature is the result of this connection between theory and a political ideology where different scholars interpret or conceptualize the concepts in political theory depending upon their ideological view points and outlook.

So, the major ideology that we have discussed in the lecture is the Liberalism, Marxism, Socialism, Feminism, Nationalism, Post-structuralism, Ecologism and Environmentalism. So, I am not going to discuss all of them in today's lecture, but these

ideologies provide a contesting ground in the politics where on the same issue depending upon the ideological backgrounds of the activists or the parties or their political leaders they will see an argue for a different kind of politics, different kind of agendas in politics.

So, Liberalism, emphasizes, individual individual rights, freedom of the speech and expression and so on. In Marxism, they see such notions merely serving the interest of a particular property class and not for all of the society. So, they talk about stateless and politics less society that is a kind of ideal that is a kind of utopia. In Marxism which we also know as communism.

Socialism tries to avoid these extremes of liberalism or Marxism to provide some kind of balance between the two extremes, Feminism talks about the exclusion or marginalization of women in the neutral discourse of state, and it politics; and tries to interrogate many biased even when the state and its politics claims to be neutral. It is actually biased towards the specific needs of half of the population that is women and it tries to questions also the patriarchy the family as an institution which perpetuate gender discrimination in the society politics and ultimately in the state. Nationalism, Post-structuralism, Ecologism and Environmentalism is also different kind of ideology which talks about different kind of politics and how one should participate in creating the politics in any society and community a much more democratic sustainable force in that particular society.

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➤ The defining features of key concepts in political theory is that they are essentially contested concepts. And there are a number of interpretations and conceptualizations a singular concept.

➤ The major concepts we have discussed in this course are -

- Liberty/Equality/Rights/Justice: key concepts
- Power: central to understanding of politics
- State and sovereignty/Democracy/Citizenship: key to understanding modern political organizations and systems
- Political Theory and Environmental ethics: newer challenge to political theory

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So, we will discuss this slide first that is about some of the key concepts in political theory and then we will discuss the new direction. So, a defining features of key concepts in political theory is that they are essentially contested concepts and there are a number of interpretation and conceptualization of a single or similar concept. So, we have seen how liberty, equality, justice, rights are conceptualized by different theorists in a different sense.

So, some of the major concepts that we have discussed in this course is liberty, equality, rights and justice these are regarded as the key concepts in political theory. So, you begin or you develop a sense of politics only when you understand these concepts properly and its different conceptualization and interpretations enables you to understand the politics and also develop a normative or a value oriented judgment or interpretation of a politics.

So, these are the key concepts which is necessary to understand politics in any society that is liberty, equality, rights and justice. To understand modern politics state and society in any country; in any society you need to understand how that society, how that politics allow or function according to these principles of liberty, equality, rights and justice.

Then we have done power that is the very much central issue in understanding politics. So, politics is also seen as a power game. It is about who gets what, when, and how, that is the whole understanding of politics which is seen merely as a power game where all the actor's parties tries to acquire power. And a politics decides who get the power when and how, that is determined by their participation their manipulation or their involvement in the politics and society. So, a power is very much central to the understanding of politics.

However, we have seen both the negative or a kind of understanding of politics which is seen understanding of power which is seen by many scholars as a kind of domination of one over the other. But we have also seen the positive aspects of power where power also enables to create some newer forms of subjectivity, newer forms of identities and it is not just about some kind of resources which is held by one against the other, but in Steven Luke's particularly and also in Missal Foucault we have seen how power circulates in the society and everyone or his or her identity, behavior, opinion and values are shaped by that power structure.

So, in (Refer Time: 30:58) we have seen the three-dimensional views of power starting from the top level where there is a two groups contesting for power and one group prevails over the other. So, that is the most explicit exercise of power where we see one win over the other. Then the second level of power is a domain where certain issues and agendas are kept outside the domain of politics or an outside the domain of debates and discussion about politics. So, power works here in a less visible manner where some issues and agendas are kept out of discussion of politics.

Now, power at the third level where power is most effective, but it works through different networks where the consent of the ruled is acquired by the ruler, but there is no direct visible or explicit exercise of power. It works through a kind of invisible networks of power structure which saves the opinion of the people, but it does so in a most invisible manner and power in this third level is more effective.

In Gramsci we have seen power as a money how power is required which is not just through coercive measures, but through also ideological and cultural resources and Foucault and governmentality knowledge and power we have seen how power is. Something which is constantly flowing in the system and it is not hold by one over the other, but they are the effects of power when we see one person exercising power over other, say the relationship between doctor or the patient teacher or the student and so on.

So, we have discussed this notion of power through different understanding. So, other such discussion was Talcott Parsons who equates power with money. So, power in a political system operates like money operates in the economic system and so on. So, we have discussed in a detailed manner a different conceptualization of power which is very central to understand politics in any society.

Then we have discussed the concept of state and sovereignty, democracy and citizenship that is key to understanding modern political organization and system. So, the understanding of political system or political organization require some understanding of a state and sovereignty, what is democracy and citizenship. And these two concept the modern state and sovereignty, we have seen that sovereignty is the sovereign authority or the supreme authority within a given territory and that defines modern state.

In a sense modern state in a given territory monopolized the violence and that monopoly of violence is legitimate form of violence that comes out of the sovereign, understanding

of the sovereignty. So, we have discussed it in details different conceptualization of a state and sovereignty. Democracy is something which in modern times in modern political discourse becomes a kind of legitimizing ideas. So, even a non-democratic and all right, undemocratic authoritarian regimes also use the name of democracy to legitimize their undemocratic authoritarian rule.

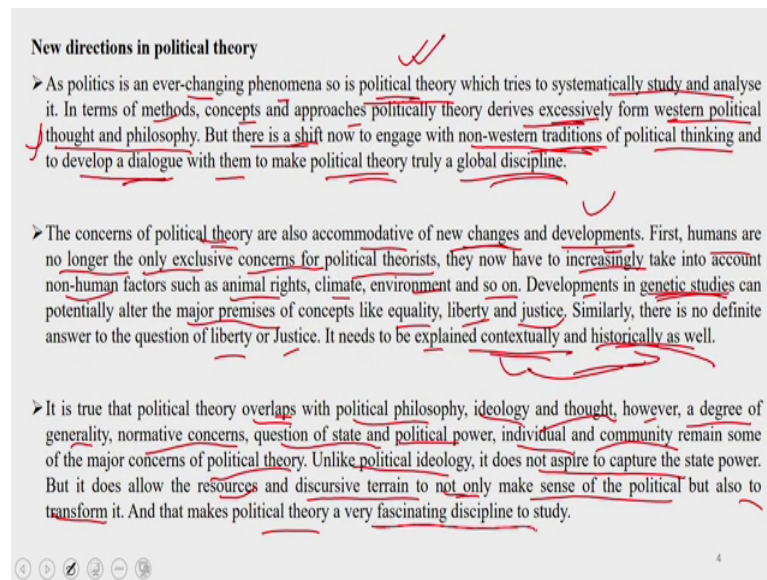
And citizenship is finally about the relationship between the citizen and the state which is defined by the T. H. Marcel, one of the authoritative understanding of citizenship in modern political theory is the free and equal membership to a political community. But then we have also seen the multi culturalist and the communitarian the feminist conceptualization of citizenship which tries to extend this notion and particularly the environmental a notion of citizenship is, further extended the rights to the nonhumans to make new values or green values and to develop new kind of subjectivity which will lead to creation of new values new forms of political organization and so on. So, these are some of the concept which one needs to understand modern political organization and systems in different countries.

Then political theory and environmental ethics is some new development in political theory which challenges many premises of liberalism or modern political theory and it requires political theory to revisit some of it notions such as a liberty, equality, justice and development role of state and individual in making the environment a central issue in the political discourse and so on. So, that we have seen while we discussed political theory and environmental ethics.

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New directions in political theory

- As politics is an ever-changing phenomena so is political theory which tries to systematically study and analyse it. In terms of methods, concepts and approaches political theory derives excessively from western political thought and philosophy. But there is a shift now to engage with non-western traditions of political thinking and to develop a dialogue with them to make political theory truly a global discipline.
- The concerns of political theory are also accommodative of new changes and developments. First, humans are no longer the only exclusive concerns for political theorists, they now have to increasingly take into account non-human factors such as animal rights, climate, environment and so on. Developments in genetic studies can potentially alter the major premises of concepts like equality, liberty and justice. Similarly, there is no definite answer to the question of liberty or Justice. It needs to be explained contextually and historically as well.
- It is true that political theory overlaps with political philosophy, ideology and thought, however, a degree of generality, normative concerns, question of state and political power, individual and community remain some of the major concerns of political theory. Unlike political ideology, it does not aspire to capture the state power. But it does allow the resources and discursive terrain to not only make sense of the political but also to transform it. And that makes political theory a very fascinating discipline to study.



Now, what are the new directions in political theory? So, as politics is an ever changing phenomena, so is political theories. So, the concerns issues of political theory also change depending upon the changing nature of politics. So, as I have said from the obsession with the normative questions and concerns to engage with the practical question and then also include normative and contemplative aspect to it is something which political theory constantly does.

So, as politics or politically as ever changing phenomena so, it is political theory which tries to systematically study and analyze it. In terms of methods concepts and approaches political theory derives excessively from western thought and philosophies. So, many concepts theories that we discuss is largely derived from one particular tradition that is western political thought or philosophy.

But there is a shift, now to engage with non-western traditions of political thinking including Indian, Chinese and global South to make political theory truly a global discipline or a political thought is also seen for a very long time there is a kind of excessive reliance on a particular tradition of thought and thinking to make political thought and theory a truly global discipline. So, is with political theory where we now see a shift away from the excessive reliance on western political thought to engage with political theory and thinking in global south including Indian, Chinese, African and post-colonial and so on.

So, there is a shift not to engage with non-western tradition of political thinking and to develop a dialogue with them to make political theory a global discipline. So, the concerns of political theory are also accommodative of new changes and developments. So, first humans are no longer the only exclusive concerns for political theories. So, no longer we have human being as the center of political explanation or political discourse.

Increasingly, particularly after the environmental crises or debates on climate change which requires different notions of justice, understanding of rights which is not just about individual rights or a human being that was also nonhuman or even rights of mountains, rivers and so on. And in many modern democracy tries to extend the rights also to the nonhumans such as animal rights or same, rights of the mountains rights of ecology or ecosystem or a reverse and so on.

So, they now have to increasingly take into account non-human factors such as animal rights, climate environment and so on. So, the focus of political theory is not exclusively human, but it also includes many non-human factors such as animal rights, climate and environment as well. So, further on developments in genetic studies can potentially alter the major premises of concepts like equality, liberty and justice. So, genetic studies or technological development which leads to some contestation over this a normative concern of equality, justice, freedom and so on.

Similarly, there is no definite answer to the question of liberty or justice, it needs to be explained contextually and historically as well. So, the political theory no longer claims to be abstract or being abstract universal, but it has to be contextual and historical. So, in many modern political theorization, you see a deeper or a critical engagement with the contextual issue and explain it in historically. So, it is no longer a kind of abstract discipline, but it is very much contextual and historical. So, it tries to explain or theorize concepts such as a liberty, freedom, equality in a contextual and historical manner and not in an a politic or a contextual manner in the abstract sense.

It is true that political theory overlaps with political philosophy, ideology and political thought and that is a kind of ambiguity between the domain of political theory and such domains like political ideology or political philosophy and even political thought. However, a degree of generality, normative concerns, question of state and political

power, individual and community remains some of the major concerns of political theory.

So, political theory basically deals with the idea of providing certain systemic tools, methods and approaches to understand explain politics, how to understand state, political power, individual community, their relationship with the state and power and so on that remains central themes in political theory. Unlike political ideology it does not aspire to capture the state power, but it does allow the resources and discursive terrain to not only make sense of the political, but also to transform it.

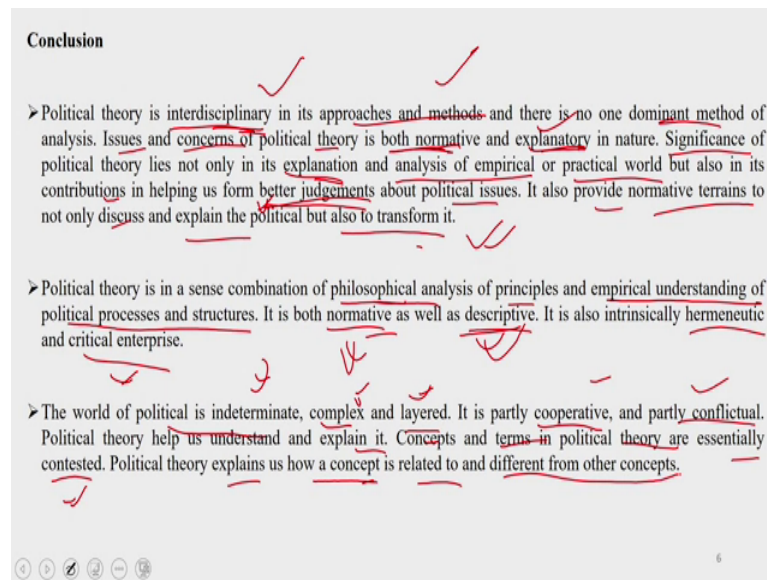
So, political theory in itself do not aspire to capture a state power and things like that, but it does provide the concepts the ideas, the discursive, terrain where you develop new sensibilities new set of values which leads to transformation and change in the political structure in the society. So, if you remember major events in modern times a French revolution or US revolution has that discursive terrain where new values, new set of concepts enables the political actors to not just understand the existing political structure, but also to transforms.

Similarly, in Indian national movement the political discourse had certain concepts; certain ideas which enables many actors to understand the colonial rule, the injustices that is a result of that colonial rule and how to fight it. So, political theory provides those discursive or normative terrain where it enables the individual or the actors to make sense of politics, but also transform it. And that makes the political theory a very fascinating discipline to study.

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Conclusion

- Political theory is interdisciplinary in its approaches and methods and there is no one dominant method of analysis. Issues and concerns of political theory is both normative and explanatory in nature. Significance of political theory lies not only in its explanation and analysis of empirical or practical world but also in its contributions in helping us form better judgements about political issues. It also provide normative terrains to not only discuss and explain the political but also to transform it.
- Political theory is in a sense combination of philosophical analysis of principles and empirical understanding of political processes and structures. It is both normative as well as descriptive. It is also intrinsically hermeneutic and critical enterprise.
- The world of political is indeterminate, complex and layered. It is partly cooperative, and partly conflictual. Political theory help us understand and explain it. Concepts and terms in political theory are essentially contested. Political theory explains us how a concept is related to and different from other concepts.



So, now, to conclude we can revisit some of the points which I have been discussing throughout these lectures. That political theories interdisciplinary in its approaches and methods, so there is no similar one dominant approach and methods and political theory it is a genuinely interdisciplinary and there is no one dominant methods of analysis.

Issues and concerns of political theories both normative and explanatory. So, it just cannot be explanatory and descriptive, but it must also have normative contemplative aspect to it. Significance of political theory lies not only in its explanation and analysis of empirical or practical world, but also in its contribution in helping us form better judgments about political issues. So, the task of political theory is not just to explain or analyze the political world, but also enables the individual to form better judgments, better opinions about political issue. It also provides normative terrains to not only discuss and explain the political, but also to transform it the point we have just discussed.

So, political theory is in a sense combination of philosophical analysis of principles and empirical understandings of political process this and structure. So, it combines political philosophy which deals with the normative questions like what ought to be done, what should be done with the empirical issues and predicaments in the real world. So, political theory tries to commend. So, it derives a lot of ideas, concepts, normative concerns from political philosophy or political thought, but it engaged with the practical empirical worlds, and tries to provide some kind of balance between and the political philosophy

and political thought on the one hand and the real, empirical, practical world on the other. So, it is both normative as well as descriptive. So, it describes, but it also help us understand that description and how one should also change or transform it if the existing structure is not just it is not better. So, it is also intrinsically hermeneutics and critical enterprise which we have discussed in the first slide.

So, the world of political is indeterminate complex and layers. So, the understanding of politics is not just a simple task, but it is very complex, deeply contested. So, as I said that many of the concepts understanding or interpretation of politics, political issues or concepts are inherently contested. And that inherently contested nature of politics makes the understanding of politics in any society a very rigorous exercise because of the complexities and also the layer understanding or explanation of the political. Political theory help us to understand that diverse or contested nature of politics and then accordingly form opinion and participate in it if one is so interested. So, it is partly cooperative and partly conflictual that is the nature of politics.

Political theory help us understand and explain it. So, that is the basic task of political theory to understand this indeterminate complex and layered nature of politics which is partly cooperative, but also partly conflictual and how to make sense of that political theory help us in doing that. So, concepts and terms in political theory are essentially contested the point we have been discussing over these lectures.

So, political theory explain us how a concept is related to and different from other concepts. For example, the relationship between equality and liberty, whether it is the conflictual or it can be mutually combined so, is the question of justice. So, liberty equality and justice they all are interrelated or they are different from each other.

So, political theory in a sense help us understand these concepts. They essentially contested nature of these concepts, but also we can develop a judgment or understanding about the inner connections of these concepts and that ultimately help us to understand the conflictual and also the cooperative nature of politics which is very complex and layered. So, the role of political theory is to help us understand and explain these natures of the political and how also to transform it.

So, that is all in today's lecture and I hope you must have enjoyed this course. Do write to us about your comments and give your feedback. We will be happy to respond to it

and also use it to improve this course further. So, thank you all. Thanks for being with us, listening to us.

Thank you all.