
UNIT 1 WHAT IS POLITICAL THEORY: TWO APPROACHES – NORMATIVE AND EMPIRICAL*

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1.0 OBJECTIVES

This unit concerns itself with the need for political theory. After going through this unit, you should be able to:

- Distinguish political theory from other similar terms;
- Examine whether political theory is dead; and
- Understand various approaches to study political theory.

1.1 INTRODUCTION

Political theory is one of the core areas in political science. It is only in recent times that it has emerged as an academic discipline. Earlier, those who engaged in this enterprise styled themselves as philosophers or scientists. Political theory is the most appropriate term to employ in designating that intellectual tradition which affirms the possibility of transcending the sphere of immediate practical concerns and ‘viewing’ man’s societal existence from a critical perspective. Political theory was political science in the full sense, and there could be no science without theory. So, political theory may legitimately and accurately be used as synonymous with political science.

* Dr. Rajendra Dayal & Dr. Satish Kumar Jha, University of Delhi, Delhi, adapted from Units 3 & 4, EPS-11

1.2 POLITICAL THEORY AND OTHER INTERRELATED TERMS

A distinction can be made between political theory and similar terms like political science, political philosophy and political ideology, though many treat them interchangeably. The differentiation between political theory and political science arises because of the general shift in intellectual perceptions brought about by modern science. Political Science has tried to provide plausible generalisations and laws about politics and political behaviour. Political theory reflects upon political phenomenon, processes and institutions and on actual political behaviour by subjecting it to philosophical or ethical criterion. It considers the question of the best political order, which is a part of a larger and a more fundamental question; namely, the ideal form of life that a human being ought to lead within a larger community. In the process of answering immediate and local questions, it addresses perennial issues, which is why a study of the classical texts forms an important component of the discipline. A classic in political theory has the essential ingredients of a great literary work, which in spite of its local setting, deals with the perennial problems of life and society. It contains the quintessence of eternal knowledge and is an inheritance not of any one culture, place, people or time, but of the entire humankind.

Specific political theories cannot be considered as the correct or final understanding of an event. The meaning of an event is always open to future interpretations from new viewpoints, each explaining and analysing from a particular standpoint or concern in political life. Furthermore, political theory is critical in its endeavour, for it gives an account of politics that rises above those of ordinary people. There is no tension between political theory and political science, for they differ in terms of their boundaries and jurisdiction, and not in their aim. Political theory supplies ideas, concepts and theories for the purpose of analysis, description, explanation and criticism, which in turn are incorporated in political science.

Political philosophy provides general answers to questions such as what is justice and deals with various other concept; also the distinction between 'is' and 'ought' and the larger issues of politics. Political philosophy is a part of normative political theory, for it attempts to establish inter-relationships between concepts. It is, perhaps, accurate to say that every political philosopher is a theorist, though every political theorist is not a political philosopher. Political philosophy is a complex activity, which is best, understood by analysing the many ways that the acknowledged masters have practiced it. No single philosopher and no one historical age can be said to have defined it conclusively, any more than any one painter or school of painting has practiced all that we mean by painting.

Political thought is the thought of the whole community that includes the writings and speeches of the articulate sections such as professional politicians, political commentators, society reformers and ordinary persons of a community. Thought can be in the form of political treatises, scholarly articles, speeches, government policies and decisions, and also poems and prose that capture the anguish of the people. Thought is time bound; for instance, the history of the twentieth century. In short, political thought includes theories that attempt to explain political behaviour, and values to evaluate it and methods to control it.

Political theory, unlike thought, refers to the speculation by a single individual, usually articulated in treatises as models of explanation. It consists of theories of institutions, including that of the state, law, representation and of election. The mode of enquiry is comparative and explanatory. Political theory attempts to explain the attitudes and actions arising from ordinary political life and to generalise about them in a particular context: this political theory is concerned about/with the relationships between concepts and circumstances. Political philosophy attempts to resolve or to understand conflicts between political theories, which might appear equally acceptable in given circumstances.

Political ideology is a systematic and all embracing doctrine, which attempts to give a complete and universally applicable theory of human nature and society along with a detailed programme of attaining it. John Locke is often described as the father of modern ideologies. Marxism is also a classic example of an ideology summed up in the statement that the purpose of philosophy is to change and not merely interpret the world. All political ideology is political philosophy, though the reverse is not true. The twentieth century has seen many ideologies like Fascism, Nazism, Communism and Liberalism. A distinctive trait of political ideology is its dogmatism, which unlike political philosophy, precludes and discourages critical appraisal because of its aim to realise the perfect society. According to Germino and Sabine, political ideology is a negation of political theory because an ideology is of recent origin, and under the influence of positivism is based on subjective, unverifiable value preferences. Germino, furthermore, distinguishes a political theorist from a publicist. According to him while the former has a profound understanding of issues, the latter is concerned with immediate questions.

Furthermore, Germino, like Plato has distinguished between opinion and knowledge and stated the latter to be the starting point of a political theorist. Every political theorist has a dual role; that of a scientist and a philosopher and the way he divides his roles will depend on his temperament and interests. Only by combining the two roles can he contribute to knowledge in a worthwhile manner. The scientific component of a theory can appear coherent and significant, if the author has a preconceived notion of the aims of political life. The philosophical basis is revealed in the manner in which reality is depicted.

Political theory is dispassionate and disinterested. As a science, it describes political reality without trying to pass judgement on what is being depicted either implicitly or explicitly. As a philosophy, it prescribes rules of conduct which will secure a good life for all in society and not simply for certain individuals or classes. The theorist, will not himself have a personal interest in the political arrangements of any one country or class or party. Devoid of such an interest, his vision of reality and his image of the good life will not be clouded, nor will his theory be special. The intention of an ideology is to justify a particular system of power in society. The ideologue is an interested party : his interest may be to defend things as they are or to criticise the status –quo in the hope that a new distribution of power will come into being. Rather than disinterested prescription, we have rationalisation. Rather than dispassionate description, we have a distorted picture of reality.

1.3 DEVELOPMENTS IN POLITICAL THEORY

Developments in political theory always reflect the changes which occur in society. Political theories are produced in response to the challenges which emerge at different times. Hegel's symbolic characterisation of political theory as 'the owl of Minerva takes flight when shadow of darkness falls' is very apt. However, we will do well to remember that political thought, which also emerges due to societal challenges, is bound by time as well as *space*, and is therefore, different from theory which *breaks* such barriers and proves its worth in understanding and explaining political phenomena of different nature and origin. This happens, because theories are purged and purified from ideologies and biases and arrive at certain principles, which are not only timeless, but may even be called knowledge. Political theorists, while indulging in theorisation, pursue ideas not for the sake of fulfillment of their fads and fantasies, but in order to search those principles whose understanding can make life better. And in this enterprise, theorists, by and large, are motivated by the concrete political situation. The history of political theory bears out how ills and maladies afflicting societies have lubricated the tools of theorisation, through which various accepted principles and practices and the assumptions behind them were questioned and the blueprint for the future was drawn. It is, however, true that the stimulus for theory always comes from some sort of failure and a related conviction that things can be bettered through an improved understanding and may, ultimately be resolved. Hence, political theory's task is not limited to providing a fleeting response and getting contented with a compromise. Rather, it has to reach at the root of the problem and has to discover remedies in the form of an alternative set of principles. Hence, any project on theory requires a 'vision' through which a theorist could think not only about the problems at hand, but also beyond them. It is here that political theory might be differentiated from art or poetry. In terms of vision, reflections and ruminations, there is not much difference between political theory and other creative activities like art and poetry. But what sets apart the political theorist from the poet is that his urge and search are a conscious act with a definite design, whereas a poetic act is one of spontaneity. Therefore, it is not creativity, but consciousness that denies poetry the status of a theory.

1.4 TOWARDS A DEFINITION OF POLITICAL THEORY

Political theory is defined in different ways by different people. The definitions vary on the basis of emphasis and understanding of its constitutive elements. Sabine's well known definition of political theory is that it is something 'which has characteristically contained factors like the factual, the causal and the valuational'. To Hecker, political theory is 'dispassionate and disinterested activity. It is a body of philosophical and scientific knowledge which regardless of when and where it was originally written, can increase our understanding of the world in which we live today and we live tomorrow'. Therefore, one may say that what we mean by political theory is a coherent group of propositions, with some explanatory principle, about a class of political phenomena. It implies that a theory unlike thought, cannot consider a multitude of phenomena at a time, and will have to get concerned with a class or type of issues only.

Check Your Progress 1

- Note:** i) Use the space given below for your answer.
ii) See the end of the unit for tips for your answer.

1) What do you understand by political theory?

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2) Distinguish political theory from other inter-related terms.

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1.5 IMPORTANCE OF KEY THEORETICAL CONCEPTS

A reader getting introduced to political theory for the first time may think it sufficient to study the institutions rather than abstract concepts in order to understand the character and nature of society. While a study of institutions is possible, one has to realise that institutional arrangements vary from society to society because they are based on divergent sets of ideas. This realisation takes us to the heart of the matter as to what is more important, reality or ideas, facts or concepts. Do ideas reflect reality or is reality based on ideas?

1.5.1 Is Political Theory Dead?

In the middle of the twentieth century, many observers readily wrote an obituary of political theory. Some spoke of its decline. Others proclaimed its death. One referred to political theory as being in the doghouse. This dismal view arose because the classical tradition in political theory is, by and large, loaded with value judgements beyond the control of empirical testing. The criticism of normative theory came from logical positivists in the 1930s and from behaviouralism, subsequently. Easton contended that since political theory is concerned with some kind of historical form, it had lost its constructive role. He blamed William Dunning, Charles H. McIlwain, and George M. Sabine for historicism in political theory. This kind of political theory has dissuaded students from a serious study of value theory and rejects elements of history and philosophy in political theory.

Easton examined the reasons for the decline of political theory in general and its decline into historicism in particular. First, and foremost, is the tendency among political scientists to conform to the moral propositions of their age leading to a loss of the constructive approach. The emphasis is to uncover and reveal one's values which imply that there is no longer the need to enquire into the merit of these moral values, but merely understand their 'origins, development and social impact'. History is used to endorse existing values. Secondly, moral relativism is responsible for the attention a theory received from history. Overall, he gave four reasons for decline of political theory – historicism, moral relativism, hyperfactualism and positivism.

1.5.2 Revival of Political Theory

In the 1930s, political theory began studying the history of ideas with the purpose of defending liberal democratic theory in opposition to the totalitarian tenets of communism, fascism and nazism. Lasswell tried to establish a scientific political theory with the eventual purpose of controlling human behaviour, furthering the aims and direction given by Merriam. Unlike the classical tradition, scientific political theory describes rather than prescribes. Political theory in the traditional sense was alive in the works of Arendt, Theodore Adorno, Marcuse, and Leo Strauss. Their views diametrically differed from the broad ideas within American political science for they believed in liberal democracy, science and historical progress. All of them reject political messianism and utopianism in politics. Arendt focussed mainly on the uniqueness and responsibility of the human being, with which she initiates her criticism in behaviouralism. She contended that the behavioural search for uniformities in human nature has only contributed towards stereotyping the human being.

Strauss reaffirms the importance of classical political theory to remedy the crisis of modern times. He does not agree with the proposition that all political theory is ideological in nature mirroring a given socio-economic interest, for most political thinkers are motivated by the possibility of discerning the principles of the right order in social existence. A political philosopher has to be primarily interested in truth. Past philosophies are studied with an eye on coherence and consistency. The authors of the classics in political theory are superior because they were geniuses and measured in their writings. Strauss scrutinises the methods and purposes of the 'new' political science and concludes that it was defective when compared with classical political theory, particularly that of Aristotle. For Aristotle, a political philosopher or a political scientist has to be impartial, for he possesses a more comprehensive and clearer understanding of human ends. Political science and political philosophy are identical, because science consisting of theoretical and practical aspects is identical with philosophy. Aristotle's political science also evaluates political things, defends autonomy of prudence in practical matters and views political action as essentially ethical. These premises Behaviouralism denies, for it separates political philosophy from political science and substitutes the distinction between theoretical and practical sciences. It perceives applied sciences to be derived from theoretical sciences, but not in the same manner as the classical tradition visualises. Behaviouralism like positivism is disastrous, for it denies knowledge regarding ultimate principles. Their bankruptcy is evident, for they seem helpless, unable to distinguish the right from the wrong, the just from the unjust in view of the rise of totalitarianism. Strauss counters Easton's charge of historicism by alleging that the new science

is responsible for the decline in political theory, for it pointed to and abetted the general political crisis of the West because of its overall neglect of normative issues. Vogelín regards political science and political theory as inseparable and that one is not possible without the other. Political theory is not ideology, utopia or scientific methodology, but an experiential science of the right order at both the level of the individual and society. It has to dissect critically and empirically the problem of order. Theory is not just any opinion about human existence in society, it rather is an attempt at formulating the meaning of existence by explicating the content of a definitive class of experiences. Its argument is not arbitrary, but derives its validity from the aggregate of experiences to which it must permanently refer for empirical control.

Check Your Progress 2

Note: i) Use the space given below for your answer.

ii) See the end of the unit for tips for your answer.

1) Examine the debate about relevance of political theory.

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1.6 APPROACHES IN POLITICAL THEORY

It is quite difficult to identify and categorise various conceptions of political theory which are put into use by theorists. The difficulty emanates from a tendency among theorists to go for an exercise in which they start drawing on different conceptions and traditions. This is truer, as we will see later, with contemporary political theory than with the ones which preceded it. In the past, theorists somewhat maintained a purity of conception in theory – building and seldom out stepped the framework they had chosen. But this does not apply to the contemporary times, which are a witness to a crop of theory which appears hybrid in nature. But broadly speaking, three different conceptions emerge in political theory on the basis of which both the past and the present theories can be conceptualised, judged and evaluated. They are: Historical, Normative, and Empirical.

1.6.1 Historical Approach

Many theorists have attempted theory – building on the basis of insights and resources from history. Sabine is one of the main exponents of the historical conception. In his opinion, a question such as what is the nature of political theory can be answered descriptively; that is, how theory has responded to historical events and specific situations. In other words, in this perspective, political theory becomes situation dependent in which each historical situation sets a problem, which in turn is taken care of through solutions devised by the theory. This conception of political theory is deferential to tradition. Cobban

also believes that the traditional mode, in which a sense of history is instilled to the full, is the right way to consider the problems of political theory. It is true that the past acts as a valuable guide in our endeavour of theory – building and teaches us not to be too sure of our originality. It also hints that it is possible to think in ways other than those which are fashionable and dominant, besides shedding light on the sources. The historical understanding also sensitises us about the failings of the past generations and ties them with the collective wisdom of the present and promotes imaginativeness in us.

Over and above this, the historical conception also contributes significantly to our normative vision. The history of ideas may tell us that our social and political universe is a product of things whose root lies in the past. And knowing them better would tell us how we have certain values, norms and moral expectations and from where they have come. With this sense in us, it is possible to interrogate these values and critically assess their utility. But a blind adherence to this conception is not without its folly. The novelty of the project called political theory is that each specific situation is unique, riddled with new challenges. Hence, worth of the past sometimes becomes redundant and could even be a hindrance, if one is oblivious of this aspect. Therefore, the utility of this approach in political theory beyond a certain level is doubtful as it is always wedded to outmoded ideas from outmoded ages. The suggestive values of the ideas remain, but the theoretical function recedes considerably.

1.6.2 Normative Approach

The normative conception in political theory is known by different names. Some people prefer to call it philosophical theory, while others refer to it as ethical theory. The normative conception is based on the belief that the world and its events can be interpreted in terms of logic, purpose and ends with the help of the theorist's intuition, reasoning, insights and experiences. In other words, it is a project of philosophical speculation about values. The questions, which are asked by the normativists, would be: what should be the end of political institutions? What should inform the relationship between the individual and other social organisations? What arrangements in society can become model or ideal and what rules and principles should govern it? One may say that their concerns are moral and the purpose is to build an ideal type. Hence, it is these theorists who have always conceived 'utopia' in the realm of political ideas through their powerful imagination. Normative political theory leans heavily towards political philosophy, because it derives its knowledge of the good life from it and also uses it as a framework in its endeavour to create absolute norms. In fact, their tools of theorisation are borrowed from political philosophy and therefore, they always seek to established inter-relationships among concepts and look for coherence in the phenomena as well as in their theories, which are typical examples of a philosophical outlook. Leo Strauss has strongly advocated the case for normative theory and has argued that political things by nature are subject to approval or disapproval and it is difficult to judge them in any other terms, except as good or bad and justice or injustice. But the problem with the normativists is that while professing values which they cherish, they portray them as universal and absolute. They do not realise that their urge to create absolute standard for goodness is not without pitfalls. Ethical values are relative to time and space with a heavy subjective content in them, which precludes the possibility of any creation of absolute standard. We will do well to remember

that even a political theorist is a subjective instrument in the assessment of the world and these insights are conditioned by many factors, which may be ideological in nature. The exponents of empirical theory criticise normativism for:

- a) Relativity of values
- b) Cultural basis of ethics and norms
- c) Ideological content in the enterprise and
- d) Abstract and utopian nature of the project

But in the distant past those who championed normative theory always tried to connect their principles with the understanding of the reality of their times. In recent times, again the old sensibility within the normative theory has re-emerged and the passion for good life and good society has been matched by methodological and empirical astuteness. John Rawls' *A Theory of Justice* is a case in point which attempts to anchor logical and moral political theory in empirical findings. Rawls, with his imagination, creates 'original position' to connect normative philosophical arguments with real world concerns about distributive justice and the welfare state.

1.6.3 Empirical Approach

What has dominated political theory in the twentieth century is not normativism, but another conception known as empirical political theory which derives theories from empirical observations. Empirical political theory refuses to accord the status of knowledge to those theories which indulge in value judgements. Naturally, therefore, normative political theory is debunked as a mere statement of opinion and preferences. The drive for value – free theory started in order to make the field of political theory scientific and objective and hence, a more reliable guide for action. This new orientation came to be known as Positivism. Under the spell of positivism, political theorists set out to attain scientific knowledge about political phenomena based on the principle which could be empirically verified and proved. Thus, they attempted to create a natural science of society and in this endeavour; philosophy was made a mere adjunct of science. Such an account of theory also portrayed the role of a theorist as of a disinterested observer, purged of all commitments and drained of all values.

This empirical project in political theory was premised on the empiricist theory of knowledge which claims to have the full blown criteria to test what constitutes truth and falsehood. The essence of this criterion is lodged in the experimentation and the verification principle. When political theory was reeling under this influence, a so called revolution started and became popular as the 'Behavioural Revolution'. This revolution reached a commanding position within political theory in the 1950's and engulfed the entire field of study and research by advocating new features. They included :

- a) Encouragement to quantitative technique in analysis
- b) Demolition of the normative framework and promotion of empirical research which can be susceptible to statistical tests
- c) Non – acceptance and rejection of the history of ideas
- d) Focus on micro–study as it was more amenable to empirical treatment

- e) Glorification of specialisation
- f) Procurement of data from the behaviour of the individual and
- g) Urge for value – free research.

In fact, the behavioural climate got surcharged by an anti – theory mood and those who lambasted theory in a conventional sense had a field day. Theory was caricatured and made synonymous with ideology, abstraction, metaphysics and utopia. Some adventurists even advocated farewell to theory as an enterprise. In the zeal of attaining objective knowledge, they even reduced thought to an aspect of reality and blurred the distinction between thought and reality. Thus, they soon attracted the ire and fire of some philosophers of science who offered a vision for a post – positivist approach to science. Karl Popper set the new mood by laying down the principle of ‘falsification’ as a criterion of scientific knowledge and argued that all knowledge was conjectural, tentative and far from the final truth. The real turn or breakthrough came in the philosophy of science when Thomas Kuhn, Imre Lakatos and Mary Hesse blasted the so called scientific theory. Kuhn’s book *The Structure of Scientific Revolution* was a pioneer in bringing out the shortcomings and failures of the positivist theory and it demonstrated how all cognitions were dependent on understanding and interpretation as a means of inter-subjective communication. Kuhn cogently argued that it was not only the irrational conventions which lurked behind the construction of the semantic framework, but were also informed by rational discourses framed by interpretation and criticism.

Check Your Progress 3

Note: i) Use the space given below for your answer.

ii) See the end of the unit for tips for your answer.

- 1) Distinguish between the empirical and normative conceptions of political theory.

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1.6.4 Contemporary Approach

Contemporary political theory made its appearance on the intellectual scene in the 1980s and 90s, mostly as a reaction against the established traditions in theory and put the categories of Enlightenment like reason and science to which all traditions in political theory were tied, to a scathing and searching criticism. They brought in many aspects which were conquered as the foundation of truth by political theory under the scanner and set out to lay down the new principles to understand and imagine the new social and political universe which some of them put as ‘post-modern condition’. However, it would be arbitrary to yoke the various theoretical trends visible today under one broad frame of analysis. For example, discussing post-structuralism and post-modernism with

communitarianism and multiculturalism together would amount to intellectual atrocity against them and their concerns and commitments. Because their history, their normative concern as well as the theoretical apparatuses and empirical referents have a significant dissimilarity and diversion. But still one can layout the theoretical terrain on which their engagement with political theory takes place. The broad thrusts which bring many of the contemporary theorists and theories together could be put under the following:

a) **Opposition to Universalism**

Political theorisation in contemporary times has gone for subjecting the universal claims of political theory of yesteryears, irrespective of the tradition to which they belonged, to critical scrutiny. Liberal universalism has appeared to them as devoid of a social and temporal context and in their opinion, the hidden 'particularism' mostly based on the experience of western society has masqueraded as universal values and norms. They argue that the appeal to universal principles is tantamount to standardisation; hence, violative of justice which may be inherent in a particular community or form of life and which may embody its own values and normative principle. The communitarian theory and the multicultural theory in recent times have highlighted it quite forcefully and called this so called universalist theories as 'exclusivist' at the core, which has always presented one vision of 'good' as the only vision of mankind.

b) **Critique of Grand Narratives**

The grand narratives of both the liberal and the Marxist variety have come under fire on the premise that there is no overarching or transcendental 'foundation' of reality and truth as claimed by Liberalism and Marxism. Some of the contemporary theories have been declared 'anti-foundational', because of the continuous contestation of all well accepted foundations in political theory, viz, state, sovereignty and power. In all fairness to them, they do not reject all foundations, but only transcendental ones. The post-modernists are in the forefront in attacking the grand narratives and argue that there is nothing like an objective pre-given reality or an objective social good which can support such grand narratives and their designs.

c) **Post-positivism**

It is reminiscent of the earlier engagement with value neutrality in social science once championed by the behaviouralists in political theory. The contemporary theories call value-free enterprises as useless and believe that political theory is an inherently normative and politically engaged project, which is supposed to offer prescription and a vision for the future.

d) **Empirical and Comparative**

The post-positivist thrust among contemporary theorists do not stop them from advocating the need for empirical and comparative approaches before any generalization attempt is made. Multiculturalism is one such example, which is sensitive to the context. In fact, this kind of empirical – comparative methodology would be a check on the broad generalisation across cultures and continents. In spite of the new insights which come from contemporary political theory, they suffer from many weaknesses. Unlike classical political theory, there is not much comparative – empirical inquiry as yet and the

tendency among theorists to borrow from the other theorists is galore. The normative enterprise can be useful only when it is tied to reality. Therefore, the real challenge lies in grounding normative theory to empirical reality of society and politics. This is the only way a valid political theory with just generalisations can emerge, which would also overcome the limitation of the post-modernist perspective and its weaknesses of relativity and diffusion which are not always congenial for political projects. This may fructify what Sheldon Wolin calls ‘epic theory’.

Check Your Progress 1

Note: i) Use the space given below for your answer.

ii) See the end of the unit for tips for your answer.

1) Discuss some of the broad thrusts which bring contemporary theorists together.

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1.7 LET US SUM UP

Since we have different conceptions of political theory, they acquire different meanings in different traditions. We have seen why political theory emerges and how it shapes and decides the course of history by facilitating human intervention in politics. What are the different conceptions held by the theorists have also been discussed and their pitfalls highlighted. The contemporary enterprise, which claims to open new vistas in our understanding of social and political reality, has been discussed along with its limitations. What emerges clearly from the preceding discussion is that philosophy and science *cannot replace* each other in the project called political theory, if a vision for the emancipation of mankind is the mission and that even in the absence of anything called objective ‘good’ or objective ‘truth’, the practical basis for theory should be attempted. It is not only desirable, but also derivable. Any project in political theory which unifies empirical findings with normative thinking by subjecting them to rigorous criticism can open the gate for creativity in political theory on the basis of which we can navigate into the future.

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1.9 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Check Your Progress 1

- 1) Your answer should highlight the following points:
 - How political theory is synonymous with political science.
 - Discuss inter-relationship of political theory and political philosophy.
 - Elaborate on Hegel's quote on political theory.
 - Variations in defining political theory.
- 2) Your answer should explain how it is different from political science, political thought and political ideology.

Check Your Progress 2

- 1) Examine the debate on whether political theory is dead and also discuss views of Levi Strauss.

Check Your Progress 3

- 1) Your answer should highlight the fact-value dichotomy and mention their strengths and weaknesses.

Check Your Progress 4

- 1) Highlight opposition to universalism, critique of grand narratives, Post-positivism and focus on empirical and comparative.