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(February 2018) The examples and perspectives in this article may not represent a worldwide view on this issue. You can improve this article, discuss the issue on the discussion page or create a new article as needed. (February 2018) (Learn how and when to delete this template message) (Learn how and when to remove this message template) The history of political thought dates back to antiquity, while the history of the world and thus the history of man's political thinking extends through the medieval period and the Renaissance. During the Enlightenment, political entities expanded from basic systems of self-government and monarchy to complex democratic and communist systems in the industrialized and modern era. At the same time, political systems have expanded from vaguely defined border-type borders to certain borders that exist today. The history of political thought often intersects with the history of philosophy. Ancient political thought Origins of political thought are found in ancient Rome and Greece. Beginning around 600 BC, thinkers in these societies began to consider how to organize societies as part of their broader considerations about how ethics and how to live a good life. From about 770 BC, China began to experience a time of peace and prosperity that allowed the so-called Hundred Schools of Thought to rise, the most influential of which was Confucius. His thinking was firmly based on a traditional Chinese worldview that considered the values of loyalty, duty and respect paramount. He believed that people and society could be improved by reciprocal treatment based on the moral example set by a leader embodying these virtues, because society would respond to such good leaders by imitating them. If your desire is good, people will be good. Moral character the ruler is the wind; the moral character of those under it grass. When the wind blows, the grass bends. However, in order for this to work, society had to be organized hierarchically, modeled after a patriarchal family, and led by an absolute sovereign. However, Confucius also believed that the state should use a meritocratic class of administrators and advisers recruited by the civil service exams. Among later Chinese thinkers, Mosi agreed with his ideas of meritocracy and gave an example, but opposed the family model of governance with the belief that it would be Crony. Menzius, however, defended his ideas later. An alternative Chinese philosophy called Legalism argued that instead of virtue, authoritarian discipline was crucial to the governance of the state. In Athens of the fifth century, the intellectual golden age flourished. Despite the Athenian democracy, in which Plato had the freedom to develop his ideas, he nevertheless despised democracy, along with all other forms of government that existed at the time. This was because Plato believed that the state should promote the virtues necessary for a good life, but thought that the existing political mechanisms of monarchy, oligarchy and democracy all contributed to the interests of the people in power who did not know about these virtues, and instead would only pursue the honor and wealth that leads to conflict and injustice. To correct this, Plato proposed in the Republic for philosophers of kings who would know how to achieve a good life to be in power instead. In India, Chanakya offered practical advice in Artashastra on how to run the government. He also believes that virtue in leadership and the merit of their advisers are important. In addition, he also argued that the end justifies the means, and that using the best means available to defeat their enemies, the rulers must replace virtues with the vices of the defeated enemy, and where the enemy was good, they must be twice as good. The post-classical political thought of Europe's Early Christian philosophy of Augustine Hippo was by and large a rewrite of Plato in a Christian context. The main change that Christian thought brought was to temper stoicism and the theory of justice of the Roman world, and to emphasize the role of the state in the application of mercy as a moral example. Augustine also preached that he was not a member of his city, but was either a citizen of the City of God (Civitas Dei) or of the city of Man (Civitas Terrena). The city of God Augustine is an influential work of this period that belied the thesis, after the First Bag of Rome, that the Christian view can be realized on Earth at all - an opinion many Christian Romans held. Medieval political philosophy in Europe is largely under the Christian thinking. It had a lot to do with Islamic thinking in that Catholics also philosophy of theology. Perhaps the most influential political philosopher of medieval Europe was Saint Thomas Aquinas, who helped restore Aristotle's works, which (with the exception of a policy that was translated directly from Greek to Latin by Wilhelm Moerbeke) were preserved only by Muslims, along with Averroes' comments. The use of Aquinas was the basis for the scholastic political philosophy that dominated European thought for centuries. In 1215, magna carta introduced the concept of constitutional rights such as habeas corpus. The Islamic World Additional information: The political aspects of Islam, based on both the Koran and Muhammad, have greatly changed the balance of power and perceptions of the origin of power in the Mediterranean region. Early Islamic philosophy emphasized the inexorable connection between science and religion, and the process of jihad to find the truth - in fact, the whole philosophy was political because it had real consequences for governance. This view was challenged by the philosophers of Mutazit, who took a more Greek stance and were supported by a secular aristocracy that sought freedom of action regardless of the caliphate. By the late Middle Ages, however, the Ascharite view of Islam as a whole prevailed. Islamic political philosophy is indeed rooted in the very sources of Islam, i.e. the Koran and the Sunne, the words and practices of Muhammad. However, western thought generally assumed that it was a special area unique only to the great philosophers of Islam: al-Kindi (Alkindus), al-Farabi (Abunaser), Ibn Sina (Avicenna), Ibn Baja (Avempas), Ibn Rashid (Averroes) and Ibn Khaldun. The analysis is based on political concepts of Islam, such as curls, sultan, umma, simaa and even the basic terms of the Koran, i.e. ibada, din, slave and silt. Thus, not only the ideas of Muslim political philosophers, but also many other lawyers and ulema represented political ideas and theories. For example, the ideas of The Hawarj in the early years of Islamic history in Khilafah and Ummah, or the ideas of Shiite Islam about the concept of the Imam, are considered proof of political thought. The clashes between El-e-Sunn and the Shiites in the 7th and 8th centuries were of a genuine political nature. The 14th century Arab scholar Ibn Khaldun is considered one of the greatest political theorists. The British philosopher-anthropologist Ernest Gellner considered the definition of the government of Ibn Khaldun an institution that prevents injustice, except the one he commits, the best in the history of political theory. Contemporary political thought of the Renaissance In the Renaissance secular political philosophy began to appear after about a century of theological political thought in Europe. One of the most influential works in this turbulent period was Niccolo Prince, written between 1511-12 and published in 1532, after Machiavelli's death. This work, as well as discourses, a thorough analysis of the classical period, did much to influence contemporary political thought in the West. A minority (including The Ju-Juak Rousseau) could interpret the Prince as a satire intended to give to the Medici after their capture of Florence and the subsequent expulsion of Machiavelli from Florence. Although the work was written for the De medici family to possibly influence them to free him from exile, Machiavelli supported the Republic of Florence, not the oligarchy of the Di Medici family. In any case, Machiavelli represents a pragmatic and somewhat consistent view of a policy whereby good and evil are merely a means used to put an end to, i.e. the maintenance of political power. Thomas Hobbs, known for his theory of social contract, continued to expand this view in the early 17th century during the English Renaissance. John Locke, in particular, illustrated this new era of political theory with his work Two Treatises of Government. In it, Locke proposes a theory of the state of nature that directly complements his concept of how political development takes place and how it can be based on treaty obligations. Locke stood to refute Sir Robert Filmer's paternal political theory in favour of a natural system based on nature in a particular system. The Age of Enlightenment by Eugene Delacroix Freedom leading the people (1830, Louvre), a painting created at a time when old and modern political philosophies entered a violent conflict. During the Enlightenment, new theories about what man was and is, and about the definition of reality and how it was perceived, along with the discovery of other societies in America, and the changing needs of political societies (especially as a result of the English Civil War, the American Revolution and the French Revolution) have led to new questions and ideas by thinkers such as Jean-Jacques Rousseau, Montesquieu and John Locke. These theorists were driven by two main questions: one, what right or necessity people form states; and in what form the state can be. These fundamental issues relate to the conceptual difference between the concepts of the State and the Government. It was agreed that the State would treat the set of strong institutions through which powers would be distributed and their use justified. The term government would refer to a certain group of people who had occupied, and indeed still occupied the institutions of the State, and create laws and ordinances by which people, including themselves, would be bound. This conceptual distinction continues to operate in the field of political science, although some political scientists, philosophers, and cultural anthropologists argue, argue, most political action in a society takes place outside its state and that there are societies that are not organized into States, which nevertheless have to be viewed politically. Political and economic relations were dramatically influenced by these theories, as the concept of the guild was subordinated to the theory of free trade, and Roman Catholic domination of theology was increasingly contested by Protestant churches subordinate to each nation-state, which also (in the fashion of the Roman Catholic Church was often condemned angrily) preached in the vulgar or native language of each region. These ideas spread to cultures outside Europe much later. The industrialization of Karl Marx and his theory of communism, developed together with Friedrich Engels, turned out to be one of the most influential political ideologies of the 20th century. The Industrial Revolution has radically changed society. As a result, Karl Marx and Friedrich Engels became the first theorists of Marxism and communism. Their ideas were further developed by Vladimir Lenin, which led to the ideology of Leninism, and Stalin, which led to Marxism-Leninism practiced in the Soviet Union, and then in the allies. During the Cold War, this line of thought would further lead to the thought of Mao Tse-tung, Maoism, Ho Chi Minh's thoughts, hohaism and titoism. Since industrialization allowed colonialism to rise, this was accompanied by the ideology of imperialism. Later, anti-imperialist ideologies will counteract this, such as Gandiz and Nasserism. See also Divine Right of Kings History of Economic Thought History of Feminism History political science Intellectual History Links - b Kelly, P. J. (Paul Joseph) (2013). A book about politics. Dc. page 18. ISBN 978-1-4093-6445-0. OCLC 828097386. a b c d Kelly, P. J. (Paul Joseph) (2013). A book about politics. Dk. 23-24. ISBN 978-1-4093-6445-0. OCLC 828097386. Kelly, P.J. (Paul Joseph) (2013). A book about politics. Dc. page 25. ISBN 978-1-4093-6445-0. 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