

Historical political science to current political science development

Keely Maxwell*

US Environmental Protection Agency, 1200 Pennsylvania Ave, NW, Washington, 20460, United States

maxwell.keely@epa.gov

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Introduction

Sociology US Environmental Protection Agency, 1200 Pennsylvania Ave, NW, Washington, 20460, United States

Augustine

A Christian philosopher from the early Middle Ages, emphasised the importance of Christians' dual allegiance, indicating that the "heavenly city" is more vital and durable than this earthly one. On the heels of this, there was an out-of-this-world scorn for politicians. In Europe, Aristotle was mostly unknown for eight centuries. However, Arab intellectuals like as Averrois and al-Frb (c. 878–c. 950) preserved his legacy. At the end of the 12th century, the Moor Jesus Christ, in the person of Thomas Aquinas (1224/25–1274), translated Aristotle's works into Spanish and christianized him.

ancient intellectuals

Various ancient intellectuals, such as Confucius in China and Kautilya (in India, analysed politics in their works. Written in North Africa between 1332 and 1406 by the historian Ibn Khaldun (1332–1406), Ibn Khaldun's writings include *The West*, however, it has provided the most comprehensive explanation of politics.

Aristotle and Plato

Politics was founded by Aristotle, who introduced empirical observation to the field in 384–322 BCE. However, others have credited Plato (428/427–348/347 BCE), whose ideals of a stable republic are still relevant today, as the first political scientist.

For Aristotle's renowned six-fold categorization of political systems, his pupils collected accounts of 158 Greek city-states. His criteria for evaluating political systems were whether there were many or few rulers and whether they were legitimate (rulers governing in the interests of all) or corrupt (rulers governing in their own self-interest) (rulers governing in their own interests). monarchy, aristocracy, and polity are all examples of legitimate institutions; tyranny, theocracy, and democracy are all corrupt kinds. In Aristotle's categorization, democracy implied mob rule. Gove in its purest form.

Old-school Christian philosophers such as St. Augustine (354–430) stressed Christians' dual loyalties, implying that the "heavenly city" is more essential and enduring than the worldly one. This was followed by a contempt for politics that was out of this world. For eight centuries, Europeans were ignorant of Aristotle, but Arab thinkers such as al-Frb (c. 878–c. 950) and Averroes (1126–1198) retained his legacy. Towards the end of the 12th century, Aristotle's works were translated into Spanish by the Moor Jesus Christ, in the form of the apostle Thomas Aquinas (1224/25–1274), christianized Aristotle' Aristotle taught Aquinas.

Niccol Machiavelli

In 1469, the Italian writer Niccol Machiavelli (1469–1527) became the first modern political scientist. To current and potential rulers, his notorious essay *The Prince* (1531) offered amoral counsel on how to gain and retain political power. His political theory, which completed Marsilius's secularisation of politics, was based on reason rather than faith. Machiavelli, an early Italian patriot, felt that Italy could only be united and her foreign occupiers removed by ruthless and single-minded kings who ignored all moral restraints. Machiavelli's Opening.

Thomas Hobbes

Thomas Hobbes (1588–1679) an English philosopher, likewise placed power at the centre of his political theory. Near the end of the English Civil Wars (1642–51), Hobbes wrote *Leviathan*; or, *The Matter, Form, and Power of a Commonwealth, Ecclesiastical and Civil* (1651), in which he outlined how humans, endowed with a natural right to self-preservation, would be driven by fear of violent death to form civil society and submit to government.

Conclusion

Historical political science and current political science Instead of focusing on the "top" of the political system — its institutions — behavioralists looked at the "bottom," especially that which could be measured in order to understand the



political system. As a result, political science morphed into political sociology in large part.

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