

Chapter - 08

Social Contract theory and Evolutionary theory

Social Contract theory

The social contract theory is considered to be the most important of all the theories of origin of the state. In the 17th and 18th centuries this theory was the dominant. This theory came as a reaction against the divine doctrine. It is considered a fictional theory. Accordingly, the state is not a divine but a human institution. Its origin is the result of the social contract that man made to end the natural state.

Though the social contract theory is modern, it is quite old in the historical context, it has received support from both East and West areas. In the Mahabharata's Shanti Parva, and in Kautilya's economics it is written that the people chose king and the king promised their protection. First Sophist class in Greece interpreted this idea. It was of the opinion that the state is the result of an artificial institution and an contract. Roman thinkers have also emphasized that the public is the ultimate source of power. Machiavelli and Magnold supported it in the Middle Ages.

This theory became very popular in the 16th and 17th centuries and almost all the thinkers began to believe it. Richard Hooker first described it scientifically. Grotius and Spinoza nurtured it, but scientists who legally rendered this theory were Hobbes, Locke, and Rousseau.

The social contract theory of Thomas Hobbs - 1588 to 1679 AD

Background of the thoughts -

Thomas Hobbs was from England. He was a teacher of King Charles II. In his time, there was a civil war between the armies of Parliament under the

leadership of Cromwell and Charles I. This war caused an atmosphere of chaos and tyranny in England. As a result, life became completely insecure and painful. This situation in England's life made Hobbes a strong supporter of the autocratic monarchy. It became his assumption that only autocratic monarchy could end this danger of chaos and tyranny. He propounded the social contract theory and supported the autonomous monarchy through it. For this, he composed his own Leviathan.

Contract Theory

Human nature

Hobbs described the man's negative nature in his book. According to him man is an antisocial creature. He is a selfish, arrogant, and bizarre creature. He always loves affection and keeps on trying to gain strength. According to Hobbes, man takes shelter of deceit in order to fulfill his task. Lies, manifestation, hostility are his main means. According to Hobbes, there are virtues in humans, but they are not part of his nature.

State of Nature

Hobbes has described the horrific traits of human nature. The power itself is the truth, it was the principle of that time. At that time oppression and war was in vain. Every man was looking at another man as enemy. There was no knowledge of justice and injustice in humans. According to the Hobbs, there was no business, no culture, no education, no art, no society. Human life was poor, dirty, brutish and short-lived.

Cause of contract -

This insecurity of life and property and the fear of death prompted the people to create a political

society with the aim of ending this unbearable natural state.

Social Contract -

In order to create a new society, all the people made an agreement together, in which every person would tell the other person that “I surrender my authority and power to this person and the assembly, and you too will surrender every person and do every work like me. “Thus, all persons made a consent of their rights to a person or a meeting. This agreement is not social or political and not a party to the ruling or the assembly agreement.

The state that was established under this agreement must have the highest unlimited power of absolute power. According to Hobbes, the state is the means of fulfillment of the desires of the person. It has been created by humans for the purpose of protecting their life, for this the state must be supreme and autocratic. The system demands the sovereignty expressed by law. It is compulsory for the person to follow the law. Thus, the establishment of a state is with the consent of humans. So, after its establishment, humans do not have the freedom to oppose it.

Features of the Contract

1. The contract is both social and political. Thus, the establishment of a society is the creation of a state for peace and order.

2. The contract is between the individuals. Therefore, the ruler is not a party to the contract, he is autocratic.

3. Human beings possess all their rights to the ruler, only he has the right to self-defense.

4. The order of sovereign is the law, so the people do not have the right to revolt.

Criticism

1. Misinterpretation of human nature - Hobbs has portrayed human nature as a partner, whereas in

humans, both qualities of selfishness and supreme good are found.

2. Man is not isolated - Hobbs believes that a person likes being single because of being selfish, whereas on the contrary, man is a social creature with nature and necessity. For human beings, society is necessary in the same way as water for the fish.

3. Depiction of natural state imaginary and fictitious- Through the study of the primitive age in history, it has become clear that man has not been in a state of constant war.

4. Imagination of the contract impossible - According to Hobbs, man was selfish and quarrelsome in the natural state, then such a person could not be expected to compromise. Discretion is required for the agreement which was not according to Hobbes in humans.

5. Authority in the hands of wolves in the natural state - Hobbes removes humans from the chaotic state of natural state and gives it to the hands of the despotic ruler, which is more frightening than before.

6. No difference between state and government - Everyone knows that the government is a part of the state. It can be opposed but it does not end the state. Hobbes could not separate the state and the government.

State- Not an artificial institution-

Hobbes calls the state as an outcome of the agreement, an artificial institution, while we know that the state is the product of human nature, it is a natural body.

Hobbes's contribution and importance - Regardless of the criticisms, it is of great importance. Hobbs first included scientific studies, logic and intellect in political studies. Hobbes made the assumption that the state is not a divine person but a humane entity.

Another important part of Hobbes is the rendering of Sovereignty theory. Hobbes reaffirmed the absoluteness of governance but simultaneously also asserted that the establishment of governance is for the sake of human beings. The person should operate the affairs of the state as the means to the state.

Social Contract theory of John Locke - 1632-1704 AD Background – John Locke was also a resident of England like Hobbes. At that time, in 1688, there was a bloodless or glorious revolution in England, by which the royal ruler James was stripped from the second casket and William and Mary were seated on the throne with limited authority. Locke supported this revolution and described the limited monarchy as the best governance system. He wrote Two Treatises on Government.

Human nature- John Locke considers man to be a social and discriminating animal. He accepts instructions of his life from natural laws. According to the Lock, human origin is good, peaceful, ethical and ritualistic according to which human nature is characteristic of love, kindness, cooperation and sympathy.

State of Nature - According to the law, natural stage of man was a state of peace, goodwill, mutual cooperation and security. All human beings were using peaceful means to live a peaceful life. The natural rights of life, independence and property etc. were prevalent at that time. According to natural law, all lived their lives. There was a principle of that time: “You treat others in the same way as you expect others to treat you”. Thus, natural state was a state of complete moral, social and duties.

Causes of the Contract - Despite the good natural state according to Locke, there were some drawbacks in it, these drawbacks were mainly three.

1. Natural rules were not clear.
2. There were no fair judges to explain the rules.

3. There was no power to enforce these rules.
4. To get rid of these inconveniences, all the people made an agreement together.

Form of Contract- According to the Locke, all the people together formed two contracts. The first contract- ending the natural state and establishing a society, and the second contract came between the ruler (king) and the governor, in which the ruler was given the authority to make the law, make contracts and enforce them. But also banned the power of the ruler that the laws made by him should be in accordance with the natural rules. The second contract is the creation of a state the function of which is to explain and apply natural laws if the ruler acts against public interest, then society has the right to remove it from power.

Characteristics of contract-

1. There are two contracts in one place – in the first agreement, the society is created while in the second agreement the state is created.
2. In the contract, all persons surrender their rights to the society, not to the ruler.
3. The contract ensures the duty of the society and the state to protect the rights of the person.
4. State has been created by the will of human beings, it is the result of public consent.
5. The Ruler is a partner of the agreement, all the terms of the agreement apply on him.
6. The contract establishes a limited monarchy.
7. The contract clarifies the difference between the state and the government. The first is permanent while the other is temporary. The functions of both are different. Thus, this principle supports the division of power.
8. It gives the right to revolt against the tyrannical ruler to the public.

Criticism of the contract

1. One sided interpretation of human nature

-human nature includes both selfishness and divine, while Locke describes human nature only as divine, peaceful and discriminative, which is wrong.

2. False depiction of the state of nature: The state of nature that Locke has depicted is not real. By the search of the primitive age it proves that both good and bad properties are found in humans. Locke considers ethical and social virtues in the mass community.

3. Wrong notion of natural rights - it is wrong to imagine the rights without state and society; rights are social, not natural

4. False concept of revolution- Locke gives the people the right to revolution. This will lead to chaos and upheaval in society. In addition to this, Locke gives the public the right to investigate and decide the affairs of the government, in such a situation, Locke gives the license to the rebels.

5. Wrong Division of authority of the state - Locke has caused a serious error by dividing the legal authority. The division of legal power means its destruction. Authority is never divided.

6. No importance of legal authority - Locke has made a serious mistake that he has not given any importance to legal authority. Gilchrist has written well in this regard: "Hobbes has rejected the political power and has rendered the legal regime. Locke has not recognized the legal regime while acknowledging the political power.

7. The basis of the state is not the public consent - the creation of the state is not only with the people's consensus, it also requires strength. Without a power state can not be established.

Locke's Contribution and Importance - Despite the above criticism, Locke's outstanding

contribution to modern contemplation cannot be ignored.

1. He propounded the theory of natural rights, prepared the background, on which the building of the fundamental rights of the modern age was present.
2. By presenting the principle of mass consensus, he developed a basis for democracy for the modern age.
3. The principle of the limited monarchy of Locke led to the method of power dissociation theory of Montesquieu.
4. His ideas strengthened moderate ideology.

Social Contract Theory of Jean Jacques Rousseau

Background -

Jean Jacques Rousseau (1712-1778) -He was a French scholar. He was also a supporter of social contract theory like Hobbes and Locke. He supported the democratic state in its thoughts. He was a bitter critique of the Divine doctrine. He wrote his famous book "The Social Contract" for rendering his democratic opinions. This book was published in 1762 AD. These ideas had a profound effect on the French Revolution of 1789 AD, which highlighted the message of freedom, equality and fraternity. Rousseau is considered the father of the French Revolution, paving the way for modern democratic system.

Human nature

Rousseau considers human nature to be innocent. According to him, freedom and self-reliance are the special qualities of his nature, he is free from hatred, egotism, anxiety and ego etc. Man is good and selfless and is driven by emotions rather than by logic.

State of Nature - Rousseau divides the natural state into two phases. In the first phase, the man was

free because of lack of knowledge of self. His life was simple. His needs were limited. At this stage, man was happy, contented and self-reliant. Innocence was his original trait. There was no deception or cheating in him, he did not have knowledge of your and mine, ethics or immorality. Rousseau describes the human being of this state as a noble man. According to Rousseau, the fundamental rule of this state was to look at own interests in a way that others would have less harm. According to the second stage, this natural state could not survive for long. Slowly it started to collapse. The main reason for decline was the rise of wealth. This made the person selfish and ended the goodness of the natural state. Eventually selfishness, violence, strife and hatred emerged. Independence and self-sufficiency have ended. Man's life became vulnerable. Rousseau criticizes this condition and says that when a person is born then he is free, but he is stuck in chains in every place. The man became unstable and restless in this state and started to find a means to get rid of it. To achieve this, he proceeded towards a contract.

1. All these rights are incorporated in the society as a General will.

2. According to Rousseau, to get rid of this chaotic situation, all the people gathered in one place and surrendered their full rights. But this dedication to the ruler was not done to the society. As a result of the agreement a common desire of the whole society arose and all the people acted according to this common desire.

Contract- Every person is a member of the society. Therefore, because of being a part of the society created as a result of the contract, he regains these rights. The individual who suffers personally, is a member of the society. As a result of the contract, life's insecurity, violence, chaos etc. ends and the state is born. Rousseau visualizes a direct democratic state in which all power (sovereignty) lies in the society. If the government acts against the common will of the society, then the public has the right to remove it.

Characteristics-

1. According to the Rousseau, everyone in the origin of the state has dedicated all his natural rights and power to common desire. Everyone being a member of general desire collectively win it.

2. This contract does not affect the person's independence, but the person receives positive independence.

3. The contract creates a common desire. General desire always works well and is the source of public law.

4. Rousseau refers to the social contract not the political agreement. Thus, a complete dominated society based on common desire is established.

5. If the government, which gives a connoisseur to the General will, encroach on the limitations by being autocratic, it can be demolished.

Criticism of the contract-

1. **Natural state is not correctly depicted -** The natural state that the Rousseau has depicted is not historically true. It is clear from the discovery of the primitive state that man was not an ideal wanderer in natural state.

2. **Contradictory-** According to Rousseau, contract is between personal and community (social) parties. When society was not there, where did the social come from?

3. **Lover of past -** Rousseau reveals his love for past by telling about humans under natural state. He wishes God to get him natural days back. Human history is the principle of progress, and not of returning to back.

4. **Nurturer of imperialism -** The common desire of Rousseau indicates dictatorship, which cannot be considered fair. It will have the possibility of atrocities on the people.

5. The individual's dual position- Rousseau imparts a double personality to the individual. He is a ruler as well as obedient. This makes the situation of the individual ridiculous.

Significance: The common desire of Rousseau had a profound effect on the development of the modern era. The people's consensus and ideas of democracy had such an impact on the system of the time that there was a revolution in France, and the theory of independence and brotherhood developed.

Comparative study of social contract theory

Human nature - Hobbes describes the human nature. He has told the cause of animalistic qualities in man, competition, distrust and achievement. He calls man the mine of vices.

Locke positively describes the nature of man, he calls man to be discriminative and peacelover.

Rousseau describes the positive and negative properties of human nature. He calls the man innocent and naïve. He even calls him an ideal barbaric and wild.

State of Nature - Hobbes describes the state of nature as the state of conflict and war. If man slept at night, he doubted his existence next morning. At this stage the powerful person oppressed the poor.

The state of nature of Locke was the state of peace and cooperation. Natural rights were obtained by the people and according to the natural laws all lived their lives. Everyone used to follow the natural rules. It was a state of ethics, discrimination and socialism.

According to Rousseau - The state of nature was an ideal state. In this state, man was going to be cool in his fun. He did not have the knowledge of his subordination. His requirement was limited. He had neither any fear nor any worry. He used to live an awkward life. That is why, Rousseau prays to God to return to that natural state.

Causes of Contract

Hobbes calls the natural state a state of brutal and precocity. Accordingly, man was afraid of protecting his life. He wanted to protect his property and get rid of the fear of death. Mainly the compromise is bound to save lives.

According to Locke, state of nature was a state of peace and cooperation, but the rise of property developed a sense of disbelief and selfishness among the people, due to which people stopped following the natural laws and natural rights. There was also no effective power punishing those who did not believe in natural laws and rights. So the natural state started moving towards anarchy and this condition became inconvenient. To end the chaos and inconvenience and to protect the right to property, all moved forward.

Rousseau - Rousseau says that the initial state was a state of peace and happiness. But with the rise of property, people became selfish and chaotic and civilization began to decline. There was an atmosphere of violence and fear among the people about property. To safeguard life and property and to make society ideal again, everyone considered compromising best.

Form of Contract

According to Hobbes, all human beings gather and each one compromises 'I delegate all my rights to this ruler or group and you too will recognize it in all your rights'. In the contract, except for self-defense, all rights raise the glory to the ruler. This contract is between individuals, so the ruler is not a party to the contract. He is completely autocratic and unlimited. However, this contract is not between the ruler and the person. So this social contracts is not political.

Locke describes two contracts according to which first, all the people together establish a society and the second is between the rulers and the society. Setting the limitations of the society and ruler, the first

contracts of Locke was social and the second was political. Lock talks about granting limited rights to the king and suggests the people to remove king when he does something against the will of the public.

Rousseau considers two forms of man in his theory. According to individual and social roles, there is an contracts between people's personal status and social status to get rid of the natural state. In the personal capacity, the person renounces his independence and other rights to the society. Being a part of society, he regains these rights with social status. Common desire arises as a result of the contracts. All persons work under this common desire. According to Rousseau, each person submits his personality and full power to a common desire. And achieves personality and power in the form of a group. If the theories of contract propounded by Hobbes, Locke and Rousseau are compared, the theories of Hobbes and Locke are opposite to each other, while Rousseau's views reflect the mixture of the views of both Hobbes and Locke. The views related to the power of Rousseau and Hobbs are very much in common. The characteristics of common will and of the ruler (ruler) are almost identical. The sovereignty of the Rousseau resides in the common desire, Hobbyes sovereignty in Leviathan. Vaughan has said that if Leviathan of Hobbes is cut off, it will become a General will of Rousseau.

Criticism of social contract theory

After being popular for two centuries, the theory was rejected in the 19th century, and there have been criticisms like this. It is mainly criticized on historical, philosophical, logical and legal grounds.

On the historical basis- Political thinkers of the 18th and 19th centuries criticized this principle. The English philosopher Hume said that in this primitive state, no evidence was found in this contracts, it was concocted by Green, the false imagery, Wolzee's utterly false, Bluntschli criticized this demonstration as horrible, Henryman as the object of vain. The vehicle has also

historically misinterpreted it, these thinkers have considered it an imaginative, unconvincing doctrine.

On the philosophical basis - this theory is also criticized on the philosophical basis.

1. This theory makes the imagination of the state as an organization the membership of which is optional, while the membership of the state is compulsory. The state does not have any business or club, as Burke has said that the state should not be considered as a partnership agreement with black pepper, coffee, coffee or other business, which has been done for temporary selfishness and dissolved accordingly. It should be viewed with respect to it.

2. State is not an artificial body but a natural body based on human nature.

3. This principle encourages revolt and chaos as the result of the personal agreement of the state.

4. Natural rights are not possible because we know that it is necessary to have the power to implement the rights.

Legal basis- This agreement does not come true even on statutory basis. If there is a settlement between people in a natural state, then it is statistically wrong because the state's acceptance is necessary to make the agreement valid. In the natural state, the agreement applies not only to those between them, so the legal agreement is not valid.

Significance - This theory has been widely criticized, but it has its own importance.

1. This theory denied the divine doctrine. This theory has succeeded in refuting most of the arguments of the divine doctrine.

2. This theory has propounded that the state's base is public opinion, not ruler.

3. This theory makes significant contribution to the sovereignty theory.

Rousseau's Theory of General will

The most important element of Rousseau's philosophy is his General will theory. Through this, Rousseau has presented the solution for independence, power, dedication, personality and totality. General will theory has paved the way for sovereignty and democracy. Rousseau has clarified the difference in the real will and general desire. According to the Rousseau, there are two types of wills of the person.

1. Actual will 2. Real will

Actual will - it is a desire when a person acts on a subject of a personal interest or selfishness. This desire is emotional, selfish, narrow, partisan, discriminative. It is a changeable, unstable and desirous desire, it is inauspicious. According to Dr. Ahsirvadam, this is the person's anti-social desire, a transient and trivial desire. In general, both the types of desires are given the same meaning, but Rousseau has interpreted them as two different wills.

Real will - it is a desire meant for welfare of the entire society. In this desire, the person considers self to be a part of the social interest. In this, social interest is primarily on personal interest. According to Dr. Biswam, it is widely seen on all facets of life. It is a prudent desire and increases harmony in the persons and society. Real will is social, intellectual, knowledgeable, selfless, comprehensive, prudent and ethical will.

As far as the common desire is concerned, it is the sum of ideal desires. According to Dr. Ashirvadam, "general will is the form of the sum or integration of the ideal desires of the members of a society." According to Green, "general consciousness of common ideals is a general will." According to Bosanque, "General will" is the desire of the entire society. "General will is not the desire of the majority. It is a desire based on common interest."

Formation of General will

Rousseau says that when any question is there before the public, then every person considers it

according to his own and exchanges thoughts. This exchange of ideas destroys the selfish desire of individuals and the general will is created. By exchanging thoughts, the best form of wills is manifested, which is a General will.

Characteristics of General Will

1 Integrity- There is no mutual opposition in the general will. It is unity in diversity. According to A.R.Lord, it creates and maintains a national character.

2. Inadmissibility- The General will is irrevocable. It can not be transferred. According to Rousseau, expressing it through representatives is a violation of valuable rights.

3. Indivisible- According to Rousseau, General will cannot be divided. Just as a creature cannot be divided without the end in his personality, in the same way in the political society, sovereignty cannot be divided.

4. Permanent- General will is not the result of transient, emotional impulses, but it is a constant trend of human welfare.

5. Public welfare - The main feature of General will is to mean for public welfare spirit. It is the sum of ideal desires. According to Rousseau, General will is always good and always for the welfare of the entire society.

6. Based on discrimination- There is no relation between the feelings and general will. It is based on logic and discretion, it is not corrupted by personal selfishness.

7. Autocratic – General will is supreme and absolute. It cannot be banned by individual, groups, traditions etc.

Criticism of General will

1. Obscure and difficult – Rousseau's theory of General will is impractical and ambiguous. Rousseau

considers the truth as a General will, but does not answer who will determine the truth. It is not even clear how General will will really be determined. According to Bepar, when Rousseau could not know the General will, then what is the benefit of the rendering of this theory?

2. Fictitious Difference between The real will and the ideal will - the tendency of both personal selfishness and public interest is found in humans, they can never be separated. It is difficult to find out which of the wills is real and which of them is common.

3. Explanation of General interest is difficult – In the theory of General will, it is difficult to find out which of the work relates to general interest and which of the work does not relate to the general interest. It is very difficult to determine which work is appropriate and which is unfair.

4. Direct democracy is not possible - Today there is a representative democracy in almost all the world. General will establishes direct democracy, which is not suitable for big countries.

5. Only Ideal - This theory is more imaginary than practical

6. Supporter of State's autocracy - Generally General will will be determined by rulers. The ruler will try to bring his will to the public under the guise of common desire and will oppress atrocities.

7. Individual liberty - The common desire of Rousseau cannot be opposed. In such a situation no one can oppose it.

Importance of General will

Even after the criticisms, the General will theory of Rousseau has provided a lot to politics. Its contribution can be described as follows.

1. The idea of General will of Rousseau is important for democracy because it suggests that the basis of power is public acceptance. The public should

have direct cooperation in the formulation of laws. The government should always be liable to the public. MacIver says that the use of common desire transforms the rule into self-government.

2. The principle of General will gives the inspiration of nationalism. It gave rise to the notion that the parallel unity is the life of the spirit of associative attachment.

3. This theory gives importance to both the individual and the society.

4. This theory renders the theory of organic solidarity

Evolutionary theory of origin of state :

No principle can be accepted regarding the origin of the state. In modern times, it has been accepted that the state was not created, it is a result of sustainable development. Dr. Garner has said that the state is neither the creation of God nor is it the result of the physical force of the highest order; Neither the composition of a compromise, nor the family's elaborate form. It is an institution developed gradually from history.

The true interpretation of the origin of the state is made by evolutionary theory. According to this theory the development of the state came from the very beginning. This gradual development has achieved the form of the national state. According to Burgess, there is a continuous development of the state and human society, which started in a very incomplete and distorted form. According to Leacock, the state was born on a gradual development basis. Many elements have contributed to this gradual development of the state. They are as follows. Basic social instincts, political consciousness, blood relations, religion, power and economic needs.

1. Basic social instinct- Aristotle, the famous writer of political science, has said that man is a social animal and he cannot survive without society. This basic

social instinct of human beings contributed significantly to the development of the state. Aristotle says that “The person who does not live in society is either a god or a wild animal.” Many social and political difficulties came before people living in society with the people. As a solution to these problems naturally, the state emerged. The complexity of the state has increased with the complexity of humanity.

2. Kinship- Henryman has written that modern research in the ancient history of society indicates that the element that man formed unity formula was blood relations. Some thinkers do not agree with Henryman’s point of view . Family, clan or caste, but it is a universal fact that blood relations is the means of unity. There is a saying that blood is thicker than water. A society is formed with blood and state is formed from society. In the ancient times, blood relations related to the parents of the individual. After the development of the farming it started to be known by the name of caste, family, then society and then state. According to MecIver, blood relations gives rise to society and society gives rise to the state.

3. Religion - Religion similar to blood relations has also played an important role in the development of the state. Blood relations and state are two sides of a coin. The blood relation tied the state into unity formula in the primitive era. The gods, customs and traditions of a blood relationship are also very similar. According to Wilson, religion and blood relations were an expression of unity in the early society. According to Gately, blood relations and religion are two sides of a coin. In the primitive age, religion created a sense of respect, obedience and morality instead of brutality in humans. Since ancient times, the person has been working to give trust to the society according to the paternal worship and religion of the dead persons of his family. Another form of religion in the primitive era was the worship of Shakti. Man started worshipping those powers whom he was unable to understand and control. At that time the enchanters and magicians had

a profound effect on the public. Gil Crist says that the phase of becoming the king from a major magician is easy. State and religion did not belong to the primitive time, it is still today. In Pakistan, Bangladesh, India, Saudi Arabia, Afghanistan etc, there is a deep connection between religion and politics.

4. Power - Power has also been an important contribution in the development of the state. Power was means to impart power a practical form. The war gave birth to the king. Jacques has said that the change of the public society into political society has not happened with the peaceable measures from the warriors. One of the basic tendencies of man is that he wants to establish his supremacy over others. When agriculture, housing and property development took place in the development of the state, war started to protect them. The public began to accept the leadership of a powerful man. Power developed loyalty to the ruler and loyalty strengthened the ruler and the state was developed.

5. Economic needs- Economic development is also an important element in the state’s development. According to Gatal, the economic activities by which man got food, shelter etc and afterwards accumulated wealth , have been an important element in the formation of the state - the rise of property made the state mandatory. Plato, Hobbs, Lock, Russoue etc. also supported it. In the primitive period, human beings hunted down. Then animal husbandry and straddling life, after this, the collection of wealth started from agriculture, the permanent residence would be built. In the society, the classes like Das and king were formed, then industrial development took place, in which prison, police, court, law, rich, poor etc. and the state went on progressing. In this, the economic impact on the state’s development can be clearly seen.

6. Political consciousness - The political consciousness is the awareness of achieving the objectives of the state’s origin. According to Gilchrist,

in the fold of state creation, which also has blood relations and religion, there is also the political consciousness. According to Blundhli, the desire and necessity of social life is the reason for the creation of the state.

As the human society developed, its needs and complications continued to grow. All these solutions were made through political consciousness. Political consciousness is also the reason for the development of the state at the present time. Due to political consciousness, system of law, justice etc. were developed.

Conclusion- The evolutionary theory of the origin of the state is currently valid. This proves that the state is not the result of any time, but the gradual development of many elements. It's been running from the past to the present.

Important Points

State has not been created by God but by man. This is the result of the social contract made by the people. The contract was made to meet mutual consent and interests. There was natural state before the origin of the state. The person was not satisfied. Hobbes, Locke, Rousseau are its main supporter.

According to Hobbes, man is a selfish creature. In natural state, he was engaged in war and immoral activities to fulfill his interests. In which man's life became poor, lonesome, transient and brutish. At all times the fear of death gave him inspiration to the state's creation. This state is autocratic, which is bound to be accepted by the people. State system runs through sovereignty.

According to Locke, man is a discriminative and intelligent animal. He used to live in his natural state according to natural laws and using natural rights. The life at this stage was quiet, ethical, collaborative and happy. But there were also many inconveniences for the overcoming of which the state was formed by social agreements. Restricted rights were granted to the state

It was given the right to interpret natural laws and to apply natural rights.

According to Rousseau, man is a naive creature; he is a free-spirited living creature living in freedom and enjoyment in his own fun. The rise of property destroyed his natural independence. To achieve this lost independence, man made an agreement by which the state was formed.

This agreement created the common desire. Man devoted his entire right to this common desire.

Evolutionary theory - This theory is based on psychological, historical and social classical evidence, according to which the state is neither an artificial institution nor a divine origin. It is a gradual development of social life. According to this, many elements of the state are contributing to the development kinship, power, political-consciousness, economic base. Therefore, state has developed for the fulfillment of the interests of the people.

Important questions

Objective Questions:

1. The main exponent of the theory of the origin of the state is-
(A) Hegel and Kant (B) Plato and Lenin
(C) Gilchrist and Gattele
(D) Hobbes, Locke, Rousseau
2. Rousseau's main slogan was-
(A) Come alone
(B) Non-interference
(C) Back to nature
(D) The workers of the world- Be united
3. Autocratic monarchy is supported by-
(A) Hobbes (B) Locke
(C) Banyum (D) Rousseau

4. The name of Rousseau's work is-

- (A) Leviathan (B) Social contract
(C) Das Capital (D) The Modern State

5. Essential elements for the development of the state are-

- (A) Religion (B) Language
(C) Territoriality (D) Caste

Very short answer type questions-

1. What is the name of the book of Hobbes?
2. What name did Rousseau give to his sovereign?
3. What kind of natural state has Locke described?
4. Write the names of the main elements of evolutionary theory.
5. What does Rousseau tell us about the basic tendencies of human nature?

Short questions

1. What was the general will of Rousseau?
2. What are the views of Hobbes about human nature?
3. What is the contribution of religion in the development of the state?
4. How was man in the natural state of Locke?
5. What is the contribution of power in the development of the state?

Essay type questions-

1. Explain Rousseau's theory of General will.
2. Write an essay on the evolutionary theory of state's origin.
3. Briefly describe the social contract theory.
4. Throw light on the social contract theory of Locke.
5. Write an essay on the social contract theory of Hobbes.

Answer to objective questions: -

1. (D) 2. (C) 3. (A) 4. (B) 5. (A)