POLITICAL SCIENCE AS A DISCIPLINE

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1. INTRODUCTION

Definitions of Policy in the Vallés manual (four complementary defining categories):

1.- Control over people and resources. Any phenomenon linked to forms of power and domination over others would be political, imposing on them behaviors that would not be spontaneously adopted (manifestation of politics-power).

2.- Politics as an activity developed through a system of political institutions. It would be political any activity inserted in stable institutions (basically the State) authorized to exert a coercion on the community (manifestation of the policy-institutions).

3.- The policy directed by values of order and social balance. Any activity aimed at promoting the common good or the general interest, through the redistribution of values (manifestation of the policy-system of values), would be political.

ADVERTISING

4.- Politics as an activity linked to the defense of the community against an external threat. preparation for war and military security will be at the root of political activity. This type of vision was based on a conception of domestic politics, which understands it as a permanent struggle we-they, based on the friend-enemy distinction (manifestation of organized politics-violence).

[My def .: "Politics: a set of behaviors that convey a mediated view of the world, and that respond to the interests of a greater or lesser portion of society." Relac. with the 3ª and the 1ª (politics-power)].

Vallés defines politics as:

1.- A COLLECTIVE practice or ACTIVITY that the members of a community carry out.

2.- The purpose is to REGULATE CONFLICTS between groups.

3.- The result of this practice is the adoption of decisions that OBLIGATE -by FORCE, if necessary- to the members of the COMMUNITY. In this definition the concepts of community predominate because:

- The community is necessary for the survival of the human species.

- In all communities there are discordant positions (for language, origin, culture, control of material resources, enjoyment of privileges, differences between ideas and values ...).

According to Troitino, differences create conflict when:

• When differences become inequality. Inequality arises when not all members of the community have the same opportunities to access the minimum enjoyment of their abilities as individuals:

- Inequality in the enjoyment of skills and talents (intelligence, physical ability, manual dexterity ...).

. Inequality in reproductive and family roles (these are gender, age, or kinship roles).

- Inequality in the ability to intervene in cultural, economic or communication processes.

- Inequality in access to income, either due to economic activities, status or privileges.

- Inequalities that are manifested in the ascription to symbolic, religious, ethnic, national, etc. identities.

- Inequalities in location in the territory, according to which there is access to resources of all kinds.

Cleavage means "social fracture." This term was coined by S. Martin Lipset and S. Rokkan. They think that in the modernization of European societies there are four processes (four cleavages): industrialization, urbanization, nation-state building and the process of secularization.

• Industrialization: class differences are born (bosses / workers).

• Urbanization: the location in the territory (rural / urban).

• Secularization processes: Church / State separation (for many, only this produces democracy).

Lipset and Rokkan's conclusion is that these `cleavages 'continue to mark politics in the' 60s and differences between parties.

*? * (...)

In a mediated democracy, parties have a lot of power in the media (as in Spain). This occurs because governments control the public media and control the licenses for private media companies.

The common feature between media democracy and media democracy is that there is an essential link between journalist (seeking information) and politician (providing information). The politician needs projection in the media and gives information in return. If the politician has strength, he can endanger the company.

2. POLICY CONCERNS

• Address social issues with collective perspectives (education, water supply ...).

• Politics is nothing more than the social expression of a fact.

• When the individual comes together in communities, he needs instruments of hierarchy and order, shaping the polis, and from there politics is born. Therefore, `citizen 'and` politics' refer us to the idea of joint action.

• Political activity is exercised by citizens.

• A third section would be the approach from the study of how society behaves in that reality (and how to change that reality) = Political Science.

Although political action is the oldest social activity, Political Science is a relatively recent discipline, despite the studies of Aristotle, Machiavelli, or Montesquieu; even in them if indications of Political Science are appraised.

Political Science is a science of our day; and what comes before are preliminary steps or preparation for (because Political Science needs a cumulative process in two aspects: *? *, *? *).

It was said that the object of Political Science is power, represented in the State (and in the study of Constitutional Law). In this sense, Duverger (French) pointed out that Political Science was an ancient science.

Currently, it is said that power and the state are nothing more than a part of Political Science (because citizen action is forgotten).

There is a part of power that is institutionalized (which is graspable), but which is another that is not so clearly visible (the factual forces). This means that power is distributed in the social whole (that is, that we all have some power and we are exercising it in a certain way).

Behaviorism (behavior = conduct) or behaviorism is the study of behaviors. The subject of study of Political Science is the actors of Politics: the citizens (and the `politicians' themselves). Behaviors are studied according to the sociological and psychological sciences (motivations, etc.). That is the reason why, from the s. XX, Political Science leaves the legalistic

study and the philosophical reflection; and uses surveys, statistics ... to deduce laws of general behavior in Political Science; and yet we remain very much imprisoned in this process.

As Political Science is closer to Philosophy than Positive Sciences, description, induction, and deduction are its method.

The closest reason for this change of attitudes is: the change that occurs (in all areas) in the change of European supremacy by the US, bringing a new world reality (mass movements, etc., competing with state power, so they must be studied); and all the conflict that ends in World War I, which will bring the intervention (for the first time) of the US in a war that did not directly affect them, and it is necessary to convince American society itself that US interests (trade, etc.) also they are at war, so mass studies are also done, and so on. This is the behaviorist movement (study of behaviors), which together with the studies of institutions and power, gives birth to Political Science. [Is the Chicago School the one that did the studies? *? *]

The behaviorist current leads to a fragmentation of the study of politics, although later it was not known how to apply it to the general study of politics; just as it happened in the rest of the sciences. When the behaviorist movement reached its peak in the 1950s *? *, Its own crisis was also on the rise; but its great virtue has been to claim the scientific method and specialization (but the study of plots of reality does not refer to the complete reality), although later institutionalist, legalist, etc. approaches are again required. What will give better results will be the combination of all the small studies.

As the boundaries between sciences are sometimes not so clear, some sciences end up converging in Politics itself (as is the case with other sciences), which causes great confusion.

3. THE DIFFERENT PERSPECTIVES OF POLITICAL SCIENCE

Institutional is that which is predictable, which behaves within certain rules. In general terms, every time we undertake relationships, we tend to institutionalize them. Institutionalization tends to be a process of rational organization according to a purpose, and can be transformed according to the circumstances. The larger and more advanced the society, the more complex the institutional system will be, and there will also be public and / or private institutions.

POLITICS AND POWER.

Marx had said that a change in the productive system changed the institutional system, from which he deduced that intervention in one of the two (institutional system or productive system) came to change the other.

Rarely are there in the history of mankind radical changes in one or the other, though relative changes that differentiate one stage from another. There is a gap between productive globalization (very advanced) and politics (very backward), our own model of the conception of reality being out of phase. According to Marx, throughout history there have been different societies:

• Primitive societies.

• The Water Empires or Eastern Empires (Syria, Persia, Egypt ...).

• Slave societies (Greece or Rome).

• Feudal society.

• The State.

• Socialist society.

• Communist society (according to Marx, the last stage of society).

Primitive societies are those that have power relations for the sake of physical strength. It is a simple and unstable system (because you have to keep testing yourself). It corresponds, fundamentally, with nomadic societies, where the relations between the group are more important than the productive structures. According to Marx, when societies settle down, a more complex society emerges, along with agriculture and livestock. There are also a number of new legal relationships, such as property, infrastructure (irrigation, etc.), trade (specialization in products: wool, tomatoes, potatoes ...) and the monetary system (also exchange). Specialization in trades establishes control relationships over certain situations.

Along with the settlement, the option of domination over others and the military institution also arises. Also the settlement will give rise to the birth of the city. This will lead to the birth of clearly complex power relations. Marx called them water societies, because their interest was the conquest of irrigated (fertile) lands, that is, they were the basis of their productive system. Based on this society, despotic power was born: defense, land ownership and the resources for the land to be produced gave power to its possessor, establishing power relations between the rich (militarized class) and the non-rich, the known as Eastern despotism.

The next stage is the slave societies, which in spite of everything are the basis of today's world, and extend their model around the world. Slave societies for the first time distinguish between institutions of power and civil society (in despotic societies, power was property, with civil society and power having powers of a similar nature). Power is in favor of the productive system (and not the other way around, as before). Problems arise of legitimation ("who governs?" Before, the rich), of participation ("how is the will of the citizen transmitted?" ?, of the citizenship of the government ("how are they expressed?"), Etc. of these new problems will be one of the challenges of these societies.Greek society considers how a great empire could be administered by a civil society, born of polis.Territorial frictions between states will arise, and Alexander the Great will try to homologate the known world with Hellenic parameters. What he did not achieve by his death, Rome will achieve.The distinction between `free citizen 'and` subject' will begin to appear (the Medical Wars are the representation of this: the difference between defending the freedom to defend a state that slave societies have been the starting point for the distinction between civil power and institutions of power, the system of production is privatized, and power is put at the service of contrary).

4. CONCLUSIONS

These societies need to be involved (to relate society to power, even if it is independent of it), so Democracy is born (to transmit our will to power). The polis, then, was a small society, so that the citizen knew its mechanisms and could participate. The problem of its security (not only in military but also socio-commercial matters) has led to a debate between fostering democracy (reducing the polis) or paying attention to the social context where Greece moved between great empires (for which an empire would have to be created). With the death of Alexander the Great, the Greek empire disappeared. Rome achieves this, being at the same time a polis (urbs) and a great empire (the Empire arises by privatizing the means of production (...)), which explains its great continuity. At the same time, there is a strong contradiction, as the system is dictatorial. You have talked about the universal polis talking about Rome. The pressures of the northern (barbarian) tribes, who want to enter the Roman Empire, are one of the causes of the fall of the Empire: barbarian immigrants arrive normally. What is wanted to avoid is that isolated regions take place that break with the unit, reason why they try to avoid the massive entrances, moving almost all the army and Administration to the north. When barbarian tribes enter en masse and settle inland, they disintegrate the empire. The Mediterranean begins to be full of pirates, and the security of the cities is also lost, marching those who would be the nobles to their fiefs, organizing their own systems, and breaking unity. The city loses importance and the population turns rural. All this breaks the criteria of unity, both political and social, as well as linguistic, legal or religious. On this will be added the reappearance of the rift between the Greek and Latin worlds, as Greek culture remains and the Greek world will reappear, demanding its autonomy, so Constantine *? * Divides the empire to unify it (articulating it on two axes and not one), given the inability to administer such a large territory (provinces will be born). In the cultural field, Latin is fragmented, Roman roads are lost, bridges fall, and completely different lives begin to emerge in the Empire. When the barbarians settle, the Empire falls and kingdoms are born.

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