THE ROLE OF CONCEPTS AND THEORIES IN RESHAPING POLITICAL THEORY

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Abstract: Considering our inherent limitations as human beings, the purpose of this current article is to explain how we might construct a body of knowledge regarding the study of politics, political philosophy, and political activity. Aside from our innate predisposition toward competitiveness and power struggles, as well as the wide range of personal and social goals shaped by our varied cultural heritages, this undertaking is plagued with complication and errors, necessitating sacrifice on our part.

Keywords: Politics, political theory, knowledge, political philosophy, power struggle.

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SİYASET TEORİSİNİN OLUŞUMUNDA KAVRAMLARIN VE TEORİLERİN ROLÜ

Öz: Bu çalışmanın amacı siyaset bilimi, siyaset felsefesi ve siyasal eyleme dair yapılan araştırmalarda ortaya çıkan bilgi ve bilgiye dair kavramsal çerçeveyi, insan doğasının sınırlı nitelikleri bağlamında tartışmaktır. İnsan doğasının sonucu olan güç çatışmaları, içinde yaşadığımız kültürün ürünü olan kişisel ve sosyal amaçlar kendi ilişkiselliği bağlamında tartışılmıştır. Buna göre İnsan doğasına dair yaklaşımlarla siyaset felsefesi ve siyasal pratikler arasında bağlamsal yakınlık bulunmaktadır.

Anahtar Kelimeler: Siyaset bilimi, siyaset teorisi, bilgi, siyaset felsefesi, güç çatışmaları.

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INTRODUCTION: THE MAIN QUESTION

The goal of this article is to discuss the topic of how we could develop a body of knowledge concerning the study of politics, political philosophy, and political practice considering our inherent limitations as human beings. The limitations of language, comprehension, and communication, as well as our constant tendency toward competition and power struggles, and our diverse individual and social aspirations developed by diverse cultures and histories, all contribute to the task being fraught with difficulties and flaws and requiring sacrifice.

After explaining the purpose and the constraints that encounters in composing as a body of knowledge in political theory, we go on to provide several versions of problems and critiques that are relevant now. This essay is, accordingly, an attempt to reconsideration of political philosophy in terms of political notions and political philosophy. To resolve the question, a literature review has been used. In fact, a wide range of philosophical, theoretical, and scientific perspectives are applied in political philosophy to explain and examine politics on a range of perspectives.

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I. CONCEPTS PERTAINING TO POLITICS

Politics is a form of social interaction. In political meetings, assemblies, protests, language is used to carry out the agenda. The language of political elites can sometimes be used as a political weapon to achieve specific political objectives. In politics, advocacy power is more important than accuracy of meaning; it allows politicians to mobilize people around causes and improve their personal authority. As a result, politicians are under no real obligation to clarify their words. Language is not just a passive force, serving as a method of communication between people, but it can also be a positive force, evoking emotions and assisting in the formation of attitudes. Languages influence how people think about the world and how they see it.

> This problem is particularly acute in politics because language is so often wielded by those who have an incentive to manipulate and confuse – professional politicians. Being primarily interested in political advocacy, politicians are typically less concerned with the precision of their language than they are with its propaganda value. Language is therefore not simply a means of communication; it is a political weapon; it is shaped and honed to convey political intent. States justify their own 'nuclear deterrent' but condemn other states for possessing 'weapons of mass destruction' Many people believe that when individuals have a clear understanding of each other, they have a better chance of achieving peace and working together toward common goals. This,

however, will not assist them in putting an end to power disputes. Language enables individuals in identifying and developing common social goals as well as strategies for achieving those goals (Heywood, 2004: 2).

In this sense Words are the building blocks of languages that denotes the existence of a thing. When people speak, they can express themselves and their thoughts to each other by first thinking about them as well then criticizing themselves and their own thoughts. Language is not just a tool for communicating, but it is also a means of thinking and reasoning. The dialogue between the soul and itself, as Plato put it, is the essence of thought. When it comes to words, concepts are a peculiar species as abstract thought about something that may be represented in a single word, or a brief phrase is referred to as a concept. It could relate to a variety of items, if each object satisfies the criteria that define the notion as defined by its qualities. Our senses help us collect information about our surroundings; but we cannot make sense of this information until we give it a meaningful context (Morrow, 1998).

The term "concept" refers not only to things we can see and touch, such as a "cat," but also to things we can't see and touch, such as the term "injury." Unnecessary harm is done to a cat when it is locked up and denied nourishment for an extended period. For instance, by introducing the notions of 'damage' and 'necessity,' a meaning has been imposed on the act for it to be understood in a more specific way in this phrase. Concepts serve as the fundamental building elements of human understanding. As a result, one of the most important ways to make language more understandable is to specify concepts when they are used (Arnhart, 2016: 11-46).

As a starting point, it is extremely difficult, if not impossible, to distinguish between political terms and the moral, philosophical, and ideological perspectives of people who employ them. In particular, notions that allude to 'values' fall under this category. Such political conceptions are meaningless if they are not placed in their proper context. When the word 'justice' is used in a modern human rights discourse, it elicits associations with meanings that are tied to a particular understanding of individual human rights. It is entirely different when the same word is used in a political religion-inspired work than when it is used in a secular literature. In some cases, even ideas that serve a purely descriptive function, such as 'law,' cannot be utilized in a neutral manner. In this context, the term 'law' could apply to either a natural idea of the law or a legal civil notion of the law, which is a circumstance that reveals a great deal about the speaker's views. It is impossible to employ political concepts without considering their value implications.

The second issue is that political notions can be a source of disagreement. The concept of a "free country" is a political concept that has been a topic of debate.

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When countries are classified as 'free' or 'unfree' by Freedom House, a US-based group that receives millions of dollars of funding, the majority of which comes from the United States government. The word 'free' itself has become a cause of dispute and contention. One way of resolving this difficulty by acknowledging the existence of multiple meanings and the plurality of things to which the notion can refer when it is utilized. According to Haywood, this position is opposed in two ways: first, even if people accept the presence of various interpretations, they would continue to defend their chosen interpretation; second, this critic contends that at some point, they may come to an agreement (Heywood, 2004).

The second critic argues that, while some political notions have been a cause of contention in recent years, this has not always been the case, and therefore for example, the term "democracy" has only recently become a topic of contention, having emerged in the late nineteenth century. When the notion was utilized in a new context that was distinct from the context that it was previously used to indicate. Following the English revolution in the late 17th century, a specific type of governance system was referred to as 'democracy.' However, following the French revolution and the American war of independence in the late 18th century, the term 'democracy' took on a new meaning and was used to refer to a variety of non-identical governance arrangements. In the English system, only those who owned property had a voice, whereas in the French and American systems, everyone was given a voice to express themselves (Birch, 1993).

After taking these critics into account, it can be said that conceptions can be classified as either 'currently' contested or 'contingently' contested. 'Fetishism of conceptions,' may lead to a third issue. In this case, words are viewed as things rather than as indications of other things. In an attempt to find a solution to this situation. Max Weber was a German composer who lived in the early twentieth century.

Ideal types were conceptions that were categorized by the philosopher Ludwig Wittgenstein (1864-1920). Ideal types are mental creations that are produced by logical extremes rather than by reference to actual things; they are characterized by simplicity and exaggeration, and they are used to represent abstract concepts or ideas. They are more like explanatory tools than they are approximate representations of reality. Such conceptions do not accurately reflect reality and do not provide the opportunity for ethical judgment. Therefore, certain notions should be seen as analytical tools rather than words that refer to actual things, rather than vice versa.

However, in most political circumstances, such as political speeches, where concepts may be caught by an influential media channel and be loaded with specific implications, which the speaker could or could not indicate, this would not be helpful in solving a portion of the problem. As a result, notions should not be regarded as either "true" or "false", but rather as either "helpful" or "less useful" in terms of explaining the topic at hand.

It was the postmodernity movement that gained prominence for its relentless efforts to underline the mutability of political notions and to draw attention to the adverse consequences of deviating from social norms and expectations. In the second part of the twentieth century, it became trendy for political scientists to identify with "liberal" thought and to consider such identification to be the finest possible understanding of "liberty". However, this identification was not widely accepted. Though it is impossible to separate "knowledge" from "discourse," postmodern thinkers argue that acknowledging the ways in which our language constructs reality for us as individuals and as communicators, even in the most neutral "science" contexts, is the best thing we can do. "Knowledge" is defined as "knowledge gained through experience." Postmodernism was criticized for fostering epistemic relativism and eroding the prestige and legitimacy of social sciences and political notions, according to its detractors (Rosenblum, 1990).

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I. POLITICAL THEORY

Political science, political theory, and political philosophy are three disciplines of knowledge that are studied in the study of politics.

Political science was first recognized as a distinct area of political philosophy during the twentieth century. In science, knowledge is gained through experimentation, observation, and measurement, and as such is based on empirical interference (empirical observation, measurement, and experimentation). Its origins can be traced back to the 17th-century empiricist movement as well. The first people' attempts to harness natural powers and resources to their advantage in the first human communities, haunting in groups and instructing youngsters to follow through, could be considered political science foundation when we consider knowledge based on observations. Test hypotheses against empirical evidence as part of the scientific method to determine whether they are correct or incorrect. During the twentieth century, the Scientific Method rose to popularity, earning it the distinction of being the nearly unquestionably trustworthy, objective, and value-free method of discovering truth in the world.

A claim of political science was that it would research, analyse, and explain political institutions in a methodical and objective manner. Political science reached its zenith in the 1950s and 1960s, when a type of scientific reasoning known as behaviourism was widely celebrated for its ability to create "truthful" knowledge about politics. Theory is a collection of tested hypotheses or explanatory assertions regarding a certain subject or occurrence; these hypotheses or explanatory propositions are composed of concepts and their relationships. Behaviourism resulted in beliefs that were referred to as empirical political theories (Crick, 2000).

Political theory has traditionally been defined as the investigation of ideas and doctrines that have had an impact on political thought. It included a literary analysis of "classic" literature, as well as some "major" thinkers from Plato to Marx, as well as a study of "classic" texts. In terms of subject matter, it was concerned with both the means and the ends of political activity. Topics covered include: the need to follow the state, the distribution of wealth in society, and the protection of social and individual freedoms. It deals with ethical and normative issues, as well as with what "ought to" be done and what 'is' done. Formal political theory was a different method that related to the Virginia School in the United States and was responsible for the development of the "rational choice", "public choice", and "social choice" schools of thought (Held, 1991).

Political philosophy is any abstract concept about politics, law, or society that is not grounded in empirical evidence. Philosophy is usually referred to as the study of wisdom in search of understanding. It was also regarded as a second-order study, similar to mathematics in relation to physics, a meta-analysis of not empirical objects, but rather the process by which knowledge about them is obtained and communicated to others. Political philosophy is concerned with a variety of issues.

Critical evaluation of political ideas, as well as clarification and refinement of terminology used in political discourses are all part of the job description. It was observed that, despite political philosophers' best efforts to be fair and unbiased, they tended to justify some political positions over others, as well as to uphold particular understandings and interpretations over others.

Peter Laslett, writing in 1956, said that political philosophy was dead, citing the beginning of a period of strong excitement for scientific knowledge, as well as a broad consensus on liberalism in the Western world. No one could have predicted that political theory would be resurrected in the following decade. It is dependent on a number of things including an acknowledgement that theories are important

in scientific empirical investigation. A further blow to scientific progress was dealt by the work of Khun in 1962, which stressed the pradyamic nature of scientific discovery and how most scientists work within the principles, theories, and frameworks accepted by their peers at the time of their discovery, with empirical evidence building up until some brave scientists defend new theories. This demonstrated the scientific method's epistemic relativism. Aside from that, the new social movements of the 1960s brought to the end of consensus-based politics. A new generation of political theorists, such as Rawls and Nozick, eventually found its embodiment in the liberalism-inspired institutions and values of the liberal tradition.

When it came to several important areas, the new political theory that would eventually replace political philosophy was quite different from its predecessor. The study of philosophy as a tradition involves the research and analysis of answers to eternal questions that have been found throughout history. Accordingly, when different philosophical positions are studied, the new political theory places a larger focus on the importance of culture and history than previous political theories. Additionally, it became increasingly dispersed and fractured, even though the highly regarded political intellectuals emerged from inside the liberalism framework, as well as Marxism, which was liberalism's most major critique. Liberals regarded the political theory developed under the leadership of John Rawls as a meta-ideology of political science and politics that prioritized "the right" (procedural rules that reflect people's rights to freedom and protections they are entitled to) over "the good" (procedural rules that reflect people's rights to equality and justice) (how people should lead their lives and what they do with their freedoms) (McLennon, Held and Hall, 1984).

Towards the beginning of the twenty-first century, the anti-foundational critique of the new conventional concepts of political philosophy was expected to gain more power and produce more division than previously. It was the postmodernist movement that posed a challenge to rationality, which was at the heart of the "Enlightenment project" and its descendants, "liberalism." Postmodernist thinkers questioned the validity of the claims of the "modern" political tradition as a source of truth. A new generation of postmodernists, such as John Gary, has warned against the propensity of persistent critique and countercriticism in the Enlightenment tradition, asserting that it is self-destructive and leads to nihilism and violence. Critical thinkers were adamant in their assertion that philosophy, particularly the political theory of the twentieth century, was not an accumulating body of knowledge, but rather a discourse in which individuals from all over the world expressed their perspectives and worldviews. While the political theory of

the modern world has been dominated by speech that began in 'the West,' the rest of the world should take its notions and propositions seriously to develop more diverse arguments and worldviews, this is not the case (Leftwich, 1984).

II. RIGHTS, OBLIGATIONS, AND CITIZENSHIP

The relationship between the person and the state has always been a major theme in political philosophy, and it will continue to be so. People in Ancient Greece were citizens who were required to participate in political life as a matter of civic duty. They were only accepting free-born males as citizens at the time of their founding. As citizens of a society, we have rights, as well as obligations, to exercise those rights, such as being required to serve in the military.

The term "right" referred to a power or privilege that residents who reside in a certain jurisdiction area possessed at the time. As citizens, we have the following rights: -the right to work, to education, to abortion, to life, to free expression, to own property, and so on. Legal rights and moral rights are two forms of rights that can be distinguished from one another. In a legal system, rights are those that are protected by a set of explicit laws. Moral rights are more like moral claims than they are legal rights. To be able to comprehend rights and who is eligible to exercise them, we must first describe the human being. Should we regard human beings to have a logical nature or not? What happens to the rights of children and individuals with disabilities if we do this?

Legal rights are those that have been recognized by the law and are therefore enforceable through the courts of law. The fact that a right is legal does not imply that it is also moral. Wesley Hohfeld categorizes legal rights into four different categories. First, there are privileges or liberty-rights that can be exercised. These privileges are similar to having more options that you will not be penalized for choosing not to take use of. Second, there are the rights to make a claim. This can be understood in terms of, for example, a person's right not to be assaulted by another. Finally, there are legal authorities (HoHfeld, 1917).

The rights that we have are those that have been granted to us by legal authorities, such as the right to marry or the right to vote. Fourth, there are exemptions from military service, for example, those over the age of 65 or who are disabled are exempt from serving in the military. Moral rights, on the other hand, provide us with an understanding of what is ideal. This is a study of rights from a normative perspective. As an illustration, promises can be given. The British utilitarian philosopher Jeremy Bentham, for example, rejected the distinction between legal

and moral rights, claiming that since moral rights are a manner of describing what legal rights should be, there is no need to discriminate between the two.

The natural rights theories were the inspiration for the concept of human rights. In contrast to John Locke, who accepted natural rights as the rights to life, liberty, and property, Thomas Jefferson defined natural rights as the rights to life, liberty, and the pursuit of happiness, respectively. All people have the right to live in peace and freedom. But, what exactly is a human being? What is the starting point? Unless we define a human being as beginning at conception, abortion is acceptable since all women have the right to manage their own bodies. However, if we accept the fact that the unborn child is living as well, abortion would be considered murder. The rights to life, liberty, and property are regarded as negative rights by most people. Positive rights such as the right to work or the right to education are widely recognized (Kymlicka, 2001).

The rights of animals should be taken into consideration in this section as well. Animals have senses like those of people, and it would be unjust not to grant them the same rights as humans. Because humans have been granted divine authority over the earth, does this imply that they have complete authority over it? Peter Singer stated in his book Animal Liberation, which was published in 1975, that animals are likewise capable of suffering and feeling pain, and that this is something they can sense. They, like humans, prefer to avoid experiencing discomfort. He illustrates his point of view with the help of the notion of speciesism, which may be used to argue against racism or the empowerment of women.

It is necessary to distinguish between the state of being obligated and the state of having an obligation. Being obligated contains aspects of compulsion, whereas being obligated contains elements of moral obligation. There are two types of obligations: those that are legal and those that are moral. If you do not comply with legal duties, such as paying taxes, you may face legal consequences. Moral obligations are more like the actions that were required in order to be morally correct. Political duties are better understood in terms of the idea of social contract, which provides both rational and moral justifications for respecting governmental power in a democratic society.

Contracts are a unique type of agreement in which people agree to enter into a society or to help establish a society with the intent of benefiting both parties. In the literature, there are three significant examples of social contract: Thomas Hobbes' Leviathan, John Locke's Two Treaties of Government, and Jean-Jacques Rousseau's The Social Contract (both written in French). Hobbes maintained that

those living in the commonwealth have an absolute obligation to respect the authority, regardless of how the commonwealth behaves in the present. According to him, the existence of any state, whether repressive or not, must be preferred to the absence of any state since life would be short, ugly, and terrible in a state of nature, according to him.

According to Locke, there must be two contracts. The first would be the formal social contract, which would be observed by the individuals that make up the community. The second type of trust is the social contract, which is a contract between a society and the government. In contrast to Hobbes and Locke, who believed that human beings are power-hungry and self-interested, Rousseau held a more positive view of human nature. He created a distinction between general will, which reflects the interests of the entire community, and private will, which is a selfish act. Finally, but certainly not least, citizenship. A citizen is a member of a political community who has both rights and responsibilities as a member of that community (Marshall, 1963).

III. DEMOCRACY, REPRESENTATION, AND THE INTEREST OF THE PUBLIC

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Political theory is on the lookout for an answer to the question of 'who should be in charge?' The response provided by democracy is that "people should govern." Demos means 'the many' or 'the people,' and democracy is defined as 'government by the demos.' The primary distinction between direct and representative democracies is found in the constitution. We could go on and on about the many forms of democracies. Democracy asserts that 'government of the people, by the people, and for the people' is the best form of governance.

First and foremost, we must comprehend what individuals are. What does democracy imply when it says "people," and what does it entail in practice? Because it is clear that it is not extending political involvement to all people, one can wonder what the reason for democracy's restrictions is. What factors influence this? Is it a person's age, education, gender, or social background? Second, what kind of government should the people have? Among other things, it pertains to the choice between direct and indirect democracy as well as discussions over different types of representation and electoral systems, among other things. Third, how far should the rule of law be extended? Should democracy be limited to political life, or should it be extended to other aspects of life, such as the family, the workplace, or the economy? (Elsted and Slagstad, 1988).

As previously stated, there are other sorts of democracy that can be addressed. The first type of democracy is classical democracy, which is founded on the Athenian model and is defined by the direct engagement of citizens in the processes of government and decision-making. Protective democracy, on the other hand, is a limited and indirect kind of democratic rule that is established to provide individuals with protection against the government. The third type of developmental democracy is related with efforts to broaden popular participation on the basis of freedom and individual flourishing. The fourth type of democracy, deliberative democracy, emphasizes the importance of public debate and discussion in the formation of citizens' identities and interests, as well as in the empowerment of their sense of the common good.

The idea that politicians serve as the people's representatives becomes more important when voters no longer have direct control over government. In politics, representation implies that an individual or group is acting on behalf of, or on behalf of, a wider group of people, as opposed to acting on their own. Elections serve as the foundation for the representative form, with elected officials claiming to be representatives based on their selection by the people. An election is a method of filling vacancies in public posts. Different countries have different electoral systems, with some being more democratic and representative than others. It does not imply that elections in all democracies must be conducted in the same manner.

The parliament of the United Kingdom was described by Burke as a "deliberative assembly of one people with a single interest, that of the whole." J.S. Mill contributed to the liberal notion of representation through his writings. As a working-class man, he expanded his right to participate in elections, and he was an early advocate for women's suffrage. Mill opposed the notion that all political beliefs are of equal importance.

The final section of this chapter is concerned with public interest. This section is devoted to the idea that democracy is a form of 'administration for the people.' Politicians claim to be working for the general public's benefit. What, on the other hand, is good? Who is the one who defines it? The rational choice theory must be mentioned before we can conclude this chapter, as stated by Brian Barry: "a person's interests are defined as "that which increases his or her chances of getting what he or she wants." It is "the notion that individuals pick a path of action that is most consistent with their personal preferences" that constitutes rational choice theory (Barry, 1989).

CONCLUSION

Making a distinction between political philosophy and science is not only oversimplified, but also deceptive. Political philosophy deals with what should be, whereas political science deals with what already is. In its dominant present guises, political philosophy does not always provide us with what should be, if by 'ought' we mean a feasible option. This is because political philosophy is too utopian; name philosophers are unwilling to accept. A utopian society is defined as such in two ways: first, it engages in thought experiments with which no real world could possibly correspond; and second, it provides purified generalities from which conflict and inconsistency have been surgically eliminated. Its applications in political philosophy can be seen in its incisive clarification of issues within the context of its greater generalities. For example, it has shed crucial light on issues such as the equalization of treatment and the equality of life chances by proposing criteria for fair and justified inequalities in treatment. However, it would be improper to refer to these as best practices if it is impossible to reach excellent practice in the first place.

Instead, they are examples of what excellent practice could look like if we were to abstract a specific set of problems from their contextual limitations and smooth over the frictions that any political solution tries to minimize through negotiation. When it comes to political philosophy, micro-coherence is achieved by holding most 'externalities' constant. They use this as one of their primary methods, and it serves a variety of important functions: it allows for the critical construction of alternatives through which to evaluate, and in many cases reject, current practice; it advances our moral sensibilities; it refines the analytical skills necessary for the lucid understanding and prescription of social practices; and it encourages precise thinking on the causes and consequences of human conduct.

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