

1

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Introduction

This course will enable me to become familiar with the Political Ideologies, Principles, and Policies that have governed the Political Arena through the Centuries. It will also allow me to understand global, Caribbean, and local Politics.

I will explore the government structure in Jamaica and the political parties in the system of governance.

General Objective

1. To understand the main Political Ideologies, Concepts, and Methodologies of Global Politics.
2. To develop an appreciation for Caribbean and Jamaican Politics.

3

What is Politics?

It is about how government operates and how politicians and political parties behave. Political science is a more rigorous examination of government, parties, and politicians. It is the art and science of government and the way we understand and order social affairs concerning the allocation of scarce resources, the principles underlying this, and how some people and groups acquire and maintain more excellent over the situation than others. Politics is a social activity concerned with people's social and material relationships.

The study of politics, therefore, involves decision making, the instruments, and mechanisms that affect decision making, the structure of the institutions that influence the process, which are the state and government, the relationship that emerges from the decision-making process, and the influences impacting on decision making such as interests' groups and social groups. It is, therefore, the process of formulating government policies, dealing with conflict where diverse groups have different interests and seeks to influence the significant actions in the political process, structures, and institutions that examine issues of power, authority, and legitimacy.

4

Political Culture

Gabriel Almond defines political culture as referring to the political system internalized in the population's thinking, feelings, and evaluations. It further refers to the political orientations and attitudes towards the political system and its various parts and attitudes towards the role of the self in the system. It is a set of directions towards a unique set of social objects and processes.

It is, therefore, the total of the ideas and attitudes towards authority, discipline, governmental responsibilities, and entitlements and is associated with the patterns of cultural transmission through the educational system and family life. It is the totality of values, moods, sentiments, and ideas shaping the politics of a country or a social group. The political culture influences the conduct of politics and the behavior patterns of people. Elements of political culture are values, beliefs, myths, ideas, traditional behavior patterns, and underlying political behavior.

There are three types of political culture:

1. Participant Culture: This is where people play an active role, take pride in voting, are involved in the community, and demonstrate a high degree of political competence in knowing how to accomplish something politically.

5

2. Subject Political Culture: This is where people are passively involved. They understand they are citizens and follow political news but are not proud of their country's political system and feel little commitment. They do not organize in groups to influence policy vote without enthusiasm, do not trust other people easily, and were socialized in families where discussions were not the norm.
3. Parochial Political Culture: People identify with immediate locality, take no pride in its political system, and expect little. They pay no attention to politics, do not know it, and seldom speak about political matters.

Political Socialization

It is the introduction of people into a national political culture. The transmission of these values and beliefs is called political socialization. Panton and Gill define political socialization as a learning process the individual undergoes to establish their social role. From birth, relationships, and therefore the direction of their life.

The two agencies of socialization are a) Primary Agencies which are the family and peer groups. b) Secondary Agencies consist of the mass media, educational institutions, religious institutions, and political parties. Through these agencies, citizens' attitudes to

6

and values, and beliefs about the political system and politics are formed, constituting a society's political culture.

Political Ideology

An ideology is a coherent set of ideas providing a basis for organized political action. All ideologies are as follows:

- a. Offer a critique of the existing order, in the form of a world view
- b. Provide a model of the desired future, a vision of a good society
- c. Outline how political change can and should be brought about. They are not airtight or protected from outside influences but are fluid sets of ideas with several overlapping points. At a significant level, ideologies resemble political philosophies, and at the operational level, they take the form of broad political movements.

It is an action-oriented belief system, an interrelated set of ideas guiding or inspiring political action. It is a set of fundamental beliefs about the political, economic, social, and cultural affairs held by most people within a society. Any discussion of political ideology must begin with liberalism.

Liberalism resulted from the breakdown of feudalism and its replacement by markets or capitalist society. It is linked with capitalism. It was a political doctrine that attacked absolutism and feudal privilege and advocated constitutional and later representative government in its earlier form. Later, it held the values of laissez-faire capitalism and

7

condemned all forms of government intervention. This became the centerpiece of classical 19th-century liberalism. From the late 19th century onward, social liberalism emerged that favored welfare reform and economic intervention. This emphasis became the characteristic theme of modern or 20th-century liberalism.

The essential elements of liberalism are as follows:

- a. **Individualism** – which is its core principle. It believes in the supreme importance of the individual as opposed to any social group or collective body. Human beings are seen first as individuals, implying equal moral worth and unique identities. The liberal goal is to construct a society where individuals can flourish and develop, pursuing the good as they define it. It lays down rules allowing individuals to make their own moral decisions.
- b. **Freedom:** Here, individual freedom or liberty is the core value of liberalism and is given priority over equality, justice, or authority. This comes from a belief in the individual and the desire to ensure that each person can function as they choose. Liberals endorse that individual should enjoy the maximum possible liberty, consistent with a like liberty for all.
- c. **Reason:** Liberals believe that the world has a rational structure uncovered through human reason and critical inquiry. Faith is placed in the ability of individuals to make wise judgments on their behalf, being in most cases the best judges of their interest. It also encourages liberals to believe in progressing and the capacity of human beings to resolve their differences through debates and arguments rather than war.

8

- d. **Equality:** Individualism implies a belief inequality: individuals are born equal in moral worth. This is shown in the liberal commitment to equal rights and entitlements in legal equality or equality before the law and political equality one person one vote. Liberals favor equality of opportunity that gives all an equal chance to realize their potential.
- e. **Tolerance:** For liberals, this is the willingness of people to allow others to think, speak and act in ways they disapprove and is a guarantee of individual liberty and a means of social enrichment. They believe that pluralism or political diversity is positively healthy, promoting debate and intellectual progress by ensuring all beliefs are tested in a free market of ideas. Liberals tend to believe in a balance or natural harmony between rival's views and interests and discount the idea of irreconcilable conflict.
- f. **Consent:** For Liberals, authority and social relationships should be based on consent or willing agreement. The government must therefore be founded on the approval of the governed. Liberals consequently favor representation and democracy, and authority arises from below
- g. **Constitutionalism:** Liberalism believes in limited government, which is attained through the division of government power by creating checks and balances among the various government institutions and establishing a written constitution that embodies a bill of rights defining the relationship between the state and the individual. Political Philosophy dated to ancient Greece and involved a preoccupation with an ethical prescription or normative questions prescribing values and standards of conduct. This concerned what should, ought, or must be fraught about rather than what is. Plato and Aristotle are identified as the founding fathers of this tradition. The

9

central theme of Plato's work was to describe the nature of the ideal society, which in his view took the form of a benign dictatorship dominated by a class of philosopher-kings. These writings formed the traditional approach to politics

CONSERVATISM

Conservative ideas emerged in the late 18th and early 19th centuries. They reacted against the growing pace of economic and political change symbolized by the French Revolution. It tried to resist the pressures from the growth of liberalism, socialism, and nationalism and defended the traditional social order. However, divisions set in from the beginning. In continental Europe, conservatism emerged, which was autocratic and rejected the reform. A more flexible and successful form appeared in the UK based on Edmund Burke's belief in change to preserve. This paved the way for conservatives in the 19th century to embrace social reform. The high point of this tradition in the UK came in the 1950s when the conservative party advocated social democracy. These ideas came under pressure from the 1970s onward with the emergence of the New Right, whose conservatism took the form of being anti-state and anti-paternalist.

CHARACTERISTICS OF CONSERVATISM

Tradition – the idea was to conserve and was linked to the virtues of tradition respect for customs and institutions that endured through time. Tradition is the accumulated wisdom of the past, including institutions and practices tested by time. Conservatism believes these should be preserved for the benefit of the living and future generations. Tradition also promotes stability and security, giving individuals a sense of social and historical belonging.

PRAGMATISM: Here, conservatism emphasizes the limits of rationality that arise from the world's complexity. Abstract principles and systems of thought are distracted, and faith is placed in experience history and pragmatism. Actions should be based on what works.

HUMAN IMPERFECTION: Human nature is seen from a pessimistic viewpoint. Human beings are limited, dependent, seek security, and are drawn to familiar and tested by time. There is the need to live in stable, orderly communities. Individuals are morally corrupt, selfish, greedy, and thirsty for power. Therefore, the roots of crime and disorder lay with the individual rather than society. Maintaining order requires an intense state of enforcing strict laws and penalties.

11

HIERARCHY: In the conservative view, social position and status grades are natural and inevitable and reflect the different roles and responsibilities of employers, workers, teachers, and pupils. Hierarchy and inequality do not give rise to social conflict since society is kept together by mutual obligations and reciprocal duties. A person's status in life is primarily determined by luck, and the accident of birth and the prosperous and privileged have the responsibility to care for the less fortunate.

AUTHORITY: This is exercised from above, providing leadership guidance and support for those who lack the knowledge, experience, and education to act wisely in their interest. Authority and leadership result from experience and training. Authority is a source of social cohesion, providing a sense of who people are and what is expected of them, and freedom coexists with responsibility.

PROPERTY: Property ownership is vital, giving people security and a measure of independence from the government. It encourages respect for the law and the property of others. People see themselves in what they own.

Early Political Theorists

Plato

Concerning the state, he believed societies have a tripartite class structure a) productive or workers, b) protective represents adventurous, robust, and brave representative of the armed forces c) Governing or the rulers. only a few are fit to rule, and reason and wisdom should govern instead of rhetoric and persuasion

Justice is the foundation of good political order. It is not to the exclusive advantage of any faction but concerns the common good of the entire political community and is to the benefit of everyone. Justice provides a sense of unity and is a condition for the health of the political community. Injustice causes civil war, hatred, and fighting, while justice brings friendship and a sense of common purpose.

For Plato, the political community consists of different social classes, representing different values, interests, and claims to rule. Factions and civil war endanger the community, and peace obtained by the victory of one section and the destruction of rivals is not preferred to social peace obtained through the cooperation and friendship of all parties. He sees peace as a value most people desire peace in social diversity. The preferred state is peace and mutual goodwill.

13

The best political order for Plato is one promoting social peace in an environment of cooperation and friendship among different social groups, each benefiting from and adding to the common good. The best form of government reconciles other partisan interests and includes aristocratic, oligarchic, and democratic elements.

PLATO'S VIEW OF DEMOCRACY

In the Republic, he criticizes the direct unchecked democracy of the time because of the following features a) it involved the danger of excessive freedom of doing what one likes, and this leads to anarchy, b) equality which related to the belief that everyone has the right and equal capacity to rule. This brought to politics power-seeking individuals motivated by personal gain rather than the public good, c) Democracy is therefore corruptible and opens the gate to demagogues potential dictators and so leads to tyranny, d) Democracy must be mixed with competent leadership for without able and virtuous leaders, it is noted a good form of government, e) if ruling a state is craft statecraft Plato argued that politics needs expert rulers carefully selected and prepared through extensive training. Making political decisions requires good judgment, so politics needs competence.

But Plato believes once a political society is ordered, it restores morals. Good political order, good education, and upbringing can produce good natures, and these grow up better than their predecessors. The quality of human life can be improved if people learn to be rational and understand their real interests lie in harmonious cooperation and not in war or partisan strife.

14

He does not see the best social and political order in a democratic republic. Here, a) Opinions overcome truth b) People's lives and communities are shaped by existing beliefs c) if philosophers are those who can distinguish between truth and false beliefs who love knowledge and are motivated by the common good if they master theoreticians and practitioners who can heal the ills of society then they not democratically elected representatives must be chosen as leaders and educators of the political community and guide it to proper ends.

Government exists to benefit all citizens and social classes and mediate between potentially conflicting interests. All social types perform what they are the best fit to do and are unified into a single community by mutual interests.

SOCRATES POLITICAL VIEWS

He left no writings. My knowledge of him comes mainly from the dialogues of Plato, his most famous pupil. He spent his time discussing issues such as virtue, justice, righteousness wherever his fellow citizens congregated, seeking wisdom about proper conduct, and used a method "The Socratic Dialogue" where he drew knowledge from students by a series of questions, examining the implications of their answers.

For Socrates, virtue was the knowledge of the true self, and he felt that no one knowingly does wrong. He loved the truth, desired it, and believed in it. He considered philosophy the love of wisdom and a sacred path to a holy quest. Socrates also believed in the soul's reincarnation, which contained all knowledge, but we lose touch with that knowledge at

15

birth and need to be reminded of what we already know rather than learning something new.

Socrates suggested that a good act is not good because the gods say it is, because it is helpful in our efforts to be better and happier people. Therefore, ethics is not a matter of surveying scripture for what is good or bad, but rather, thinking about life.

The Socratic method is a method of philosophical inquiry used to assess critical oral concepts or ideas. It includes :

- a. Asking a range of questions about the issues
- b. Providing answers to the questions
- c. Defending specific points of view
- d. If the opponent asserts something opposite to their statement, it is evidence that the enquirer is correct. This is achieving triumph.

Other aspects of his philosophy are:

1. An individual must know himself to be wise
2. A life that has not been examined is not worth living. His unorthodox political views provided the leading citizens of Athens the excuse to sentence him to death for corrupting the morals of the youth.

ARISTOTLE

He saw politics as a practical science because it was concerned with the noble action or happiness of the citizens. It seeks to preserve and reform political systems, politics is a prescriptive discipline rather than a descriptive inquiry, and its purpose is the human good.

His view of politics includes ethics, political philosophy. For him, political science studies the tasks of politicians or political leaders. The essential mission for the politician is to formulate the appropriate constitution, which involves enduring laws, customs, and institutions, including a system of moral education for citizens. Once the body is in place, the politician needs to maintain it, introduce reforms where necessary, and prevent developments that might subvert the political system. This is the function of the legislature.

The constitution is the citizen's way of life, an ongoing principle, and the citizens possess full political rights. A community is orderly only if it has a ruling element of authority defined by the constitution, setting criteria for political offices.

THE CONSTITUTION AND CITIZENSHIP

The constitution defines the aim of the city-state and is a way of organizing those who inhabit it. The city-state is a collective entity comprising some citizens. A citizen has the right to participate in deliberative or judicial office. Citizens are most directly involved in

17

governing with a request to attend the assembly, the council, and other bodies and sit on juries. Women, slaves, and foreigners were excluded.

TYPES OF RULES

Aristotle distinguishes several types of rules.

Despotic rule: reflected in the master/slave relationship. He justifies this by saying that the slave lacks a deliberative faculty, and the son needs a master to direct them. He defends slavery. The despotic rule is primarily for the sake of the primary if some persons are incapable of self-governance, why should they not be ruled mainly for their own sake?

He considers paternal and marital rule and sees the male as more capable of leadership than the younger. Children need adult supervision because of imperfect rationality. They are immature. For Aristotle, constitutions that aim at the common advantage are correct and just. Those aimed at the benefit of rulers only are deviant and unjust because they involve despotic rule, inappropriate for a community of free people.

CONSTITUTIONAL FORMS

Aristotle notes that there are six possible constitutional forms

1. Kingship
2. Aristocracy
3. Polity
4. Tyranny
5. Oligarchy
6. Democracy

Oligarchy is the rule of a few who are wealthy. In ad democracy, it is the rule of the people.

Polity is a mixed constitution characterized by the middle group of citizens, a moderately wealthy class between the rich and poor.

His constitutional theory is based on his view of justice, which he sees as universal, and., in the universal sense, it means lawfulness. It is concerned with the expected advantages and happiness of the political community. In this sense, justice means equality or fairness. For Aristotle, justice requires that benefits be distributed to individuals in proportion to their merit. The best constitution is controlled by numerous middle class that stands between the rich and poor.

INFLUENCES OF ARISTOTLE POLITICS

His view of politics has influenced political philosophy to the present day. It discusses concerns such as :

1. The role of human nature in politics
2. The relation of the individual to the state
3. The place of morality and evaluation of constitutions
4. The causes and course of political change and revolution
5. The importance of a morally educated citizenry

ST AUGUSTINE

He emphasized free will and was pessimistic about the capacity of human reason to bring progress because of man's sinfulness after the fall. His view of politics derives from his concept of human nature, which has three characteristics.

1. Humans have free will.
2. Sinful desires move humans.
3. All humans want peace.

He also believes people were created good, not evil, but after the fall, they became sinful. This is because of the exercise of free will, not nature. For him, humans are moved by "loves" or desires, and one of these is the desire to dominate others, which is a significant source of evil.

20

Augustine believes free will is essential to human nature, that both divine grace and free will exist, and that faith without charitable deeds is insufficient for salvation. Others held the opposite: good actions out of human free will are necessary for salvation. Others before him believed divine grace is given for our merits. Augustine believed our values are due to divine grace, and all reasonable actions are attributed to divine grace. Anything good in a person is a gift of God.

THE 2 CITIES

He divides all people into two groups he refers to as Heavenly City and the Earthly City. These do not refer to places. The love of God unites those in the Heavenly City. Those in the Earthly City are joined by the love of self, egoism, vanity, human glory, and domination. The Earthly City delights in its strength, represented by its rulers. The Heavenly City's strength is in the lord. One is ruled by the love of ruling, while in the other, the princes or rulers and their subjects serve one another.

For Augustine, all humans crave peace, even those who wage wars. And he believed peace should be the aim of the government.

AUGUSTINE "S IDEA OF POLITICS

The most important part of his political thought was found in his book "The City of God" and is a defense of Christianity against its critics. For him, Christianity reinforces patriotism, making it a religious duty, and God intends civil society to remedy the evil. He argues that the Old Testament prophets and New Testament writers command obedience

21

to civil authority in the city's laws. Unlike Plato and Aristotle, he does not outline the perfect government under which people live. The most important questions about faith and temporal or earthly matters are secondary. He feels that the ancients described the ideal regime, Plato, and Aristotle, as unattainable due to human evil. But he feels the state should be just, and the chief purpose of the political authority is to keep the peace between people.

He feels a just war must be fought for a reasonable cause, with the right intentions to secure peace and not harm. Only the proper authority should declare war, and the principle of proportionality should be followed with no excess or suffering being caused. There should also be discrimination between combatants and the civilian population. Treaties should be observed. He feels civil society is indispensable since it procures and administers material goods needed by the man on earth.

THOMAS AQUINAS VIEWS ON POLITICS

Man's Political Nature: He stated that human beings are inclined to live in a society. This doctrine comes from the first book of Aristotle Politics. He believes political organization comes from the needs and aspirations of human nature and is not an invention of human ingenuity, as contract theorists allege, nor is it an artificial construction designed to make up for the shortcomings of human nature. Instead, it is because of the heart's promptings that set humans apart from other creatures.

22

Political society is not simply given by nature, but something towards which human beings naturally aspire and are necessary for the perfection of their existence. The capacity for political society is not natural to man. Even though human beings are inclined to live in political institutions, such organizations must still be established, built, and maintained by human industry. Therefore, to be fully human is to live in a political institution.

Aquinas's view is that polities surpass all other communities in dignity while at the same time depending on presupposing the family. He, therefore, follows Aristotle's explanation of how political society develops from different, lower cultures, including the family and the village. He feels that life is more productive and affluent when families come together in towns specializing in barter and trade tasks.

The village leaves men incomplete despite its utility since it is small, and the division of labor is limited. More useful is bringing together villages providing a wider variety of commodities and specializations shared by the exchange process. A political society replaces the town because of its greater size and elaborate governmental structure.

A more important reason for a political society coming into existence is that it enriches human beings' moral and intellectual lives. Identification with a political community enables humans to see the world more broadly. The village serves individual interests, whereas the goal of the political community is the good of the whole or common good, which is better than the good of the individual. Aquinas further argues following Aristotle that although political society originally comes into being for the sake of living, it exists for living well. He further states that the full potential of the good citizen will never be realized

23

unless he lives in the best of all regimes. Only the best rule does the good citizen and the excellent human being coincide. But even the best government will fall short of producing many good citizens since no society exists where everyone is virtuous.

In posing the question, what is the best regime? Following Aristotle, Aquinas argues that all governments can be divided into six types, determined by how they are ruled and ruled for the common good or justly. He explains that political rule may be exercised by the multitude, a select few, or one person. If the regime is ruled justly, it is a monarchy or kingship when led by a single person, an oligarchy supervised by a few, and a democracy governed by the multitude.

The best regime for Aquinas is the monarchy, and he believes a government is better governed by one person rather than by many. He argues that this end is more secured by a single wise authority not burdened by having to deliberate with others who may be less discerning and stand in the way of effective governance. Any governing body comprising many must always strive to function as one to move the regime closer to the intended goal. He notes that although a monarchy is at the head, it is governed by others with a degree of authority advising the monarch, curbing any tyrannical tendencies. He further suggests that the entire multitude should select the monarch and be candidates for political power themselves. Therefore, the best possible regime is a mixed government incorporating the positive dimensions of monarchy, aristocracy, and democracy.

LENIN VIEWS ON POLITICS

He was the leader of the Russian Revolution and was a communist revolutionary politician and political theorist. He was a senior figure in orchestrating the October Revolution in 1917, which led to the overthrow of the Russian Provisional Government. The establishment of the world's first socialist state and the new government under Lenin implemented socialist reforms. In 1921 he proposed the New Economic Policy, a system of state capitalism that began the process of industrialization. Marxist – Leninists see him as the champion of the working class. He drafted the book *Imperialism, the highest stage of capitalism*. He argued that imperialism was a product of monopoly capitalism as capitalists sought to increase profits by extending into new countries where wages were lower and raw materials cheaper. He believed competition and conflict would increase, and war between imperialist powers would continue until they were overthrown by the proletarian revolution resulting in the establishment of socialism. Aristotle was one of the philosophers who influenced him.

Lenin believed the only test of whether a practice was correct or not was through the course. He, therefore, rejected his earlier view when he believed policies would be developed based on predetermined scientific principles. He was a Marxist and believed in the necessity for the overthrow of capitalism through a communist revolution followed by a dictatorship of the proletariat as the first stage in the move to communism and the need for a vanguard party to lead the working class. He was an internationalist and a supporter of the world revolution and saw nationalism as a distraction from class struggle. He believed that under socialism, there would be the merging of nations and that all

25

countries deserved the right to self-determination. he also believed that revolution in the third world would occur through an alliance of the proletariat with the rural peasantry and that representative democracy was used to give the illusion of democracy while maintaining the dictatorship of the bourgeoisie (capitalist class)

CONTRIBUTIONS

His contributions to Marxism were his theory of the vanguard party, his analysis of colonialism as an economic phenomenon, a belief in the creative capacity of ordinary people to transform society, the idea the socialist revolution had to be internationalist the view that the dictatorship of the proletariat was a necessary form of political rule, the provision that a single communists party should rule the state, the economy should be predominantly state-owned and controlled responding to the directives of the state and not the movement of the market.

MARXISM VIEWS

Karl Marx was a German philosopher, economist, and political thinker. Marxism is a theoretical system and the alternative to liberal rationalism dominating Western culture. It was seen as the primary enemy of capitalism in 1917- 1991. Marx believed he had developed a new brand of socialism that was scientifically concerned with disclosing the nature of social and historical developments.

26

He was a revolutionary communist whose works inspired many communist regimes in the 20th century. His theory of history is based around historical materialism, which is the idea that forms of society rise and fall as they further impede the development of the productivity of human beings. The historical process advances through a series of production typified by class struggles and ending in communism. His economic analysis sees the profits of capitalism as the extraction of surplus value from the exploited proletariat and predicts the inevitable breakdown of capitalism to be replaced by communism. He did not give details about the character of communism.

For Marx, social change was about the conflict between opposing interests. He argued that human history began with free productive and creative work that was overtime, coerced, and dehumanized, a trend most apparent under capitalism. The organization of society depends on the means of production such as land, natural resources, and technology, land labor, and capital necessary for the production of material goods and the relations of production, which are the social relations people engage in as they acquire and use the means of production. He distinguished between base and superstructure. The base referred to the economic system and the superstructure, the culture and political system. He regarded this mismatch between the financial system and social superstructure as a significant source of conflict. For him, the defining features of capitalism were alienation, exploitation, and recurring cyclical depressions, leading to mass unemployment. On the other hand, capitalism is characterized by industrialization, urbanization, technological progress, increased productivity and growth rationality, and the scientific revolution.

27

He considered the capitalist class the most revolutionary in history since it improved production more than any other class in history and was responsible for overthrowing feudalism and its transition to capitalism. Capitalism stimulates considerable growth because the capitalist can and has an incentive to reinvest profits in new technologies and capital equipment. At the same time, capitalism was unstable and prone to periodic crises, and capitalists would invest more and more in new technologies and less and less in labor. The surplus value appropriated from work is the source of profits. He believed that an increasingly severe crisis would characterize this cycle of growth, collapse, and more growth, enriching and empowering the capitalist class and empowering the proletariat. These structural contradictions would give way to socialism or a post-capitalist communist society.

Marx believed that if the proletariat were to seize the means of production, social relations would benefit everyone equally, abolishing the exploiting class. He notes that capitalism would end through the organized actions of an international working class. In this new society, self-alienation would end, and the state would need little. Between capitalism and the establishment of a socialist/communist system, there is a dictatorship of the proletariat, a period where the working class holds political power and socializes the means of production by force. He does allow for a peaceful transition in some countries with strong democratic, institutional structures.

28

DEMOCRACY

Its origins are traced to ancient Greece and means rule by the people. Among the many meanings attached to it are a) a system of rule by the poor and disadvantaged, b) a form of government where people rule themselves directly without the need for professional politicians or public officials, c) a society based on equal opportunity and individual merit, rather than hierarchy and privileged) a system aimed at narrowing social inequalities e) a system of decision making based on the majority rule, f) a system of rule that secures the rights and interests of minorities by checking the power of the majority, g) filling public offices through a competitive struggle for the popular vote, h) government that serves the interests of the people regardless of their participation in political life.

Abraham Lincoln describes democracy as government of the people, by the people, and for the people. Here, democracy links government to the people.

MODELS OF DEMOCRACY

Classical democracy is based on the political system in Athens in ancient Greece. It generates government by the people and is based on popular self-government. Protective democracy gives citizens the most extraordinary scope to live their lives as they choose and is rooted in the individualist assumptions of liberalism. The development of democracy extends participation by broadening its scope, widening liberty, and fostering personal growth. People's democracy aims to achieve economic emancipation rather than merely extending political rights.

FEATURES OF MARXISM

Historical materialism highlights the importance of economic life and the conditions under which people produce and reproduce their means of subsistence. Marx believes that the monetary base or financial system determines the ideological and political superstructure. Social and historical developments can therefore be explained in financial and class terms.

DIALECTICAL CHANGE: Marx believed the driving force of historical change was the dialect, an interaction process between competing parties that resulted in the higher stage of development. Here, historical change results from internal contradictions within an economic context reflected in class antagonism.

ALIENATION: Under capitalism, labor is reduced to a commodity, and work is depersonalized. Workers are alienated from what they produce and from fellow workers and themselves as creative and social beings. Labor that is noted alienated is an essential source of human fulfillment and self-realization.

CLASS STRUGGLES: Private property creates a division between the capitalist class that owns the means of production and the working class who do not own property and subsist through selling their labor. The ruling class has economic power through the ownership of wealth and exercises political power through the state, and has ideological control, which is the power of ideas. Its ideas are the ruling ideas of the age.

30

SURPLUS VALUE: The relation between the ruling class and the working class involves irreconcilable conflict since the working class is exploited under capitalism. Marx believed all value comes from the labor that produces goods. The quest for profits forces capitalist enterprises to extract surplus value from the workers by paying them less than the value of their work. Therefore, capitalism is unstable because the working class cannot be permanently reconciled to exploitation.

PROLETARIAN REVOLUTION: Marx believed capitalism was doomed and that the working class was its gravedigger. Capitalism would pass through a series of overproduction, which would raise the working class's revolutionary class consciousness. A working-class revolt would occur through a spontaneous uprising aimed at seizing control of the means of production, which consisted of land, labor, and capital. In his later years, he speculated about a peaceful transition to socialism.

COMMUNISM: Marx predicted that the proletarian or working-class revolution would be a transition to a socialist period during which a dictatorship of the proletariat would be required to contain a counter-revolution by the disposed of the capitalist class. As class antagonism waned and communist society came into being, the working-class state would wither away. A communist society would be classless in that all would have wealth in common. The system of commodity production would be replaced by one's of production for use geared to satisfy genuine human needs. For the first time then, human beings would be allowed to shape their destinies and realize their full potential where the free development of each would be the condition for the free actions of all.

REFORMATION PROCESS

The Protestant Reformation was a 16th-century European movement aimed initially at reforming the beliefs and practices of the Roman Catholic Church. It ended the unity imposed by medieval Christianity and signaled the beginning of the modern era. In 1517m Martin Luther, a German Augustinian monk, posted 895 theses on the door of a church. This served as an invitation to debate. His ideas challenged portions of the Roman Catholic Doctrine and several specific practices. Support came from sincere religious reformers. The term Protestant was used to describe all groups protesting Roman Catholic Orthodoxy.

As the hope of reforming the roman catholic church faded, the protestants were forced to separate from Roman Catholicism resulting in Lutheran churches, Reformed Church, presbyterian churches, and the Anglican church all evolving into the protestant denomination of today. Marin Luther theses opposed indulgences, which meant release from the temporal penalties for sin by paying money to raise funds for the building of St. Peter's in Rome.

The Reformers departed from the Roman Catholic Church based on three Principles.:

1. The sole authority of scripture
2. Justification by faith alone
3. The priesthood of all believers

32

The sole authority for Christians in faith, life, and conduct matters. The teachings and traditions of the church are to be subordinated to scriptures. Roman Catholicism holds Scripture and Traditions to be of the same faith. Justification by faith alone maintained that we are justified before God and thus saved by faith alone, not by anything we do, not by anything the church does for us, and not by faith plus anything else.

THE PRIESTHOOD OF ALL BELIEVERS: This principle of the Reformation states that the scriptures teach that believers are a holy priesthood. All believers are priests before God through our Great high priest Jesus Christ. There is one God and one mediator between God and man, the man Jesus Christ. As believers, we all have direct access to God through Christ, and there is no necessity for an earthly mediator. The Roman Catholic and Eastern Orthodox concepts of the priesthood were seen as having no warrant in scripture and viewed as a perversion and misapplication of the Old Testament.

The reformers, therefore, rejected the authority of the Pope, the merit of good works indulgences, the mediation of Mary and the saints, all but two sacraments instituted by Christ Baptism and the Lord's Supper, the doctrine of transubstantiation the mass as a sacrifice purgatory prayer for the dead confessions to a priest, the use of Latin in services and all the paraphernalia expressing these ideas.

33

MARTIN LUTHER

He was a German monk, priest, professor of Theology, and an important figure in the Protestant Reformation. He disputed

1. The claim that freedom from God's punishment for sin could be purchased with money
2. He refused to retract his writings at the demand of Pope Leo X in 1520 and Emperor Charles V at the Diet of Worms in 1521, which resulted in his excommunication by the Pope and condemnation as an outlaw the emperor.
3. He taught that salvation was not earned by good deeds but was received as a gift of God's grace through faith in Jesus Christ as a redeemer from sin.
4. His theology challenged the authority of the Pope by teaching that the Bible is the only source of divinely revealed knowledge.
5. He considered all baptized Christians to be a holy priesthood
6. He translated the Bible into the vernacular instead of Latin making it more accessible, causing a tremendous impact on the Church
7. He insisted that since forgiveness was God's alone, granting those are claiming indulgencies freed buyers of all punishments and gave them salvation were in error.

34

JOHN CALVIN

He believed the sum of human wisdom has two parts a) knowledge of God, b) knowledge of ourselves. For Calvin, knowledge of God is not inherent in humanity, nor can it be discovered by observing this world. The only way to acquire it is to study the scriptures. He does not try to prove the authority of scripture but describes it as self-authenticating.

He defends the Trinitarian view of God and argues that images of God lead to idolatry. On his thoughts of Providence, God By his power cherishes and guards the world he has made, and by his providence rules its parts. Humans cannot fully understand why God performed any particular action, but whatever good or evil people practice, their efforts always execute God's will and Judgments.

For Calvin, sin began with the fall of Adam and generated all humanity. His domination of corruption is completed and drives people to evil. Fallen humanity, therefore, needs redemption found in Christ. He believed the whole course of Christ's obedience to the father removed the discord between humanity and God.

Calvin defines faith as the firm and specific knowledge of God in Christ. The effects of faith are repentance and remission of sin, followed by spiritual regeneration, which returns the believer to the state of holiness before Adams's transgressions. But complete perfection is unattainable in this life, and the believer should expect a continual struggle against sin. He defined justification as the acceptance by which God regards us as righteous whom he has received into grace. God initiates and carries through the action, and people play no role. God is completely sovereign in salvation.

35

His principle of predestination is that All are not created on equal terms. Still, some are preordained to eternal life, others to eternal domination, and as each has been made for one or the other of these ends, we say the has been predestined for energy or to death.

He denied the Papal claim to primacy and defined the church as the body of believers who placed Christ at its head. He also believed in the civil and church authorities being separated and should not interfere with each other. He accepted only two sacraments as valid a) Baptism and The Lord's Supper in opposition to the Catholics Seven and rejected the Catholic doctrine of transubstantiation.

ADAM SMITH – 1723- 1790

He advocates the division of labor, which increases production. He believes the first duty of the sovereign is to protect every member of society from violence and invasion from other organizations. the double burden of the ruler is to protect every member of the community from injustice and oppression of its members and establish a system of justice and establish ad maintain public institutions and public works. This is necessary for the defense of society; the administration of justice and other institutions should facilitate commerce and education.

He believes the subjects or citizens ought to contribute towards the government's support in proportion to the abilities or revenue they enjoy under the protection of the state. The tax each individual pays should not be arbitrary, and the timely manner and quantity to be delivered should be clear t the contributor and every other person. Smith also felt that

36

uncertainty of taxation encourages and favors corruption. Every tax ought to be levied at the time or manner most convenient for the contributors to pay it.

POLITICAL ECONOMY: His book “ The Wealth of Nations” concerns the idea of exchange and the ideal form of the government for commercial advancement and the pursuit of self-interest. He argues for a system of natural liberty where the market governs itself and is free from excessive state intervention.

Smith stresses the importance of universal education and social unity, religious tolerance, and social regulation against extremism. For him, religion is a force of division in society because individual regards theological leaders as having more authority than political ones. This leads to segmentation and social discord. For him, the government should maintain schools to teach basic knowledge and skills to young people, and while parents should bear some of the expense, society should bear the cost. The government must educate adults to counter superstition and remedy the effects of the division of labor. He further advocates public scrutiny of religious beliefs to moderate their practices. Those who govern should abandon associations with religious sects so their loyalties would not conflict.

Smith feels that without an education, the inactivity of the worker's mind causes him to be incapable of understanding any rational conversation and any noble tender sentiments and forming any just judgment concerning many of the ordinary duties of private life. He is also incapable of judging any of the vital interests with which his country is concerned. Education helps to overcome the monotony of everyday life allows people to be moral

37

and better citizens since intellect and imagination are essential to moral judgment. No person can show sympathy if his mind is vacant and unskilled. Smith is important in recognizing how society should organize what principles govern human behavior, inquiry, and morality.

JJ ROUSSEAU

His central doctrine in politics is that a state can be legitimate only if the general will of its members guards it. The idea is given in detail in the *Social Contract*, where he attempts to answer the fundamental question of politics, which is how to reconcile the individual's freedom with the authority of the state. This is necessary since human society has evolved to a stage where individuals can no longer supply their needs through their efforts but must depend on the cooperation of others.

In *Social Contract*, everyone enjoys the protection of the joint force while remaining free as they were in a state of nature. The key to this reconciliation is a general will, which is the collective will of the citizen body taken as a whole. Each citizen is subject to their own will and so remains free. For the available choice to be truly general, it must come from all and apply to all.

There is no tension between private and general will in a well-ordered society. They individually accept that both justice and their self-interests require submission to law safeguarding their freedom by protecting them from the violence and domination that would hold sway otherwise. With sovereign power in place, individuals are guaranteed equal freedom, protection, and security for their property.

STATE OF NATURE

Hobbes contends that human beings are motivated by self-interest. The state of nature, which is the state of human beings without civil society, is the war against every other. It is the condition human beings would be if there were no sovereign.

Locke's account is different in that it is an intellectual exercise to illustrate people's obligations to one another. These obligations are in terms of natural rights, including rights to life, liberty, and property. Lastly, the social contract outlines how a government could exist so that it protects the equality and character of its citizens. Following the General Will allows for individual diversity and freedom, and at the same time, it encourages the well-being of the whole. True sovereignty is directed at the public good, and the general will speak to the benefit of the people and the good of society.

NORMAN WASHINGTON MANELY

IN 1938, Norman Manley and Alexander Bustamante founded the People's National Party, later linked to the National workers union. He was the leader of the PNP in every election from 1944 -1967. The combined efforts of Manely served as Chief Minister from 1955 to 1959 and as Premier from 1959 to 1962. He supported the West Indian Federation established in 1958 and was pressured to hold a referendum on the issue in 1961. This resulted in Jamaica withdrawing from the federation.

With labor unrest in 1938, Manley supported and assisted the workers with his time and legal skills, and it was during this period that, along with others, he formed the People's National Party. The PNP supported the trade union movement then led by Bustamante. Later, because of disagreements, Bustamante formed his trade union and a political party, the Jamaica Labor Party. Bustamante declared he would take Jamaica out of the federation, and Manley called for a referendum to let the people decide. This resulted in a vote against Jamaica's continued membership, and Manley then chose to establish a committee to decide on a constitution for separate independence for Jamaica. He led the team that negotiated independence from Britain.

As Premier, he negotiated a contract with the bauxite companies, which led to a six-fold increase in revenue. He also established several statutory boards, government bodies, and quasi-government to regulate and play an active role in the industry. After five years in office, Manley claimed that much had been done to correct the imbalances in the way

40

land was distributed in Jamaica. He increased aid to agriculture by giving incentives, rather than subsidies, as the JLP had done and provided facilities for soft loans.

The Jamaica Institute of Technology was established in 1958, and in the same year, Caledonia College was established to deal with the shortage of trained teachers. He gave the last years of his life as leader of the opposition and is famously quoted as saying the mission of his generation was to win self-government for Jamaica and win political power for the black masses of the country. He further noted that the existing mission of the current generation was the restructuring of the social and economic life of Jamaica.

Manley formed the first Political Party in Jamaica, the PNP, in 1938 and was its first president, and remained so until he retired in 1969. Ideologically it was described as a moderately socialist party. Bustamante was supportive of the party until 1943 when he left to form the JLP, a rival political party. In Jamaica's first general election held under universal adult suffrage in 1944, Bustamante JLP was victorious. Manley lost to Bustamante again in the elections of 1949, but the PNP under Manley won in 1955, and Manley became Chief Minister of Jamaica. He also won the election in 1959. Following Jamaica's withdrawal from the federation, an election was held in 1962, and Bustamante's JLP won, making Bustamante the first prime minister of the newly independent country. Manley retired from politics in 1969, and his son Michael Manley became leader of the PNP. During Norm's Years in politics, he emphasized agriculture, education, and industry, and in 1959, the PNP achieved self-Government, whereby the government became responsible for internal affairs. He encourages economic growth in the bauxite and tourist industries.

MICHAEL MANLEY'S APPROACH TO DEMOCRATIC SOCIALISM

Michael Manley became prime minister of Jamaica in 1972 on a populist platform that lacked ideological substance. It was clear, however, that he was committed to the principles of social justice, the reorganization of the society along more equitable lines, and the extension of political participation beyond the middle and upper classes. He, therefore, passed legislation and created social programs to remove the economic burdens on the disadvantaged and incorporate them into the political process. Although he emphasized the need for the state to take the role in this regard, he viewed state power to redistribute ownership among the people, as opposed to being an end. He also maintained his belief in a mixed economy and active private sector participation.

After two years in office, Manley realized his earlier populist appeal had created lofty expectations among the populace, which his social programs did not fulfill. He also felt that while he was headed in the right direction, he lacked ideological focus and needed a unifying philosophy that would clarify his long-term goals and motivate the public. He, therefore, embraced democratic socialism as the guiding ideology of the party. He insisted that the party had to be organized around ideals to secure a national purpose and socialism provided this ideology framework.

This socialist society would rest on social ownership of the means of production, and societal equality of opportunity. Democratic socialism was described as a political and economic theory under which the means of production, distribution, and exchange are owned and controlled by the people and where opportunities are available to all equally.

42

Social ownership meant the state should take an active role in certain industries. He felt cooperatives were necessary for workers to have a personal stake but that the state needed to take the lead in providing services to the cooperatives and marketing their produce. He hoped to build an alliance of all classes in its pursuits of a socialist agenda. Manley also emphasized that the manufacturing sector belonged in private hands, but the state needed to control the commanding heights of the economy. His party felt should have sovereignty over natural resources, financial institutions, and foreign trading relations, and that every citizen had a right to own private property. He further stressed opposition to expropriation of property by the government, unless it was the national interest, but with adequate compensation. He also stressed the need for foreign capital and foreign technology, but his capital could operate only within a nationalist framework. Democratic socialism was therefore not as revolutionary as the rhetoric that accompanied it.

POLICY INITIATIVES

The People National Party policy initiatives fall into four categories:

1. Independence from foreign control and increase in the role of the state
2. The pursuit of a more egalitarian society by increasing access to social benefits
3. An increase in political awareness and participation
4. An alliance with other third-world nations in the pursuit of international economic reform. These goals remained constant. The government encouraged a policy of national self-reliance through greater state ownership and an increase in domestic production. This policy led to the repatriation of lands owned by the bauxite companies, the acquisition by the government of 51 percent ownership in the bauxite mining operations, the establishment of a bauxite institute, the formation of an international cartel of bauxite producing countries, increase in revenue through a production levy imposed on the price of aluminum ingot, and the development of a smelter complex in cooperation with Venezuela and Mexico. The companies filed a suit contesting the legality of the tax, and they began to transfer bauxite and alumina production from Jamaica to other countries. The government nationalized the Jamaica Public Service Company the Jamaica Telephone Company and the Jamaica Omnibus Service as part of its strategy to control the commanding heights. Luxury imports were restricted, import licensing was implemented and a state Trading Corporation was established to coordinate imports into the island.

44

Barclay's Bank was nationalized and merged with the bank of Montreal to create the National Commercial Bank, Radio Jamaica was nationalized, and shares were divided among the state, station employees, and the trade unions and professional association of citizens to spread ownership. To address unemployment, a special employment program was created which emphasized jobs such as street cleaning and sanitation. Employment was not permanent, and this led to eradicating illiteracy and the government started project land lease and agricultural programs to provide smallholders and rural laborers with more land through tenancy.

Free education was later announced for both secondary schools and universities education, free uniforms for primary school children, and a nutrition program to provide lunches for students. A compulsory National Youth Service Program for high school graduates to teach in schools, vocational training, and a literacy program. Work in health, youth camps, and the civil service was an alternative. In announcing free education, the proposal was introduced without the approval of the finance ministry, which initially rejected it as too costly. The program led to severe problems in long-term funding and served as a major drain on the budget. the national housing trust was created to channel employer and employee contributions to build housing for workers. But not many that were expected were built. Subsidies on basic food items were introduced, and a National Minimum Wage and Equal Pay Law were passed. Despite the few programs that achieved relative degrees of success, such as the literacy and housing programs, they failed to make the successful transition from conceptualization to implementation. Carl Stone, a university professor states that the major reasons for failure were thin layers of

45

relationship, limited technocratic skills and intellectual resources, lack of discipline among party cadres, and rampant corruption and patronage excesses. The democratic socialist ideology rested on the principle of new values and attitudes. Ideological education was introduced, along with mass information programs to explain it and to disseminate ideas such as community service, cooperation, patriotism, and self-reliance.

A greater third world affair also characterized a democratic socialist.

Conclusions

This will enable me to become familiar with the Political Ideologies, Principles, and Policies that have governed the Political Arena through the Centuries. It will also allow me to understand global, Caribbean, and local Politics. In completing this essay, I have gained an increased level of the political ideology of the government structure of Jamaica and its Political parties within the system of governance.

In addition, the knowledge gained is based on key political ideologies, concepts, and methodologies of global politics. And to appreciate Caribbean and Jamaica politics further better.

This essay also has benefited me personally and professionally, as it provided me with the education to contribute to our political system in the Turks and Caicos Islands.

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48

STATEMENT OF ORIGINALITY

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This Assignment is a result of my work. All academic sources used in this study are fully acknowledged and disclosed, in line with the MLA System Referencing.

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