

LEO STRAUSS

1899–1973

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BY NAAC

- 1- Restoration of Classical Political Theory.
- 2- Challenges of Contemporary Democracy.

Major work DR SHAKEEL HUSAIN

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- 1- ~~On Tyranny 1948~~
- 2- What is Political Philosophy 1957
- 3- Thoughts on Machiavelli 1958
- 4- History of Political Philosophy 1963

Restoration of Classical Political Theory

The time of Leo Strauss is the time of modernity in political science, at this time the behaviourist revolution in political science was at its peak. David Easton and his colleagues tried to prove that political theory had collapsed.

Several books have also been written under the name **The decline of Political Theory**, the

biggest contributors to this were **David Easton**

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and **Nicolo Coban**. **Positivism and pragmatism**
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had started a blind race to make politics a

science, in which political philosophy was left

behind. It was assumed that political philosophy

would do no good to the political science of the

twentieth century. If politics is to be made a

useful subject, then direct scientific research

should be done with interdisciplinary approach

with tools and methodologies of natural sciences

. This time was very **difficult** for political theory

and political philosophy. Because while on the

one hand the positivists, empiricists and

pragmatists were considering political theory as fiction, on the other hand the theorists like Karl Popper who believed in political theories but they

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were describing the philosophy of great political
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philosophers Plato Hegel and Marx as the enemy

of open society. All these things had a very deep impact on the philosophy of Leo Strauss and the political research and work he did were to re-establish political philosophy. He reestablished the works of Machiavelli Hobbes Locke and Plato. In particular, Strauss is considered the pioneer of revival of the political theory, reinstating the greatness of Plato's Republic and rejecting Karl Paper's view.

According to Sutras, the manner in which

Machiavelli removed substantive moral ideas from politics had established a kind of immorality in political philosophy. Although the philosophy

of Hobbes and Locke strengthened liberalism,
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DEPARTMENT OF POLITICAL SCIENCE

their philosophy was also limited to a narrow

liberalism. Strauss, in his famous treatise What is Political Philosophy, tried to establish that the traditional political philosophy is superior to modern political science because it explains the whole political life and the whole aspects of lif.

Plato and Aristotle were great philosophers and political scientists because they considered political life as superior life and civil activities above any other activity. Greek political philosophy is a philosophy of the totality of life

and not merely an intellectual exercise. Strauss thus reinterpreted traditional political theory and re-established political theory at a time when

DR. SHAKEEL HUSAIN

David Easton and his colleagues, made political philosophy almost irrelevant. In this way, Leo

Strauss, Michael Oakeshott, and Issiahu Berlin are credited for re-establishing the importance of traditional political theory and political philosophy in the middle of the twentieth century when political philosophy was under attack from all sides.

Challenges of Contemporary Democracy

According to Strauss, the challenge before contemporary democracy lies not only in the

communism of Soviet Russia but also from within liberal democracy. He seriously studied the

governance model of the Soviet Union and told

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that there are many difficulties in the Soviet
DEPARTMENT OF POLITICAL SCIENCE

model of democracy, which the Soviet Union

calls democracy itself. It replaces the individual

with group culture and in a way completely

rejects the middle class character. Apart from

this, it destroys the power of the people to work

in the name of the proletariat because people

start getting something without doing anything.

Liberal democracy itself made such compromises

to deal with the crisis and troubles in

communism and a strong challenge presented to

liberal democracy.

Liberal democracy also gradually started to change into an egalitarian democracy. Public education Universal health system Labour

reforms **DR. SHAKEEL HUSAIN**
in the management of factories
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Collective decisions, democratic leadership, etc.

The tools were not only developed to improve the organization or for political social reform, but were also philosophical and practical measures to meet the challenge posed by communism. But in their implementation, liberal democracy, freedom, equality, right, justice etc. went away from its ancient values. Whereas traditional democracy is not really against the group or the proletariat, but it is forbidden to give preference to anyone over anyone. This primacy is actually

the disease of communism which has corrupted liberal democracy. Since Strauss is a pioneer of political philosophy and a restorer of traditional

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political theory, he does not support the positive
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amendments made in liberalism and individualism

of the 16th and 17th centuries, philosophically and ideologically.

Strauss was originally a great admirer of Greek political philosophy. He believes that the democracy which is close to the virtue of Socrates can be considered as real democracy.

Therefore, in his view, modern democracy is only partially close to political philosophy. There is not much in common between the virtues of political philosophy and contemporary liberal

democracy. Although he admired the great ideals of America's independence and constitution, but in his view a constitutional regime is full of

DR. SHAKEEL HUSAIN
restrictions. And its usefulness is only that a
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constitutional liberal democracy provides a

relatively good alternative to left-wing and right-wing dictatorships or hellish regimes. That is why many critics consider Strauss to be the enemy of democracy like Plato. However, it is not true. Therefore, Strauss advocates the re-establishment of political philosophy, philosophy and moral philosophy in the university education system to overcome the crises of contemporary democracy and to take it to the heights of its former glory. and argues that without the study

of philosophy and moral philosophy, only a mob system and mass society would be established by these liberal democracies in which nothing would be achieved except alienation and existentialist struggles.

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References

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