POLITICAL REALISM

Name

Course

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Date

Political Realism

Political realism like the general society considers that politics is administered by unbiased laws that have their aims inherent in human nature. Human nature in which the guidelines of politics have their base has not changed since the traditional philosophies of China, India and Greece. The primary indication that assists political realism to find its way into international politics is the concept of interests defined regarding power. This idea provides the connection between reason trying to understand international politics and the facts to be known. The assumption that statesmen think and act concerning interests defined by power holds and is evidenced by history.

Realism assumes that its primary concept of interest outlined as power is an objective grouping that is collectively valid but it does not provide that concept with a meaning that is fixed once and for all. The impression of interest is of importance to politics and is unaffected by the situation of place and time (Morgenthau, 1972). The knowledge of human nature will show that with the greater part of humanity, the governing principle is interest and it influences every man more or less. Few men are capable of making a continual sacrifice of all views of private interests.

Political realism is aware of the moral implication of political action. Realism maintains that universal moral doctrines cannot apply to the actions of states in their abstract universal formulation but that they must filter through the concrete circumstances of time and place. Political realism refuses to identify the moral objectives of a particular nation with the moral laws that govern the universe (Morgenthau, 1972). As it differentiates between truth and opinion, so it distinguishes between truth and idolatry. All states are tempted — and few have been able to repel the power for long — to cover their aspirations and action in the moral purposes of the

world. It is one thing to recognize that nations are the attention of the moral law and another to pretend to know what is right and evil in the relations among nations. There is a world of difference between the belief that all nations stand under the judgment of God, inscrutable to the human mind, and the blasphemous conviction that God is always on one's side and that what one will oneself cannot fail to be willed by God also.

The political realism theory may have been misunderstood however, there is no argument of its distinctive intellectual and moral attitude to political matters. The political realist upholds the independence of the political scope as the lawyer, the economist and the moralist maintains theirs (Morgenthau, 1972). He reasons regarding interests which are defined as power, as the lawyer thinks of interest to the adherence of actions with legal rules, the economist about wealth and the moralist with regards to conformity with moral principles.

The lawyer poses a question on whether a policy is in accord with the set rules of law while the economist inquires on whether the policy affects the wealth of society. The moralist inquires if the policy is in bargain with moral ideologies and the political realists inquirers if the policy affects the power of the nation.

References

Morgenthau, H. J. (1972). *Politics among nations: The struggle for power and peace*. A.A. Knopf, New York.