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- ✓ 14 **A STUDY ON INFLUENCE OF PLATO ON THE WESTERN POLITICAL PHILOSOPHY**  
Aftab Uddin Ahmed 92-96
- 15 **A STUDY ON DIGITAL LITERACY AMONGST MANAGEMENT STUDENTS:  
CHALLENGES & OPPORTUNITIES**  
Dr Rajesh Londhe 97-109
- 16 **ADHYAYANA- ADYAPANA VIDHI IN AYURVEDA WITH SHISHOPANAYANA  
SANSKARA**  
Dr Lata Patil, Dr Dhananajay Patil, Dr Sangram Mane 110-112
- 17 **MULTICULTURALISM, SOCIAL AND GLOBAL JUSTICE: A PHILOSOPHICAL STUDY**  
Azad Ali, Dr. Aquil Ahmad 113-119
- 18 **THE STUDY OF THE CONTRIBUTION OF MAHATMA GANDHI NATIONAL RURAL  
EMPLOYMENT GUARANTEE SCHEME IN INDIA**  
Prof. Dr. Lokchand B. Jadhao, Prof. Dr. Dnyaneshwar T. Shende 120-125

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**Abstract :**

It is with Rousseau that Plato's Political theory begins to exercise that steady influence on thought which it has exercised ever since. Rousseau was born, and lived in his youth, at Geneva. The Republic of Geneva, to whose magnificent, honored and sovereign lords' he dedicated his discourse on the origin and foundations of inequality, was itself something of a city state, and while he was a boy in Geneva, Rousseau was busy reading in Plutarch the history of the city-states of antiquity, to which he constantly refers in his writings. In his later years he began to the study of Plato; and Plato became a dominant influence in his thought. By the help of Plato he liberated himself from the individualist theory of locks and arrived at the collectivist theory of the state expounded in the contract social. The title of his great work is really a misnomer; it might be called, with more propriety *De l'organisme*. He speaks in the common and conventional vocabulary of contract, but his argument has none of its individualistic connotation. The state in his view is a moral organism, with a sovereign general will directed to its well being. It is not a legal association, for the protection of legal rights" the doctrine of affirmative action attempts to redress the harmful or inhuman practices of past racial or social discrimination and to correct current socio-economic inequalities. The aim of affirmative action is always equality."1

**Key Words :** Plato's, Sovereign, Plutarch, vocabulary, Doctrine

**Introduction :**

It is a mortal association On Kolnonia through whose common life man enters into his moral being. Apart from his membership of the state, men are a stupid and limited animal, moved by appetite and instinct, by his membership he becomes and intelligent being and a man. The state substitutes justice for instinct and law for appetite; it gives a men's actions the morality they lacked before. This is pure Platonism, or Hellenism; and Rousseau, thus imbued with the Hellenic view of the state as collection moral society, was naturally led to propound the platonic and Hellenic view of its educational character. It must realize moral liberty for its members, by releasing them from the bondage of appetite; it must force men to be free. Its education must given their minds the national type, and so direct their opinion and their tastes, that they are patriots by inclination, by passion, and by necessity, with these principles as his fixed stars. Rousseau felt like Plato and like Plato felt only too strong, the real of the state. The state , as he conceived it, differed indeed from the state of Plato's conception. It was state in which every citizen had a voice in determining the general will, and a share in making the laws through which, and through which alone, the general will can speak. Rousseau preached democracy- democracy pure and primary, and he preached the sovereignty of law. "The Government abolishes secrete diplomacy, and, for its part, announces its firm intention to conduct all negotiations quite openly in full view of the whole people." These were Greek tenants; they are hardly the tenants' of Plato, who believed that the will of the state was the will of its widest members and that its widest members should not be bound by legal chains.

But the democratic and legal state of Rousseau is no less urgent in its control of its members than the aristocratic and absolutist state of Plato. Rousseau would prefer that this citizen should have no other society than the state, it is important, for the proper attainment of the enunciation of the general wills, that there should be no partial society in the state , and that each citizen should only think in terms of the state. The sovereignty of the community over its members is inalienable, indivisible, and only limited