

**REVUE INTERNATIONALE DE LITTERATURE
ET DE LINGUISTIQUE APPLIQUEES (RILLA)**



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Sous la direction du :

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LIGNE EDITORIALE ET DOMAINES DE RECHERCHE

1. LIGNE EDITORIALE

La Revue Internationale de Littérature et de Linguistique Appliquées (RILLA) est une revue scientifique spécialisée en lettres et langues. Les articles que nous y publions peuvent être écrits en français, en anglais, en allemand, en espagnol et en yoruba. Ces articles sont reçus au secrétariat du comité de rédaction de la revue et envoyés en évaluation. Ceux qui ont reçu des avis favorables sont sélectionnés pour une réévaluation par les membres du comité scientifique en raison de leur originalité, des intérêts qu'ils présentent aux plans africain et international et de leur rigueur scientifique. Après les travaux préliminaires du secrétariat, le spécimen du numéro à publier est envoyé au comité scientifique de lecture pour des corrections éventuelles et la vérification de la conformité des articles aux normes de publication de la revue.

Notons que les articles que notre revue publie doivent respecter les normes éditoriales suivantes :

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Volume : 12 à 15 pages ; interligne : 1,5 ; pas d'écriture (taille) : 12 ; police : Times New Roman.

➤ **Ordre logique du texte**

- Un TITRE en caractère d'imprimerie et en gras. Le titre ne doit pas être trop long ;
- Un Résumé fait dans la langue de publication (50 à 200 mots maximum) ;
Les mots clés (03 à 05 mots) font partie du résumé ;
- Un résumé en anglais ou en français selon la langue d'écriture de l'article. Le second résumé ou abstract est juste la traduction du premier résumé. Il est aussi fait de mots clés exactement comme dans le premier cas ;
- Introduction ;
- Développement ;

Les articulations du développement du texte doivent être titrées et / ou sous titrées ainsi :

➤ Pour le **Titre** de la première section et sous-section

1. Pour le titre de la première section

1.1. Pour le titre de la première sous-section

1.2. Pour le titre de la deuxième sous-section de la première section etc.

➤ Pour le **Titre** de la deuxième section

2. Pour le titre de la deuxième section

2.1. Pour le titre de la première sous-section de la deuxième section

2.2. Pour le titre de la deuxième sous-section de la deuxième section etc.

➤ Conclusion

Elle doit être brève et insister sur l'originalité des résultats de la recherche

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Les sources consultées et / ou citées doivent figurer dans une rubrique, en fin de texte, intitulé :

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Pour un article : Nom, Prénoms (ou initiaux), "Titre de l'article" (entre griffes) suivi de in, Titre de la revue (*en italique*), Volume, Numéro, Lieu d'édition, Editions, Année d'édition, Indication des pages occupées par l'article dans la revue.

Les rapports et des documents inédits mais d'intérêt scientifique peuvent être cités.

• La présentation des notes

- La rédaction n'admet que des notes en bas de page. **Les notes en fin de texte ne sont pas tolérées.**
- Les citations et les termes étrangers sont en italique et entre guillemets « ».
- Les titres d'articles sont entre griffes " ". Il faut éviter de les mettre en italique.
- La revue RILLA s'interdit le soulignement.
- Les références bibliographiques en bas de page se présentent de la manière suivante :

Prénoms (on peut les abréger par leurs initiaux) et nom de l'auteur, Titre de l'ouvrage, (s'il s'agit d'un livre) ou "Titre de l'article", Nom de la revue, Vol, N°, Lieu d'édition, Editions, Année d'édition, n° de page.

Le système de référence par année à l'intérieur du texte est également toléré.

Elle se présente de la seule manière suivante : Prénoms et Nom de l'auteur (année d'édition : n° de page). NB : Le choix de ce système de référence oblige l'auteur de l'article proposé à faire figurer dans la bibliographie en fin de texte toutes les sources citées à l'intérieur du texte.

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Les avis et opinions scientifiques émis dans les articles n'engagent que leurs propres auteurs. Les textes non publiés ne sont pas retournés.

La présentation des figures, cartes, graphiques... doit respecter le format (format : 15/21) de la mise en page de la revue RILLA.

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- **lettres** : littératures, grammaire et stylistique des langues française, anglaise, allemande, espagnole, yoruba, gun, fon et aja ;
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- **sujets généraux d'intérêts vitaux** pour le développement des études en lettres et langues.

Au total, la Revue Internationale de Littérature et de Linguistique Appliquées (RILLA) se veut le lieu de rencontre et de dissémination de nouvelles idées et opinions savantes dans les domaines ci-dessus cités.

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La Revue Internationale de Littérature et de Linguistique Appliquée (RILLA), publiée par l'Institut Universitaire Panafricain (IUP), est une revue ouverte aux chercheurs des institutions universitaires de recherche et enseignants-chercheurs des universités, instituts universitaires, centres universitaires et grandes écoles.

L'objectif de cette revue dont nous sommes à la treizième publication est de permettre aux collègues chercheurs et enseignants-chercheurs d'avoir une tribune pour faire connaître leurs travaux de recherche.

Le comité scientifique de lecture de la RILLA est présidé par le Pr Akanni Mamoud IGUE. Ce comité compte neuf (09) membres dont six (06) Professeurs Titulaires et trois (03) Maître de Conférences. Aussi voudrions-nous informer les lecteurs de la RILLA, qu'elle devient multilingue avec des articles rédigés aussi bien en français, en anglais, en allemand, en espagnol qu'en yoruba.

Pr Julien Koffi GBAGUIDI
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SOCIAL CAPITAL AS IMPERATIVE FOR SOCIAL AND POLITICAL STABILITY: A CONTRACTARIAN PERSPECTIVE

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ABSTRACT

This philosophical treatise ties the ideal and agenda of social capital to the attainment and sustenance of social and political stability in the State. Social and political stability is the condition under which the state thrives and attains sustainable goals. The work, anchored on secondary data and rendered phenomenologically, examines the social contract philosophy and draws conclusion to the effect that the application of social capital, both at the level of the individual and at that of society, guarantees social harmony, plural accommodation, social cohesion, and the patriotic zeal in the citizens that make them amenable to obedience and supportive to state laws, policies, ideology, and bureaucracies. Social and political stability is that environment devoid of unmanageable upheavals, destructive and irrational tendencies which result in senseless and irrational conflicts with negative effects to common good and body politic. The work agrees with the contention that the social contract philosophers such as Thomas Hobbes, John Locke, and Jean-Jacques Rousseau, anticipated the birth of the modern philosophy of social capital. Ancient thinkers such as Plato and Aristotle, anchoring on the moral thoughts of Socrates for a better society, had laid the foundation of the agenda of social capital as the basis for an enduring and stable society and polity. Their arguments on social engineering, leading to rational founding of an egalitarian political landscape, is in tandem with the 21st century ideal and agenda of social capital as the basis for stability in the polity. When all and sundry contribute their moral quota, society will benefit. The work is approached through secondary data and reasoned discourse. The finding is that deploying social capital encourages civilized norms and discourages social and political anomie. A revival of the philosophy of social capital is therefore imperative even as it is recommended.

Key Words: Anomie, Social capital, Society, Political, Stability, Morality, State of nature.

INTRODUCTION

The work presents the ideal and agenda of social capital as the basis for social and political stability. It contends that what is now being presented as novel in the arguments of social capital advocates has already been argued by the social contract philosophers as the veritable ingredients for a stable, harmonious, and prosperous state. Social contract philosophers have argued, and rightly too, that for a society to thrive and to achieve desired goals of common good and body politic, there must be agreement about goals, support for common purpose, and observance of moral principles that meet civilized best practices. These are, off course, the high points of social capital. What characterized social capital was lacking in the state of nature, making it difficult to achieve civilized and rational goals (Hobbes, 1966, Locke, 1952, Rousseau, 1988). Social capital ideal has moral fervor which philosophers over the years have noted. According to Clarke (1997, p.159), philosophy has performed an important role in developing heuristic procedures that help to enable the development of consensus on shared ideals. For Clarke, (1997, p.156), philosophy has also played a role in arriving at consensus on ideals, though not the role that it has usually assigned itself, that of formulating normative principles by means of special rational procedures analogous to those used in the theoretical sciences. Philosophy at its best has instead devised procedures for freeing the individual from personal wants derived from his or her own special perspective in order to reach agreement on ideals shared in common by all members of the community. Such abstraction from individual interests to the public interest is often difficult to make.

A PICTURE OF THE STATE OF NATURE AND ABSENCE OF SOCIAL CAPITAL

Hobbes (1966), Locke (1952), and Rousseau (1988), were in agreement that there existed precarious human condition which they referred to as *state of nature*. State of nature, for them, was a precarious, primitive, inhuman, condition of man before the birth of the state. Although they painted different pictures of it, they were however, in agreement that something critical to the survival and continued existence of man on earth was missing. Hobbes' picture was more goring. He argued that the environment of the state of nature was disturbing and choking, antisocial, and immoral, making human existence and survival a herculean task. He argues:

hereby it is manifest, that during the time men live without a common power to keep them all in awe, they are in that condition which is called war; and such a war, as is of every man , against every manIn such condition, there is no place for industry; because the fruit thereof is uncertain: and consequently no culture of the earth; no navigation, nor use of the commodities that may be imported

by sea; no commodious building; ...no account of time; no arts; no letters; no society; and which is worst of all, continual fear, and danger of violent death; and the life of man, solitary, poor, nasty, brutish, and short. (Hobbes, 1966, p.100).

One sees from the above that there was something lacking: sociality. People were not interested in others and therefore there was no agreement about goals, meaning that instability and upheavals will reign while social cohesion and harmony is sacrificed on the altar of crass selfishness. In the Hobbesian state of nature, men were not social; they were rather solitary. This does not agree with man's social nature, though.

On his own pictures, Rousseau projected the deficiencies in the state of nature that made living a task not to be enjoyed. One major shortcoming of the state of nature was man's solitary life. In his *Discours sur L'inegalite* (1755), (*Discourse on Inequality*), Rousseau depicts the state of nature as one of innocence. What distinguishes men from beasts is first, their faculty of self-improvement, and secondly, man's only natural moral quality, which is compassion or sympathy. However, in that state of nature, man lives alone, cares only for himself at the expense of other men. Even when he becomes sociable he was not better. This condition of man is not in agreement with his social nature. According to Eboh, (1996), man is naturally, *homo socius*, that is, social being. Living in isolation is not rationally acceptable. He should not also be wicked in the midst of others of his kind. Something was then lacking in his psyche and his perception of others. Social capital was lacking, hence the threat to human existence in the state of nature.

In the *Social Contract*, Rousseau (1988, p.28), speaks of the brutishness of man in a state of nature. Man in the state of nature is a stupid and unimaginative animal; it is only by coming into a political society that he becomes an intelligent being and a man. Nevertheless, according to Rousseau, it is only by leaving the state of nature and becoming a social being in the fullest sense, that is to say, in becoming a citizen, that man can realize his nature as man. The state of nature was then not designed for social human beings. Man must be social through and through.

For Locke, (Cottingham, 1996, p.487), state of nature was a situation where uniformed regulation of the activities of men was lacking. No higher authority, no regulator, and no arbiter, just was the case in the Hobbesian picture. Accordingly, Locke writes: "to understand political power aright, and derive it from its original, we must consider what state all men are naturally in, and that is, a state of perfect freedom to order their vacations, and dispose of their possessions and persons, as they think fit, within the bounds of the law of nature, without asking leave, or depending upon the will of any other man". Here, individuals were judges in their own

cases. One imagines the kind of judgement and verdict therefrom that will be given when one presides over the case in which he is involved. Locke (1952), notes the danger of execution of judgement in the state of nature to the effect that everyone has the executive power of the law of nature which makes it unreasonable for men to be judges in their own cases; that self-love will make men partial to themselves and their friends, and, on the other side, that ill-nature, passion, and revenge will carry them too far in punishing others, and hence nothing but confusion and disorder will follow.

State of nature was a primitive state in which men lived. The challenges therein necessitated the birth of the state, that is, the modern political arrangement where men became civil and agreed to live in peace and harmony while cooperating for their mutual benefits, the common good. Louis Halle (1977, p. 64), captures the scenario when he argued that “the passing from the state of nature to the civil society produces a remarkable change in man; it puts justice as a rule of conduct in the place of instinct, and gives his actions the moral quality they previously lacked. It is only then, when the voice of duty has taken the place of physical impulse, and right that of desire, that man, who has hitherto thought only of himself, finds himself compelled to act on other principles, and to consult his reason rather than study his inclinations”. This is the high point of social capital. It is aimed at arresting chaos in society and contend upheavals in the polity.

The contractarians discussed above were in agreement that there were human forces against the stability of the state, that is, against the collective interest of the state. In order words, against the common good and the body politic. This is what Durkheim (Coser, 1977), will later refer to as anomie. Anomie is the height of social disorder wherein individuals seek selfish ends against seeking the good of a larger community. It is a social condition characterized by uprooting or breakdown of any moral values, standards or guidance for individuals to follow on which a community ought to be founded and firmly established for its stability. Anomie may evolve from conflict of belief systems, selfishness, and antisocial activities which cause breakdown of social bonds between an individual and the community. Anomie, in order words, is normlessness. For Durkheim, anomie with its attendant derangement and insatiable will, arises more generally from a mismatch between personal or group standards and wider social standards; or from the lack of a social ethic, which produces moral deregulation and an absence of legitimate aspirations. In the condition of anomie, one imagines state of nature. A state where anomie reigns, that state is ‘a state of nature’.

UNDERSTANDING SOCIAL CAPITAL IDEAL AND AGENDA

In our primary economics, a great emphasis was placed on capital as a factor of production. It was sounded loud and clear that no business can take off, let alone succeed, without capital. Capital, we were told, is money and all such other things necessary and sufficient for business to thrive. Other factors of production such as labour, land, organization or entrepreneur, would make no meaning in the absence of capital. Capital, we were thought, was the magic wand, the all and all, that will guarantee the startup and the success of any and every business. The success of businesses depend so much on capital. Capital, from all logical deductions, points to money, in all its names, modes and shapes. Money can be saved, borrowed, or even inherited. So in business, any business organization for that matter, capital is critical.

In this work however, business capital represented by money and things that have money worth is not intended. It focuses on social capital. Social capital is not money or something of money. It is good character possessed and lived practically by human beings. So the concept capital used in his work is not money but something that is of more worth than money. It is that without which money and indeed, all things that are benchmarked on money, will lack essential worth and enduring value, not even to be accumulated and saved. That is to say, it will not meet the requirements of being sustainable.

Let us walk back once more to our secondary school economics. Another factor of production mentioned was labour and organization, enterprise or entrepreneur. Now both labour and organization are of quintessentially human. Land and money are non-humans and therefore cannot run any business. So, it is only human beings that can apply their human consciousness towards organizing other factors of production. That is why we agree with Protagoras (Abel, 1976) that “man is the measure of all things”. If man is truly the measure of all things, including success and failure, then man must possess essential moral quality to be able to drive other factors to their desired and expected end. This is where social capital, as moral capital, makes meaning. Social capital is therefore a higher form of capital. It is that capital without which all other forms of capital will cease to be functional, meaningful and sustainable.

Social capital is a concept that has multiple definitions, perspectives, interpretations, and uses depending on the prism from where one sees it. In this work however, social capital is directed to the understanding of social stability in the polity. In fact, it is presented as the basis for harmony, unity, and stability in social and political stability in the state. Social capital therefore occupies moral category. It is unarguably the basis for social and political stability. Social capital is taken to be a set of shared values or resources that allows individuals to work

together in a group to effectively achieve a common purpose. It can also be thought of as the potential ability to obtain resources, favours, or information from one's personal connections. Broadly speaking, it is defined as a collective asset in the form of shared norms, values, beliefs, trust, networks, social relations, and institutions that facilitate cooperation and collective action for mutual benefits (Humnath Bhandari and Yasunobu, 2009).

In defining social capital Coleman integrates the economic and societal perspectives of the concept from the sociological perspective. According to Coleman (1988) social capital is a way of seeing the individual in a social and cultural environment, subjected to 'norms, rules, and obligations', economically individuals are seen as self-interested, independent seeking to fulfil their goals.

Putnam (1993), on the other hand views Social capital from societal perspective, 'as features of social organizations such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit.' In the words of Adler and Kwon (2002), "Social capital is the goodwill available to individuals or groups. Its source lies in the structure and content of the actor's social relations. Its effects flow from the information, influence, and solidarity it makes available to the actor".

NECESSITY AND REALITY OF THE STATE

Our understanding of the state of nature is enough to appreciate the birth of the state. The state is the artificial making of rational men for their preservation and protection. Without the state man will be living in unsafe primitivism. The birth of the state was what man needed to continue in safe and protected existence. Men being, as has been said, by nature all free, equal and independent, no one can be put out of this estate and subjected to the political power of another without his own consent, which is done by agreeing with other men, to join and unite into a community for their comfortable, safe and peaceful living, one amongst another, in a secure enjoyment of their properties, and a greater security against any that are not of it. Hobbes argues that: for by art is created that great Leviathan called a Commonwealth, or State, in Latin *Civitas*, which is but an artificial man; though of greater stature and strength than the natural, for whose protection and defence it was intended. Locke, on his part argues for a state also of equality, wherein all the power and jurisdiction is reciprocal, no one having more than another; there being nothing more evident than that creatures of the same species and rank, promiscuously born to all the same advantages of nature and the use of the same faculties, should also be equal one amongst another without subordination or subjection. The great and chief end, therefore, of men's uniting into commonwealths and putting themselves under

government is the preservation of their property. The great end of men's entering into society being the enjoyment of their properties in peace and safety, and the great instrument and means of that being the laws established in that society. The state is therefore necessary. However, its continued existence and relevance will depend on the sum of social capital pulled together by those who inhabit it.

STATE AS THE OUTCOME OF A SOCIAL CONTRACT

Social contract is a contract between persons in a pre-political or pre-social condition specifying the terms upon which they are prepared to enter society or submit to political authority. Social contractarians, such as Locke, Hobbes, and Rousseau, use the argument to explain or illuminate and also to justify a transition from a state of nature to a social and/or political existence. Reason for social contract, according to Rousseau, is to find a form of association which will defend the person and goods of each member with the collective force of all, and under which each individual, while uniting himself with others, obeys no one but himself, and remains as free as before'. By entering into such a contract, men establish equality among themselves as citizens in that they all pledge themselves under the same conditions and must all enjoy the same rights, burdens and benefits. To attain equality and to enforce its tenets to the benefit of all, men committed to a General will which, according to Rousseau, is always right and always tends public good; the general will studies only the common interest. So long as several men assembled together consider themselves a single body, they have only one will, which is directed towards their common preservation and general well-being. The state was therefore the outcome of a covenant or agreement among men. The purpose of the state was the protection of those people to which it owed its being. The social pact establishes equality among the citizens in that they all pledge themselves under the same conditions and must all enjoy the same rights. Hence by the nature of the compact, every act of sovereignty, that is, every authentic act of general will, binds or favours all the citizens equally, so that the sovereign recognizes only the whole body of the nations and makes no distinction between any of the members who compose it.

SOCIAL CAPITAL AND SOCIAL AND POLITICAL STABILITY

Hobbes, for example, found himself in a country where peace and security were constantly in jeopardy because of the demands for liberty and a greater share in government by the growing class of traders, professional men, and yeomen farmers, who rated the authority of the Bible and of their own consciences above that of the magistrates, bishops, and councilors

of the king. There was also a restless desire of power in all men. So that in the first place, I put for a general inclination of all mankind, a perpetual and restless desire of power after power that ceaseth only in death. And the cause of this, is not always that a man hopes for a more intensive delight, than he has already attained to; or that he cannot be content with a moderate power: but because he cannot assure the power and means to live well, which he hath present, without the acquisition of more. Out of civil states, there is always war of every one against every one. This crass selfishness and primordial character can only be arrested by social capital.

For Locke, a state is also of equality, wherein all the power and jurisdiction is reciprocal, no one having more than another; there being nothing more evident than that creatures of the same species and rank, promiscuously born to all the same advantages of nature and the use of the same faculties, should also be equal one amongst another without subordination or subjection. The great and chief end, therefore, of men's uniting into commonwealths and putting themselves under government is the preservation of their property. The great end of men's entering into society being the enjoyment of their properties in peace and safety, and the great instrument and means of that being the laws established in that society. And thus every man, by consenting with others to make one body politic under one government, puts himself under an obligation to every one of that society to submit to the determination of the majority and to be concluded by it; or else this original compact, whereby he with others incorporates into one society, would signify nothing, and be no compact, if he be left free and under no other ties than he was in before in the state of nature.

It must be contended here that Social capital ideal anticipated the birth of the state. By employing social capital ideal the state was conceived, given birth to and organized by man and in turn it brought out the humanity in him, thereby suppressing the animality in him thereby make him manageable. The birth of the state, aided by the social pact, created civility in man and channeled his thoughts towards the common good. The capacity of man to create systems for his survival and continued existence cannot be distanced from the birth of the state and the support of social capital. According to Halle (1977:67) all man's basic science, all his artistic creation, even his social and political philosophy, have in their development been directed at the progressive realization, through comprehension, of a single logical order conceived as representing one universal realm of being in its ultimate reality. Also (Bell, 1988) argued that the state is a contrivance of human wisdom to satisfy human wants. The State should therefore be secured for men's various activities even as they have proved to mean rehearsal unto death. That demonstrates one important nature of man (*homo sapiens*): *homo faber*- a creator. Any organized society is a work of art that takes the initial form of a concept in the mind. Social

construction, no less than music or landscape painting, represents the replacement by mind of a blind process for bringing order out of chaos.

There are qualities that must be exhibited by all in the state that is akin to social capital. One such is social justice. Rawls, (1971, pp. 3, 4), for example, defines justice as the first virtue of social institutions, as truth is of systems of thought. Each person possesses an inviolability founded on justice that even the welfare of society as a whole cannot override. For this reason justice denies that the loss of freedom for some is made right by a greater good shared by others. It does not allow the sacrifices imposed on a few are outweighed by the larger sum of advantages enjoyed by many. Therefore in a just society the liberties of equal citizenship are taken as settled; the rights secured by justice are not subject to political bargaining or to the calculus of social interests...Being first virtues of human activities, truth and justice are uncompromising. For Bell (1988, p.24), unless there is a high standard of civic morality, the merits of an otherwise civilized society can be rendered worthless. Good laws can always be frustrated by bad citizens. Resources intended for the deprived can always find their way into the hands of the undeserving...But where good citizens shape the laws and government of a society and good laws and government are backed by conscientious citizens, that society gains immeasurably in strength; and it is moral strength, as much as physical strength, which makes a society great.

Plato (1963, p. 486), sees the state in terms of human body. What is more, such a state most nearly resemble an individual. For example, when one of us hurts his finger, the whole partnership of body and soul, constituting a single organism under a ruling principle, perceives it and is aware as a whole of the pain suffered by the part, and so we say that the man in question has a pain in *his* finger. And the same holds for good of any other part in which a man suffers pain or enjoys pleasure'. For, when any number of men have, by the consent of every individual, made a community, they have thereby made that community one body, with a power to act as one body, which is only by the will and determination of the majority.

Halle (1977, p. 67) argues that all man's basic science, all his artistic creation, even his social and political philosophy, have in their development been directed at the progressive realization, through comprehension, of a single logical order conceived as representing one universal realm of being in its ultimate reality. According to Halle, men, having departed from the state of nature, in which the conduct of life is genetically determined and mindless, man is under the necessity of creating, in its place, a world of his own. Any world that one society of men creates, in response to this necessity, is a normative world of the mind. It constitutes a model for the behavior, individual or collective, of the society that created it and lives under its

authority. It resolves the chaos that would make sanity and the conduct of life impossible-the chaos that threatens us all.

CONCLUSION

In the political realm social contract theories provide heuristic methods for obtaining answers that provide moral bases for forms of government. In Rawls' version each of us is asked to imagine ourselves to be free and equal rational agents situated within an "original position" that assumes ignorance of conditions unique to ourselves, that is, our special talents, educational opportunities, social status, position of power relative to others, personal fortune, and family background. From this original position we must determine what we would want or prefer regarding systems of distribution and degrees of individual freedom. The states of affairs we would want under this "veil of ignorance" will free us from the distorting bias of our own situation, Rawls argues, and provide a moral basis for those political institutions necessary to bring about these desired states of affairs. Kagan (1991, p.3), argued in support of the enviable place of social capital in the polity when he noted that an examination of the few successful democracies in history suggests that they need to meet three conditions if they are to flourish. The first is to have a set of good institutions; the second is to have a body of citizens who possess a good understanding of the principles of democracy, or who at least have developed a character consistent with the democratic way of life; the third is to have a high quality of leadership, at least critical moments. At times, the third qualification is the most important and can compensate for weaknesses in the other two. The place of social capital in any polity can therefore not be overemphasized. Man's moral character must be brought to bear in all his dealings in the state for there to be social stability, social harmony and socio-political stability.

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