

8) Define comparative politics. Explain the nature and scope of comparative politics.

9) write an essay on ~~the~~ - centralism

1) Ans: Comparative politics is the systematic study and comparison of the diverse political systems in the world. It is comparative in searching to explain why different political systems have similarities or differences and how ~~developed~~ developmental changes came to be between them.

Comparative politics has a long and eminent history. Even the ancient people of different societies compared their delimitations with those of other people, with whom they came in ~~contact~~ contact. The ancient Greek's performed the earliest systematic comparison between the political systems



of Greece and political systems of the neighbouring countries of Greece.

Comparative politics is the study of domestic politics political institutions and conflict of countries. It includes comparison among the countries and comparison within single countries, emphasizing major patterns of similarity and difference.

The concept of comparative politics is much wider than the concept of comparative Government. Because apart from studying the tribes and organisations of different organs of Government, it also includes the total political behaviour of various societies, groups and individuals, these comparative politics is concerned not only with the formal political institutions, it also concerned with the non formal institutions.



Q) Write an essay on Euro-centrism?  
write a note on the problems of Eurocentrism.

Ans: Eurocentrism is a worldview that is centered on western civilization or a biased view that favors it over non-western civilizations. The exact scope of Eurocentrism ~~various~~ varies from the entire western world to just the continent of Europe or even more narrowly to western Europe. When the term is applied historically, it may be used in reference to an apologetic stance toward European colonialism and other ~~forms~~ forms of imperialism.

The term "Eurocentrism" dates back to the late 1970s but it did not become prevalent until the 1990s, when it was frequently applied in the context of decolonisation and development and humanitarian aid that industrialised countries offered



to ~~and~~ developing countries. The term has since been used to critique western narratives of progress, western scholars who have downplayed and ignored non-western contributions and to contrast western epistemologies with indigenous ways of knowing.

This working paper deals with one of the most pressing problems in the study and policy of ~~various~~ regional integration, the problem of "Eurocentrism" which in this context implies that assumptions and theories developed for the study of Europe crowd out both more universally applicable frameworks and contextual understandings. In this frustrated attempt to avoid Eurocentrism, some scholars dealing with non-European regions tend to



treat the European as an 'anti-  
model' — a practice which often  
results in a different ~~form~~  
form of parochialism where content  
is all that matters.

