

MOCK

PART - II

SECTION - A

QUESTION NO:- 2

**"ARISTOTLE WAS A GREAT BUT
NOT A GRATEFUL STUDENT
OF PLATO"**

INTRODUCTION:

Aristotle studied in Plato's academy for nearly twenty years and was deeply influenced by his teacher. Plato called him "the mind of school". Yet, despite profound intellectual debt, Aristotle rejected many fundamental elements of Plato's philosophy. Therefore, it is arguable that even though Aristotle was a great student in intellectual brilliance, yet he wasn't a

grateful student of Plato. His political philosophy often directly contradicts Plato especially in metaphysics, theory of state, justice, education, and method of inquiry.

As Aristotle said,

"PLATO IS DEAR, TRUTH
IS DEAR, MAY.....
TRUTH IS DEARER THAN
PLATO"

Aristotle gave a ground reality to Aristotle's
Plato's theory of ideal state.

WHERE ARISTOTLE WENT AGAINST PLATO:

1) Critique of Plato's Educational System:

Plato proposed a state-controlled, uniform education aimed at producing guardians. But ^x(his education)^x he gave the right of education to all. On the other hand, Aristotle argued that education

should be: More diversified, Geared towards practical virtue and harmonized with the constitution of the State i.e; he emphasized on public education but he granted the right of education to "Men" only thus having traditional thoughts that Women are emotional. Thus, his theory kindled Gender based discrimination.

(2) Rejection of Plato's Theory of Ideas :

Plato held that reality consists of perfect, eternal forms that exist beyond the physical world. Basically, Plato gave the idea of an "Ideal State" dividing the state into three classes and strictly non-interference among these classes. In contrary, Aristotle discarded this arguing that forms exist within things, not outside them. This rejection removes the metaphysical foundation of Plato's political idealism.

(3) Critique of Plato's Ideal State:

Plato's republic presents a rigid, utopian state ruled by philosopher-kings.

Aristotle condemned such idealism as impractical and unrealistic. He argued that a state must be based on existing conditions, not abstract perfection.

Aristotle says in politics;

"The State is a growth
and must develop with
the character of its people"

(4) Opposition to Communism of Property and Family:

Plato recommended community of wives, children and property for guardian class. Aristotle considered it of anti-human nature and harmful. He argued that Communism destroys responsibility

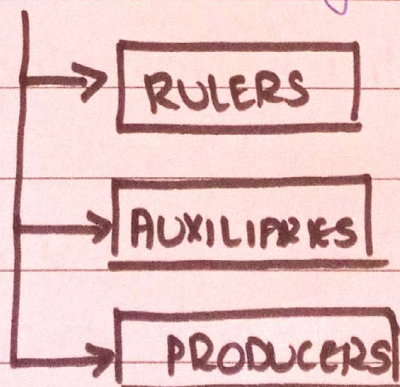
What is common to the greatest number receives the least care. He believed family is the natural and moral foundation of the state.

(5) criticism of Plato's Philosopher King:

Plato believed only Philosophers should rule. Aristotle rejected this as an elitist and impractical concept. For Aristotle; Good governance depends on good laws and mixed constitutions, not philosopher rulers. Virtue and wisdom must be shared by many, not monopolized.

(6) Rejection of Plato's Tripartite Class Division:

Plato divided society into:



Aristotle criticized this as a rigid and contrary to human nature. He argued for a strong middle class, which Plato ignored. Aristotle said a stable state rests on "a large and balanced middle class"

(7) Difference in Conception of Justice:

Plato's Justice is that each class should perform its assigned role with no interference. Whereas, Aristotle believes that Justice is a proportional equality based on merit. Aristotle's justice is practical, distributive, and corrective, unless Plato's rigid moral harmony.

(8) Difference in Methodology: Idealism vs Empiricism:

Plato used Abstract reasoning and dialectics. But, Aristotle relied on observation, empirical study, and classification. Aristotle's method led

him to reject many Platonic assumptions because they lacked real-world evidence. He collected constitutions of 158 states—something Plato never attempted.

CONCLUSION:

Aristotle's philosophical foundations were undeniably shaped by Plato. Yet, he departed from his teacher on nearly every central principle—metaphysics, political idealism, communism of property, justice, education, and method. He transformed Platonic idealism to practical political science. Thus, it can be concluded that, though he was a great student by intellect, but not a grateful one in loyalty. This creative rebellion is what made Aristotle; "the father of political science" building a realistic system in contrast to Plato's idealism.

QUESTION NO:- 4

MONTESQUIEU IS CONSIDERED THE ARISTOTLE OF 18TH CENTURY

INTRODUCTION:

Montesquieu is The French political philosopher is often called the "Aristotle of 18th century" because, like Aristotle, he adopted a comparative, empirical, and analytical approach to the study of political systems. His seminal work "The Spirit of the Laws" revolutionized modern political science by introducing a scientific comparison of constitutions, climates, culture and institutions. Above all, his theory of Separation of powers laid the foundations for constitutionalism, liberal democracy, and modern statecraft. His influence on the American Constitution, French Revolution, and contemporary governance makes

The Intellectual heir to Aristotle's empirical political methodology.

Why Montesquieu is the "Aristotle of the 18th century"

(1) Comparative methodology Similar to Aristotle:

Aristotle compared 158 Greek city-state constitutions; Montesquieu compared political systems across Europe, Asia, and America. He insisted on studying institutions within their social, historical, and environmental contexts thus making it similar to Aristotle's empirical approach.

"To understand laws,
we must consider the
nature of things" — Spirit
of the Laws

(2) Scientific Explanation of Government Types:

Aristotle classified governments into **monarchy, aristocracy, polity** and their corrupt forms. Montesquieu classified political systems into:

- Republics (virtue)
- Monarchies (honor)
- Despotisms (fear)

He analyzed the "principle" operating behind each system just as Aristotle studied constitutions by their ruling element. This scientific categorization strengthened his reputation as the intellectual successor to Aristotle.

(3) Theory of Separation of Powers: (His Greatest Contribution)

Montesquieu's most influential idea is that **power must check power**

"Power should stop power"

He identified three functions of government:

- **Legislative**
- **Executive**
- **Judicial**

He argued that liberty is impossible if these powers unite in one body. His inspiration came partly from Aristotle's mixed constitution, but Montesquieu made it a fully developed constitutional doctrine.

Contemporary Relevance:

- The US constitution (1787) is directly influenced by Montesquieu.
- Pakistan's constitution separates powers between Parliament, Executive, and Judiciary, (although tensions often occur: Judicial activism debates).

4) Checks and Balances as a Mechanism of Liberty:

Building on Aristotle's idea of balancing classes, Montesquieu proposed institutional checks.

E.g:

- In The U.S, the president's veto checks Congress, while courts review legislation for constitutionality.

- In Pakistan, judicial review (Article 184 (3)) acts as a check on executive decisions.

“There can be no liberty when the judiciary isn't separated from the legislative and executive”

This theory remains the cornerstone of modern constitutional democracies.

5) Climate Theory - A Systemic Contribution:

- Just as Aristotle considered geography and population in political systems, Montesquieu argued that **Climate influences temperament, culture, and laws**. Though modern schools critique this theory, it was pioneering for its time because it introduced **Sociology into political science**.
- Contemporary usage:
political culture studies still examine how geography and climate impact governance,

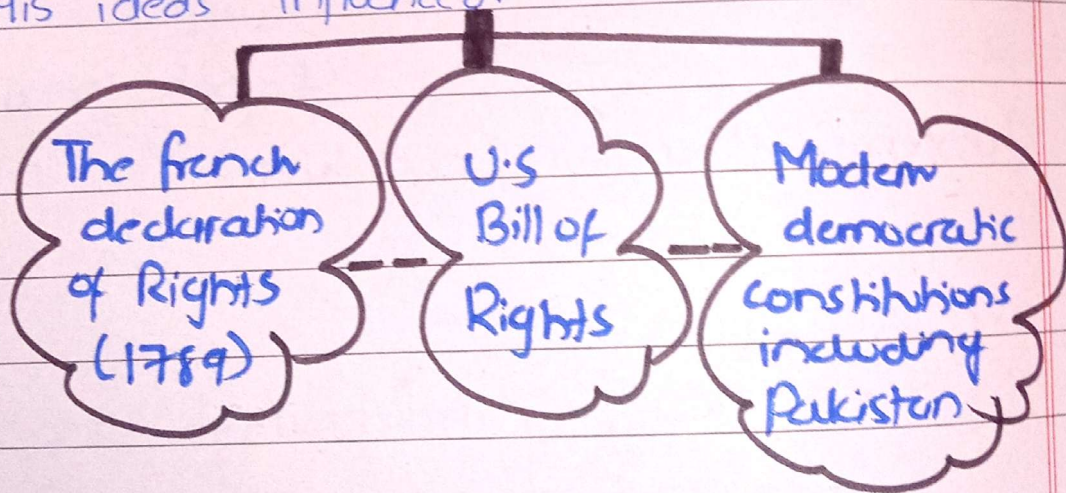
such as resource based conflicts or environmental stress on institutions.

6) Advocate of Rule of Law and Constitutionalism:

Montesquieu was one of the earliest architects of modern constitutional liberalism. He argued that law must be above rulers echoing Aristotle's belief in constitutional order.

"Liberty is the right to do what the laws permit"

His ideas influenced:



7) Champion of Moderate Government:

Aristotle believed in a mixed government

balancing oligarchy and democracy. Montesquieu similarly supported a **moderate State** especially the British constitutional monarchy where monarchy, Aristocracy, and commons balanced one another. He praised Britain as a model of practical liberty, this moderation positioned him as the **rational political thinker** of his era - just as Aristotle was in Ancient Greece.

e) Impact on Modern political Science:

He transformed political thoughts from **normative idealism (Plato)** to empirical constitutionalism (Aristotle) for his time.

His contributions shaped: Modern discipline of political science, comparative politics, Constitutional studies, Jurisprudence, Liberal theory.

Scholars like: Madison, Jefferson, and Tocqueville openly cited him.

Madison wrote in Federalist No: 47,

"The oracle who is always consulted is Montesquieu"

CONCLUSION, :-

Montesquieu's penetrating analysis, comparative methodology, and constitutional theory made him the intellectual successor to Aristotle in the 18th century. He fused empirical observation with philosophical reasoning. His doctrine of separation of powers, checks and balances, climate theory, and typology of governments fundamentally shaped modern constitutional democracies. Like Aristotle, he gave political science a scientific foundation, earning him the well deserved title,

"The Aristotle of the Enlightenment"

Section - B

QUESTION NO:- 5

INTRODUCTION:

Hegel and Machiavelli represent two diametrically opposed traditions in Western political thought. Hegel viewed the state as an **ethical organism**, the embodiment of universal reason, and famously declared:

**"The State is the march
of God on Earth"**

To him, the state is the highest form of moral life.

Machiavelli, on the other hand, is considered the **father of political realism**. In *The Prince*, he removed morality, religion, and divine authority from politics, focusing primarily on **power, security, and statecraft**.

Contrasting the two reveals the tension between idealism vs pragmatism, moral absolutism vs secular realism, and organic unity vs individual autonomy - all essential themes for political science.

Hegel's Perspective:

State as the 'March of God on Earth'

(1) Hegel's idealist Metaphysics: State as the Embodiment of Reason

Hegel believed history unfolds through dialectical progress, where the state represents the highest realization of "objective spirit"

"The State is the actuality of the ethical idea"

Thus, the state is sacred, rational, ethical - almost divine in function.

(2) State as the Highest Moral Community:

For Hegel, family → civil → state is the natural ethical **Society** progression. The individuals find true freedom not outside, but within the state. This holistic view makes the state superior to individual interests.

3) Justification of Authority, obedience, and Patriotism:

Since the state embodies Reason, obedience to the state is obedience to rationality itself. Hegel thus supports strong institutions — army, bureaucracy, monarchy — working harmoniously. This elevated the state above civil society and justified strong central authority.

4) Misinterpretation Leading to Justifications of Totalitarianism:

Though Hegel didn't advocate dictatorships, later thinkers misused him. His glorification of the state was cited in support of

Prussian statism and later German authoritarianism. However, Hegel emphasized constitutional monarchy, rule of laws and corporate representation, not tyranny.

Machiavelli's Secular and pragmatic Conception of the State:

1) Secularism: Politics Free from Religion or Morality:

Machiavelli was the first to divorce politics from Theology

“A prince need not to be virtuous, but he must appear virtuous”

The State exists for security, stability, and power, not moral or divine ends

2) Realism and pragmatism: Ends Justify The Means:

Machiavelli advised rulers to use force, deception, and fear when necessary.

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The moral criterion isn't virtue but utility - what preserves the state.

Contemporary relevance:

Modern realpolitik such as U.S foreign policy in the Middle East, or great powers acting for national interest, reflects Machiavellian logic.

3) State as a Human Creation, Not Divine Will:

For Machiavelli, the state results from conflict, ambition, and virtù not God's plan. He supported a strong ruler but never declared the state sacred or metaphysical. His view is secular, empirical, and human-centered unlike Hegel's metaphysical idealism.

Are Hegel and Machiavelli advocating Totalitarianism?

• Comparing Their Stances on Totalitarianism:

Hegel saw the state as rational and ethical, which can intellectually justify strong authority.

critics like Popper accused him of paving the way for authoritarian nationalism. BUT Hegel supported:

- Constitutional monarchy
- Rule of law
- civil society institutions

Therefore, Hegel is statist, not totalitarian.

Machiavelli — Authoritarian Tools, not Totalitarian Ideology:

Machiavelli gives advice for harsh rule, but his ultimate aim is national unification, not absolute control of thought and society. He supports republicanism in Discourses on Livy, showing he isn't inherently totalitarian. His realism can inspire authoritarianism, but he didn't advocate totalitarian absorption of private life.

Thus, Hegel glorified the state philosophically.

Machiavelli strengthened the prince pragmatically.

CONCLUSION:

Hegel and Machiavelli represent two distinct approaches in political thought. Hegel's idealist philosophy turns the state into a **moral and metaphysical entity** elevating it above the individuals. Machiavelli, by contrast, strips politics of divinity and morality, focusing on **power, survival, and human nature**. While both thinkers have been linked with authoritarianism, neither advocates full scale totalitarianism. Their ideas have shaped modern political practice from constitutionalism to **realpolitik**—making their contrast central to political science.

QUESTION NO: -6]

Fascism and Nazism and their Relationship to Capitalism and Democracy

INTRODUCTION:

Fascism and Nazism were two authoritarian and ultra-nationalist ideologies that arose in Europe in the early 20th century.

Fascism developed under Mussolini in Italy, whereas Nazism emerged under Hitler in Germany with a stronger racial element. Both rejected liberalism, individual rights, and parliamentary democracy and relied on mass mobilization and propaganda.

FASCISM:

1) Ultra-nationalism and Centralized Power:

Fascism glorified the nation and the leader and subordinated all institutions to the authority of the State.

Mussolini declared:

"Everything within the State; nothing outside the State"

(2) Anti-Democratic and Anti-Liberal:

It rejected elections, parliamentary politics, pluralism, and individual rights. Political parties and trade unions were suppressed.

(3) Corporate Economic System:

Fascism didn't abolish capitalism; instead, it introduced a corporate state where the economy was managed jointly by state, labor, and industrial syndicates. Private property continued but under political supervision.

(4) Militarism and Expansion:

War was seen as a source of national strength and unity. Fascism encouraged a militarized culture.

NAZISM:

1) RACIAL IDEOLOGY:

Nazism incorporated all fascist principles but added a strong racial doctrine.

H Hitler wrote in Mein Kampf:

“All human culture
depends on Aryan
Race”

Anti-Semitism and racial purity were the cornerstone of Nazism.

2) Totalitarian Mechanisms:

Nazism strengthened totalitarian control through propaganda (Goebbels), secret police (Gestapo), youth organizations (Hitler Youth) and one party rule.

3) Lebensraum and Aggressive Expansion:

Nazism demanded territorial expansion for the Aryan race. This ideology directly led to World War II.

Relationship between Capitalism and Democracy:

1) Rise from crisis of Capitalism:

The Great Depression destroyed confidence in liberal capitalism.

Mass unemployment and economic insecurity pushed people towards authoritarian alternatives. Historians like A.J.P. Taylor argue that the Depression 'put Hitler into power'.

2) Alliance with Industrial Capitalists:

Big businesses supported Fascist and Nazi regimes because they crushed trade unions and socialism. Industrial

groups such as: Krupp, I.G. Farben and Italian industrial elites funded authoritarian movements for stability and profit. This benefited the capitalist interests.

3) Controlled Capitalism Rather Than Socialism:

Both ideologies retained private ownership but brought it under strict state control. The goal was national strength and social welfare. This created a system called, State-directed Capitalism.

4) Failure of Democratic Capitalism:

Weak democratic governments failed to handle unemployment, inflation, and political polarization. This opened the door for leaders who promised order, jobs, and national revival.

Economic Structure Shapes political outcomes:

According to Arendt, modern totalitarianism emerges in conditions of social atomization and economic uncertainty. As inequality rises in capitalism, support for extremist politics increases.

Contemporary examples include rising right-wing populism in Europe and the US during periods of economic stress.

CONCLUSION:

Fascism and Nazism emerged as anti-democratic, and ultra-nationalist reactions to economic crisis, social fragmentation, and the failures of liberal democratic capitalism. Fascism promoted authoritarian nationalism and Nazism added aggressive racial ideology and expansionist ambitions. Both systems worked with capital elites and used state control over economy while simultaneously

destroying democratic institutions.

The historical examples shows that economic structure deeply influence political systems. When capitalism is stable, democracy flourishes; when capitalism collapses, authoritarian movements gain strength. Thus Fascism and Nazism illustrate how political extremism can rise when economic system fails to meet social needs.
