

Introduction

i) How:-

ii) Realism

iii) Education

iv) Theory of

Not a grateful:-

v) Criticized Gymnas

vi) Organic

vii) Individual

viii) Capitalist

ix) Differentiated

x) b/w state & Government

xi) Revolution & power

xii) Army for defence

Aristotle was a great student of Plato because he transformed Plato's ideal state into real. Moreover, he added value to the theory of education and forms of government proposed by Plato. However, he was not a grateful student because he criticized the fallacy of Plato's theory of education, focused on individualism, favoured capitalism and competition, differentiated between state and government and proposed the defensive role of army.

Plato Aristotle a great student of Plato:

i) Aristotle transformed Plato's ideal state into realistic concept of state.

Plato proposed an ideal state where a philosophical king rules with the help of auxiliaries and soldiers.

Aristotle also favoured a state for regeneration of human society

"one who is without a state is heartless, tribeless and lawless"

(Book: The politics)

(ii) Like his teacher, Aristotle also favoured the concept of organic state.

Plato argued that state is like body. Heart belongs to soldiers, Reasoning (mind) belongs to king and needs belong to artisans and labour. Similarly, Aristotle proposed that state is like organism that evolved from individual to family to political entity.

(iii) Aristotle added value to the theory of education of Plato.

Plato proposed religious stories, religious poetry, gymnastics, and music and mythologies for the philosophical king and Auxelaries. Aristotle added law to the above syllabus regulated by state.

(iv) Aristotle added insights to the form of governments proposed by Plato.

Plato proposed that monarchy,

aristocracy and democracy are the pure forms of government. Tyranny, oligarchy and majoritarianism are ^{these} ~~its~~ perverted forms respectively. Aristotle added that polity is the pure form of government and democracy is its perverted form.

How Aristotle was not grateful student of Plato?

(i) Aristotle criticized the Plato's theory of education for its overemphasis on gymnastics:

Aristotle criticized the long syllabus of Gymnastics in ideal state of Plato. It indicates that only physically strong people are needed to run the state.

"We do not need muscular men to run the state."

(ii) Aristotle focused on individualism while Plato was collectivist philosopher:

Plato proposed the concept of absolute sovereign king to govern

the state. However, Aristotle proposed the ruler and the state to ensure individuals welfare.

(iv) Aristotle favoured capitalism and competition in contrast to half communism of Plato.

In his Theory of functional justice, Plato's philosophical king does not have the right to keep women or private property. On the other hand, women is declared a public property ~~inside~~ indicating half-communism. However, Aristotle gives the right to keep property to everyone & ensure competition.

(v) Unlike Plato, Aristotle differentiated between state and government.

Plato concentrated all the powers into philosophical king. King acts as both government and state. However, ~~Plato~~ Aristotle criticised this concept and proposed that monarch is the state who will

govern the people with his administration which is the government.

vi) Plato propose concentration of powers while Aristotle gives the concept of separation of powers.

Plato holds the view that philosophical king envisions differently from other people, so he is sovereign and unaccountable

(Allegory of cave). However,

Aristotle favours separation of powers between monarch, popular assembly, magistracy and administration keeping a check on absolutism.

vii) Unlike Plato's philosophical king, Aristotle's monarch is elected by middle class.

Philosopher king in the theory of Plato is not elected but selected on the basis of his education and intelligence. However, Aristotle disagreed with this concept

and posited that monarch will be elected by educated, powerful and urbanized middle class.

viii) As compared to Plato, Aristotle favours soldiers for defensive purposes.

In Plato's philosophy, philosophical king ^{may} ~~can~~ become despotic and can order the army to expand the territories. However, Aristotle strictly limited the role of soldiers in the state for defensive purpose.

Conclusion.

It is true that Aristotle gave realistic dimension to Plato's ideal state. However, Aristotle posited a state contradictory to opinions of Plato indicating that he was not a grateful student of Plato.

Q. No. 4.

Through his separation of powers

Introduction:

influence of physical

separation of powers.

state is necessary.

constitution.

absolute powers like Aristotle.

political idealism.

historical method.

Through his theory of separation of powers between different pillars of state and his comparative methodology, it is proved that Montesquieu is the Aristotle of 18th century. Like Aristotle, Montesquieu also focused on the role of physical environment on institutions. Similarly, both advocated for the separation of powers between pillars of state, checking absolutism, favouring constitutionalism, necessity of state, political realism and focus on historical methods to subject matter.

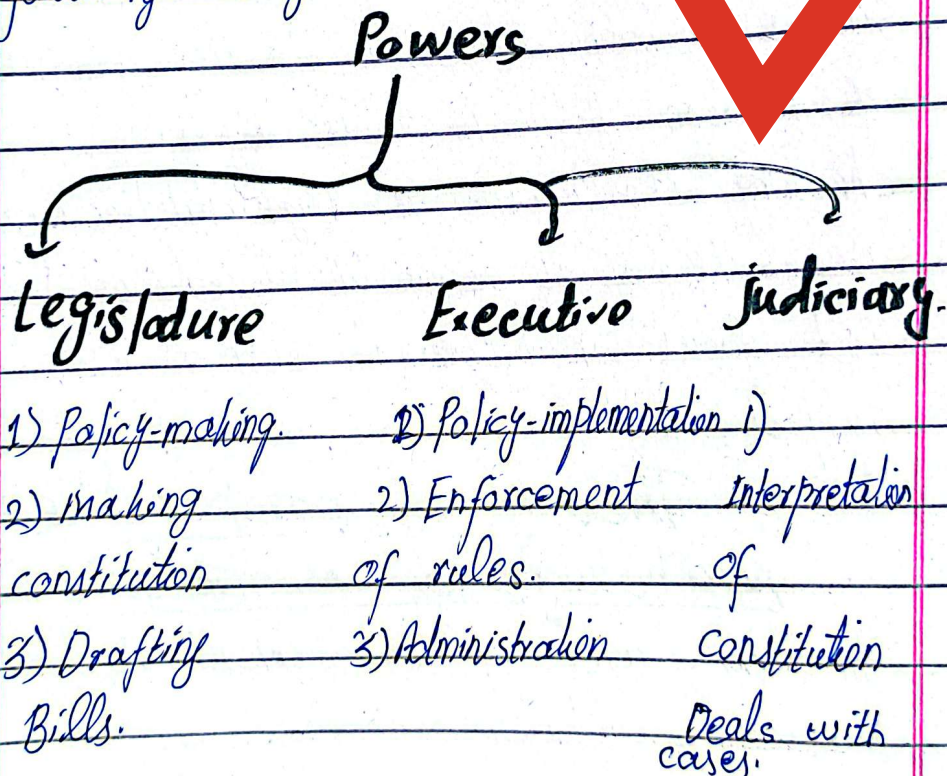
Theory of comparative methodology of Montesquieu

In the age of enlightenment, there was a debate over use of historical methods when the scientific methods were being used to investigate knowledge. Montesquieu used historical facts

to compare with the subject matter of political science termed as theory of comparative methodology.

Theory of separation of powers by Montesquieu

According to Montesquieu, in a state powers must be divided among pillars of state in a following way.



[Book: The spirit of law].

Montesquieu: Aristotle of 18th century:

i) Like Aristotle, Montesquieu investigated impacts of physical environment in his theory of comparative methodology.

In his book "The politics", Aristotle wrote about the role of physical environment on institutions of government. In theory of comparative methodology, Montesquieu also studied the impact of customs on the institutions of government.

ii) Montesquieu in his theory of comparative methodology used historical method like Aristotle:

In his work, Aristotle used historical methods to prove his findings. In theory of comparative methodology, Montesquieu also used historical methods to look into the subject matter.

iii) Both Montesquieu and Aristotle focused on

on political realism:

Aristotle shifted the concepts of political science from Plato's ideal state to realistic state.

Similarly, Montesquieu, in his theory of separation of powers focused on realistic explanation of state and government.

iv) Montesquieu in his theory of separation of powers criticized absolutism like Aristotle.

In his writings, Aristotle favoured monarch as central authority but checked by powerful middle class. Similarly, Montesquieu in his theory of separation of powers also criticized the absolute powers of king of France.

v) Both Aristotle and Montesquieu favoured constitutional supremacy in their theories.

In his theory, Aristotle posited for constitution to run the

affairs of government. In his theory of separation of powers, ~~arist~~ Montesquieu argued in favour of constitutional supremacy to run a state.

vi) Like Aristotle, Montesquieu also provided theoretical explanation of necessity of a state.

Aristotle posited that one who is without a state is heartless, tribeless and lawless. Montesquieu through his theories of comparative methodology and separation of powers proved that man's actions can be mended into cooperative attitude through the presence of the state.

vii) Like Aristotle, Montesquieu theoretically classified the government into different branches.

Aristotle divided the government into magistracy, administracy and popular Assembly. Similarly,

Montesquieu in his theory of separation of powers named these branches of state as legislation, executive and judiciary.

viii) According to Aristotle and Montesquieu, separation of powers is necessary to protect liberty:

Aristotle classified administration of state but did not provided explanation. Montesquieu through his theory of separation of powers argued that these separations are necessary to prevent tyranny and protect liberty.

Conclusion:

Montesquieu completed the work of Aristotle by truly naming the branches of government. Thus, he can be called as a Aristotle of 18th century.

Q. 5.

Introduction

Hegel believes that state is the march of God on earth given his theory of Hegelian dialectics.

On contrasting with this perspective with Machiavelli's secular and pragmatic views, it comes to light that

Hegel's and Machiavelli's views converge in a dissimilar way.

Thus, they both advocated for a totalitarian regime with Hegel's inclusion of religion and Machiavelli's secular views.

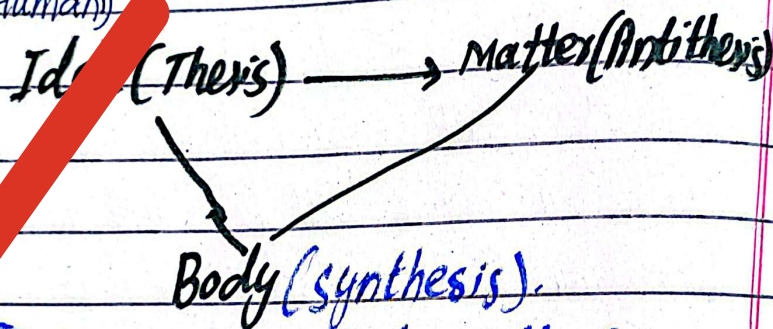
State is the march of God on Earth.

① Hegel uses the concept of Dialecticism to prove state as march of God on Earth:

Hegel used "Hegelian Dialectics" to prove state as a march of God on Earth. According to Hegel, synthesis (Reality) emerges from thesis and its antithesis.

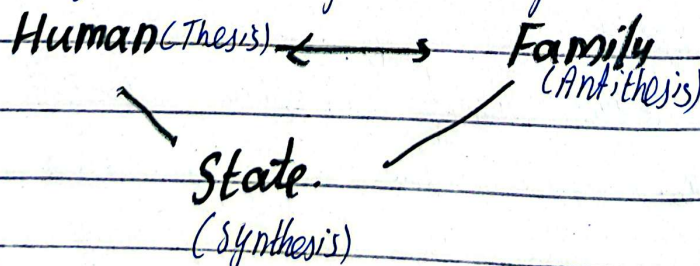
(ii) In the start of universe, only idea was there which met with matter to make humans:

According to Hegel, at the start of universe, only an idea existed. It was thesis which met with antithesis (matter) to become synthesis (Human).



(iii) Humans acted as thesis for antithesis family to form a state:

Now, humans acted as thesis while family as antithesis resulting in the formation of state.



iv) Zeitgeist objectifies in every age indicating state

as ethical will of majority:

Zeitgeist or idea, through unconscious in the human mind, objectifies in every civilization. Thus, collective ideas are expressed in the form of state indicating state as ethical will of majority. Therefore, state is the march on God/idea/light on earth.

Michavelli's realism

king/state is not the march of God on earth and a secular king with Iron hands should rule the state.

Compare and contrast of Hegelian Dialectists of State with Michavelli:

(i) Michavelli rejected the Hegelian concept of God or idea.

Hegel believed that state is the perfect objectification of idea on the earth. However, Michavelli criticized this religious approach and said that state & king

is not the march of God on Earth.

(Book: The prince)

(ii) Michavelli favoured a secular state while Hegel favour a religious state.

Michavelli favoured a state where king or state is not religious but they can use religion as tool for national interest.

On the other hand, Hegel regard state as manifestation of God.

(iii) Michavelli favoured a rational king while Hegel strikes a balance between real and rational:

Michavelli posited that king should be cunning like fox and mettlesome like lion. It indicates that king should be rational. On the other hand, Hegel believes that what is real is rational and what is rational is real.

(iv) Both Michavelli and Hegel favour a sovereign

ruler:

Michavelli argued that end is the sovereign ruler while means are the people. Thus, end justifies the means. Similarly, Hegel also focused on the sovereignty of the ruler.

Are They advocating a Totalitarian ideology?

(i) Both Michavelli and Hegel favour an unaccountable totalitarian ruler.

Michavelli believed that king should be unaccountable to people for political stability in the country. On the other, Hegel argued that king is gifted the state by God, so he is unaccountable. Thus, it indicates a totalitarian regime.

(ii) Both Michavelli and Hegel justify the use of force indicating totalitarian tendencies.

Michavelli argues that the ruler can use intelligent force for

for national interest of state.
Similarly, Hegel justifies the God-gifted authority to king to use force.

(iii) Both Hegel and Machiavelli disregard public participation in decision-making indicating totalitarian regime.

Hegel argued that ruler is sovereign in decision-making. On the other hand, Machiavelli argues that ruler should disregard public opinion because they are unobedient to their interest. In this way, both advocate for concentration of powers in totalitarian ruler.

Conclusion

It is true that Machiavelli and Hegel differ on the origin of state. However, they both advocate for absolute totalitarianism in secular and religious manners.

Q.6. Introduction

Fascism
Nazism.

Totitarianism.

Opposition
to the

liberalism

philosophical
king.

Rule is
always
right.

Expansionism

capitalism
with
democracy.

Capital

Capitalism
is

Rights to
income

Inclusive
political

Fascism and Nazism are extreme
nationalistic philosophies that focus on
totalitarianism, populism, expansionism,
philosophical king, the righteousness of
ruler and incarceration of opposition.

Democracy and capitalism are
interlinked in the way that they are
political and economic variants of ^{Liberalism} capitalism.

Economic structure of capitalism pave way
for democratic structures. Parliamentary
supremacy, critical junctures and inclusive
institutions are the result of inter
connection between democracy and
capitalism.

Fascism and Nazism:

Hitler Italy

Mussolini

Germany

Hitler Hitler.

Ideologies of 19th century characterized
by jingoistic far-right narratives.

i) Fascism and Nazism are characterised by Totalitarianism.

In Fascism and Nazism, all executive, legislative and judicial powers are concentrated in the hands of ruler. According to Montesquieu, this situation leads to totalitarianism.

ii) Populism is the driver of Fascism and Nazism:

In Fascism and Nazism, ruler appeals to the emotions of people by criticizing elite and providing alternatives through charismatic personality. For example, Hitler criticized socialists and Jews for losing World War I in order to gain votes.

iii) Expansionism is the fuel of Fascism and Nazism:

When fascist and nazists assume the power, they aim to increase the territories of state to appease people. They follow the principle of Niccolò Machiavelli: "state

either expands or expires"
iv) Fascism and Nazism
follow philosophical king
of Plato to assert power.

In his book "The Republic,"
Plato advocated for a powerful absolute
king to assert authority of state.

According to Karl Popper,
Nazism and Fascism originates
from the philosophical king of Plato.

v) Fascism and Nazism are
based upon the rightful rule of
authoritarian rulers:

Through Fascism and Nazism,
authoritarian rulers justify their rightful
rule and their decisions. In this
way, freedom of expression is limited.

"Duce is always right"

(Ten commandments of Mussolini).

vi) opposition is pushed
behind the bars in Fascism
and Nazism:

In Fascism and Nazism, opposition
is strongly suppressed with
iron hand. In this way, they control

the actions of the people.
(Stephen Levetsky: How democracies die).

Relationship and
relativity of capitalism
and liberalism
analyzing effect of economic
structures on politics:

(i) capitalism is the
economic while ~~ea~~ democracy
is political structure of
liberalism:

liberalism is a concept that revolves
around the protection of essential
liberties of life, and property.

Thus, capitalism revolves around the
freedom of property while democracy
revolves around political rights.

(ii) Economic structure of
capitalism pave way for
democratic structures:

Through laissez-faire economy,
a new industrial class is
generated that challenges the

traditional
power
parliament

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traditional dominance of elite. Thus power have to be devolved to parliament resulting in democracy.

Example:

Industry revolution led to Glorious Revolution 1688 against monarch of UK.

(iii) **Economic structure of capitalism ensures parliamentary supremacy:**

Through industrial class, political powers devolve from king to parliament. Parliament consists of participation from all parts of the economy who maintain pluralism of democracy.

(iv) **Economic structures of capitalism result in critical juncture that change political structures:**

Through proliferation of urbanised middle class as a result of capitalism, a confluence of factors are created that challenge the traditional extractive institutions. These factors are called

critical junctures that pave way for democracy

v) Inclusive institutions are the manifestation of democracy resulting from capitalism:

As critical junctures are created, they replace the existing extractive political institutions with inclusive institutions. Thus, inclusive economic institutions also lead to inclusive political institutions

(why Nations Fail: Acemoglu and Robinson).

Conclusion

Fascism and Nazism are danger to democracies around the world.

Moreover, economic structure of capitalism provides support to political structure of democracy.