



**COLLEGE OF SOCIAL SCIENCES, THEOLOGY, HUMANITIES & EDUCATION**

**NHIR 122: EUROPEAN POLITICAL THOUGHT  
END OF SECOND SEMESTER EXAMINATIONS**

**AUGUST/DECEMBER 2025**

**LECTURER: Dr. N. PINDUKA**

**DURATION: 3 HRS**

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**INSTRUCTIONS**

Answer **THREE [3]** questions in all

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All questions carry equal marks

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Start **each** question on a new page in your answer booklet

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Do not repeat material

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Credit will be awarded for logical, systematic and neat presentation

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## SECTION A: COMPULSORY

### Question 1

‘In *The Republic*, Plato argues that kings should become philosophers or that philosophers should become kings, or philosopher kings, as they possess a special level of knowledge, which is required to rule the Republic successfully.’

The issue of leadership has been the most pressing for most states around the globe. Taking cognizance of the leadership crisis that has infused some African countries over the past five decades and as a representative of the African Union on governance to the United Nations, you have been tasked to work on an opinion essay on Plato’s Political Thought that philosophers should be the rulers of the Republic.

Write a detailed analysis of the opinion essay. (40 marks).

## SECTION B: ANSWER ANY TWO QUESTIONS

### Question 2

In ‘The Prince,’ Machiavelli argues that the ends often justify the means in political leadership. To what extent do you believe this principle is applicable in contemporary political contexts?

### Question 3

Reflect on the relevance of Hobbes’ ideas in contemporary discussions about governance, human rights, and societal organization. (30 marks).

### Question 4

St. Augustine famously posits that the City of God exists in contrast to the City of Man, highlighting the tension between divine authority and earthly power. How do Augustine’s views

on this distinction inform our understanding of the relationship between religion and politics in contemporary society? (30 marks).

### **Question 5**

Deliberate on the notion by Baron de Montesquieu that ‘there is no greater tyranny than that which is perpetrated under the shield of the law and in the name of justice’ (30 marks).