

Introduction

ARISTOTLE: 384 B.C — 322 B.C

→ Aristotle was a disciple of Plato and he was also his critic.

* Father of political science:
 word science denotes from his practical approach, the importance he gives to world of matter (along with world of ideas) according to Aristotle: we can't ignore physical world by just considering it as world of illusion, he always gave importance to this world, he shows practical approach that is why he is known as father of political science.

* Place of Birth: Stagira — Stagira is located in Greece.

* Father of Biology:
 His father was a medical practitioner, he thus adopted method of classification into his Theory of constitution.

* Books written by Aristotle:

- 1) Politics
- 2) The Nichomachean Ethics
- 3) ~~meta~~ metaphysics
- 4) The Rhetoric / The Poetics

The Golden mean:

Ethical principle given by Aristotle in his book ethics, It implies that virtue/excellence lies in finding a middle path between two extremes which will otherwise turn out to be vices.

Example:→ Courage is a virtue between two vices i.e cowardice and rashness.

→ Plato/Academy not open for everyone //

→ Aristotle/Lyceum open for everyone //

→ Plato academy not open for everyone, only for extraordinary intellectual students.

→ Aristotle Lyceum open for everyone because he thought that distracted people needs good teacher to come on right track.

Aristotle's Theory of State:

Aristotle: "man is by nature a political animal." He who does not live in a state or who does not need a state is either a beast (subhuman) or a god

Man is by nature a political animal.
Here he talks about importance of state, this statement means: nature has not made man in such a way that he can live without state.

To prove the statement, he gave following arguments:-

Nature has not made man self sufficient :-

→ Even to fulfil basic (biological) needs, man is not self-sufficient (hence 1st association: family)

→ Family also can't fulfil all needs, ∴ man formed villages

→ Village also can't fulfil all needs ∴ man create state

The state is a self-sufficing institution while the village and the family is not. The self-sufficient state is higher than the families and the villages - it is their union. As a member of the family the individual become social.

2) STATE is highest of all associations;
 → Only state can fulfil all needs of a man
 → Only state is self-sufficient entity.

→ State is the ultimate institution

→ State is pre-condition for good life.

The state is ^{not} only an association or union as Aristotle call it, but is an association of association.

According to Aristotle: "State comes into existence for the sake of life and continues for the sake of good life"

3) State is prior to man or individual;

Historically: Man come before state

Logically, state is prior to man

How: Though, man came 1st but life of man was not worth calling human life until and unless man has not formed the state.

The state is prior to the individual.

It is so in the sense, the whole is

prior to the parts. The state Aristotle

says, "is by nature clearly prior to

the family and the individual, since

the whole is of necessary prior to the part.

4) Unity in diversity?

The state is not, Aristotle say, a unity which it is for plato. Plato seeks to attain unity within the state. Aristotle too seeks to attain the unity, but for him, it is unity in diversity. For Aristotle, the state is not uniformity, but is one that being all the diversities together

5) National organization; like a Tree:

The state for Aristotle, is a natural organization and not an artificial one. Unlike plato's ideal state, Aristotle's state is not structured or manufacture not a make, but is a growth - growing gradually out of villages with - villages growing out of families, and the families, out of man's nature, his social instincts. The state grows like a tree.

Conclusion:

Through above logics, he established importance of state in life of man (in his Theory of State)

Critical Evaluations:

- Whether state is natural, necessary or unnecessary remain a matter of debate among political scholars

Idealists:

State is necessary and a source of virtue.

Liberals:

State is a necessary evil.

Anarchists:

"State is an unnecessary evil"

Aristotle's Theory of Citizenship

According to Aristotle, all residents of a state are not its citizens who will not be included in category of citizen?

1) Slaves:

They don't have "reason" and they don't participate in affairs of states, they also doing work for their sexes and busy to fill the order of their masters.

2) Children:

They have lack of maturity

3) women:

They are so much involved in family so, they don't have time to participate in affairs of state.

4) old people:

Their physical condition remain uncertain, they are continuously ill or not feeling well.

5) Foreigners:

They don't have love for the nation, they are the outsiders, they may involve in spy, they can never be loyal for the nation.

* who are eligible to be citizens?

Native born adult Greek male belonging to property class.

• why excluded above group of people for citizenship?

Because according to Aristotle, citizenship is duty towards state i.e participation in legislative and judicial affairs of the state.

"He who has the power to take part in deliberative or judicial administration of any state is said by us to be a citizen of that state" - Aristotle, politics

→ According to Aristotle, citizenship should be given on the basis of one's function.

→ Only those members of state can be regarded its citizens who are entitled to take part in legislative or judicial affairs of the state

→ It is not necessary that each citizen should be actually holding a political office for the time being. For example, where people are chosen as members of a jury by rotation, all those eligible for election shall be considered as citizen.

Function of citizenry

According to Aristotle, wrote in Nicomachean Ethics: It is not always the same things to be a good man and a good citizen.

→ Aristotle endeavoured to show that citizenship did not imply mere subjection to political rule. The citizen himself should play an active role in shaping that rule.

← Critical Evaluations;

- i) This theory may not be treated as democratic and desirable.
- ii) It excluded women, workers, oldman, etc so, is a narrow concept.
- iii) Injustic to non-property holders.
- v) But we cant discard it totally
 - He made a sensible arguments
 - : citizenship is a duty.
 - If citizens can't make qualitative participation they should not be considered as citizens.

Aristotle's Theory of Slavery:

Slavery was practiced in ancient Greece.

There used to be two categories of ~~the~~ slaves:

Natural slaves: They are physically strong but mentally weak, they are born slaves they did not have ability to rise their voice for themselves.

2) Slaves by law :-

Prisoners of war.

- Aristotle theory is about natural slaves.

- Aristotle wants us to understand 'message of Nature': Nature has made some people physically work for longer duration and some are mentally strong because nature wants them to be involved in mental work.

Why Aristotle Justifies Slavery? :-

According to him slavery is natural and it is useful. Aristotle Justifies slavery on the universal principle of nature according to which men differ from one another in their capabilities.

* Utility of Slavery - (Useful)

1) Useful for Economic systems :-

Those, physically strong can work for long duration, which is beneficial for state economy; they are the back bone of the state to develop economy.

ii) Useful for state;
 If slave work for master, he can make qualitative participation in state and state can develop, if slave work properly for masters, than the concentration of master would be fully on state development, they will focus on high projects rather than small works.

iii) Useful for master;
 It will give opportunity to master to enhance his virtue, master will more enhance their work with the help of slavery.

v) Useful for slave;
 Slaves by nature can't live on their own, they need master, In master's company, slave will have opportunity to develop virtue. That is why we can say that: slavery is natural, as-well-as desirable (useful) institution.

- * Reforms suggested by Aristotle;
- 1) If slaves develops virtues of reason and courage, master can free them.
- 2) Master should take care of slaves and treat them properly.

Critical Evaluation:-

- 1) Slavery may be natural but we don't live in nature (live in state, politician govern us); survival of the fittest may be a principle in nature not in society.
 "Soerates" himself said: what is should not determine what ought to be. It should be vice-versa.
- 2) In ~~contemporary~~ contemporary times, every person ought to be treated with respect human dignity can't be compromised.
 Immanuel Kant gave principles of human dignity "Each man is end in itself, no one ought to treat other person as a means to an end" (It means: each person has his own intrinsic value and no one is ought to be treated as a means of utility for other.)
- 3) Many people misused this theory to exploit slaves.

Aristotle's Theory of Property:

This theory criticises Plato's theory of Communism i.e. communism of property.

→ According to Aristotle there are three systems of property:

i) Common ownership, common use.

ii) Common ownership, individual use.

iii) Individual ownership, common use.

i) Common ownership, common use:

- Aristotle rejected this idea because everyone's property is no one's responsibility, it is neither good for property nor for society, common ownership is not motivating. Individual ownership and individual use, which is for Aristotle the most dangerous situation.

ii) Common ownership, individual use:

Aristotle rejected this idea also because, it is neither logical nor practical, if done, it would be exploitative, a situation which begins with socialism, but ends in capitalism — it is also not accepted.

iii) Individual ownership, common use:

- Aristotle accept it.

According to him: This is the best idea. A device generally possible and equally acceptable. Aristotle says, "Property ought to be generally and in the main private, but common in use."

Benefit of Individual ownership:

- Source of motivation
- Sense of achievement
- Productive
- Social stability (men of reason, so no anti-social activities)

Benefit of Common use:

→ Extreme property shows negative impact so, should have moderate wealth.

→ Man is a social animal. So, he should contribute to society because society play important role in one's life.

* Aristotle's theory of property is near to Gandhian idea of trusteeship (i.e. one can keep wealth, but surplus must be considered social in nature).

Aristotle's theory of constitution:

Aristotle was disturbed by prevailing instability of government in his contemporary Greek-city-states, he sought to develop a model constitution that would ensure political stability. He gave the "theory of constitution" after study 158 constitutions (inside Greece only).

Salient features of this theory:
Aristotle doesn't make different difference in constitution state and government, according to him constitution = State = Government.

Aristotle's classification of constitution

- a) No of people ruling: one, few, or many.
- b) Purpose of ruling: if ruling for interest of people (normal form), if ruling for self interest (perverted form)
 - The first is the mere number of those in whom sovereign power is vested whether one, few or many.
 - The second basis is the end which the government seeks to serve. If the government wheather of one, few or many

aim at the common interest of all the people, it is a pure form of government. On the other hand, if the government serves the private or self-interest, it becomes perverted or corrupt.

Aristotle's classification of constitution

Dominant character	Forms of Government		
	Normal form	Perverted form	
Rule of one	Monarchy (Kingdom)	Tyranny (gov. by one man selfish purpose)	Cruel or oppressive
Rule of few	Aristocracy (gov. consisting of ppl of high social class)	Oligarchy (gov. by few for selfish purpose)	
Rule of many	Polity (constituti- onal gov)	Democracy	

i) Monarchy is

Monarchy is the rule of one perfect man who should not be made subject to law. Such a one man truly be deemed a God among men. Here Aristotle's conception of king is almost similar to Plato's conception of philosopher king.

ii) Tyranny is

Monarchy is however an ideal form of government which is practically impossible. Its place is taken by tyranny.

iii) Aristocracy:

For, Aristotle, aristocracy is a government formed of the best men also working for the interest of the public as a whole.

iv) Oligarchy:

The perverted form of aristocracy is oligarchy in which the government by the wealthy is carried on for their own benefit rather than for that of the whole state, wealth is the basis for selection in oligarchy.

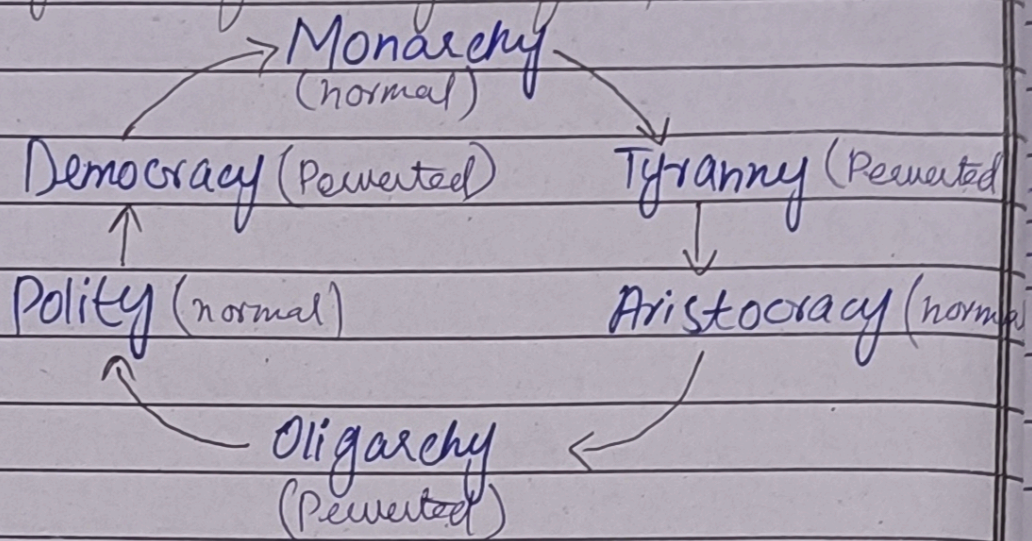
v) Polity:

Aristotle, as we know, defines polity as the state in which the citizen at large administer for the common interests. It is an attempt at uniting the freedom of the poor and the wealth of the rich, without giving either of them predominant position. It is the best practical because it is ruled by the middle class and the moderate qualities.

vi) Democracy:

The preferred form of the polity is democracy. It is government for the poor and by the poor only.

Cycle of change of Government:



→ Monarchy was good under normal conditions but in absence of effective over absolute power of monarchy, it degenerated into Tyranny because power and virtue can't coexist.

→ Now, Tyranny was followed by a rebellion by chosen few, who overthrew it and set up Aristocracy. But in absence of effective control on their power, aristocracy degenerated into oligarchy.

→ In due course, the larger no

rose against it and replaced it by polity. But, when rule of larger number start seeking self-interest, polity degenerated into democracy.

The best form of Govt/constitution/State :-

Monarchy (Rule of Philosopher king)

- It is best but not best practicable
- Its practical form will be Tyranny (because absolute power corrupts)

The best practicable form of Government :-

Polity: Rule of many, but not so many
 ⇒ "Rule of Middle class"

2nd worst form of Government :-
 Democracy :-

- It is the rule of many ignorant poors, result into emergence of demagig leader which make people fools.

Worst form of government is

Tyranny is

Tyranny, according to him
worst form of government.

Criticism is

The classification is out of date from modern scholars points of view. It does not cover a number of government which exist today e.g., limited monarchy, totalitarian government, dictatorship, representative democracy, parliamentary system, federation and so on.

Second, modern writers tend to reject Aristotle's thesis that democracy is the government by many poor people. There is possibility that the majority of people in a given country are rich and prosperous.

Aristotle's Theory of Justice:

According to Aristotle, Justice are divided into two categories i.e.: universal justice, Particular Justice, he further divided particular Justice into two part i.e.:

- i) Distribute Justice
- ii) Commutative / corrective / rectificatory Justice

* Universal Justice:

Anything done according to law is justice i.e. all lawful things are just. Law is the common rules made to regulate people and community, it refers to obedience of laws.

* Particular Justice:

One have to take particular decision in a particular situation. Here, universal justice is not sufficient so, particular justice is required.

Sub division of Particular Justice are:

- i) Distribution Justice, (work of legislature)

Deals with distribution of honours, wealth, property, opportunity etc

Basic principles, Treating equals equally and unequals treats unequally.

Distribution should be fair, equal
should get equal share, unequal
should get unequal share.

ii) Commutative / Rectificatory / corrective
Justice: (work of Judiciary)

This type of Justice is required
in case where one individual acts
against others in such a way
that the wrong does gains and
the victim suffers. In this case
the judge takes "gain" from the
wrong doer and return it to
the victim i.e restoring equality.

The agent is punished and the
victim is compensated, the need
for this type of Justice arise
out of:

- Voluntary act: Buying, selling, lending etc
- Involuntary act: Theft, Poisoning, Murder etc

One can compare plato's notion of
Justice, with that of Aristotle in
the following way:

a) Reward in proportion:

For plato, Justice is the
performance of one's duties to the

best of one's abilities and capacities; for Aristotle, justice is the reward in proportion to what one contributes.

b) Right oriented;

Plato's justice is related to "duties" (it is duties-oriented) whereas, Aristotle's justice is related to "right" (it is rights-oriented).

c) Legal Theory;

Plato's theory of justice is essentially moral and philosophical while that of Aristotle is legal.

d) Distributed Justice;

Both had a concept of distributive justice. For Plato, that meant individual excellence and performance of one's duties while for Aristotle it meant what people deserve, the right to receive.

e) Practical Based;

Plato's justice is spiritual

whereas Aristotle's practical i.e. it is virtue in action, goodness in practice

7) Action Based

Plato's Justice is related to one's inner self i.e. what comes straight from the soul; Aristotle's Justice is related to man's action i.e. with his external activities.

Aristotle's theory of Justice is worldly associated with man's conduct in practical life, of course, with all ethical values guiding him. But he is unable to correlate the ethical dimension of Justice to its legal dimension. His distributive justice (reward in accordance to one's abilities) is far, far away from the realities of the political world. It is indeed difficult to bring about a balance between the ever-increasing population and ever-decreasing opportunities of the state.

Aristotle's Theory of Revolution

Aristotle discussed one of the most important problems in his book *Politics*, in which made it a handbook for all the statesman for all times to come. The problem, which he took up, was one that related to political instability or the causes and cures of revolutions. Aristotle realised that political instability in Greek city-states was because of frequent revolution in those states so, he gave "TOR" where he explained causes and remedies of revolution. Before giving this theory he did exhaustive study on the causes of revolution. He studied 158 constitutions.

→ Aristotle's idea of Revolution

He is conservative not comfortable with change so, even slightest change in governance, he calls revolution

→ General idea of Revolution

Complete overthrow of system, normally it is a violent change.

According to Aristotle Revolution means, a change in the constitution, a change in the ruler, a change is big or small. For him, the change from monarchy to aristocracy, an example of a big change, is a revolution; when democracy becomes less democratic, it is also a revolution, though it is a ~~revolution~~ small change.

In Aristotle's views, political change is big or small, total or partial is a revolution; so to sum up Aristotle's meanings of revolution,

- i) a change in the set of rules
- ii) a change, political in nature
- iii) a palace revolution
- iv) Political instability or political transformation
- v) a change followed by violence destruction and bloodshed.

Causes of Revolution:-

The revolution is divided into two parts,

- i) Particular causes
- ii) General causes.

- i) Particular Causes:-
- Monarchy: Revolution due to family conspiracies, Jealousies etc.
 - Aristocracy / oligarchy: Revolution due to conspiracy by poor peoples etc.
 - Democracy: Conspiracy of rich against poor; corrupt leaders.
- ii) General causes:-
- Inequality: Inequality leads to feeling of injustice which leads to revolution (Inequality may be real or imaginary)
 - Passion for Power and privileges
 - Fearlessness and corruption of ruling
 - Extreme inequalities of incomes and wealth.
 - Rivalries among different sections.
 - Sudden inflow of foreigners.
 - If ruling class ignores small changes.
 - If state rewards those who don't deserve
 - Disproportionate increase in any aspect of state (territorial, social, economic etc)
 - Change is natural, it is a characteristic feature of world.
People like or prefer changes

More causes of Revolution?

Professor May identifies the general causes of the revolution as stated by Aristotle in his politics. They are.

- i) that universal passion for privilege and prerogative which causes men to resent and rebel against condition which (unfairly in their opinion) place other men above or on a level with them in rank or wealth
- ii) the overreaching insolence or avarice of rulers or ruling classes which causes men to react against them.
- iii) the possession by one or more individual of power such as to excite fears that they design to set up a monarchy or an oligarchy
- iv) the endeavours of men guilty of wrongdoing to foment a revolution as a smokescreen to conceal their own enemies.
- v) the disproportionate increase of any part (territorial, social, economic etc) of the state, causing other part to resort to violent means of offsetting this preponderance.

- vi) the dissension and rivalries of people of different races.
- vii) the sulky family feuds and quarrels; and
- viii) struggles for office and political power between rival class and political factions or parties.

Measures to deal with Resolutions:

- a) State should cultivate the spirit of obedience among citizens;
- Maey, in this connection says; "The first essential, he (Aristotle's) says is jealousy to maintain the spirit of obedience to law, for transgression creeps in unperceived and at last reins the state.

- b) State should inculcate feeling of Patriotism;
- According to Aristotle, is to keep patriotism at fever pitch. The ruler who has a care of the state should invent terrors, and bring distant danger near, in order that the citizens may be on their guard, and like sentinels in a night-watch never relax their attention.

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c) State should treat the causes giving rise to revolution; Arises from inequality of position as condition by arrangement which will prevent the magistrates for making money out of their position by limiting the tenure of office and regulating the distribution of honours so that no one person or group of person will become disproportionately powerful

The second thing is not to maltreat any classes of people excluded from the government, but to give due recognition to the leading spirits among them.

d) State should educate citizens in civic virtues

All the things which mentioned, that which most contribute to the permanence of constitutions is the adaption of education to the form of government.

Criticism

He has given a very narrow meaning of revolution. Political change only doesn't called revolution. Revolution is always a comprehensive social change.

He has a negative role for revolution, without recognising, the fact that revolutions are locomotives of history.

Aristotle's Theory of Law

"Law is a reason without Passion"
- Aristotle

Aristotle gave this concept in his theory of law and criticises Plato's theory of Philosopher King (absolute power to philosopher King), because Aristotle doesn't support the idea of giving absolute power to philosopher King or anyone because according to him philosopher King is a utopia and will turn up into a Tyrant (corruption). According to Aristotle, there shouldn't be the rule of Philosopher King, there should be the rule of law.

Aristotle Justification of Rule of Law?

Rule of law represents limitations on the power of executive: executive has to act according to rule of law (can't act arbitrarily).

Aristotle compare the theory with Plato's theory that philosopher king has reason, on other hand rule of law has also same reason. So, but, it has some other additional benefits, not only rule of law and rule of reason are same, at the same time rule of law has some additional benefits.

How law and reason are same?

- Both have similar purpose i.e. to guide what person should do and should not
- The only difference is that reason is inward in soul and law is outside in the book of law
- law is an outward manifestation of reason i.e. law is a reproduct of reason.

Additional benefit of rule of Law:
 Law is a reason without passion
 of law impersonal whereas
 philosopher king has passion and
 appetite also along with reason
 i.e. there is uncertainty.
 Law represents collective wisdom of
 ages which is more dependable
 than wisdom of one person (P.K.)

It is true that rule of Law has
 some limitations,
 it may be rigid
 it may be silent
 But, rule of law is a Golden mean
 and one shouldn't sacrifice good
 for the sake of best.

Plato's itself accepted the limitation
 of his ideas and changed his
 views in his book "Law"

Conclusion:
 Law i.e. rule of law is a reason
 without Passion whereas Philosopher
 king i.e. rule of philosopher king has
 reason with passion so, rule of law
 is better than rule of philosopher king.