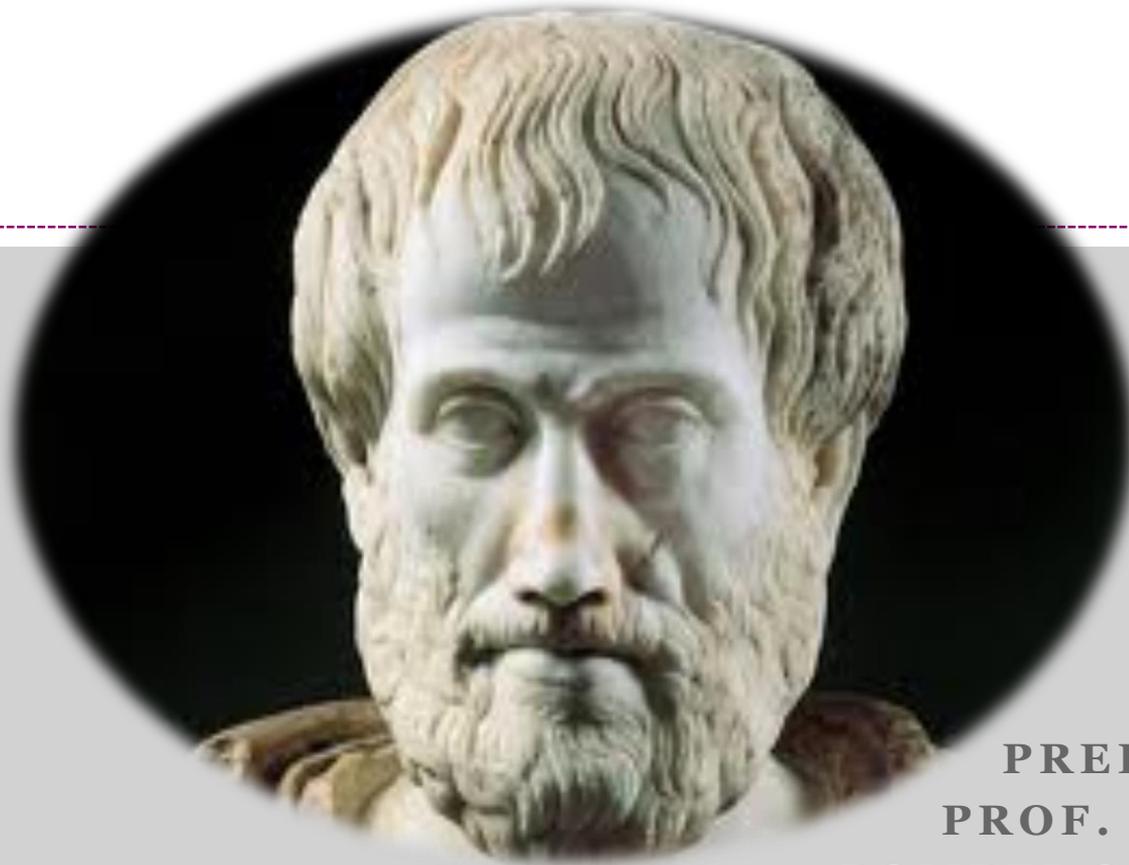


ARISTOTLE



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Life and Works:



- Aristotle the most famous of Plato's Disciple.
- He is regarded as the first political Scientist who gave the conception of a science of Politics .
- He classified the governments after studying the operations of 158 constitutions of his times.
- He was born in Stagira in 384 B.C.
- His father Nichomachus was a Physician to the King of Macedonia.
- This gave him an opportunity to understand about the royal court and working of the state.

EARLY LIFE.....

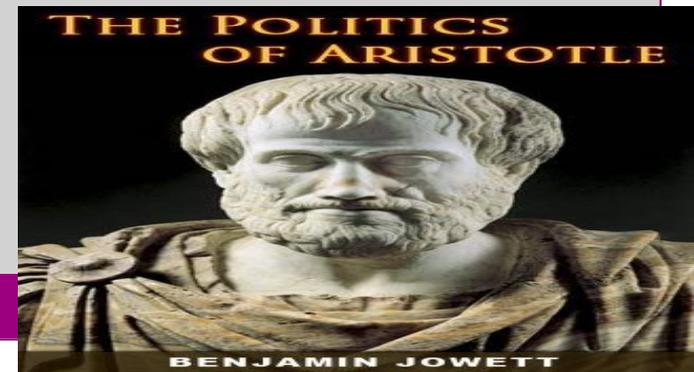


- From the very beginning he had a scientific bent of mind.
- Aristotle came to Athens and joined Plato's 'Academy' at the age of 18 and spent almost 20 years there.
- After the death of Plato he left Athens and spent almost 13 years in visiting different parts of the world and studying different political systems.
- He became the tutor to the young Alexander in 355 B.C.
- And he set up a school known as "Lyceum" to preach his Ideas.
- After the death of Alexander, Aristotle fled to Chalcis and died there in 322 B.C.

Works of Aristotle



- He wrote the “POLITICS ”is one of the greatest work on Political Science – which is one of the most systematic, analytical and original work on political science.
- Other works of Aristotle are “Organon”, “Protrepticus”, “Dephilosophical, Etc.
- He also wrote books on logic, metaphysics, medicine, constitutions, economics, politics, ethics, Physics, etc.



Influences on Aristotle's political Thought:



- Aristotle's ideas were greatly influenced by the following events-
- 1. Decline of the City-states in Greece.
- 2. Plato's works especially the "Statesman" and the "Laws".
- 3. Beliefs that prevailed in the Greek City-states like e.g.. Justification of Slavery, active role of citizens in public life, superiority of city-states over other forms of social organizations, etc.
- He used inductive, comparative, scientific, observational methods in his works.
- He was a realist & had a great respect for history also.

Aristotle's Main Political Ideas-

1. Aristotle on State:



- **A) Aristotle on the emergence of the State:**
- The state comes into existence when several villages united in a single complete community, large enough to be self sufficient.
- The state comes into being for the sake of life and continues for the sake of good life.
- To him, state is natural to man as a bee-hive is natural to bee.
- State is natural to man as the family is natural to him.
- He says that man is by nature a political animal.
- He who is unable to live in a state must either a beast or a god.
- State is man's natural destination.
- To him state is natural and necessary to man

Origin of the state contd.....



- The state originates due to the natural desire of man which requires him to satisfy his economic wants and racial instincts.
- Every individual has certain wants for the satisfaction of which he forms associations.
- For everyday needs family arose.
- Then there arose village which is a union of families for satisfying varied needs.
- And then in the third stage the union of several villages formed a complete community(State) for self-sufficiency and highest good.
- “The state came into existence originating in the bare needs of life and continuing in existence for the sake of good life.” says Aristotle

B. Nature of the State:



- Aristotle conceives the State as a living organism.
- Just as a living organism has its organs, similarly the state has its organs i.e. the individuals.
- To conceive of an organ separate from the organism is an impossibility.
- To him state is prior to the individual just as the whole is prior to its part.
- Just as an organ cannot be separated from the organism the individual cannot be separated from the state.
- No person can attain his fullness outside the state.

Nature of the state contd...



- To him, the state is an association of associations.
- The state is the supreme association because it is the highest of all and embraces all the rest.
- The state is the supreme association aims at the supreme good of the individuals.

C. Functions of the State:



- Aristotle does not limit the scope of state activity to the preservation of the rights.
- The concept of the negative functions of the state unacceptable to him.
- All affairs of the individuals were state affairs.
- The state is like a “mother” to its citizens.
- To him, state has the most positive function of promotion of what is good in human beings.

Functions of the state contd...



- State's task is to develop man's good faculties into a habit of good actions.
- The very important function of the state is to educate people and train them to be virtuous and moral.
- State should determine the minimum and maximum ages of marriage for each sex, the best season for conception and the rate of increase in population.
- According to him, state is the supreme association whose basic task is the moral development and perfection of its individual members.
- Aristotle called the state as "Koinonia" which meant the highest and noblest Association.

Institution of Slavery in Aristotle's State:



- His state contains the institution of slavery.
- Aristotle regarded the master of the house-hold(family) as the soul and the slave like the body.
- To him, slavery is a natural institution and the result of natural inequality of mankind.
- He wanted the inferior slaves to be under the control of superiors.
- “That some should rule and others be ruled is not only expedient but natural.” said Aristotle.
- In Aristotle's state Greeks were superior & non-Greeks were to be Slaves.
- He said “from the hour of their birth some are marked out for subjection and others for command”
- Aristotle considered women as inferior to men.

E. Classification of States/Constitutions/Governments:



- The six-fold classification of states is one of the greatest contributions of Aristotle.
- His classification of states based on two grounds-
- 1. The number of persons holding power(Quantitative).
- 2. Nature or end of the state i.e. good and perverted form of government(Qualitative).

Classification of govts



- Aristotle made a detailed study of 158 constitutions of his times like Athens, Sparta, etc.
- Aristotle not only classified the states but also provided for the cycle of change.
- No form is permanent one form changes yielding place to another form.
- Since Aristotle favours stability, he tells us about the excellence of mixed constitutions having the best elements of different forms.
- The idea of classification of states is borrowed from Plato's "Statesman"
- But the idea of cycle of change is Aristotle's original contribution.

Basis of Classification:



- He classified the governments on the basis of providing good life & the degeneration of the same governments when it pursued narrow or selfish interest of the rulers.
- Those governments which provides good life to all or governed in the interest of the whole community is called pure, normal, good or moderate governments.
- And those which are degenerated or which pursue the interest of the rulers themselves is called perverted or corrupt governments.

His Table of Classification:



No. of Persons in whom Power is vested	Pure or Normal Government	Perverted/Degenerated form of Government
One man	Monarchy	Tyranny
A few men	Aristocracy	Oligarchy
Many /Majority	Polity	Democracy

Reasons for Degeneration:



- They are-
- 1. Monarchy degenerates into tyranny when it existed for the good of individual ruler.
- 2. Aristocracy a rule of the few for the good of all degenerates into Oligarchy, promoting the good of a few who rules.
- 3. Polity degenerates into Democracy which pursued the good of the poor only.
- Democracy is the rule by the poor masses results in poor administration because, they do not know the technicalities of administration.
- To him, among the 3 perverted governments, democracy was regarded as the most tolerable one.

Polity as the Best form of Government:



- Polity is a rule by many aiming at the welfare of all.
- To him, polity is the best form of government and best practicable state.
- 1. Polity is a rule by middle class- they possess moderate quality of head and heart- they are neither radical nor violent but intelligent. It consist of equals, it contributes to the security of the state.
- 2. Rule of Law prevails in such a state.
- 3. Stability and moderation are also the virtues of such a system.
- Polity is a means to escape from the cycle of political changes.

Criticisms of Aristotle's classification of Governments:



- 1. Democracy is not a perverted form of Government:** it is far better than any other form of government.
- 2. No clear distinction between governments and constitutions:** He made no distinction between the two. There are differences between the two – constitution is only a framework within which the government works.
- 3. His classification has only limited value in the modern nation states:** Today constitutions are classified in a different way based on the amendment of the constitution, distribution of power , etc.

Criticisms contd...



4. **End of all governments today is welfare of the people:** Classification of government on the concept of welfare appears to be vague because, it is the objective of all states.
5. **Classification Unscientific:** Classification is not based on any scientific principles but qualitative and quantitative aspects which appears to be mechanical.
6. **Classified only Governments and not States:** States may also be classified as Secular or Theocratic, Unitary or Federal and so on.

Criticisms contd....



7. **Confusing picture of best state:** His model of Best state is not at all clear.

- His polity is a mixture of idealism and realism which represents a confusing picture of best state.

Merits: His concept of Rule of Law and constitutional state is an important contribution.

His idea of a government without a constitution is nothing but tyranny is another notable contribution.

His ideas are practical and realistic.

Aristotle's views on Citizenship:



- “State is an assemblage of citizens.”- Aristotle.
- In book no. III Aristotle describes about “Who is a citizen?”
- To him, citizen is the one who participates in the administration of justice and in legislation as a member of the deliberative assembly.
- Citizens must have the leisure and capacity to take part in the legislative & judicial functions of the state.
- Thus , citizenship implied possession and exercise of civil and political rights.

Citizenship



- For Aristotle, participation in the deliberative and judicial functions is the essential condition of citizenship.
- In addition to this essential condition, there are 3 non-essential conditions like –
 - 1. Residence,
 - 2. Enjoyment of legal rights &
 - 3. Descent from a citizen.

Qualities of Citizens:



- It is the capacity to rule and to be ruled in turn.
- This two-fold capacity must be developed among the citizens.
- Possession of leisure is an essential condition of citizenship because, without leisure no individual can cultivate virtue and devote himself fully to the state duties.
- By owning property and slaves, a person can have the necessary leisure from economic activities so as to enable him to participate in the affairs of the state.

Exclusion of many from citizenship:



- Slaves, resident aliens, foreigners, all laborers and mechanics are excluded because they have to do manual labour for earning their livelihood.
- He also excluded women, old people and children from citizenship.
- Women are excluded because they are intellectually inferiors.
- According to Aristotle, only good citizens makes a good state and bad citizens a bad state.
- To him, quality & quantity may be mixed together to make a good state.

Criticisms:



1. He conferred citizenship only on a **selected Aristocratic** class and excluded many like women, children, old people, manual workers, etc. from this category.
2. Only propertied class could become citizens- this leads to the neglect of the working class- **leads to class government.**
3. He does a **great injustice to non- leisured classes** by denying them all political rights and education.

Criticisms contd.....



4. By denying citizenship rights to a large section of the people promotes the feelings of dissatisfaction & disappointment which **adversely affect the smooth working of the state.**
5. His conception of citizenship is **contrary to the notion of modern concept of citizenship.**
 - In the modern times, all adults barring some disqualified persons are treated as citizens whether they work with hands or brains.

Criticisms contd...



6. His conception of **citizenship is not suited to the modern nation-state system**. Because direct participation of the citizens in the legislative & Judicial business of the state is not possible in a large nation –state.
7. His idea of direct participation in the activities of the state also **does not suit the present day representative democracy**. Now it is the representatives who manages the activities of the state on behalf of the citizens.
8. His concept of citizenship **is also inconsistent with the organic theory of the state**, as it excludes the working classes from the body of citizens. As in an organic theory of the state, every individual is a part of the state.
9. His theory of citizenship encourages class-rule and neglect the welfare of the majority.

Conclusion:



- 10. Finally, his conception of citizenship is both illiberal & conservative. It is illiberal because, he is too harsh towards the majority of the population.
- It is conservative because he is trying to conserve the state of affairs prevailing in the contemporary Athens.

Aristotle on Revolution



- Book no. V of his politics deals with revolution.
- He discussed the causes and remedies of revolution after studying 158 constitutions of his times.

Meaning: Any change in the constitution or in the form of government is a revolution, says Aristotle.

- Revolution is said to have occurred when there is a change in the existing constitution of a state (from monarchy to Tyranny) when there is a change in the ruling authority (one tyrant to another).

- therefore any change in the existing constitution or ruling authority is considered as a revolution.

Meaning of Revolution contd...



- Revolution can be big or small according to its causes and effects.
- It can be direct or indirect and may affect particular institutions or entire network of authority, it may be armed or peaceful.
- Thus , Aristotle considered any Kind of a Change as a revolution.

Causes of Revolution:



- According to Aristotle, causes of Revolution can be grouped into 3 categories-
- I. General Causes of Revolution,
- II. Particular Causes of Revolution &
- III. Causes of Revolution in a Particular type of State.

I. General causes of Revolution:



1. A state where there is greater inequality prone to revolution.
2. Injustice and ill-will are the most important causes of discontent.

II. Particular causes of Revolution:



1. Undue superiority of the few.
2. Prevalence of fear and contempt.
3. Disproportionate increase in some part of the state.
4. Use of unscrupulous methods in election.
5. Growing role of demagogues.
6. Heterogeneity of the population and territory of the state.

Particular causes of revolution:



7. Wide spread use of force and fraud.
8. Rampant corruption.
9. Mal-administration.
10. Neglect of small disturbances.
11. Disunity in the ranks of the ruling class.
12. Weak position of middle-class and so on.

III. Causes of revolution in a Particular type of state:



1. In democracies revolutions are caused due to **excessive use of powers and unwarranted condemnation of the rich by the demagogues.**
2. In Oligarchies revolution takes place **due to rivalries and dissentions** among the ruling oligarchies **due to oppressive and dictatorial** nature of their rule.

Causes of revolution in particular type of states contd....



3. In Aristocracy the revolutions takes place **due to those who are denied honour** which are conferred only on a few.
4. In polity **revolutions are caused due to defective balance of the different elements in the constitution.**
5. Revolutions in Monarchy and in Tyranny is caused **by fear or hatred generated in the minds of the people due to oppressive behaviour of the ruler.**

Remedies of Revolution:



- Remedial measures suggested by Aristotle to prevent revolutions may be listed as under-
- I. General Means of Preventions –
- II. Particular methods of preventions

I. General Means of Preventions:



1. Eliminating all systems of injustice.
2. Maintaining a spirit of law abidingness among citizens.
3. Citizens should be imparted necessary education regarding the working of their constitution.
4. Petty changes in the status-quo should be seriously attended.
5. No person or class should be permitted to assume too much power.

General remedies contd...



6. Government offices should not be permitted to become the sources of gain.
7. Public offices should not be granted on permanent basis.
8. Promotion to political posts should not be made suddenly but on gradual basis.
9. Important and high posts should not be given to outsiders.
10. Efforts should be taken to keep the spirit of patriotism high among the citizens.
11. Wealth & honour should be equally distributed among all as far as possible.
12. Details of administration, particularly those of public finance should be open to public scrutiny.

Particular methods of prevention of revolutions:



1. In democracy the rich should be made to feel that their property and estates shall not be redistributed.
2. In Aristocracy and Oligarchy the people should be treated with fairness and no single person or group should be permitted to become too powerful.
3. In Polity, revolutions can be averted by proper blending of the democratic and oligarchic elements.
4. Under Tyranny revolutions can be checked through good espionage system & by following a policy of aggression.

Criticisms:



1. To him, any change in the constitution or form of government is called revolution. But it is not. Because revolution involves an element of violence which he has not highlighted. Therefore, his definition of revolution is subjected to controversy.
2. It is only a half truth to say that inequality is the main cause for all revolutions. Because, inequality exists evrywhere