

WESTERN POLITICAL PHILOSOPHY

INFLUENCE ON PLATO

Plato was born in 427 B.C in an aristocratic Athenian family. Plato's political philosophy was a response to events like failure of **Athenian democracy**, defeat of Athens by Sparta (military oligarchy or Timocracy) in **Peloponnesian war** (This war started in 430B,C and ended with the final downfall of Athens in 404B.C), **rule of 30 tyrants** (commission of 30 oligarchs was established as a result of oligarchic revolution after defeat in war) and **execution of Socrates** (because of 3 charges: denying Greek gods, corrupting youth, & introducing his own gods or divinities) by Athenian democrats.

Pythagorean concepts (belief in math, class division, justice, philosopher king, immortality and transmigration of soul) also influenced his philosophical thought.

After death of Socrates, Plato left Athens, visited different countries, get knowledge and wisdom, later returned to Athens in 386 B.C and founded first school in the world named as "Academy".

Plato's political thought is mainly found in his most important books, the "**Republic**", and "**Laws**".

PLATO'S POLITICAL PHILOSOPHY AS A RESPONSE TO THE OF GREEK CITY- STATE.

Two main drawbacks found in Greek politics, according to Plato, were:

1. People who were **unaware of their ignorance**
2. **Political selfishness** (as a result, there was a struggle between oppressors & oppressed)

THEORY OF IDEAL STATE

Theory of Ideal state:

For Plato, ideal state is solutions to all problems found in Greek city-states. This state is **run by philosopher king** (friend of wisdom). His model state is meant to be a model for all times and all places. Plato himself admits that his ideal state is difficult to be materialized in reality. But this model of state can be a goal to be achieved even in proportions by actual states.

Following are the characteristics of Plato's ideal state.

Division of labor: For Plato, division of labour is necessary in a state. He says

"The origin of a city is, in my opinion due to the fact that no one of us is sufficient for himself but each is in need of many things so does the need of mutual cooperation among individuals rise. So, a socially resting upon the division of labor is the expression of man's nature. In this way people come closer for the satisfaction of their reciprocal needs and form a state."

Functional specialization:

Some people have better aptitude for certain things, depending upon the predominance of a particular element in their soul.

The soul has 3 elements:

Reason (It is highest part which represents rationality and wisdom)

Spirit (It represents courage, chivalry pride and honor)

Appetite (It is lowest and irrational part which represents pleasure basic needs and desires like pleasure, hunger, and thirst)
State/society, for Plato, is a man writ large (individual at a larger level). Like man's soul, society has also three classes.

Philosopher-kings (reason is dominant in their nature), **Warriors** (courage is dominant), **workers** and artisans (appetite is dominant here).

Each class is specialized in their work according to their nature.

Plato believes that the specialization with deficiently work toward, bringing more unity in the state as the element of unlimited completion will be eliminated.

Quadrant			
I	II	III	IV
Soul	Interest	Class	Virtue
Reason	Knowledge	Philosophers	Wisdom
Spirit	Honor	Warriors	Courage
Desire	Pleasures	Commoners	Temperance

Justice in state:

Justice is harmony between rational and irrational forces (reason and passion). Political justice is that each class (rulers, warriors or workers) should mind its own business (in which they're specialized).

If they people mind their own business and do not meddle with the affairs of other, justice in the state will prevail.

Three Forms of Government in Ideal State: (Monarchy, Aristocracy, Democracy)

He mentioned different forms of government existing in different Greek city-states i.e.

1. **Monarchy** (mono=1, arch= chief, leader): It is a government by an individual or king who is known as monarch and who acts for well-being of public. If king acts for self-interest, then he will be called tyrant. **Tyranny** (govt. of an oppressor king) is the distorted (opposite) form of monarchy.
2. **Aristocracy** (Aristos=best, cracy=rule) : It is government by nobles (best selected individuals) who work for well-being of public. If these individuals work for self-interests and start accumulating wealth, aristocracy will be converted into **oligarchy** (olig=few) in which few wealthy people run government for their own motives.
3. **Democracy** (demo=people): It is government by the people or their representatives who work for well-being of the people. If people or their representatives start working for their own interests, then democracy will be replaced by **anarchy**.

In his book, Republic, Plato expressed his views about different governments in different city-states and pointed out flaws and problems in those forms of governments. Therefore, his "Republic" is also said to be an indictment to Greek civilization.

Characteristics of Ideal State

1. Rule is the Philosopher-king.
2. State-controlled education
3. Communism of property and wives
4. Gender equality
5. Division of labour
6. Division of classes
7. Censorship of art and literature

CRITICISM of THEORY OF STATE

Pollock says: "Plato's republic must be considered as brilliant exercise of philosophical imagination, not as a contribution to political science."

1. There should be no similarity between state and individual (individual has conscience)
2. It is authoritarian state
3. Exploitation of workers & artisans
4. Constitution is absent
5. Communism of wives and property is unnatural
6. Plato is supporter of slavery
7. No clear-cut distinction between politics and morality has been given
8. Plato gave superiority to intellect over action.

Aristotle's Criticism on Plato:

1. Ideal state creates an unjust society
2. Communism of wives and property is not possible.
3. It negates human values and traditions (institution of marriage will be destroyed)
4. Property and family are basic needs of individuals.

THEORY OF EDUCATION:

First phase (1 → 20 years)	Second phase (21 → 30)	Third phase (31 → 35)
1 → 17 (Music & Gymnastic) after it, a test will be conducted; those who will pass it will be given military training.	Training of philosophic guardian through mathematical sciences.	Study of dialectics, higher mathematics, logic, philosophy and astronomy
18 → 20 (Military training) Again a test is conducted. Those who will pass it will be promoted to next stage	Again, a test is conducted and those who pass it will be promoted to next class.	Those who will pass test will be promoted as philosopher-kings

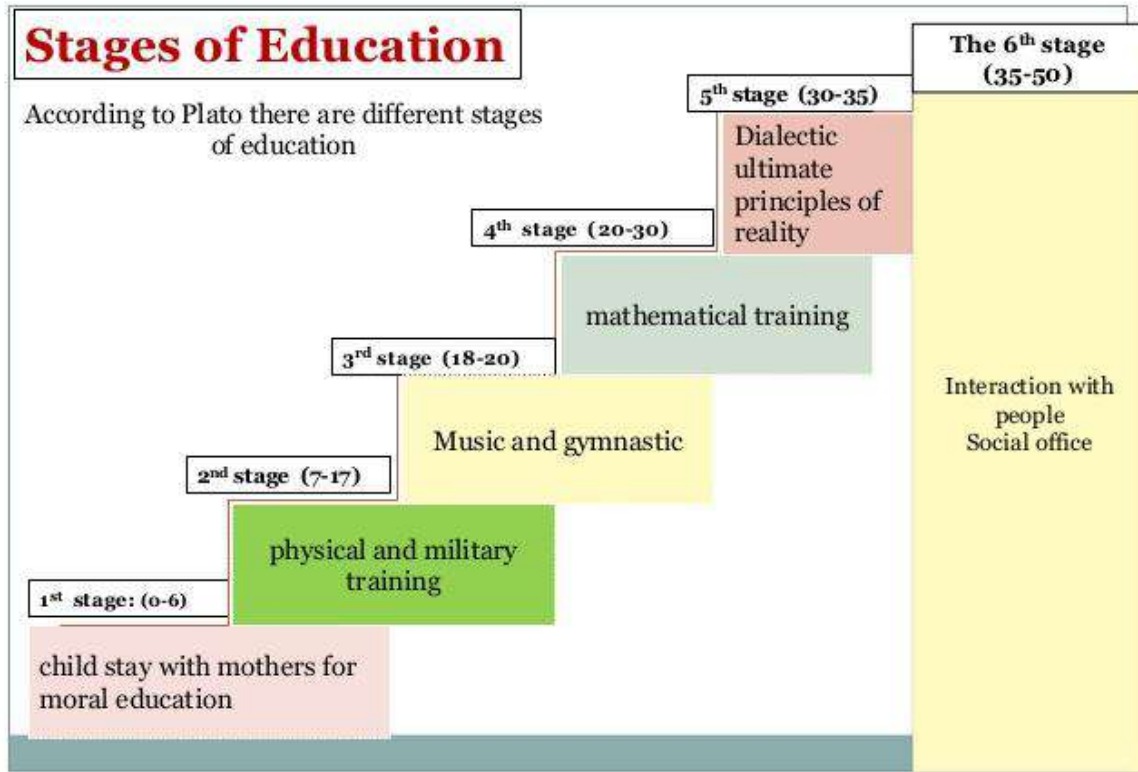
The highest object of Platonic education is the promotion of common good.

State-controlled system of education is good for achieving happiness of individuals in the state.

Rousseau said:

“Republic” is hardly a political word at all, but it is the finest treaty on education that ever was written.

The system of education is meant for both sexes (male & female). Elementary education was open to all. It was at the end of the elementary education that a sorting out test was held. Those eliminated, formed the economic and producing class. They are not fit for higher education.



Aim of education: (to develop character and to train the mind; to create responsible citizens. Platonic education is an attempt to cure a mental malady by a mental medicine.)

System of education: Two level (Elementary & Higher The elementary starts from three and ends at seventeen. The higher education begins at twenty and ends at thirty five.)

Elementary education:

The elementary education begins at three and ends at twenty. It is divided into **three sub-stages**. The first-stages extend from the age of **three to six**. The children in this age group are to be imparted education through the narration of mythological stories which include certain moral and religious truths. The second rule stage extends from **seven to seventeen (training of auxiliaries)**. During these years, they are to be given the lessons of gymnastics in reading and writing, taught music, poetry and mathematics,. In the third rule-stage from **eighteen to twenty (Gymnastics)**, trainings in more gymnastics is to be imparted.

Higher education:

There was to be an eliminating test at the age of twenty. Those who failed were to become low rank soldiers and warriors. While the intellectually brighter are selected for carrying on the work of states crafts. Higher education is also subdivided into **two stages**. This first extends from the age of **twenty-one to thirty (training of philosophic guardians)** and the second form **thirty-one to thirty-five (dialectics—science of asking and answering questions)**. In the first rule-stage emphasis is put on the study of mathematics and logic.

At the age of thirty another eliminating test is held. Those who secure less distinguished positions, enter the administrative positions as auxiliaries those who secure superior positions in that test, continue then study for another passed of five years in Dialectics and later in ethics. If the age of thirty five those who successfully complete their advanced education are assigned civil and military administration positions for **fifteen years (36—50 years—practical experience)**. This period of fifteen

years is thus the apprenticeship period. At the age of 50, those who have demonstrated real ability and served with genuine distinction become the ruling guardians from here emerges the idea of philosopher king

Summary: Characteristics of Platonic Education

1. Higher education as an innovation:
2. Balanced growth of human faculties:
3. State-controlled education:
4. Education for both the sexes:
5. Education for all the classes:
6. Censorship of books and literature:

Criticism

1. Narrow conception of education:
2. Education curriculum is insufficient for ruler.
3. Education will produce ideal philosophers and not ideal men of action.
4. Censorship against modern beliefs.
5. It Minimizes the influence of literature:
6. Graft of Spartan over the Athenian system is defective:
7. System of indoctrination:

RULE OF PHILOSOPHY

“Philosopher king is a true statesman and his monarchy is the best form of government.”

Only class of philosopher-kings rules effectively. This is aristocracy of intellect. A philosopher king is above law. Law itself flows out from him.

Just as it is the function of the doctor to prescribe, similarly it is the function of the philosopher ruler to do whatever he considers fit and necessary.

Theory of communism: Communism of Property & Communism of Family (2 upper classes or guardians i.e. rulers & warriors)

Plato is not behind to reality that private interest and private affections take a man away from his duties to the community. Plato introduced communism ensures that a guardian but a life of austerity and self-denial. The system of communism denotes communication of property and communism of family.

Communism of property (The guardians should not have any private property)

They were to be provided everything by the state. Plato truly realized that the philosopher- ruler, who was to be given the monopoly of political power would become corrupt and demoralized if economic powers were also placed in his hands.

Communism of family:

Plato not only abolished private property for his classes but denied them families too. The children and wives, according to Plato, are the source of personal attachment and affections.

He, therefore, advocated state- controlled system of mating. Only the suitable parents would be mated. This is necessary with a view to produce the best type of children. Plato fixes even age limits within which mating would be allowed.

Criticism:

1. Ideal state is a myth:
2. Unnatural class division:
3. Incomplete development of personality:
4. Absence of freedom and equality:
5. Father of totalitarianism (everything is state-controlled):
6. Narrow and incomplete conception of education (it doesn't tell how to educate workers)
7. Denial of the capacity of masses (undemocratic)
8. Philosopher ruler will naturally identify their own interests:
9. Philosophy and kingship cannot go together: (Sabine says: rule of such philosophers might easily become a rule of the saints).

10. *Insufficient educational curriculum for ruler: (mere philosophy is not enough for “task of government”)*
11. *Rejection of law is objectionable: (he realizes it later & focuses on it in his book “Laws”)*
12. *Acceptance of institution of slavery as natural is condemnable:*
13. *Communism of wives is unnatural*
14. *Concept of child development without parents is also unnatural*
15. *Ideal state is inconceivably small in size:*

Conclusion

It is however, unfair to hold that Plato preached utopia. What Plato gave was the ideal or form of the state. It was model for all times and countries, which the actual state should try to achieve the nearer the actual state is to this ideal, the better it would be.

Plato’s influence on philosophy and social thinking is so profound that it is felt even in the modern age. Admittedly Plato has built up a utopia but it cannot be denied that he was great creative thinker as many of his ideas still haunt the philosophers of the world.

That’s why White Head said:

“Western philosophy is just a series of footnotes to Plato.”

CONCEPT OF PHILOSOPHER-KING

Introduction:

The ‘republic’ is in fact an indictment of Greek life. Plato was sick of amateurish meddlesomeness and political selfishness in the politicians. Plato realized that cure of all ills of society lay not in politics but in philosophy. The central doctrine of ‘republic’ is the theory of philosopher-king. Plato argued; “Until philosopher be kings and kings be philosophers cities and states will never cease from ills”

Device for the supply of philosopher-rulers (System of education System of communism)

Limitations upon the philosopher-ruler:

Regulation of wealth and poverty in the state.

The size of the state.

The rule of justice, and

The system of education

Features of Plato’s Rule of Philosophy:

Most original concept (of philosopher king)

Govt. by the Elite (who are capable of understanding knowledge as virtue)

Philosopher-king includes both the sexes:

Philosopher is lover of wisdom:

Interest of philosopher-ruler is identical with state-interest

Philosopher – ruler (is the product of his system of education)

Philosopher-ruler is absolute (unlimited power and above law)

Not unqualified absolutism (he is not free from all restraints)

Ruling is an art (The art of ruling must be practiced by those who have natural aptitude and ability)

Criticism

The platonic conception of rule of philosophy has been subjected to criticism from many quarters. Warner says that “Plato has no understanding of personality, of individuality.. of democracy” some Marxists of the moder age called Him “ the intellectual spokesman of the conservative faction” popper regards Plato as the “enemy of the open society” and “father of totalitarianism” “Others criticize Plato due to following loopholes of his philosophy.

1. *Reactionary philosophy (promote censorship)*
2. *Opposed to liberal and Humanitarian ideas*
3. *Education scheme is insufficient:*
4. *Excessive philosophy leads to eccentricity: Applications of wrong analogies:*

5. Kings not likely to become philosophers: Plato had his own axe to grind:
6. Fundamental utopia
7. Knowledge as the prerogative of a few is deplorable
8. Advocates tyrannical rule:
9. Disbelief in democracy:

Conclusion

It cannot be denied that philosopher ruler is a mirage. Yet the importance of the fact that only competent persons should rule can never be over estimated. Plato has a logical reaction to the chaotic circumstances to give something ideal for all times and all states and therefore, went wherever reason led him. So, a person who possess scientific knowledge is the only competent ruler according to him. This is an individual conclusion.

PLATO'S CONCEPT OF JUSTICE

Introduction:

Republic or concerning justice (The "republic" has also been given sub-title "**concerning justice**")

Meaning of Moral Justice: (Right or righteous conduct of man towards others)

Plato's theory of Political justice: Each class (rulers, warriors or workers) should mind its own business (in which they're specialized)

Rejection of prevailing theories of justice:

The "republic" opens with a scene in the house of Cephalus, an old and wealthy resident who has turned to religion and philosophy to comfort his old age.

Traditional theories (given by Cephalus, Polemarchus, Thrasymachus, & Glaucon))

Cephalus: Speaking truth and paying one's own debt.

Polemarchus: To pay one his due. "Too do good with friends and to do evil with enemies" Doctor to kill his enemies and save friends?

Thrasymachus: Whatever is advantageous to the stronger or superior. Selfishness is the true end of life. Government is like shepherds

Justice is happiness and virtue? Wise does it while fool not. Even no bands of robber can exist if there is no justice among them.

Glaucon: Justice is something conventional and contrary to nature. Virtue is honorable but different practice while opposite is vice.

Justice in individual:

As each person is dominated by one of the three basic impulses—appetite, spirit, reason justice will be secured if he lives a life in which his preliminary impulse is made to serve the community.

CRITICISM OF CONCEPT OF JUSTICE

Lacks legal enforcement:

Based purely on ethical and moral considerations.

Impracticable in modern state:

Opposed to the development of personality: Water-tight compartmentalization impossible: Disbelief in capacity of masses:

Advocate of totalitarianism: Definition of justice is strange: (We mean by justice as "same kind of equality in the treatment of individuals" but Plato assigns privileges to every class)

Based on morality:

Sabine says "Platonic justice is a bond which holds the society together. The principle sounds very just but impossible to realization a modern nation state. Even then, it is one of Plato's greatest contributions for social philosophy.

HOW PLATO IS THE FATHER OF TOTALITARIAN IDEOLOGY?

Introduction:

Crossman considers Plato as a reactionary who encouraged dictatorship of the

virtue over right”

Plato as totalitarian:

- Advocates rule of few wise;
- Subordinates law to philosopher-ruler.
- Advocates inequality of man
- Condemnation of individual personality.
- Advocate state controls even in sex-matters. Condemnation of woman.
- Denial of family affection Education- a prerogative of the few:
- Advocate of censorship of intellectual activities: Anti-equalitarian view:

Conclusion

Crossman says, “Plato’s philosophy is the most savage and a profound attack on liberal ideas”

“Republic”: not a utopia but the work on practical politics:

Introduction

Not utopia but deals with practical politics: Based on actual conditions:

- analysis of actual constitution of Greece:
- portrays actual fact of Greek life; **Republic:** meant to mould the actual life: Communism
- Portrayal of ideal:
- Ideal leads statement towards good

Conclusion

PLATO’ “REPUBLIC” AND “LAWS”

Introduction:

While “republic” is a product of the years of Plato’s early maturity and speculative vigor at forty, the “law” is a product of Plato’s later age at seventy. It was the last of the Plato’s dialogues published after his death. The “Laws’ shows decline in Plato’s literary talent. In the “Republic” Plato builds an “ideal state” ruled by the philosopher king. But in the “laws’ he gives law its proper place.

Relation between ‘Republic’ and Laws”

It is difficult to determine relation between the “Republic” and the “laws. Eller considers these two books opposite to each other. In the “republic” the rulers are above the law while in “laws’ they are under law. If in the “Republic’ Plato identifies virtue with justice, in the ‘laws’ he identifies it with temperance. It is here that Plato shifts emphasis.

With this the Plato has brought the laws closer to the traditional Greek political conceptions. But it would be worthwhile to remember that Plato has not deviated from his basic assumption (Political selfishness and meddlesomeness) and the fundamental dictums (aristocracy of intellect and virtue is knowledge)

Modification in the ideas in the view:

The “Republic” was written by Plato in the vigor of youth with the burning ideal of a reformer when he was full of hopes and aspirations. The laws, on the other hand, reflects sobriety and maturity of judgment. It shows disillusionment with many things advocates in the ‘Republic”

The “Republic” is built on the paradoxes of the absolutions of philosopher-ruler and communism of property and wives, the ‘laws’ advocates the merits of a balanced constitution with both aristocratic and democratic elements. The ‘Republic” concentrates on the constitution of the ideal state’ and ignore laws, the “laws concentrates on laws. Both the “Republic’ and

"laws" advocated a well regulated state-controlled system of education that in the Laws extending not only to the guardians but to all classes.

The state portrayed in the "Laws" is called the "2nd last state". Barker called it "A halfway house, as it were between the ideal and the actual" the changes introduced in 'laws' from that of the Republic' are;

Restores supremacy of laws:

In the 'laws' Plato assigns supreme place to law, which he had assigned to the Philosopher ruler in the Republic" Plato, in the "laws' abandons his idealism and sees reality. He holds that among the men who are always imperfect, only law should regulate their affairs. The "laws" however, is an attempt to give law its proper place.

Plato was convinced throughout that philosopher-ruler is preferable to law but it is not practical. Only the second last state, that is ruled by law should therefore, follow as closely as it can, the principle of the ideal Plato held that if men are not retrained by law their selfishness would disrupt the community.

Abandons division of labor and functional specialization:

In the interest of unity and harmony in the country, Plato abandons in the Laws the principle of division of labor and functional specialization

the model state:

in the Laws also Plato Portrays the model state. But Plato describes clearly that what he is describing is the second best state. His best or ideal state always remains the one which is depicted in the "Republic" the ideal state is however, impossible of realization because of imperfection of human nature.

The number of citizens in the state according to Plato, should be 5040. The state is to be divided into 12 tiers and governed by a state council.

Property:

The state is divided into 5040 equal lots one for each citizen. The land is owned privately but the social purpose is admonished to every citizen. The citizens are to consume the product at the common table. The land cannot be transferred. Except through inheritance and cannot be divided each citizen is permitted to hold private property upto four times the value of his land. The wealth gained by a citizen in excess of four times the value of his landed property must be returned to the state. Plato's underlying assumption was the same. He believed that private property had a demoralized effect.

Marriage and family:

In the laws Plato returns to the institutions of marriage and family. Marriage and family are to be regarded and supervised by the state. All marriage should be registered with the state. Plato holds that "Plato clings as far as possible to the broad principle of "Republic"

The communism of wives and children has no place in the laws as this is meant only for the perfect and ideal state.

Education:

The "Republic" is essentially the greatest treatise ever written on education still the 'Laws' doesn't lag behind in any respect except that higher education has been omitted. Otherwisethe curriculum of education in both is almost the same. Both gymnastics and music are taught. Education is compulsory for both the sexes.

Mixed Government:

In the "Republic" Plato threw all the weight on the side of intellectual authority while in the 'laws' he seeks moderation between monarchy and democracy.

The entire citizenry is divided into four classes. The class designation is dependent upon whether a citizen owns personal property equivalent to one, two, three, or four times the value of his landed property. In 'republic' he had clearly stated that only the virtuous would rule, in the "Laws" he finds this ability among those who have managed to accumulate most property.

Reversion to Authoritarianism:

Throughout the 'laws' Plato appears to be working towards a practicable form of "state in which people on the basis of merit are to perform the government functions. But this illusion tends to disappear in the twelfth the last book of the "Laws" when he introduced "Nocturnal council" this council is to consist of ten oldest guardians of law. The minimum age limit is fifty while the maximum is 70. The council is a work of law. It is here that Plato again returns to the Authoritarianism of the Republic,

Harmon' says that " Plato ends up with semi- theocracy a government at least partially composed to priests.

Conclusion:

It is the quite clear that Plato could never forget the principle which he had learnt from his teacher Socrates that "Virtue is knowledge". This means that men are never born equal. They differ in their capacity to learn knowledge. The "Nocturnal council' overshadows all the practical insight if ever shown in the law. Barker rightly remarks" thus Plato is Plato still"

The "ideal state" of the Republic

(perfect but impractical)

Lawful States

(knowledge expressed by law is the directing force)

Unlawful states

(the Directing force is arbitrary and is not restrained by law)

Monarchy: lawful rule of the one (the best)

ii) **Aristocracy:** lawful rule of a few

---(the second best state)

iii) **constitutional democracy: the lawful and moderate of many (the worst of the lawful states but better than unlawful state.**

ii) **ougarchy:** (unlawful rule of a few (next to the worst of states)

i) **Tyranny:** Unlawful rule of the one--- (the worst of all states)

iii) **unconstitutional Democracy:** the arbitrary rule of many ---(unlawful and bad less dangerous than tyranny or oligarchy

Q1) Influences on Aristotle. Introduction:

Every political philosopher is unavoidably the epitome of his time" he is always the product of the circumstances under which he lives. He cannot remain unaffected by his associates with the intellectual giants. Aristotle is no exception to this rule.

Factors which influenced Aristotle:

Aristotle's Association with plato:

Aristotle was the greatest of Plato's pupils who studied in the "Academy' for 20 years. Aristotle is influenced by Plato.

- The man is by nature social. Hence he must live an associated life. State originates in the needs of the men.
- The state exists for the moral perfection of the individuals.
- The educational role of the state in the cultivation of virtues in the individuals is of utmost importance.
- The good life could only be lived in a city state of moderate size.
- The right of exercising state-functions should be the monopoly of very few capable citizens
- All manual labor should be done by slaves or non-citizens Democracy is not an ideal form of government.
- The virtue of the state is identical with that the individual A mixed state is the most practicable state .

Though Aristotle is influenced by Plato is these ideas, yet he is not a blind follower of Plato.

- **Influence of physician father:**
- **Influence of prevailing Greek- conditions;** (There was lawless democracy and selfish oligarchy)
- **Influence Stagira – his home town:**
- **His association with Alexander the Great: Influence of Greek Ideas:** (slavery is natural and Greeks are superiors to all other nations)

Influence of personal experience (his successful marriage play role in opposing Plato's communism of wives)

Conclusion

ARISTOTLE'S CRITICISM OF PLATO:

Introduction:

Plato is regarded as the first political philosopher and Aristotle as the first political scientist. The title of the "father of the

political science” is thus exclusively for Aristotle. Aristotle analytic scientific and definite in his approach. It is on account of their diametrically opposed views on various matters that it has been said that you can be either a Platonist or an Aristotlean. Still no one can deny the fact that Aristotle built his philosophy on the basic principles when Plato had enunciated earlier

Aristotle as a critic of Plato:

In the opinion of Harmon “Plato and Aristotle, teacher and pupil, disagreed on many points, but not on all.”

Aristotle’s criticism of the Republic:

Aristotle protests Plato’s lacks of practicability. The principle objective of the statesman should be, says Aristotle, the establishment of best practicable state.

The criticism leveled against him and his ideal state is as under:

Unity of state;

Plato seeks to audience unity to make the state more peaceful, purposeful and perfect. This conception of state, according to him, can be achieved if diversity in the state is eradicated Aristotle criticizes the concept of unity advocated by Plato on following grounds

- **State is a plurality:**
- **Training of guardian classes will sow disunity** (feelings of superiority & inferiority)
- **Rejection of platonic concept of origin of state in the Division of Labor:**
- **Communism of family:**
- Abolition of political families will destroy the very basis of state.
- Making are family of the whole state is impossible through communism of wives. State control over sex is impossible
- Child of all gets love from nobody Leads to division among members; **Communism of property:** common property root of disputes
- denial of private property opposed its human nature;
- proper is a source of pleasure’
- Property breeds virtue
- Quarrels not due to property but due to wickedness of human nature. Communism may solve old problems but will create new ones.
- **Neglect of lower class:**
- **Rule of Philosophy:**
- **Aristotle’s criticism of idea:**
 - **Aristotle’s criticism of “the Laws”** (Sincerity of Plato about supremacy of law is doubtful)

Conclusion:

From the account given above, it would thus be manifesting evident that Aristotle, the greatest of all the pupil of Plato, is the worst critic of his own master. But the criticism leveled against Plato is according to Dunning “at times distinctly unfair’

Difference in form and method of Plato and Aristotle:

Plato according to Dunning, is **imaginative and synthetic**, Aristotle is an **analytic**. Aristotle proceeding by extensive observation and minute analysis of objective facts worked out for each science an independent field. Aristotle’ method is no doubt inductive, but not purely inductive.

Inductive method means that the researcher or analyst does not have any prior notion, idea or value of his own. He would conduct research with an open mind. He would in this way arrive at a conclusion on the basis of **scientific and empirical analysis**. If Aristotle followed. Inductive method, Plato followed the deductive method. Deductive method means that the researcher or analyst has his own values, notions and presumptions. He tries to establish the truth of his own values and predetermined notions with the help of the institutions.

Q) Aristotle and Plato on education:

Introduction:

- Aristotle, according to Dunning, **differs** from his master Plato, much more in the form and **method** than in the substance

of his thought”.

- Both of them gave the **first place to education** in the scheme of their political models.
- They pleaded that education should be essentially **state-controlled**.
- It should be training-oriented, capable of **producing good citizens** so that political stability is guaranteed.
- Both considered education as instrumental in **training of character**.
- Education awakes inward features that are lying dormant, are activated.

SYSTEM OF EDUCATION COMPARED AND CONTRASTED: AIM OF EDUCATION

- Both maintain that the aim of education is to make an individual a complete personality, a dutiful citizen and an able, efficient and public-spirited administrator
- It aim to bring about virtue and happiness.
- **Education to be state-controlled:**
- **Gymnastics and Music:** (Both believed in ‘healthy soul in a health body” Aristotle: education should aim at eugenics too so that good children are born. Moreover, education must be non-discriminatory and universal in nature.)

Stages of education:

- Platonic system of education is meant for both the sexes. It is divided into two stages- the elementary and the higher. The elementary education starts from three to twenty while higher education which begins at twenty, ends at thirty-five.
- Aristotle divides his system of education into three parts.
 - **Cradle stage** lasting upto the first 7 years (Here education should be mainly private; child should be given proper diet; should be told moral stories, and avoid vigorous exercise)
 - **Primary stage** lasting from 7-14 (light physical & mental exercise, mild music, reading & writing)
 - **Secondary stage** lasting from 14-21 (painting, arithmetic, and music from 14 to 17; and military exercise from 17 to 21)

Balanced personality (Both social & political education; Man is a combination of the beast and the God. Only education teaches balance between the two extremes)

Education teaches defense not aggression: (Military service must be taught not with a view to enslave others but to defend oneself when worth defendable.)

In spite of their similarities, there are certain dissimilarities also. Plato deals with philosophy, literature, mathematics more adequately than did Aristotle. Aristotle treatment of music is only partial. Plato’s education ment for only the guardians while Aristotelian education is meant for all. Platonic education is life long.; while Aristotle discontinues it at 21.

Q) ARISTOTLE AND PLATO ON JUSTICE.

Introduction:

For Aristotle, life of common action is impossible without justice. “According to Harmon both men sought justice, although each found it in a different place. This is the essential difference between the two: Plato found justice in the rule of men Aristotle found it in the rule of Law”

Platonic concept of justice:

Justice inseparable from ideal state:

Division of labor as basis of justice:

Functional specialization as the basis of justice:

Justice in state: (each class should mind its own business)

Justice as the condition of every other virtue:

Justice implies duties and not rights:

Justice in individual (balance b/w passion & reason)

Aristotle on Justice

Justice differs with the different forms of Govts.(Justice in an oligarchy is the rule of wealth; in democracy the rule of free birth, and in aristocracy the rule of cultured, wise or virtuous)

Just implies the rule of superiors (masters, eldest male, or educated & cultured) **over inferiors** (slaves & uncultured):

Justice is the basis of every state: (Complete justice is possible only in ideal state, while in actual state particular justice is possible. Particular justice means the distribution of offices, honors, awards, and other good things of life among various classes proportionate to their strength for the cultivation of virtue)

Two kinds of justice:

Particular justice (justice in actual state) is of two kinds

Distribution justice: (Distributive justice assigns a man his due as a member of society and thus keeps him satisfied.

Distributive justice thus, consists in proper allocation of reward to each person according to his worth)

Corrective justice: (Corrective justice is however, a different thing. It is essentially negative. It can be called a principle of equity to remedy the imperfections of existing laws. Corrective justice is a moral principle of jurisprudence to correct the faults and the gaps operating laws. It is as such a part of legal justice.)

Justice as a Golden mean to ensure happiness unity and harmony:

Plato and Aristotle as justice: compared and contrasted

Both platonic and Aristotle justice have common areas of agreement. They aim at discovering a principle through which unity virtue, happiness and harmony is to be established. Both of them advocate giving a man his due in accordance with his capacity or nature.

It should however, be noted that Aristotle means "justice between fellow citizens, who are equal before the law" but justice to Plato means "functional" non interference governing the relations between unequal individuals and dissimilar classes"

ARISTOTL'S CONCEPT OF STATE

- **Introduction:** His book is: "Politics"
- **"State aims at the highest good"**
- State is an association of human beings—the highest form of association. The state, which is the highest association aims at the highest good.
- **The state is an association:**
- **State as an association of different people:**
- **Family is an association prior to state:**
- **State as an association of dissimilar for a common life:**
- **The state is the supreme association:**
- **State :** At the apex of social evolution:
- **Man realizes the highest moral perfection of his nature only in state:**
- **Functions of the state:**
- **State comes into existence for the sake of life but continues to exist for good life:**
- **Man has real meaning only in a state:**
- **State is spiritual association:**

CRITICISM

- **Origin of state unsatisfactory:** (State originate from a family—civilized man, his wife, & slave; But Aristotle did not explain what existed before them)
- **Ambiguous theory:** (sometimes, he says state is superior to individuals, while in the same time says state is for well-being of individuals)
- **Predecessor of totalitarianism: (Man without state cannot develop his capabilities fully)**

Conclusion

Whatever objections may be leveled against the Aristotelian conception of state as the highest association aimed at the highest good of the man, the fact remains that Aristotle to gave a principle to political science of everlasting importance. The state is indeed an end of an situational development over and above the state, the man has failed to build a world-state.

QAristotle's classification of government:

Introduction:

Aristotle's classification of governments differentiates one government from the other. His classification is based on the thorough study of all the constitutions and political systems of his time.

Identification of state with constitution:

Basis of classification:

There are two major bases of Aristotle's classification of states: first which can be termed as quantitative (sovereign power is vested in one, few, or many) and second is qualitative basis what is the end of government? Common interest (end of pure government) or self-interest end of perverted government

Rule of	Classification of states:	
	pure form	corrupt form

One	monarchy	tyranny
Few	aristocracy	oligarchy
Many	polity	democracy

This classification of states is mainly borrowed from Plato's statesman. But as Rose says " the principle of division there is different. The states are classified by Plato on the basis of their law abidingness or otherwise. If the state is law abiding and is ruled by one, it is monarchy, and if again it is ruled by few, it is law abiding, it is Aristocracy. Then again if the state is law abiding but there is a rule of many, it is moderate democracy. If there law-abiding state become lawless, they turn into tyranny oligarchy and extreme respectively. This six-fold classification is more or less same as has been put forward by Aristotle. But the basis of division has been changed. For Plato it is whether the state is law-abiding or lawless; in Aristotle it is the end they serve.

Form of Government of which Plato uses the term 'Moderate Democracy', Aristotle uses 'polity' or constitutional government. Similarly, the form of government for which Plato was the word 'Extreme Democracy' Aristotle uses the word 'democracy if should be added here that what we call 'Democracy' today is referred to by Aristotle as 'polity'"

Identify between Platonic and Aristotelian classification:

Beyond the above points of distinction, Aristotle classification of states is identical with Plato's. The former, is really indebted to latter in this respect.

Aristotle goes into detail of his classification of states.

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

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

Aristocracy: (For, Aristotle, Aristocracy is a government formed of the best men also lately working for the interests of the public as a whole.

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. But Aristotle holds, that wealth has no absolute claim to power as virtue has, but he doesn't ignore its claim altogether as property has some moral consequences which cannot be neglected.)

Polity: (the state in which the citizens at large administer for the common interests. It is an attempt or uniting the freedom of the poor and the wealth of the rich, without giving either of them predominant position. It is best practice because it is ruled by the middle-class and the moderate qualities.)

Democracy: (The perverted form of the polity is democracy. It is government for the poor and by the poor only first as tyranny is government by one for his own interest and so on.)

Cycle of states:

According to the famous state-cycle of Aristotle, Government are not static but dynamic according to this cycle, the first form of government to come into being in history was Monarchy. One perfect man ruled for the interests of all. Having tasted the point of power, the monarch is bound to fall prey to greed, selfishness and arrogance and gets degenerated into tyranny. Tyranny remains for sometime but it also is succeeded by Aristocracy. A few good people overthrow tyranny and rule for the interests of all. Aristocracy too gets perverted into oligarchy. As the few start ruling for their class interests. Oligarchy is overthrown by many patriotic persons who govern for the good of all, so, comes polity. Polity too in its turn becomes corrupt. The many poor people capture power and start ruling for the interest of poor only. The result is democracy. Democracy continues for some time. A time comes when one perfect, benevolent, virtuous person rises, overthrows democracy, establishes monarchy and starts ruling for the good of all. And thus the cycle order of governments goes on.

Criticism:

The classification is outdated now. It does not cover a number of governments which exist today. E.g. limited monarchy, totalitarian government, dictatorship, representative democracy, parliamentary system, federation and soon.

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

Conclusion:

His classification is even today valid with few amendments.

POLITY (GOVT. BY MIDDLE-CLASS) AS THE BEST GOVERNMENT:

Introduction:

Criticizing of best practicable:

Aristotle advocates that moderate men or average should be the criterion for the realization of the best practicable or attainable state.

Polity as the best practicable state:

It is in the polity that the golden mean and moderation is realized. Polity is ruled by the middle is realized. Policy is ruled by the middle class. Middle class is in between the extremes of wealth and poverty which are two greatest evils, in society. Moreover, both the rich and the poor develop a feeling of enmity between themselves, which is against stability of the state.

Qualities of politics:

Polity---a mixed state: (combination of oligarchic and democratic elements without extremes of both)

Polity-----strikes balance b/w quantity and equality: Quality, which implies wealth, birth, social position, education etc, is element of oligarchy while Quantity which implies number and masses, is democratic force. A state dominated by either would be a state, unlawful, instable and selfish. These two factors, however can neither be removed nor ignored. The best process under these circumstances is therefore, to balance each against the other so as to negate the worst features of each and thereby achieve stability that is a result of the balance. From the practical aspect, in order to hold in check the disruptive forces of extreme oligarchy and extreme democracy, stability can be achieved only by placing power in the middle class.

Polity represents the principle of Golden mean and moderation: Polity---the best state:

Aristotle never advocated that the state run by the middle class is the ideal state. Rather he called it the best on the average. It is the best out of the practicable, the actual states. It is first the golden mean aimed at to avoid the extremes. Moreover historical evidences are also there which show the success of middle class phenomenon.

Essential conditions for the best state:

The essential conditions of Aristotle best state can be divided into two categories. The first category comprises of external conditions of the state that are more favorable to it but are determined more or less by chance. The second category consists of the most effective methods for breeding the character of the people. This includes regulation, education and marriage both the conditions are discussed.

Morality: Good life has three ingredients "extreme goods, goods of the body and goods of the soul'. A happy and well-balanced person required all the three but it is the good of the soul that is truly important and constitutes the true end of human concern.

Population: An ideal should have a certain maximum that good government becomes impossible.

Territory: The ideal state should be large enough to ensure a free and leisured life, and not so large as to foster luxury. So in terms of territory also Aristotle maintains that the principle of moderation must be maintained.

Location: An ideal state must enjoy both military and commercial advantages insofar as its location is concerned. The state should be so situated as to enjoy strategic location. At the same time, it must enjoy access to the sea.

Performance of services: The best arrangement insofar as performance of services is concerned to allocate defense to the younger citizens, government to those of middle age and religious functions to the aged. In this manner, each citizen will perform all functions but only at that period of his life when he is best qualified for his duty.

Land ownership:

Each owner should hold two plots of land one near the city and the other in the frontier. The purpose of this arrangement is to achieve unity of purpose in case of border warfare.

Internal ordering of city:

State must have sound internal order with particular attention on arrangement against attack. Both walls and citadels he regards as indispensable

Place of law:

An ideal state must give supreme place to law.

Plato's sub-ideal state: Aristotle's ideal state:

In this way we see that Aristotle's ideal state is Plato's sub-ideal state depicted in the "laws'

Conclusion:

All said and done, the fact remains that Aristotle dwelt upon the most valuable remedy in suggesting middle-class rule as the best criterion for obtaining stability in the state. This principle has universal appeal.

ARISTOTLE ON REVOLUTION/POLITICAL CHANGE:

Introduction:

People naturally get tired of the practices of their government and set to revolution which he found in abundance the Greek.

Two Meaning of Revolution: **1. change in constitution** (e.g. oligarchy converts into democracy), **change in ruling power** (one ruler overthrown by other)

Cause of Revolution:

General causes of revolution: (Craving for equality and seeking absence of privileges)

The most general cause of revolutionary movement according to Dunning is: "Aristotle finds to be **craving of men for equality**".

Particular causes (craving for **privilege** and prerogative;. **Arrogance** of rulers or ruling classes; **Nepotism**; **Election** intrigues; Dynastic and **family feuds** are quarrels, **Struggle for power** between rival forces)

There are certain other causes which comprise a long list.

Causes of revolution in particular kinds of state;

Prevention of Revolutions:

General Preventions (**1. meritocracy**—or equal opportunities to all, **2. obedience** to law, **3. avoid deceiving** people, **4. education** according to constitution, **5. powerful middle class** **6. No wealth-accumulation** by rulers **7. Fear of foreign attack**, **8. Solidarity of ruling class**, **9. Right to information**, **10. Moderate use of power**)

Particular preventions: (in each form of government are different like in polity proper blend of democratic & oligarchic elements is necessary to prevent revolution)

Conclusion

The whole account of diagnosing the causes and preventions of revolutions is strikingly unsurpassed. It is one of the great attributions made by Aristotle to political thought.

CHARACTERISTICS OF BEST CONSTITUTION

The constitution defines the governing body, which takes different forms: for example, in a democracy it is the people, and in an oligarchy it is a select few (the wealthy or well born).

(1) Ideal (2) Lasting (3) Comprehensive (4) Mature (5) Stable (6) Moderate (7) According to circumstances