

# **Aristotle** (384 BC to 322 BC)

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Aristotle is regarded as the father of political science.

He was a great Greek philosopher.

He was the first one to give a working definition of political science.

He believed that political science was a powerful and dynamic branch(masterpiece) of science.

# Introduction

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- **Aristotle was born in 384 BC at Stagira, a small Greek colonial town.**
- **Student of Plato and teacher of Alexander The Great**
- **Aristotle was a **Realist**, Plato was an **Idealist**.**
- **Realism reject the Idealist notion that only ideas are real**
- **His father (Nichomachus)was Physician to king of Macedon Amentias**

# Plato's Academy

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- Aristotle was attached to Plato's academy at 17 for two reasons
- 1. It was the best place in Greece to carry on advanced studies.
- 2. His mind received indelibly the impression of Plato's teaching
- Aristotle's most important treatise in his "**Politics**" which is one of the most valuable works on political science.
- His "**Politics**" begins with a consideration of the organ of the state and the nature of political society.

## **Influence of Plato's ideas on Aristotle**

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- **That the most potent factor in moulding citizen is the compulsory system of education.**
- **That by nature man is social animal and he must lead a social life.**
- **That the good life is possible only in a city-state of a moderate size.**
- **That only few capable citizens should have the right of exercising public functions.**

## Continue.....

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- **That Democracy is not any ideal form of government**
- **That only slaves or non-citizens will do manual labour**
- **That the virtue of the state is identical with that of the individual**
- **So he was a practical man and a realist philosopher**

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- The title of fatherhood of Political Science bestowed upon Aristotle is not without justification.
  - He was brought up in the order of medicine as his father was a physician of the king of Macedonia.
  - Since his childhood he got every opportunity and encouragement to develop a scientific bent of mind.
  - Instead of turning towards literature like his great master Plato, he built the terminology of science and philosophy.

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- In the words of **Renan**, “Socrates gave philosophy to mankind and Aristotle gave science to it.”
  - He does not believe in abstract notions of justice and virtue, but has a **concrete approach**.
  - He discarded utopian philosophy of Plato and advocated **logical and scientific theories based upon realism**.
  - Aristotle supported the principle of unity through diversity.
  - He was of the view that reality lay in the concrete manifestation of things.
  - He separated ethics from politics.

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- We can say that Aristotle laid the foundation of **a real political science** by his keen and practical political approach and systematic treatment of the subject.
  - He may be called the **“Scientist of Politics”** because of his empirical study.
  - He tries to understand the nature of politics which can be with in the **experience and observation of human conscience** which we call it as **empirical approach** ie the foundational principle of his political theory.

- His contribution to the field of politics is huge enough to call it as the science rather than philosophy which was widely accepted . A few of his contributions are:
- ~~Theory of state where he quotes that man by nature a political animal which intensifies his convictions towards state and humans.~~
- Theory of citizenship
- Theory of property
- Theory of justice
- Theory of equality
- Theory of democracy
- Theory of revolution etc..

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- Aristotle is treated as father of Political science because of his scientific approach.
  - However we should not use science here in conventional sense of experimental science.
  - Your science is just an attitude that in too comparative sense. Latest world of ideas, Aristotle believes that it is better to be worldly wise.

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- Aristotle's theory of justice different from Plato's theory of ideas.
  - For Plato idea is independent of the matter where as for Aristotle's total they are interdependent.
  - For Aristotle all ideas are present in this world, there is no idea which is to be imported from outside world
  - thus Aristotle is more practical where as Plato is idealist.
  - Hence Plato is called father of Political philosophy and Aristotle is called as father of Political science

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- He also deserves to be called as a father of Political science due to following reasons
  - First Plato's book is encyclopedia in a nature where as Aristotle politics deals entirely with study of constitution
  - Second he has studied 158 constitutions
  - He has applied the method of biology in his classification of constitution

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- In his theory of constitution and revolutions he has used inductive ((particular to general)) approach that is of reasoning
  - He is a father of constitutionalism or rule of law
  - He has influenced a large number of scholars in all easiest example saint Thomas acquines in medieval Times, Hannah Arendt in contemporary Times

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- Aristotle is called the father of political science because he elaborated the topics and thinking of Ideal state, slavery, revolution, education, citizenship, forms of government, the theory of golden mean, theory of constitution etc.
  - He said these topics are essential for a man to know his surroundings and environment. He also said a famous quoted that ‘Everyman is a social and political animal’.

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- His study on these matters and subjects of governance, education, ideology made him confident in political issues. Hence he is regarded as the father of political science.
  - Aristotle called **politics as a master science** because it's a social activity through which human being **attempt to improve their lives** and create good society. And all the aspect and dimensions of human being influence by it like what we eat . what we say. what we can do. etc

# Father of Political Science

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- **His approach to the problem was scientific**
- **He gave an independent character to the science**
- **He was a Realist**
- **He employed a Comparative method**
- **As believer of the 'things as they are'**

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- **He was a systematiser of existing knowledge**
- **He gave a moderate treatment to the concept of property**
- **He believed in the Supremacy of Law**
- **His attention to the economic basis of political institutions**

## Aristotle conceives political science in a dual sense

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- **As a pure science related with the absolute good of man and the perfect state**
- **As a practical science dealing with the constitutional relations of actual men in actual societies**

# Concept of State

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- **Origin of State**
- **Nature or Features of State**
- **Objectives of State**
- **Functions of State**
- **Classifications of State or Constitution or Government**

# Origin of State

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**Family**

**Village**

**State**

# Nature of State

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- **State is prior to Individual**
- **State is Natural Institutions**
- **State as Supreme Association**
- **State as Organic nature**
- **State as self-sufficient institution**
- **State is Final and Complete Institution**
- **Monistic to Pluralistic nature of state**

# Objectives of State

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- **Individual development**
- **Make peoples self-sufficient and developed virtue in their mind and actions**
- **Those who are not lived in a state it may be God or supernatural thing**

# **Functions of the State**

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- **To ensure a perfect and self-sufficing life of its members**
- **To develop man's good faculties into a habit of good action**
- **To satisfy the natural needs of its members**
- **To attainment of intellectual, Moral, Physical excellence of Individuals**
- **To develops such conditions in that person enjoys their peaceful life**
- **To given equal treatment to all citizen's**

# Classification of State or Government

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## Numbers of Rulers

- The Number of persons who exercise supreme power in the state

## Purposes of Rule

- The aims for which the supreme power is exercised, which may be for the good of the ruled and rulers

# Classification

<b>Numbers of Rulers</b>	<b>Pure or Good</b>	<b>Perverted or Bad</b>
<b>One</b>	<b>Monarchy</b>	<b>Tyranny</b>
<b>Few</b>	<b>Aristocracy</b>	<b>Oligarchy</b>
<b>Many</b>	<b>Polity</b>	<b>Democracy</b>

# Shortly Defines

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- **Monarchy-** A government by a king who rules for the good of The whole community.
- **Tyranny-** A perverted form of monarchy in which the one ruler uses his supreme authority for his own selfish ends or benefits.
- **Aristocracy-** The rule of the few good rulers who exercise supreme authority for the well-being of the people.

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- **Oligarchy-** The selfish government of the few rich men in their own interests.
  - **Polity-** A good form of the rule of the many for the good of all.
  - **Democracy-** The rule of the poor who are many but lawless, just as oligarchy is the rule of the few rich, who are selfish.

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- Aristotle's believes that monarchy and Aristocracy are the best forms of govt., but taking human nature into consideration he is inclined to favor a 'moderate democracy OR POLITY I.E. ' MIXED FORM OF GOVT., OR SUPREMACY OF MIDDLE CLASS.
  - OVER THE years , the Aristotle's polity became synonyms with REPRESENTATIVE GOVT., OR DEMOCRACY and his perverse form of polity was renamed as MOB RULE OR ANARCHY

## Aristotelian Cycle of Political Change

- It contains that how one form changes into another.
- First of all, there is a monarchy or kingship, the rule of a good king.
- In course of time, the kings become bad and oppressive tyrants.
- But the tyranny does not last long, for the people overthrow it under the leadership of a few good men, who establish an aristocracy.
- When the character and aims of the few rulers degenerate aristocracy becomes oligarchy.
- Then the citizens establish a constitutional rule of the many, which Aristotle called Polity.
- Thus polity degenerates into democracy, the rule of the mob, but this lawlessness and confusion too cannot last long, sooner or later, one strongman, e.g. a successful military leader assumes supreme power and once again re-establishes monarchy or the rule of one.
- Thus the cycle of change or progression come.

# Citizenship

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- **Greek city-states there was always a group of citizens privileged by birth to participate in political life of the state.**
- **In Book III of the “Politics” Aristotle comes to the central theme i.e. citizenship and of the state**

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- Aristotle had a conservative standpoint for the concept of citizenship
  - He explained a state as a collective body of citizens
  - Citizenship was not to be determined by residence since the resident aliens and slaves also shared a common residence with citizens but were not citizens.
  - Describe citizen as a person who has the power to take part in the deliberative or the judicial administration of early state
  - Now the question arises as to who is a citizen here Aristotle starts negatively. He first of all tells us what does not constitute citizenship

# What does not constitute citizenship

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- Aristotle says that **mere residence in a state does not** make a person a citizen; allies and slaves also live in the same place but they are not as citizens.
- The only right of suing and being sued does not make a citizen, for this may be provided aliens by a treaty.
- Those who are disenfranchised or exiled are also not citizens.
- In short, citizenship cannot be defined in terms of residence only **their function distinguishes** between a citizen and a non citizen.

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- नागरिकत्व कोणास नाही

- 1 स्त्रिया मूले विद्यार्थी यांना नागरिक म्हणू नये कारण स्त्रियांना घर काम करावे लागते मुलांचे संगोपन करून आदेश कटंब निर्माण करावी लागते त्यासाठी त्यांना राज्यकारभारात भाग घेण्यास वेळ नसतो विद्यार्थ्यांना अभ्यासक्रमात वेळ असतो बौद्धिक क्षमता निम्नस्तर
- 2 राज्यातील गुलामांना आपल्या मालकाची कामे करावी लागतात त्यांना ही वेळ नसतो त्यामुळे त्यांना नागरिकत्व किंवा मताधिकार असूनही गुलाम आहे संपत्ती, ज्ञान राजकारणाची नसते
- 3 परदेशी व्यक्तींना मताधिकार नागरिकत्व मिळणार नाही कारण ते व्यापार उद्योग शिक्षण सारख्या तात्पुरत्या कामासाठी आलेले असतात त्यांची निष्ठा स्वतःच्या देशाची असते

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- 4 ज्या व्यक्तींची आई-वडील दुसऱ्या , third देशाचे नागरिकत्व आहेत ते त्यांना नागरिकत्व नाही
  - 5 श्रमिक वर्ग ,शेतकरीवर्ग व्यापारी कारखानदार आणि व्यावसायिक यांना नागरिकत्व नाही ते वेगवेगळ्या क्षेत्रात काम करतात त्यांना राज्यकारभाराची आवड वेळ नसते
  - 6 voting rights पासून ज्यांना त्यांना वंचित करण्यात आले आहे ज्यांना राज्याबाहेर हाकलून लावण्यात आले अशा सर्वांना नागरिकत्व मिळणार नाही
  - 7 property less व्यक्तींना राज्य नागरिकत्व देत नाही कारण त्यांचा रस नसतो ते आपले पोट भरणे मध्ये असतात

# Definition of Citizenship

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- **CITIZENSHIP** should be defined in terms of function.
- According to Aristotle, “A citizen is one who participates in the administration of justice and in legislation as a member of the deliberative assembly either or both these being the two essential functions of sovereignty”
- So only that person is a citizen who has the right to take part in the affairs of the government

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- राज्याच्या घडामोडी सक्रिय भाग घेणारा क्रियाशील व्यक्ती असावा
  - ग्रामसभेचा सदस्य या नात्याने कायदा निर्मितीच्या प्रक्रियेत भाग घेणारा असावा म्हणजेच त्या व्यक्ती सार्वजनिक work आणि राजकारणाची आवड असावी तसेच तो नगर राज्यांच्या प्रशासनाचे भाग घेणारा असावा
  - अशाप्रकारे ऍरिस्टॉटलने नागरिकत्वाची संकोची संकल्पना सांगितली आहे वर्तमान काळात मतदानाचा अधिकार प्राप्त व्यक्तीला नागरिक म्हणून ओळखले जाते
  - अरिस्टॉटल च्या काळात शासन कार्य काम करणे हे बौद्धिक नैतिक rational असली पाहिजे अशाच व्यक्तींना valuable तू म्हणतो त्यामुळे सर्व व्यक्तींना नागरिक म्हणून योग्य नाहीत

# Qualification of Citizenship

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- **A Citizen must be an active member of a city-state**
- **Residence or membership of the state does not make a man citizen.**
- **He must have the capacity to rule and to be ruled.**
- **A citizen must have leisure. He should not engage himself in business or trade or earning livelihood.**

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- In the absence of leisure an individual will not be able to cultivate virtue.
  - Leisure made possible by holding property and possessing slaves

# Holding Property ...A Significance by Aristotle

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- **A property less individual cannot cultivate virtue therefore cant become good citizen**
- **A property less person takes no interest in the affairs of the state. He has no property land so he needs no protection fro the state.**
- **Property less individual cannot have experience in the state management because only holding of property may lead to proper management.**
- **Education** is essential for citizenship according to Plato and Aristotle.

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- A good citizen by Aristotle
  - A good citizen would have the intelligence and ability to rule and be ruled
  - Aristotle suggested a good citizen as someone who could live in harmony with the constitution and
  - had sufficient leisure time to devote himself to the task and responsibilities of citizenship

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- According to William Ebenstein,
  - Aristotle's idea of citizenship is that of the economically independent gentleman who has enough experience, education and leisure to devote himself to active citizenship, for a citizen must not lead the life of a mechanic or tradesman for such life is hostile to virtue. Does he regard citizenship as a bond forged by the intimacy of participation in public matters
  - So Aristotle makes a significant difference between the 'parts of the state' and its 'necessary conditions'

# ऑरिस्टॉटलच्या नागरिकत्व संकल्पने वरील समीक्षा

- 1 नागरिकत्वाची संकल्पना सीमित संकुचित आहे राज्यातील मोठ्या लोकसंख्येची तो नागरिक म्हणून नाकारतो स्त्रिया मुले दास वृद्ध यांना तू नागरी संबोधत नाही
- 2 वर्तमान काळात प्रातिनिधिक लोकशाही ही संकल्पना लागू होत नाही वर्तमान काळात प्रत्येक व्यक्ती धोरण प्रक्रियेत भाग घेऊ शकत नाहीत तर ती प्रतिनिधींच्या माध्यमातून भाग घेत असते
- 3 नागरिकत्वाचा विचार अनुदार आणि धनक धनक शाळेच्या दृष्टिकोनावर आधारित आहे फक्त धनिक व्यक्तींना कायद्याने निर्मितीत भाग घेऊ शकतात निर्धन व्यक्तींची मात्र त्यांनी उपेक्षा केलेली दिसून येते

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- अरिस्टोटल केवळ नागरिक आणि बिगर नागरिक असा फरक करत नाही तर तो बिगर नागरिकांना राज्याचा सदस्य मानत नाही परंतु समाजामध्ये बिगर नागरिकांना देखील तेवढेच महत्त्व आहे कारण ते आर्थिक विकास कामात महत्त्वाची भूमिका निभावत असतात.
  - जास्त लोकसंख्या असलेल्या देशांना ही संकल्पना लागू केली जाऊ शकत नाही कारण तत्कालीन परिस्थिती नगर राज्यांची लोकसंख्या कमी होती
  - या संकल्पनेतून समाजाची विभागणी अनेक वर्ग समुदायात झालेली दिसते यातून राज्यात एकदा एकसंघ शांतता आणि व्यवस्था सामंजस्य प्रस्थापित होऊ शकणार नाही
  - त्यामुळे अरिस्टोटल ची नागरिकत्वाची संकल्पना सैद्धांतिक आणि व्यावहारिक दृष्टिकोनातून लागू होऊ शकत नाही

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- त्यामुळे अनेक विचारवंत लोकशाही विरोधी विचार, समत यांच्याविरोधात, स्त्रियांना कनिष्ठ स्थान, अव्यवहारी वर्गवारी, कल्याणकारी विचार नाहीत, संकुचित विचार आणि आजच्या युगामध्ये अशक्य अशाप्रकारे समीक्षा केली जाते

# Aristotle on Slavery

- **Most important questions dealt by Aristotle i.e. the household is the nature and jurisdiction of slavery**
- **As we have seen earlier that the state is made up of households and the parts of the household are those individual group composite and a complete household consist of two that is slaves and free man**
- **In family slave is a living possession**
- **A slave is not merely a slave of his master but wholly belongs to him whereas the master does not belong to the slave.**
- **A slave differs from his master is not possessing reason and from animals in being able to comprehend it.**

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- Aristotle holds that property is a part of the household for no man can live well or indeed live at all unless he be provided with necessaries.
  - Some are living others non living and so in the arrangement of family a slave is a living possession
  - सॉक्रेटिस पूर्वीपासूनच ग्रीकमध्ये गुलामगिरीची प्रथा होती. गुलामगिरी या प्रथेला नैसर्गिक मानले गेले त्यात मालक आणि गुलाम हे दोन घटक असतात होते. platoरे या ग्रुपचा आवाज उठवला होता आणि पुरोगामी आणि तत्कालीन विचारवंतांना हा विचार मान्य नाही.

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- अरिस्तोटले मात्र विविध कारणास्तव याची समर्थन केले आहे तो प्रतिगामी असा म्हणून समजला जातो
  - तत्कालीन ग्रीक समाजव्यवस्थेमध्ये संपत्तीचे दोन प्रकार होते एक म्हणजे सजीव संपत्ती आणि दुसरी निर्जीव संपत्ती
  - सजीव संपत्ती मध्ये कौटुंबिक संपत्ती त्यामध्ये सदस्य आणि कुटुंबाच्या गरजा या पूर्ततेसाठी सहाय्यक म्हणून गुलाम किंवा दास होत
  - ग्रीक नगर राज्यांच्या कुटुंब संस्थेत गुलामांना महत्त्वपूर्ण स्थान होते निर्जीव संपत्तीमध्ये धन पैसा सोने-चांदी शेती इत्यादी आणि सजीव संपत्ती मध्ये प्राणी जनावर गुलाम जास्त गुलाम म्हणजे जास्त प्रतिष्ठित कुटुंबास समजतात

# Definitions of Slavery

- **To Aristotle a slave is a living possession and is an instrument of action.**
- **A slave wholly belongs to his master. A slave participates in reason but does not possess reason.**
- **Slavery belongs to his master a slave participates in reason but a does not possesses reason that is a natural slaves.**
- **It means slaves have no reasoning power despite the ability to understand and follow their intellect**
- **Two propositions-**
- **1 By nature men are unequal and divided with respect to their capacities for virtue.**
- **2 That it is possible to determine who is virtuous and non virtuous**

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- So he stated that slavery is natural and beneficial to both the masters as well as the slaves

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- Aristotle justified slavery system on 3 grounds that is
  - Natural
  - second necessary and
  - third expediency

# Aristotle Justification of Slavery

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- **Natural Inequality of Mankind**
- **Superiors Rule over Inferiors**
- **It secures the best conditions for the slave**
- **A master also needs slaves because he cannot lead a good life without them.**
- **In his days slavery was in vogue everywhere in the world**

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- Again there are others whose low intellect enables them only to obey orders
  - For household purposes the combination of two is necessary and slavery is an accordance with nature
  - प्रथम गुलामगिरी स्वाभाविक आहे नैसर्गिक आहे. नैसर्गिकता मनुष्य स्वभावात फरक केला गेला आहे उदाहरणात योग्यता बुद्धी क्षमता आणि गुण.
  - शासन करणे हे स्वामींची काम आहे आणि ते बौद्धिक बळाची त्यासाठी आवश्यकता असते
  - गुलाम हे शासित आहेत ते order पालन करत असतात आणि शारीरिक बलाची प्राथमिकता आहे त्यांचं वैशिष्ट्य आहे

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- **First natural inequality of mankind**

- He holds that man are by Nature unequal with respect to their capacities for virtue
- Man is endowed by nature with different qualities
- Nature does not want man should be mentally and physically equal.
- There are those who possess high endowment of reason which makes them meet to command and direct

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- **Superior rule over inferior by Aristotle**

- Aristotle remarks for that some should rule and others be ruled is a thing, not only necessary but expedient, from the hour of their birth, some are marked out of subjection others for rule...
- Slavery is just one more manifestation of the general rule by nature of the subordination of the inferior to the superior that is of the body to the soul, of appetite to reason of animals to men, of a female to male and so on

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- **Necessary**

- Slaves are considered indispensable because they provide leisure that was most essential for the welfare of the state
- Aristotle stated that slavery benefited the slaves as well because by being a slave, he would be able to share the virtues of the master and elevate himself

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- Expediency
  - Aristotle had opinion that slaves have sustain the Greek social economic system and they assisted Greece against social requirement.
  - It was balancing to the slaves as well as the masters and that it is in precision

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- ँरिस्टॉटलने व्यावहारिकदृष्ट्या गुलामगिरीची समर्थन केले आहे
  - गुलाब आणि मालक या दोघांनाही ही प्रथा हितासाठी आहे.
  - गुलाम आपल्या मालकाच्या कामाचा ताण कमी करतात त्यांची सर्व प्रकारची घरगुती कामे करतात व्यवसाय क्षेत्रातील त्यांचे गुलाम हातभार लावतात त्यातून मालक वर्गाला रिकामा वेळ मिळतो व ते राज्यकारभारात सक्रीय भाग घेतात

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- अरिस्टोटल ने गुलामांना मालकाच्या शरीराचे अविभाज्य भाग बनले आहे
  - आपण जसे अवयवाला जपतो तसे मालक आपल्या गुलामांना जपतात आणि त्यांची सर्व काळजी घेतात.
  - त्यातूनच गुलामांची दुःख हे त्यांच्या मालकांची दुःख बनते त्यामुळे नैतिक दृष्ट्या दोघांनाही हिताची आहे

# **Aristotle justified slavery but no doubt but with certain conditions**

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- **A distinction should be made between a slave by nature and a slave by law.**
- **He disapproves of slavery by law, which means slavery by force**
- **The master should not abuse his authority while dealing with the slaves. He should be the friend of his slave.**
- **All slaves should be given the hope and opportunity of emancipation.**
- **The prisoners of war or legal slaves should be enslaved only if they are intellectually inferior to their victors**

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- अरिस्टोटल च्या काळात ग्रीक नगर राज्यात दोन प्रकारच्या गुलामगिरीची प्रथा अस्तित्वात होती
  - एक म्हणजे **नैसर्गिक गुलामगिरी** जन्मताच नैसर्गिकरीत्याच ज्या व्यक्ति मंद बुद्धीच्या कार्यक्षम आणि अयोग्य असतात त्यांना नैसर्गिक गुलाम म्हणून ओळखले जात होते
  - दुसरी **कायद्याने** ठरवलेली गुलामगिरी किंवा मानवनिर्मित गुलामगिरी अनेक वेळेला युद्धकाळात दुसरा प्रदेश जिंकला जातो त्या जिंकलेल्या प्रदेशातील प्रजेला आणि बंदिस्त लोकांना गुलामासारखे वागवले जाते या पद्धतीला कायदेशीर मानवनिर्मित गुलामगिरीची प्रथा असे म्हटले जाते

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- गुलामगिरी बद्दल अँरिस्टॉटलच्या काही सुचना
  - एक मालक वर्गाने पिळवणूक करू नये
  - दोन ही प्रथा वंशपरंपरेने पुढे चालणार नाहीतीन सामाजिक स्थैर्य अभिप्रेत आहे सामाजिक गरज म्हणून याकडे पाहावे
  - गुलामांची संख्या मर्यादित असावी, प्रतिष्ठेसाठी मालकांनी गुलामांची संख्या जास्त वाढवणे गुलामांचा फायदा करावा
  - गुलामांना मुक्ततेची संधी द्यावी

# Criticism on Slavery

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- **Classification of individuals on the basis of capacities is wrong and he never provided any logical method to be adopted to classify individuals.**
- **He rejected historical origin of slavery and justified it on philosophical rationalization.**
- **His views on slavery reflect his conservatism and primitive outlook towards life.**
- **His theory is highly prejudicial and contradictory to the human dignity and niceties of life.**

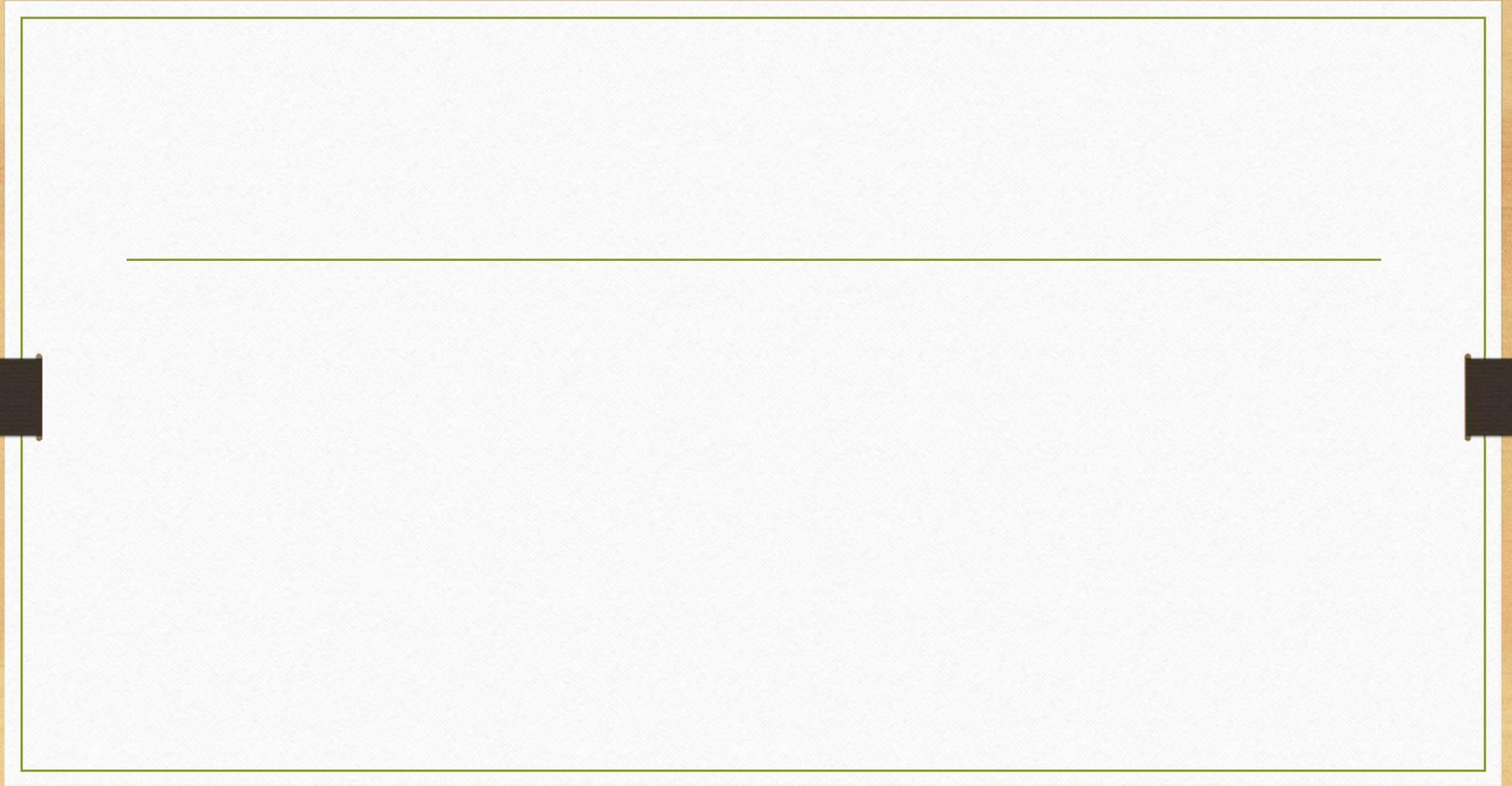
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- गुलामगिरीची समीक्षा
  - एक दोन वर्गात विभागणी संपूर्ण मानवी समुदायाचे गुण योग्य ते आधारावर, बुद्धीच्या आधारावर विभागणी
  - दोन तार्किक विचार कारण मालक आणि गुलामाचे निर्धारण करण्यासाठी योग्य असे मापदंड नाहीत कोणता व्यक्ती स्वामी आणि कोणता व्यक्ती गुलाम हे सिद्ध केले जाऊ शकत नाही
  - तीन गुलामगिरी नैसर्गिक मांडल्यामुळे सर्व माणसे निसर्गतः समान असतात या तत्वाचे विरोधी तसेच सन्मानपूर्वक वाघोली पाहिजे त्यामुळे व्यक्तीचा अपमान ह्या विचारातून पसरतो

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- aristotle प्रणित गुलामगिरी व्यवस्थेत अनेक विरोधाभास दिसून येतात
  - उदाहरणार्थ गुलाम हे शारीरिक दृष्ट्या विकसित परंतु तेच मालका सोबत राहून गुण विकसित करू शकतात असे म्हणले गेले आहे
  - त्याच बरोबर गुलामगिरी ही नैसर्गिक मानतो तर दुसरीकडे गुलामगिरीच्या मुक्त तिची गोष्ट करतो मात्र कशी पद्धतीने त्यांना मुक्तता करावी हे सांगत नाही
  - गुलामगिरीची प्रथा ही स्वातंत्र्य समतेच्या विरोधी आहे आणि त्यामध्ये inमानवी विचारांचा प्रभाव जास्त दिसून येतो
  - अशास्त्रीय विचार आहेत कारण मानवासाठी प्राण्याचे उदाहरण देतो कोणत्याही प्रथा माणसाची तुलना प्राण्यांची करत नाही आणि ते करणे म्हणजे अशास्त्रीय अव्यवहार्य ठरते
  - अरिस्टोटल प्रणित गुलामगिरीची प्रथा ही मानवीय आणि नैतिक विचाराचे विरोधी आहे आणि ती हास्यास्पद वाटते

# Aristotle's Theory of Revolution

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- **Meaning of Revolution**
- **Causes of Revolution**
- **1 general 2 particular**
- **Methods of Prevention**



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- अँरिस्टॉटलच्या मते क्रांतीसाठी मानवी मन हेच कारणीभूत असते त्यामुळे प्रथम मनात क्रांतीची भूमिका सुरु होते कधी विषमतेतून तर कधी द्वेषातून क्रांतीचा जन्म होत असतो

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- Introduction
  - Vth Book of the politics is due to the discussion of the causes and remedies of revolutions.
  - Dealing this subject his ripe displays his political wisdom
  - Aristotle had consulted 158th constitutions of the Greek city state

## Aristotle statement of revolutions may be divided into two parts and there as follows

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- part I, is a practical manual of conduct advising oligarchs, democrats, aristocrats, monarch and tyrants on how to keep themselves in power
- II part is patriotism on the philosophic basis of the good and stable government.
- In the treatment of revolution Aristotle rejects the theory of cycles and a priority method of Plato and deals with the subject historically and empirically

# The meaning of revolution

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- Why Aristotle revolution conveys **two fold meaning**
- If there occurs a change in the existing constitution of the state to Aristotle it was revolution.
- For example if in the state the constitution has changed from monarchy to democracy to Aristotle it is a revolution.
- Any change in the constitution small or big meant revolution to him

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- Secondly even if the constitution remains the same but the ruling authority has been transferred from one man to another in the opinion of Aristotle it is also a revolution.
  - In short any change in the constitution or in the ruling power means revolution to Aristotle
  - अरिस्टॉटलच्या मध्ये एक व्यवस्था बदलून नवीन व्यवस्था स्थापन करणे आणि अस्तित्वात असलेल्या व्यवस्थेअंतर्गत दोष दूर करून त्यामध्ये सुधारणा सुचविणे म्हणजे क्रांती होय

# Causes of revolutions

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- General causes of revolutions
- Particular causes of revolution
- Revolution in particular kinds of state

# General causes of revolutions

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- **First men's craving for equality (Inequality)**
- The most general causes of revolution is to be the craving of men for equality.
- Equality has dual character absolute and proportional.
- **Absolute equality** means all means are equal so equal practice to them and **proportional** equality means equal practice to equal men and unequal practice to unequal men

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- The masses are ever seeking for absolute equality for the same privileges and power that are possessed by the few.
  - The few strive for proportional equality for security in privileges and power of or responding to their superior wealth or ability or birth.

# जेवढे मिळणे आवश्यक आहे तेवढे न मिळणे

हा भाव निर्माण होणे तसेच काही व्यक्तींना कमी मिळाले पाहिजे परंतु जास्त मिळते या अन्याय विचारातून क्रांतीचा जन्म होतो

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- *Second strong desire for justice*
- The seeds of revolutions are to be found in the one sided and perverted motions of justice.
- Aristotle holds that may not turn to revolution when they think they have not got their dues.
- So chief cause of revolution is injustice.
- The fact that one section of the community get less than what actually it deserves and the other sections gets more than what it had its due.

# Particular causes of revolution

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- Desire for gain and profit
- Universal desire for honour दुसऱ्या पेक्षा स्वतःला श्रेष्ठ समजणे काहीना विशेष सन्मान तर काहीना अपमान Insolence अनादर डीस रिस्पेक्ट
- The position of absolute power by an individual or group so as to create fear in the minds of the subject
- And you prominence of individuals or in other words if undue importance is attached to certain individuals it may result into revolutions
- Conquest
- Disproportionate increase in any part of the state

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- Election intrigues
  - Careless shows in granting public offices to disloyal citizens
  - Neglect of minor changes which might assume large proportions afterwards  
Dissimilarity of different elements in the state
  - The dissension and rivalries of people of different races in the state
  - Dynasty quarrels
  - Force
  - Fraud

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- क्रांतीची सामान्य कारणे
  - लोबी राज्यकर्ता वर्ग
  - ना याकडे राज्यकर्त्या वर्गाचे दुर्लक्ष
  - राजी की य परिवर्तनाची इच्छा
  - मानसन्मान प्राप्तीची इच्छा
  - परंपरेच्या द्वेषातून क्रांती
  - भीतीतून क्रांतीचा जन्म
  - श्रेष्ठत्वाची भावना
  - जातीजातीतील संघर्ष
  - विभागीय असमतोल
  - विकासबेसावध शासक वर्गपरदेशी व्यक्तींचा मुक्त प्रवेश
  - निवडणुकीतील कटकारस्थाने
  - मध्यमवर्गाचा अभाव

# Revolutions in particular kinds of state

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- **In democracies**
- Revolutions are caused by the policy of demagogues in attacking the rich
- In other words in democracy demagogues are responsible for the transformation of power .the turn either into tyrannies or oligarchies.
- नेते आणि सामान्य प्रजा यांच्यात दुरावा निर्माण झाला की, तसेच जेव्हा सत्तेची मालकी परंपरेने काही घराण्यांकडे जाते आणि निवडणुकीच्या काळात पुढारी वर्ग गरीब आणि श्रीमंत या दोन्ही वर्गाला खोटी आश्वासने देतो ,सत्तेवर येतो आणि तो पाळत नाही तेव्हा लोकशाही मध्ये क्रांती होते

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- **In Oligarchies**

- First reason that is **oppressive or doctorial rule** and **second rivalry and dissensions among the ruling oligarchs**
- श्रीमंत परंतु स्वार्थी राज्यकर्ता जनतेवर जुलुम अत्याचार करतो, राज्यकर्त्यांची लोभी महत्वकांक्षा आणि आपापसातील शत्रुत्वया शासन पद्धतीत श्रीमंत लोक सत्तेसाठी धडपडत असतात आणि एकमेकांशी पाय ओढत असतात

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- **In the aristocracies**

- Revolutions are held to the policy of narrowing down the circle of the government.
- बुद्धी आणि संपत्तीत समतोल बिघडला की,
- ठराविक कुळातील व्यक्ती अनेक वर्षे राज्यकर्ता राहिला तर तो अन्याय बनतो,
- राज्यकर्ते स्वार्थी बनवल्यानंतर प्रजेच्या दुःखाला आणि कष्टाला सीमा आणि सहनशीलता राहत नाही त्याचे रूपांतर क्रांतीमध्ये होते

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- **In monarch and tyrants**

- First their undignified behavior towards the masses
- creating hatred in the minds of the people
- Second there conflicting nature
- Third personal insult infected on some notable per on urging to conspiracy and revolt.
- Forth the influence of the neighboring states of an opposite character

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- According to Aristotle democracy is more secure and stable than oligarchy.
  - It also stands near to polity which he regards as the best practicing state.

# Means for preventing revolutions

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- General principles
- **First** to check the developing feeling of a political injustice the constitution should be based on the content of all the citizens
- Good relations between the rulers and ruled should be maintained
- No individual or group should be allowed to become extra powerful
- It is an necessary to create such an atmosphere that every should feel that he is getting his due
- **Second** the education of the people in the spirit of the constitution so it is a political aim

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- Third the habit of obedience to law should be inculcated, lawlessness should not be allowed to creep in even in small and triffling matter
  - Fourth the small and petty changes in the status quo must be watched carefully
  - Fifth there should not be a Monopoly of an individual or the classes over the political power
  - the different classes in the state should be treated with proper consideration

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- honors and rewards should be distributed as widely as possible because inequalities of offices and honors drive men to revolutions
  - political offices should be within the approach of everyone who is able of performing his duties well
  - the organization of government of the state should be such as to provide the holders of political authority are not in a position to make money but of their offices

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- Government would gain popularity and stability and administration of public finance are open to public security

# Particular preventions that is particular forms of government

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- Aristotle describes the methods by which stability of each one of the different forms of government can be secured
- First in the **mixed constitutions** special care must be taken to detect the obscure beginning of new conditions making for political change.
- Second in **aristocracy and oligarchy** the inferior class must be well treated and the principles of democratic equality must be followed among the privileged classes

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- In **democracy** the rich should be encouraged to share in those administrative functions which do not affect the sovereign power

# Aristotle suggest various methods to be followed by a tyrant

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- First a tyrant must employ spies and especially female spies
- He should pursue an aggressive policy abroad
- He should keep people busy
- He must show zeal in a religion but with dignity
- He must show personal favors
- He should punish the guilty
- He should increase the material well being of the citizens
- He should adorn his City that is beautiful
- He should keep his passion under control

# क्रांती टाळण्याचे सामान्य उपाय योजना

- जनता आणि शासक यात सुसंवाद असावा
- शिक्षणाचा प्रसार
- विधी नियमाबद्दल आदर भावना
- पदांची समान वाटणी करावी
- शासकांची जागृकता
- राज्यघटना ताटर असावी
- संपत्तीचे समान वाटप
- राजकीय सत्तेचे विभाजन
- शासक श्रीमंत आणि बुद्धिमान असावे
- परिवर्तनवादी शक्तीवर नियंत्रण
- प्रशासकीय सत्तेचा दुरुपयोग टाळावा
- आक्रमणाची भीती असावी

# अरिस्तोटले राज्यक्रांतीचे प्रकारांचं वर्गीकरण

क्रांतीचे स्वरूप ,राज्यघटना आणि राज्यकर्ता वर्ग यावरून केलेले आहे

- आंशिक आणि पूर्ण क्रांती
- रक्तरंजित आणि रक्त विरहित क्रांती
- व्यक्तिगत आणि व्यक्तिनिरपेक्ष व्यक्तिनिरपेक्ष यामध्ये एका व्यक्ती महत्त्व नसून संपूर्ण घटना किंवा राज्यकर्ता वर्ग बदल दे
- वैचारिक स्वरूपाची क्रांति म्हणजेच विशिष्ट विचार मांडून राजकीय व्यवस्थेतील परिवर्तन
- वर्ग स्वरूपाची क्रांती म्हणजे राज्यातील एखाद्या विशिष्ट वर्गात विरोधी जनमत संघटित करून तो पूर्णपणे वर्ग बदलणे त्यात राजकीय परिवर्तन करणे