

Suggested Books

Political concepts - Rajeev Bhargava and Ashoka Acharya (Political theory)

OP Gauba

Sushila Ramaswami

WPT - O.P. Gauba, Brian R Nelson, Subrata Mukherjee and Sushila Ramaswami

IP T - IGNOU Notes, V.R. Mehta, MP Singh and Himanshu Roy

Syllabus of PSIR Paper - I

Political Theory and Indian Politics

1. **Political theory**: Meaning and approaches.
2. **Theories of state**: Liberal, Neo-liberal, Marxist, Pluralist, Post-colonial and Feminist.
3. **Justice**: Conceptions of Justice with special reference of Raw's theory of Justice and its communitarian critiques.
4. **Equality**: Social, political, and economic, the relationship between equality and freedom; affirmative action.
5. **Rights**: Meaning and theories; different kinds of rights, concept of human rights.
6. **Democracy**: Classical and contemporary theories; different models of democracy - representative, participatory and deliberative.

7. **Concept of power**: hegemony, ideology and legitimacy.
8. **Political ideologies**: Liberalism, Socialism, Marxism, Fascism, Gandhism and Feminism.
9. **Indian Political thought**: Dharmashastra, ^{Manu}Arthashastra, and ^{Kautilya}Buddhist Traditions; Sir Syed Ahmed Khan, Sri Aurobindo, M.K. Gandhi, B.R. Ambedkar, M.N. Roy.
10. **Western Political Thought**: ^{Socrates}Plato, Aristotle, Machiavelli, Hobbes, ^RLocke, ^{Jeremy Bentham}John S. Mill, Marx, Gramsci, Hannah Arendt.

Indian Government and Politics

1. **Indian Government and Politics**:
- a) Political strategies of India's Freedom struggle; Constitutionalism to mass satyagraha, Non-cooperation, Civil Disobedience, Militant and Revolutionary Movements, Peasants and Workers Movements.
- b) Perspective on Indian National Movement; Liberal, Socialist and Marxist; Radical Humanist and Dalit.
2. **Making of the Indian Constitution**: Legacies of the British rule; different social and political perspective.

3. **Salient Features of the Indian Constitution**: The Preamble, Fundamental Rights and Duties, Directive principles; Parliamentary system and Amendment Procedures; Judicial Review and Basic Structure doctrine.
4. (a) **Principal organs of the Union Government**: Envisaged role and actual working of the Executive, Legislature, and Supreme Court.
(b) **Principal organs of the State Government**: Envisaged role and actual working of the Executive, Legislature, and Courts.
5. **Grassroots Democracy**: Panchayati Raj and Municipal Government, significance of 73rd and 74th Amendment; Grassroot Movements.
6. **Statutory Institutions / Commissions**: Election Commission, Comptroller and Auditor General, Finance Commission, Union Public Service Commission, National Commission for Schedule Castes, National Commission for Schedule Tribes, National Commission for Women, National Human Rights Commission, National Commission for Minorities, National Backward Classes Commission.
7. **Federalism**: Constitutional provisions; Changing nature of centre-state relations, integrationist tendencies and regional aspirants; Inter-state disputes.

8. Planning and Economic Development: Nehruvian and Gandhian perspectives; Role of Planning and Public sector; Green Revolution, land reforms and agrarian relations; liberalization and economic reforms.
9. Caste, Religion, and Ethnicity in Indian Politics.
10. Party system: National and regional political parties, ideological and social bases of parties; Pattern of coalition politics; Pressure groups, trends in electoral behaviour; Changing socio-economic profile of Legislators.
1. Social Movement: Civil Liberties and human Rights Movement, Women's Movements; environmentalist Movement.

Syllabus of PSIR Paper-II

Comparative Politics and International Relations

Comparative Political Analysis & International Politics

1. Comparative Politics : Nature and Major Approaches ; Political economy and political sociology perspectives; Limitation of the comparative method.
2. State in comparative Perspective: Characteristics and changing nature of the state in capitalist and socialist economies and advanced industrial and developing societies.

3. Politics of Representation and participation: Political Parties, Pressure groups and social movements in advanced industrial and developing societies.
4. Globalisation : Responses from developed and developing societies.
5. Approaches to study of I.R: Idealist, Realist, Marxist, Functionalist and System theory.
6. Key concepts of I.R: National Interest, security and Power; Balance of power and deterrence; Transitional actors and collective security; World capitalist economy and globalisation.
7. Changing International Political Order:
 - (a) Rise of Superpowers; Strategic and ideological Bipolarity; arms race and cold war; Nuclear threat;
 - (b) Non-aligned Movement : Aims and achievements.
 - (c) Collapse of Soviet Union; Unipolarity and American hegemony; Relevance of non-alignment in the contemporary world.
8. Evolution of the International Economic System: From Bretton woods to WTO; Socialist Economies and the CMEA (Council for Mutual Economic Assistance); Third World demand for new international economic order; Globalisation of world economy.

9. United Nations: Envisaged role and actual record; specialized UN agencies - aims and functioning; the need for UN reforms.
10. Regionalisation of World Politics: EU, ASEAN, APEC, AARC, NAFTA
11. Contemporary Global Concerns: Democracy, human rights, environment, gender justice, terrorism, nuclear proliferation.

India and the World

1. Indian Foreign Policy: Determinants of foreign policy; the institution of policy-making; continuity and change.
2. India's Contribution to the Non-Alignment Movement: Different Phases; current role.
3. India and South Asia:
 - (a) Regional Cooperation: SAARC - past performance and future prospects.
 - (b) South Asia as a Free Trade Area.
 - (c) India's "Look East" policy.
 - (d) Impediments to regional co-operation: River water disputes; illegal cross-border migration; Ethnic conflicts and insurgencies; Border disputes.
4. India and the Global South: Relations with Africa and Latin America; Leadership role in the demand for NIEF.

5. India and Global Centres of Power: USA, EU, Japan, China and Russia.
 6. India and the UN System: Role in UN Peace-keeping; Demand for permanent seat in the Security Council.
 7. India and the Nuclear Question: Changing perceptions and policy.
 8. Recent developments in Indian Foreign Policy: India's position on the recent crises in Afghanistan, Iraq, and West Asia, growing relations with US and Israel; Vision of a new world order.
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India does not cast vote, it is which vote - M. Srinivasan

1. Comparative politics: Subrata Mukherjee and Sushila Ramaswami
2. Globalisation of World Politics: Bylish and Smith, Owen
3. Andrew Heywood - Global Politics:
4. J. G. Goldstein - International Relations

Sansad T.V: Diplomatic Dispatch (India-Japan/UK/USA/Africa/China/France)
: Democracies of the world

The Hindu
The Indian Express - Opinion page, World Affairs, Explained

Suhayni Haider, Dr. Stanley Johnny - X, Youtube

What is Politics?

- Politics initially, defined as collective activities of city-state, like administration, justice, holding power in the city-state, making laws, discussion on issues related to state.
- State has been epicentre of politics.
- Garner, a noted scholar, argue that "Politics begins with state ends with state."

J.W. Garner - American
Book - "Pol. Sc and Govt"
- Since antiquity many scholars in west like - Plato, Aristotle, Machiavelli, Hobbes, Locke, J.S. Mill, Karl Marx' analysis of politics revolved around state.
- In India many scholars like - Manu, Parashara, Ushana, Sukra, Kautilya, Gandhi's discussed about Politics that revolves around the state.
- In Due course of time politics has been defines in terms of power in the west as well as in the east. For example - Machiavelli argue "politics is nothing but struggle for power."

"Politics is a constant struggle for power"
- Kautilya, a noted scholar in ancient India. Define "politics in terms of Maximising power."

Socrates and Buddhist tradition - talks about .

• Some scholars said, politics is about negotiation - who gets, what, when and how?

Ex - Harold Lasswell, book - "Politics: Who gets what, when and how?" and he defined politics in terms of negotiation for scarce resources, like - jobs, wealth, income, honour, positions, admission in educational institutions etc.

• Politics is all about "authoritative allocation of value"

↳ David Eston

(Input-Output Approach)

Authority
↓
Govt.

distribution

goods and service

Book of - Eston

(i) A Framework for Political Analysis

(ii) A System Analysis of Political Life

28th Feb 2024

MARXIST Understanding of Politics

Marx defined politics in terms of class struggle. For Marx, all written history is the history of class-struggle between Master-slave, plebeian & Patrician, Feudal Land and serf, and in capitalism it is struggle between proletariate and Bourgeoisie.

Feminists understanding of politics

Popularized by Feminist activist Carol Hanisch

Radical Feminists - "Personal is political" → Emory - "The personal is political" 1970
↓
family
↓
Private Affairs
↓
collective activities in public sphere



• Radical Feminist argues that "Personal is political" earlier political philosopher from Aristotle to John Rawls advocates man is the head of the family and politics is something which occurs at public sphere.

State should regulates behaviour of individuals or group in public sphere / arena, because it is public sphere wherein inequality, injustice, disorder, instability and power manipulation occurs. Family is something private sphere in which state should not intervene.

Radical Feminist (1950s - 1960s) rejected public - private dichotomy and argue that family is the root cause of inequality and injustice. Within family, power operates between man and woman. This inequalities, injustice and power operation replicate / reflects at public sphere therefore family should be "egalitarian" first. and state should intervene into family to make it more "egalitarian and just". Due to radical feminist intervention state form several laws like - domestic violence act, child marriage act, Hindu marriage act, triple talak act, abortion act, Beti Bachao and Beti Padhao scheme and so on.

Politics Beyond Boundaries

Politics is not something which occurs within a state. It is something which occurs among nations too. International relations is politics among nations. There are several global issues like, peace, environment, poverty, inequality, Human Rights, terrorism, Nuclear, Nuclear-proliferation, Human trafficking, trade and commerce, Migration etc. in which nation-states interact among each other.

Thought: ideas/concepts of a person or of an area

Theory: "A systematic and organised knowledge of any phenomena" (event) and its reflection/representation

Natural phenomena
Solar eclips

Social phenomena

Political phenomena
state political parties, Marx, justice

Representation of Knowledge

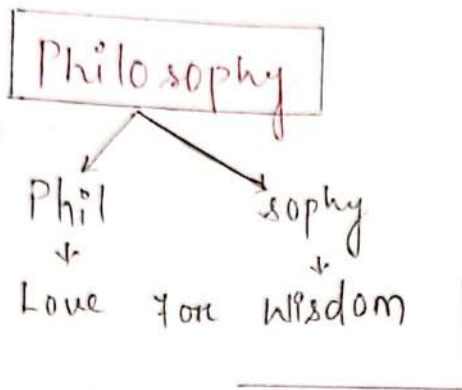
word independent reflection/representation

eg- painting, sketch, drama

word dependent Representation

eg- Articles, book, stories, poems.

Rajiv Bhargava - "Theory is word dependent reflection of knowledge"



- Eg - Aristotle's philosophy
(Aristotle's wisdom)
- Gandhi's philosophy
(Gandhi's wisdom)

Opinion
↓
First time reflection
of any events or
areas

Knowledge/wisdom/prudence
↓
it tested and investigated
"opinion"

wisdom - inherent knowledge
(inside)

Knowledge - (outside)

Socrates - "Knowledge is virtue"
↓
Excellence

Knowledge - Honesty, Righteousness

Different form of Govt

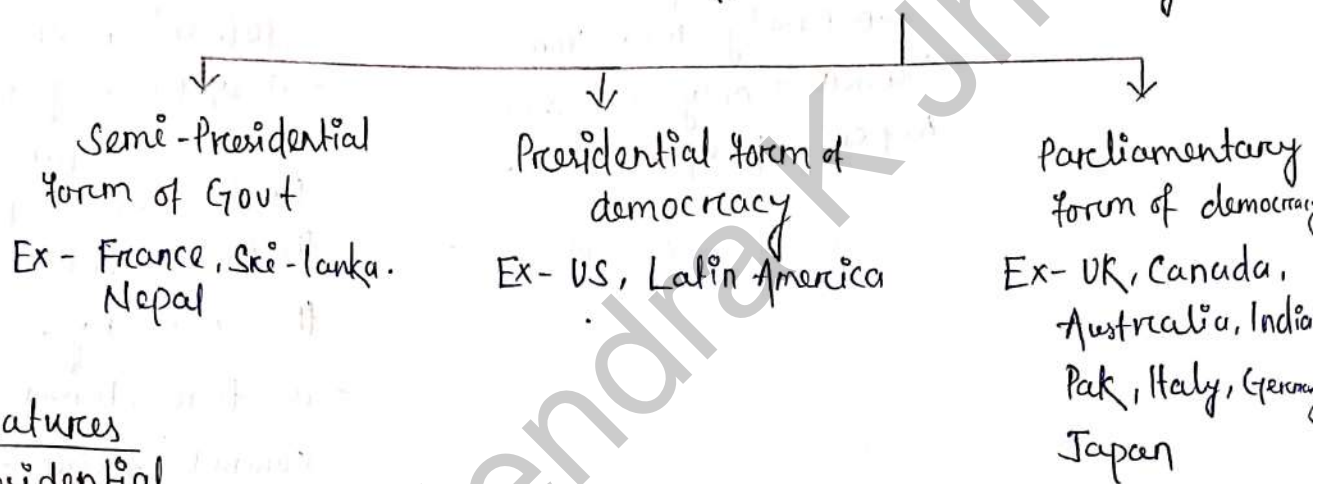
Democracy
"rule by the people"
rule of majority

Republic
"elected head of
the govt"

Monarchy
a state which is
rule by a person
or a family

Autocracy
Rule by wish
rather than rule
by laws, custom,
tradition, Convention

Indirect Democracy: People govern themselves through elected representatives, this is why it is also known as Representative democracy.



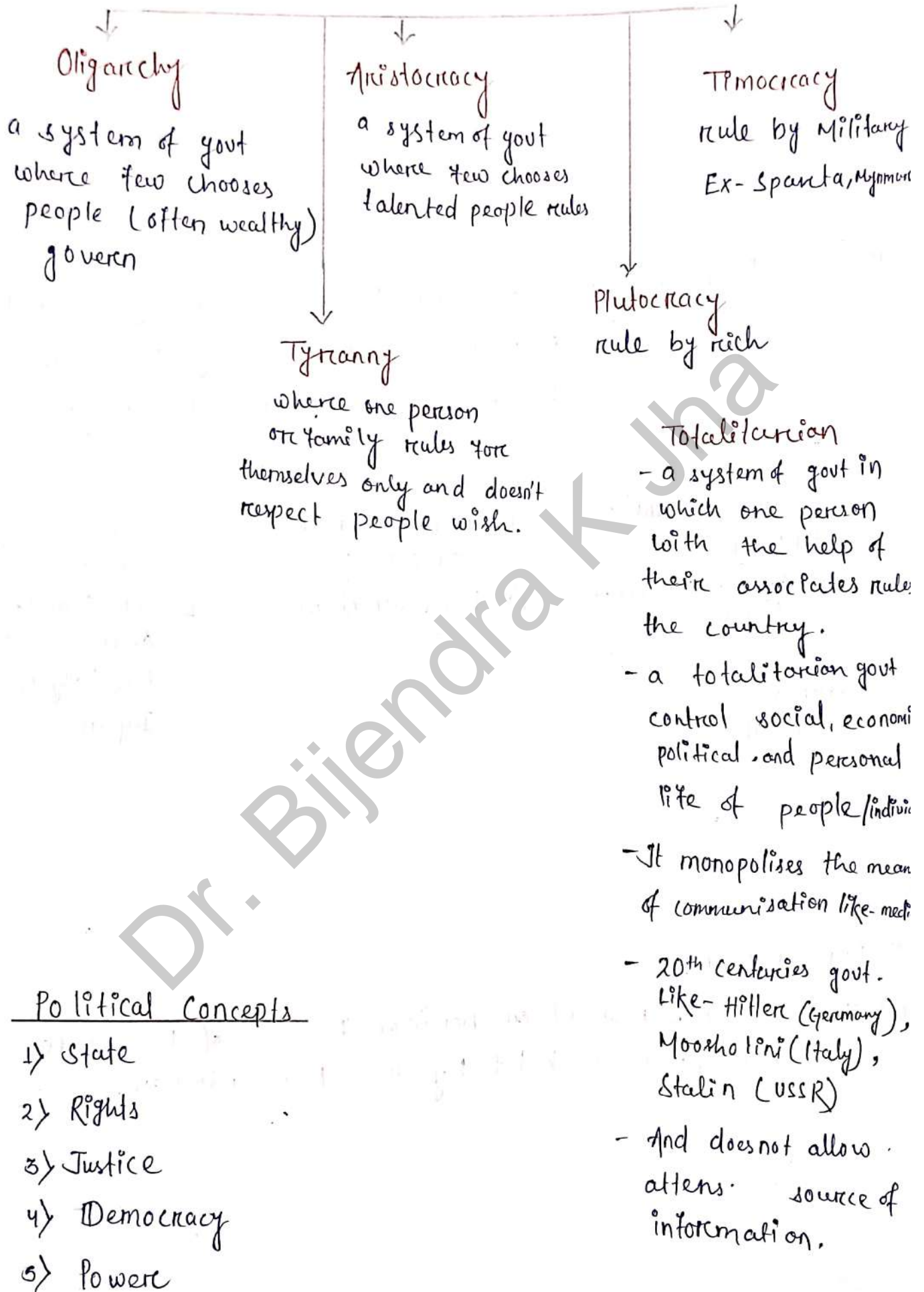
Features

1) Presidential

2) Parliamentary

(i) There is ceremonial or nominal $\&$ of the state and real power is held by the Prime minister.

Form of Govt



Political Concepts

- 1) State
- 2) Rights
- 3) Justice
- 4) Democracy
- 5) Power

1. State : is an abstract idea.

- It is a collection of public institutions for eg - police, military, prison, Bureaucracy, log.

Evolution of State

- (I) Tiny city-state : In ancient time, state evolved as small city-state like Athens, Sparta,
- (II) Empire age later on big empire was established in west as well as east. Like - Ottoman empire, Roman empire. These empire age continue to 15 and 16 centuries like Mughal and Ottoman empire in Asia and Habsburg and Bourbon empire in the west. The empire collapsed and a new territorial units evolved as "Nation-state"
- (III) Nation-state - It is a model form of territorial unit in the west France, England, Spain, Holland were the early Nation-state and later on states like Germany and Italy evolved.

→ State is also represented by law, rules, orders, notifications, ordinance and business of the Govt.

→ State is an association which has monopoly over legitimate violence within its own territory.

Sovereignty

- Supreme control
- It is an essential element of state.
- Treaty of Westphalia (1648)
↳ It is established idea of sovereignty

Two principles of Treaty of Westphalia.

- (I) Each Nation-state, big as well as equal.
- (II) No state is allowed to interfere in

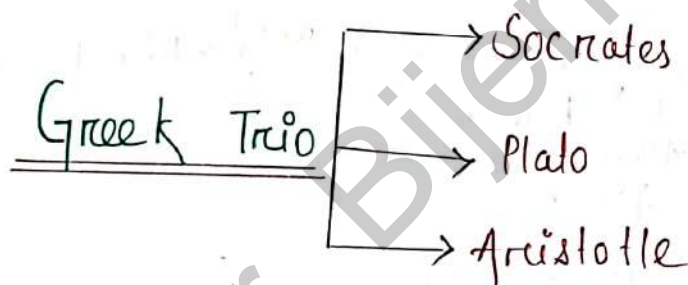
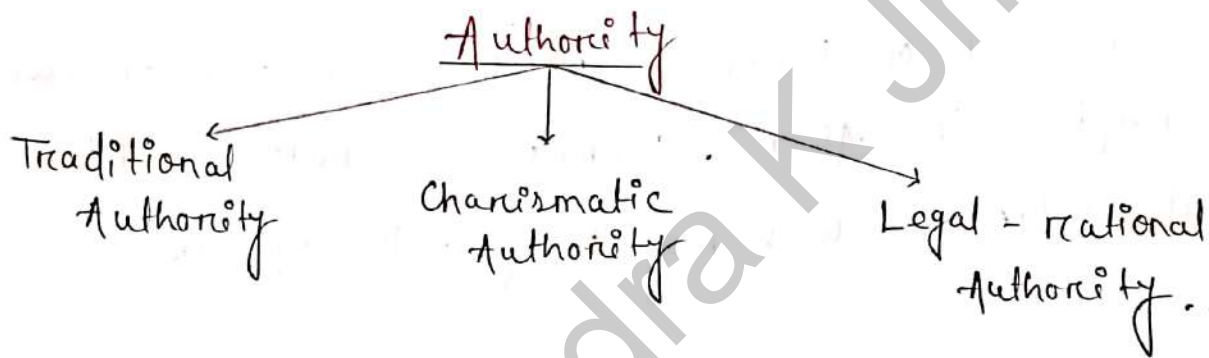
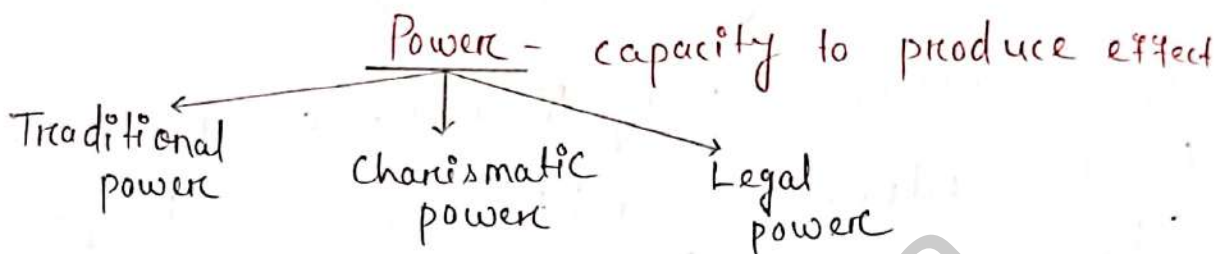
It means
each state
sovereign

Modern concept ← Sovereignty → Supreme control 5th March 2024

Treaty of Westphalia (1648)

Legitimacy - acceptance or justifiable

Authority is a form of power.



• Ancient Greek city - state : Athens & Sparta

↓
• Democratic state

• ruled by elected leaders through direct election

• Athens attracted intellectuals from outside and these intellectuals are known as "Sophist"

• Economically, Agrarian society.

↓
• a timocracy ruled by military.

• Men and women both were allowed to get education specially the military skills.

• Did not allowed outsiders to come in sparta.

• It had good army.

• It had alliance with landlocked states having good army.

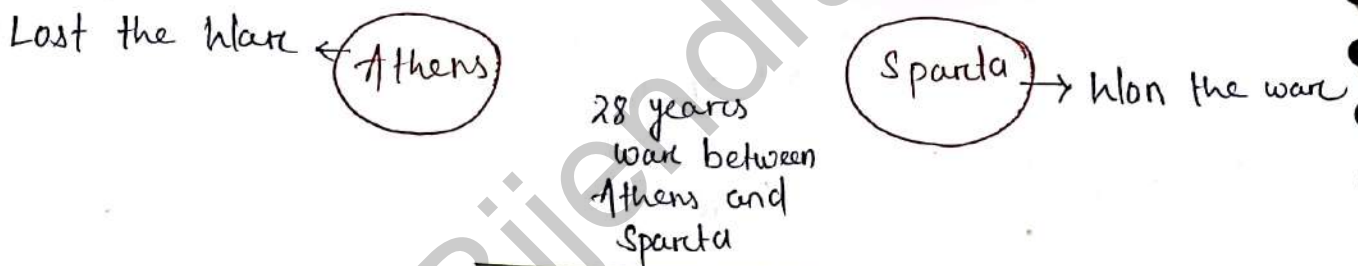
• Athens had alliance with littoral state

• It had good naval power.

• Land was basic institution to hold power.

Sophist

- Sophists were engaged in teaching history, music, mathematics, astronomy and rhetoric (art of speaking)
- Early sophist did not received money in exchange of knowledge but later on they started taking money.
- Sophists attracted young Athenians citizens who used to receive education on rhetoric and how to get power (how to get elected)
- This method of teaching led to moral and ethical corruption in Athens. Socrates, a native of Athens and philosopher was not happy with sophists.



Peloponnesia war
431 BCE to 404 BCE

History of Peloponnesian war: Thucydides → Army of Athens

- 402 BCE - set a Committee of Thirty
The rule of 30 tyrants (Google: Roughly late summer 404 BCE to early summer 403 BCE)
- In 402 BCE, the Athenians govt set up a committee consisting of 30 persons to enquire into govt system but with the help of sparta the 30 people establish tyranny in Athens and threw the democratic govt.

- The 30 tyrants ^{governed} the whole Athens for 8 months and killed more than 1000 people and more than 1000 exiled within 8 months, the democratic factions replaced tyrants and re-established democratic govt.
- Socrates witnessed these events and he had connection from both the groups but he did not join either of the groups.
- He was a courageous person used to ask difficult questions from all citizens including people in power.
- As a result he earned many enemies but many supporters too.
- He was the philosopher who started talking about virtue, state, citizenship, good life, good society and knowledge for good.
- This is why ^(470 BCE - 399 BCE) Socrates is known as father of ethics and philosophy.

Before Socrates : Knowledge of Greek Before Socrates

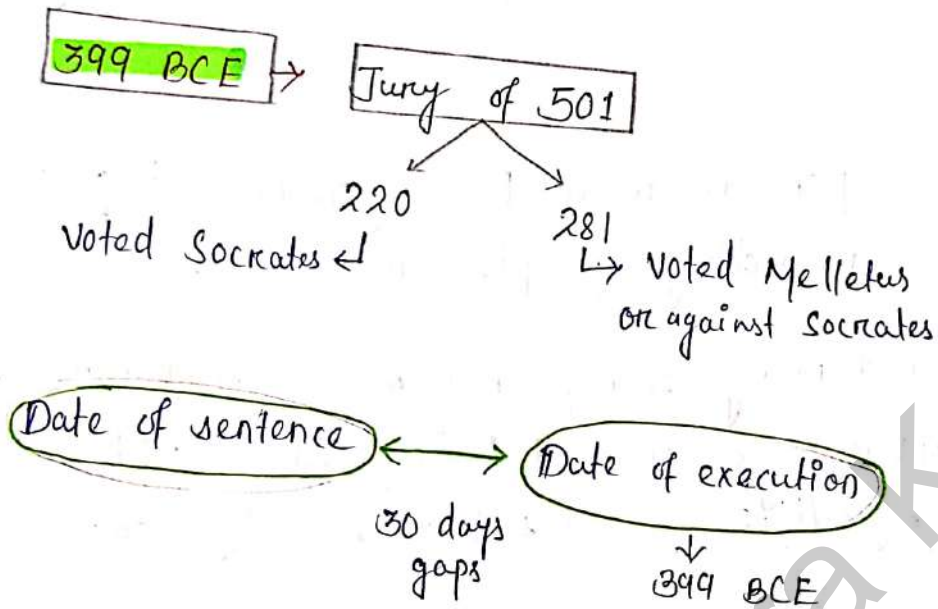
- Before Socrates, there were many philosophers like Thales (1000 BCE), Anaximander, Anaximenes and others who focused on natural philosophy like pattern of state, earth, solar system.
- Socrates was the first who started inquiring about human life, good citizens, ideal state, virtue, knowledge, governing class, justice, education and this is why Socrates is known as father of philosophy and ethics.

Melietus → accused Socrates of three ways.

(i) He does not followed city - God.

(ii) He has created his God.

(iii) He is corrupting youth in Athens.



- The entire event was observed by a person known as Aristocles popularly called as Plato.
- Plato's work - dialogues form - Appro 36 dialogues and 13 letters.
- Socrates - poisoning with "hemlock".

Socrates' Method

- His method was Dialectical that is debate and discussion based on logic and rationality to defeat his opposition and established truth.
- Telological Method: It means proposing something for a larger good of state and society.
- Socrates is famous for his philosophy or philosophical proposition — He said “Knowledge is virtue”
- He further said that “the unexamined life is not worth living”, or “knowledge make someone to act in right direction”, “Knowledge in question is the knowledge of the universal good.”
- He used to say “I am the wisest man alive, and I know one thing I know nothing.”

Difference between Moral & Ethical

Moral - righteousness, right conduct, good conduct

Source of Morality: **Family, Religion, Society or Public, Constitution**
or **law, peers group**

Ethics - Morally correct, Ethics is a branch of philosophy which tells us what is right and wrong, good or bad, correct or incorrect.

- **Ethics is always decided by state, constitution, Law**

- Ex - Fundamental Duties - Ethical conduct

- Socrates give primacy to Knowledge and wisdom, for him everyone should acquire knowledge from their choice it brings excellence and enable him to brings happy and prosperous life.
- For Socrates wisdom is virtuous like honesty, truthfulness. It is good for individual, moral and civic life as it only can ensure a good life.
- Further Socrates argue that "the unexamined life is not worth living" or "Knowledge in question is the knowledge of universal good."
- He said that Knowledge should be always interrogative and questioned. To enquire about the existing practices and to think that the existing practices is good for larger community or not. For instance we live in society 'patriarchy' and 'caste system' exist. We must enquire these institutions, patriarchy, caste system are good for larger community or not.
- Examination through knowledge is self reflective.
- Socrates argued that knowledge helps us in taking sound judgement. For him good is nothing but

Intelligence. Knowledge ensure self development and personality. It promotes intellectual growth and improve ourself to contribute positively for the society. However, we should not be overconfident and overproud on our knowledge. We must be critical to the existing knowledge and always should open to get knowledge.

Socrates said that "I am the wisest man alive, and I know one thing, I know nothing"

- Overall the phrase "Knowledge is virtue" highlights the getting importance of knowledge, Excellence, or education in our life. However we have not take pride ourself and always be ready to enquire knowledge and to gain knowledge.

PLATO [427 BCE - 347 BCE]

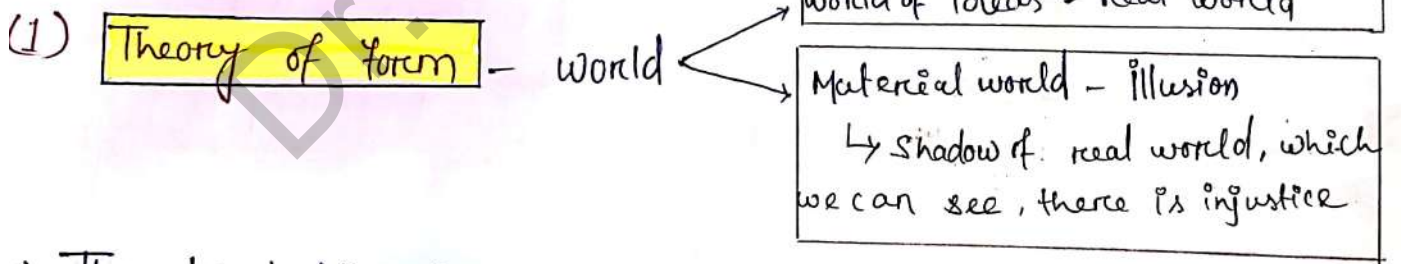
↳ attending. Yeast of one of his students.

The important books of Plato

1. "The Republic"
2. "The Statesman"
3. "The Law"

The key ideas of Plato in "The Republic"

- (1) The theory of Form
- (2) The Allegory of Cave
- (3) Theory of ideal state
- (4) Division of Labour and social classes
- (5) Idea of Justice
- (6) Theory of Education
- (7) Philosopher King
- (8) Communism of private property
- (9) Communism of family.



• The text "the Republic" is a classical work of history of political philosophy. It is said that "Plato is philosophy and philosophy is Plato". Further Karl Popper has argued that one can be platonic or

anti-platonic but none can be non-platonic. "Plato is the father of political philosophy". For him different people have different capacity of learning and acquiring knowledge and also understanding the world.

- Plato divided world into 2 types - (1) Material world and another is the world of ideas.
- The world of ideas is - real, perfect and eternal. On the other hand the world of Matter which change with time.
- For Plato the world we see, touch and experiences through our senses is not a real world. But an image copy of the real world.
- Everyday we encounter material world like - car, property, table, power all are not real. The real world is "the world of ideas" which is perfect, eternal and fixed. The world of ideas never created and never destroyed. It is immune to change. On the other hand the material world is an illusion or Moya (in India philosophy) like - power, money, property. It is destined to change or decay.
- Plato/Socrates argues that if the real world is a world of ideas then question is how to get it?

Plato suggests that the real world can be understood through true guidance or knowledge or Teacher.

Who is the best teacher / Guide? - Plato advocates that it is the Soul, which is the ultimate guide or teacher which can facilitate to understand Knowledge or Wisdom.

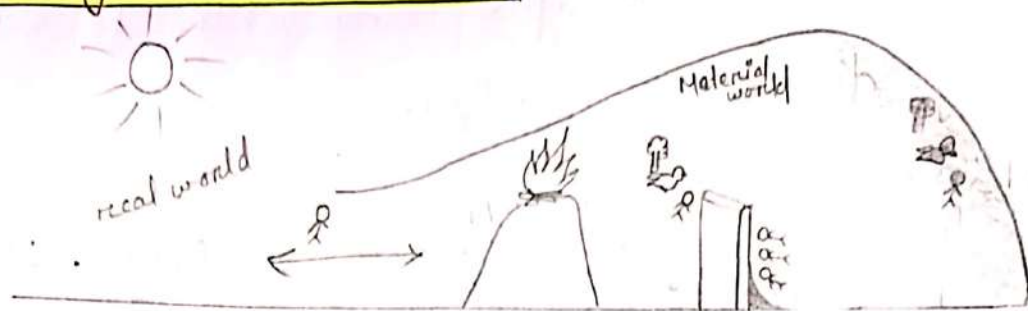
Criticism of "theory of Form"

1) Aristotle, a student of Plato, in his text "The Politics" criticised Plato's theory of Form. For Aristotle the world of ideas and the world of Matters are the same. There is no knowledge which exist beyond the real world. ~~which is material world.~~
(Doubt)

• Aristotle argued that ideas are nothing but properties of Matter. Matters and ideas are interlinked and interdependent. Therefore ideas are not outside of the matter but within it. Ideas give shape to Matter and reside within it.

(2) In India philosophy. Lokayat school also believes that the material world is the real world.

2. "Allegory of Cave"



- The Allegory of cave refers to the existence of two worlds which is radically different from each other. It is about two kinds of outlooks or perspectives.
- Plato argues that people act wrongly due to their ignorance or lack of knowledge. In our everyday life we act wrongly like-patriarchal practices, caste system etc due to our lack of knowledge. Plato argued that when people acquire knowledge, they act in right direction and the right conduct gives happiness, wellbeing and perfection. The Right conduct makes life a good life.

Right conduct - conduct done in presence of knowledge

- Plato gives an example of an allegory cave. He said that we live in our society like people live in cave in which the light come from a firewood, in the cave people are able to see / live limited thing but they are very comfortable due to the

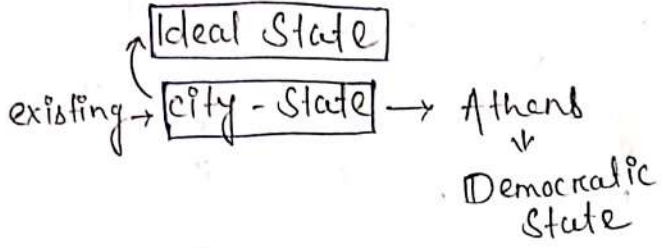
change. But the real world is outside of the cave in which people are able to see everything clearly due to the sunlight.

- The life in cave is an illusion or Maya. Similarly, livings in society in absence of true knowledge is like an illusion. We are happy with the existing social, cultural, economic, religious practices. Life is like people living in the cave very comfortable and do not want to go outside.
- Plato, advocates the real world is a world of real ideas or true knowledge, which present outside of the cave. He argued that when someone get knowledge and goes back to the society in order to raise consciousness of their fellow, their fellow laugh at them but when they come out of the cave and see the true knowledge outside of the cave it brings true happiness and life becomes a good life.

3. Theory of Ideal State

The Republic

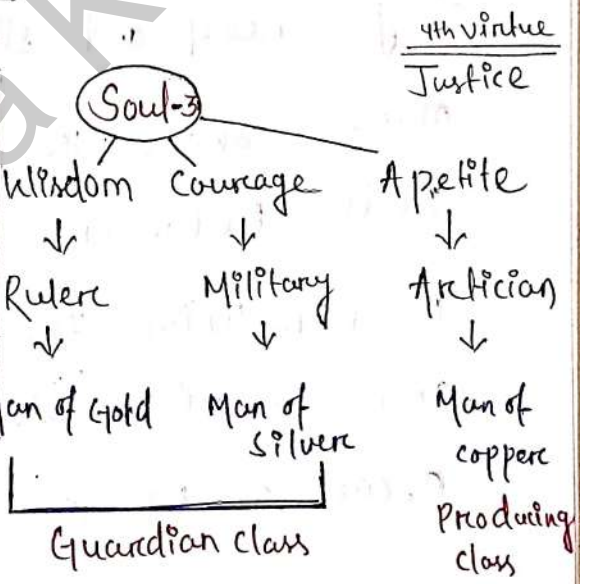
- Basic components of I.S.
- Division of labour and social classes
 - Justice
 - Education
 - "Philosopher King"
 - Communism of property and family.



The soul purpose of The Republic was to established the Ideal State.

4. Division of Labour and Social Classes

Soul	Virtue	Classes	Properties	Availability
Rational	Wisdom	Ruler	Man of Gold	Less/Rare
Spirit	Courage	Military	Man of Silver	Not more not less
Appetite	Temperance	Artician or producing	Man of Copper	Abundant



Man live in society and they are dependent on each other for goods and services. There are reciprocal needs in society man avail goods and services of others and they offer goods and services to others in exchange.

- Every member of the society give services and also receive services, the task of ideal state to recognise such mutual exchange of goods and services. And try to manage these exchanges in such a manner so that it can satisfied the needs of every person. Everyman does the work and the social importance of the person depends on the value of work they do.

- For instance farmer produces more grain than they need and similarly a shoe maker produces more shoes than he wears the exchange of goods between the farmer and shoe maker is beneficial for both. The exchange of goods and services is applicable to every society. Because no one is self-sufficient himself.

- According to Plato, different person have different aptitude and do some kind of work better than others if everyone would do work as they are naturally fitted to, society would produce a plentiful goods and services in order to satisfies each others needs.

Q-What is the work of an ideal state here?

- According to Plato, an ideal state would recognise the innate nature or aptitude of the man and it will provide education and training.
- According to Plato, each soul has four virtues mainly Rational soul, spirit soul, Appetite soul and the fourth virtue is Justice. Therefore there are 3 kinds of soul corresponding 3 classes.

Three kinds of soul and three kinds of classes

- (1) For Plato, the soul has three virtues namely - wisdom, courage and appetite along with the fourth virtue that is Justice. Out of three virtues in each man, one dominates. Soul in which wisdom dominates is a **rational soul**. It likes knowledge and prudence, and loves cross-examination of existing knowledge. It likes deliberation, debates and logical reasoning in order to produce knowledge. This kind of soul rarely found and it is called as "**Man of Gold**".
- (2) The second kind of soul in which spirit dominates. It carries the virtue of courage. They love adventure, victory and are capable to fight with their enemy in any circumstances. They are "**Man of Silver**" as they are found neither rarely nor

abundantly. This class performs as soldiers. The ruler and soldier are collectively called as the Guardian of the State.

(3) The third kind of soul is appetite which carries temperance. This kind of soul loves money, property, production and consumption. This class is called the Artician class.

5. Plato's Theory of Justice

13th March 2024

The Republic is a classical text in the history of political thought the subtitle of the book is concerning justice. In "The Republic" debate over justice take place at Cephalus's house. There was an intense/hotted debate among Cephalus, Polymarcus, Thrasymachus, Glucan and Ademantus and Socrates. ^{brothers of Plato} Socrates refuted the argument of each speaker and proposed his own idea of justice.

Cephalus's argument - Ald to Cephalus telling truth and being honest in word and deed, and paying one's

debt or due is right conduct. (justice)

Socrates/Plato's reply: Socrates dismissed Cephalus argument and argued that telling truth in some cases may be harmful and paying one's debt may also lead the harm. For instance returning weapon to a mad person or telling truth in the circumstances when it is better not to tell truth might call harm. but justice cannot be harmful. Justice is beneficial and good for every-one. In this way Socrates refuted Cephalus idea of Justice.

Polemarchus argument over Justice: Polemarchus, son of Cephalus enter into debate, according to Polemarchus "Giving each man's his due and doing good to friends, and doing harm to enemies is justice."

Socrates/Plato's reply: Socrates accepted "Giving each man's his due" but he refuted Polemarchus argument and said that helping friends some times lead to /turn into a harmful act, for instance, helping friend when he engaged in steel is a harmful act. He further argued that it is very

hard to find your real friend or real enemy
your pretended friend may turn into your
enemy or vice-versa. But a just person never
do harm to any person.

^(SOPHIST)
Thrasymachus - argument on justice: He was a Sophist.

Being a teacher of existing knowledge, he was
a very pragmatic person he had given a very
realistic view on justice. According to Thrasymachus

“Justice is the interest of the stronger it means
Might is Right. The world understand the language
of power not of the weak. So in any state
laws are made by powerful person in their
favour. Therefore justice is the interest of stronger”

Socrates / Plato's reply: Socrates demolished the idea
of justice proposed by Thrasymachus. He argued
that it is a mistake to understand that
justice is a interest of stronger. The powerful
person do such mistake in absence of knowledge
or may be due to ignorance. A just ruler

Like a good doctor treats everyone equally. The

law is understood for the entire society.

In order to benefit everyone, therefore the justice cannot be the interest of stronger.

(Plato's older brother)

Glucon's argument on justice: Glucon proposed a social contract theory on justice. He said that "Justice is the interest of weak since the weak can not defend themselves so they came into a contract with stronger and created a state the powerful person offered protection to weak and the weak agreed to follow the powerful."

Socrates/Plato's reply: Socrates argued that justice is not required by only weak, it is also required by stronger. Justice is a duty it is not privileged

Justice can not be the interest of the weak it is required by everyone.

- At the end Glucon asked Socrates, what is justice in your view? Socrates started explaining society, and the various kinds of soul and the various kinds of classes which have different capacity to perform

according to the soul. "Justice is the fourth virtue" which is tectonic in nature it balances and harmonises and put each part of soul in proper manner so that an individual can do best in the areas of ~~it~~ which he is naturally fitted a just man always do ald to their inner nature. If each individual act ald to their natural inner appetite they can create a just society. Therefore the character of the society and the character of state are build upon the character of the just man.

Just man $\xrightarrow{\text{leads to}}$ Just society $\xrightarrow{\text{leads to}}$ Just state

Socrates argued that Athens can not be an ideal state if the people are not just. A just man follows a just soul. In a just soul, reason controls courage and courage controls appetite.

A just soul means - "each element of soul is at a proper place to perform their task."

∴ Socrates's justice means:

- (i) proper work as per innate nature
- (ii) Functional specialisation - (Gandhi also supported it)
- (iii) Non - Interference within the soul
- (iv) Mutual exchange to satisfied each others need
In order to established an ideal state.

According to Plato state is an individual writ large.

Criticism

- (i) Nietzsche, a French scholar criticised Plato for establishing a just and ordered society with the help of necessary myth.
- (ii) Karl Popper, criticized Plato for ignoring the concept of "equality" and the "rule of Rule" that was prevalent in Athens. Plato had created hierarchy in the society he rejected the concept of the individualism and propagated by the Sophist. Popper argued that "Plato was pioneer of Totalitarianism".

Theory of Education

"The republic" is a classical text on edn. Rousseau, a noted philosopher, has argued that "Republic" is the best ever written classical work on Edn."

What is relationship between justice and Edn?

For Plato, each person in ideal state should work according to their natural aptitude. This is justice, according to Plato. The role of an ideal state is to educate a person in the field of specialization in which the person is naturally fitted. So the purpose of edn is to enhance capacity of a just person to work better in their field of work. Further it improves the material exchange in the society and ensures good life.

What is the relationship between edn and an ideal state?

For Plato, edn is a positive means through which a person can be a good citizen and he can live a good life. A good citizen is needed in a good society and good society is needed for an ideal state.

In an ideal state Plato divides society into three classes based on the quality of soul. To nurture and to train each soul, edn is mandatory.

in order to develop each soul as a good citizen.

Plato argues that State is the first and foremost an educational institution and it must provide edn to its all citizen. For Plato, if knowledge is an virtue, it should be taught to each person to develop in full sense. Edn is an important part of an ideal state. Ad to Plato all improvement is possible only with a good system of edn. State must monitor direct, and deliver quality edn. It must ensure that edn given to the people should serve harmony and balance in society. There should state control and planned edn. It should be compulsory for all. It is the first obligation on an ideal state and it matter less what else state does. The state is destine to deadline if it is not, providing edn to all.

Classical- ageless / timeless or all time relevent, high standard

Plato's Scheme of Edn

Plato divided edn into two parts -

1. Elementary Edn
2. Higher Edn

I. Elementary Edn

Plato divided elementary edn into two parts first is called as "Pre-primary edn" (0-6 years) and second is "Primary edn" (6-18 years)

a. "Pre-primary edn" (0-6 years)

At this stage children should be told stories of great personalities, leaders, and noble rulers and of great epics (like - Odyssey and Illiad) of God. The purpose of story telling is to cultivate courage and wisdom and make children free from fears. Moral stories are good to inculcate moral and civic virtue among children. Even in Indian philosophy story telling to children comes household edn and family edn

b. "Primary - edn" (6-18 years)

At this stage each children should be trained Gymnastic and Music. Gymnastic is good for physical power where as Music is necessary to trained mind. "A great mind resides in a great healthy body". Later on children should be taught literature like-

poetry. In order to cultivate virtues like - self control,
courage and gentleness.

"Compulsory - Military Training" (18-20 years)

Plato argues that each person after elementary edn should undergo in 2 years compulsory military training.

First Examination at age of 20

After military training, each person would face a test for knowing the natural aptitude. The person who fails this test and suitable to aptitude like - peasantry, traders, Manufactures, Craftmen, and artificers should be dropped from higher edn.

They should allowed for economic activity of the state. Those who pass the test and have natural aptitude like courage and wisdom should be given higher edn. In order trained them in physical, mental, philosophical, and moral areas.

2) Higher Edn. (20-30 years)

The higher edn is dedicated to the guardian class i.e soldiers and rulers. At this stage science and arts should be taught. In science - mathematics like - algebra, Geometry should be taught

It has multiple purpose in military skills. Logic is necessary to cultivate reason and power of deliberation and it is only possible by teaching arts.

Second Examination at the age of 30

Dr. Bijendra K Jha

March 19, 2024

Theory of Communism → common sharing

→ Communism of property
→ Communism of Wives/ Family } only for Guardian Class

Why Communism for an Ideal State?

In "The Republic" Plato proposed the idea of Communism and he prohibited private property as well as private family (wives), only for the Guardian classes.

In an ideal state the Guardian classes should be indifferent to worldly temptation and they should maintain high standard of statemanship. For Plato, private property and family often become a source of corruption and moral degradation.

Aid to Plato "property influences power and power leads to corruption". The wealthy people holds public office and uses it for the private gain. Loss of wealth is a biggest obstruction (hindrance) for the ruling class.

Aid to Plato people does corruption for their family. People often become partial and uses public office for the family gains this is "Corruption". On the other hand, people remained entrenched in family

and they did not get time to engaged in collective activity of the state. Plato wants women to be liberated from family responsibility and engaged in an ideal state in fullest sense.

Plato's Scheme of Communism

Plato's scheme of communism is strictly for political purpose and the purpose is to maintain unity among the Guardian classes. He wants to removed all disturbing elements coming from wealth and family and therefore Plato prohibited ^{private} property and family for Guardian classes in his ideal state.

(1) Prohibition of Private property

Ald to Plato the Guardian classes would live in a barracks in common and they will have ~~and~~ a common table. They will keep minimum required goods.

Life of the Guardian class would be like -

"Friends love all things in common". Plato prohibited private property and allow Guardian classes to utilised the common wealth of the state

collected in forms of revenue. Only to ensure a good life

(II) Prohibition of Family

Plato abolished permanent monogamous sexual relation between man and woman in his ideal state, there shall be state controlled and regulated system of sexual interaction between the best man and the ablest woman who would come together and engaged in reproduction. The philosopher king would decide the sexual union between the man and woman in order to produce best and ablest child. Ad to Plato There shall be festival on different occasions in which the philosopher king bring the fittest human stock together and would draw lottery and make fair couple for reproduction.

Once children are born they shall be take care by state appointed nurses except philosopher king, none would know the parent of the children even the biological parents would not know about their children. The mothers would come and feed any

Children who since hungry and all children
respectful towards their elders. This will bring
harmony and in state.

In "The Republic" Plato released women from their
household work and child rearing activity. In
his ideal state, Plato gives equal respect and
equal opportunity to women as men - to acquire
edn as well as to engaged in politics and govt.

Ald to Plato "Women have equal capacity and
quality as men to take part in political administration
and military duties in his ideal state".

Criticism of Plato's Communism

Plato's diagnosis of corruption and moral degradation
is correct but his suggestion of prohibition of private
property and family is not acceptable. His
favorite student and great political philosopher
Aristotle severally criticise Plato's idea of
communism.

Ald to Aristotle - "We should not sacrifice what is
good for sake of what is best". Because best

is not achievable. If Plato wants an ^{Perfect} ideal state
i.e. an ideal state what is best practical state.

Ald to Aristotle - "Both private property and private
family are time tested good institutions"

Aristotle's view on Private property

Ald to Aristotle private property is a source of
following virtues -

- (i) It gives a sense of achievement
- (ii) It motivates a person to do hard work
- (iii) Property provides a sense of stability in individual
life.
- (iv) It promotes someone to do charity

Ald to Aristotle we should not prohibit private
property because it is a source of corruption,
it is a source of many virtue too.

Aristotle's view on family

Ald to Aristotle family is a source of following
virtue - (i) It is a natural institution and it evolves
on its own.

(ii) It is a time tested institution which is a source
of emotion, bonding, happiness and good life

(iii) Family is not only a source of reproduction
only. It is also a source of social life.

that also provide security and stability in individuals' life.

March, 26, 2024

Plato's Idea of Ideal State

Philosopher King

eligibility

- ① No discrimination on the basis of sex
- ② S/he - age 50 and above
- ③ S/he must possess idea of good and must be expert in logic, philosophy and etc.
- ④ He should not possess private property and family

Q Why philosopher king for an ideal state?

Plato was not happy with the existing city-state and the form of govt, there was a all around corruption and moral degradation. Plato believed that all wrong that ^{is} done due to lack of true knowledge.

Ignorance is cause of all problems. Plato visualised an ideal state which can be run by a philosopher king who has prudence/wisdom.

Plato's philosopher king is a symbol of knowledge, rational soul who possesses all required skills and training in order to govern an ideal state. He knows truth and grasped the idea of good and able to administered justice. He can delivered a good system of edn and can act good for the larger society. He has good character, sound mind and truthfulness. Since she does not ^{possesses} ~~has~~ private property and family. He is above from physical and material pleasures and devoid of emotional ties.

Q What is the power of the philosopher king?

- Plato in his idea state has given free hand to the philosopher king. He has absolute freedom to take decision his knowledge can not be questioned like a doctors knowledge. It would be foolish to limit the doctor's power on the basis of medical book. Similarly the philosopher king's knowledge and his reason can't be questioned on the basis of the law book or the public opinion. He is supreme in an ideal state.

out of conducting govt affairs/wisdom in management of public affairs.
"State craft is an ultimate soul craft" - Plato.

In an ideal state, statecraft is a soul craft. It is governed by the philosopher king and three associates who represents the rational soul. The rule of philosopher is a worthy. He is like a sun illuminating or he is like a symbol of knowledge.

The next class is military who acts a/d to their soul. They are adventurers and capable to fight against their enemy even in adverse condition.

The duties of the philosopher king is to guide the military class. The Guardian class will not have private property and private family. Their life would be dedicated to serving the state.

The third classes shall be engaged in manufacture, handicraft, agriculture and other economic activity a/d to their natural aptitude. Each class shall work a/d to their dominating soul.

An ideal state is based on three soul which suppose to perform their duties under the

guidance of the philosopher king it is based on timeless and unchanging the principle of the theory of form. In an ideal state all forms of malpractices and bad polity would be reformed under the vision of the philosopher king. There shall be mutual exchange to satisfied one another and to live a good life. There shall be good system of justice and of edn. There shall be functional specialisation it means each soul shall work a/d to there natural aptitude and above all the ideal state shall be governed by the philosopher king. Therefore an ideal state is an ultimate soul-craft.

Plato's critical evaluation

Plato, was a great political philosopher who had written 34 text and 13 letters most important and classical works are "The Republic", "the statesman" and "the laws". It is said that "Plato is philosophy and philosophy is Plato" and this why one can be Platonic or anti-platonic but none can be non-Platonic.

Plato faced several criticism

- (i) He is the first philosopher of modern totalitarianism. - Karl Popper
- (ii) Plato was an enemy to an open society. - Karl Popper
- (iii) Plato was anti-democratic - Crossman
- (iv) The genesis of modern totalitarianism lies in Plato's political philosophy. - Karl Popper
- (v) Plato was wrong for his time as well as for ours. - Crossman

Collectivism -

Historicism -

Essentialism -

Karl Popper a noted political scientist, in his book "Open Society and Its Enemy" inquired (questioned) the genesis of Modern form of totalitarianism. He inquired why totalitarians like - Hitler in Nazi Germany Stalin in the USSR and Mussolini in Fascist Italy emerged, where does the totalitarian philosophy come from?

In totalitarian state one person along with his associates control all sphere life, namely, social, economic, political, cultural and individual. Such regimes are enemy to open society and put several kinds of restrictions.

regime - method / system of govt.

In open society individuals are free to choose their life, there is equality and rule of rule, free press, right to dissent (disagreement), free and independent opposition and independent judiciary.

Ald Kent Popper, "Plato was a champion of the closed society" as he divided social classes into three rigid part and allocated all powers, namely - legislative, executive and judiciary to philosopher king. Plato invested all decision making power into philosopher king including decision about sexual union of two person in his ideal state. He is beyond the question and above the law. If we look the characters of modern totalitarians like Hitler, Stalin, Mussolini and King Jang, they all claim above the law and beyond questioned.

Karl Popper in his book "Open society and its enemy", explain three philosopher namely, Plato, Hegel & Karl Marx are genesis of modern totalitarianism.

As to Popper, "Plato's philosophy has

totalitarian character due to three reasons, namely, essentialism, holism/collectivism and historicism.

• essence - the basic and most important quality of something.

1. Essentialism (opposite - Non-essentialism)

Plato gave primacy to idea which is real and essence of life. He rejected

material world as temporary and illusion and claimed knowledge

as an ultimate reality. The person

who has knowledge is above the law

and beyond the questioned. It

led to emergence of the totalitarianism.

2. Holism / Collectivism (opposite - Individualism)

It implies giving primacy to the larger whole rather than to its

units. In his ideal state Plato

gave primacy to the state and

subordinated individual choice. State

became the champion and everything

has to be looked at from the

perspective of the state.

Consequently individual freedom and

Subordinate - less importance than something else.

The Statesman

Plato in his classical work "The Statesman" proposed the form of govt based on the rule of law. He found that human society / civilisation has not developed so much so that they can establish an ideal state. In such context Plato offered the second best state what he called "Actual State" and

"Actual State" consists of ① the rule of law, ② self control and ③ respect for state and its institution, ④ subordination of the self to the lawfully leaders. Therefore Actual State is the best state for him.

In "the statesman" Plato classified different forms of govt.

- ① Monarchy
- ② Timocracy
- ③ Oligarchy
- ④ Democracy
- ⑤ Tyranny

"The Law"

In this text Plato has given the
idea of mixed state. He said that
mixed state is good for political
stability, equality and the rule
of rule.

It is a "Mixture of monarchy
and democracy"
↓
"rule of law and equality"
↓
"wisdom"

Dr. Bijendra K Jha

Aristotle

↳ (384 BCE - 322 BCE)

Aristotle (384 BCE - 322 BCE) was born in Macedonian city of Stagira in northern Greece. His father was a medical doctor in royal family. Aristotle was sent to Athens at the age of 17 to study with Plato at the Academy. He remained at the academy for the next 20 years as a student, as a researcher and as a teaching associate.

He left academy when Plato died in 347 BCE. Aristotle travelled widely and pursued research many locations. In 335 BCE he returned to Athens and established his own institution of higher edn, the "Lyceum", where he taught and wrote most of his work that survived today. And

Aristotle accepted invitation of Macedonian king to teach Alexander

384 B

101 28th March 2021

- The poet Dante called Aristotle - "the master of those who know".
- ↳ 1st pol. Sc. philosopher
- Aristotle is not only the greatest disciple of the Plato but also the greatest critic of Plato.
- He not criticised him but reality.

He fought to him for 7 years. Later Macedonia emerged as a great empire.

Aristotle wrote extensively on arts, astronomy, plants, justice, wealth, soul, science, political theory and on animals, on magnet, on art of rhetoric.

Aristotle wrote 150 books but only 20% survived. He studied 158 constitutions and this is why he is known as Father of constitutionalism and the Father of comparative politics.

Aristotle pioneered various sciences like - Political science, biology, logic, reasoning and zoology.

→ The most important classical work of Aristotle is "Politics" and "Nicomachean ethics"

→ The key ideas in Politics.

- ① Political Science as Master science
- ② "Man is zoon-politikon" (Man is by nature social animal)

- ③ Theory of Family
- ④ Theory of State
- ⑤ Theory of Citizenship
- ⑥ Theory of Justice
- ⑦ Forms of Government and polity
- ⑧ Revolution
- ⑨ Rule of Law

Aristotle's Methodology

Plato's Methodology

① Inductive Method -
- Moving from particular to general.

→ we observe and then we generalise about any phenomena (any event)

② - Telelogical Method

③ Analogy Method

① Deductive Methodology -
- moving from general ideas to the particular.

→ We make some hypothesis and we go to see it on the ground.

② Telelogical Method

③ Analogy Method

④ Dialectical Method

Both are belong to Socrates tradition.

① - Comment - Political Science as master science - Aristotle.

Aristotle is known as father of political science as he wrote

"Political science is a master science"

→ It is a knowledge/science/episteme which should be learned by the master

Aristotle - Population (divi)
↳ Master
↳ slave

extensively on Govt, constitution, Rule of law, political theory, justice, state, citizenship and good life.

According to Aristotle "Pol. Sc. is a Master science". He used inductive method in his study and acquired knowledge. Aid to Aristotle all forms of knowledge except political science merely provide suitable means for and end but pol. Sc. is concern with the ends of human life that is good life.

We all human being live in a group like other animal. All discipline except pol. Sc. provide means to live like - Economics may provides growth for prosperity, sci and tech may provides technology for do ease life. But politics teaches us how to regulate economic and Sci. & tech. in order to achieve good life. In addition politics regulates arts, culture, relationship.

society and it teaches how to control and organise a good life.

Aristotle argued that politics comprehend all activities, rules, regulations, organisations and institutions that are meant for good life. Politics is concerned with science and arts of Government to govern the society. It ensure a good and happy life.

Dt- 29th March 2024

② "Man is zoon-politikon"

i.e. "Man is by nature a social animal".

→ Aristotle is rightly pointed out that Man is by nature a social animal. Here Aristotle used analogy (similarity) method. A/d to him all animals living in group, they are gregarious animal. Living in group is always beneficial.

A/d to Aristotle society provides self preservation and conducive environment for procreation. It contributes in nurturing values, believe, attitude

"Man is by nature social animal" - Book 1, Politics
↓
divided into 8 books

and faith in human being. It teaches us language, notion of just and unjust, morality and civic virtue. It ensures good life where man live in political community or society.

Ald to Aristotle society provides us an oppertunity for self perfection and self development. We can grow ourself in true manner ~~only~~ we live in society those who donot feel the need of society are either god or ~~bit~~ beast.

Household/Family

Family is a natural institution it is a first school of moral and civic virtue for the children. It fulfilleds our basic needs and it supports us throughout our life. Emotions, love, affection, bonding are natural within a family.

Ald to Aristotle man and woman come together due to their natural ~~exist~~ instinct of self preservation and reproduction they formed family to fulfill the needs

and requirement of each other. It is an institution of friendship between man and woman and solidarity and justice among all. It fosters love, emotions and bonding within the family. It is a private sphere based on natural hierarchy between man and woman as husband and wife. It is the foundation of the polis.

In due course of time man observe that even family is not able to fulfill all needs. They require so many family came together and they formed village in order to fulfill each others needs. In social evolution the village was good and larger institution. It was playing greater role than the family, still village was not sufficient to fulfill all needs that is required for a good life therefore many villages come together and they formed city-state (Polis).

Ald to Aristotle polis is a natural institution and it is a prior to a man. Here Aristotle again uses analogy method. He argued that a mango tree is always prior than a mango.

Ald to Aristotle state is an association of associations. It is a great institution which provides preservation, edn, administration, justice, civic virtue and good life. Human being can achieve happiness and the fullest sense of life only when they live in polis.

Ald to Aristotle state is the highest form of social evolution individuals participate in public spheres like administrative, legal, security and political offices and they become citizen. They rule and to be ruled in turn. Citizen cultivates reason and power of deliberation.

In his politics Aristotle linked the nature of state with citizenship.

- Organic theory of state.
- It evolved naturally.
- ① State is a moral institution.
- ② State has evolved in due course of time. It is natural.
- ③ It is a living being always evolved.

civic virtue and good life. He said that state is an association for the sake of securing the best moral life. The nature of state depends on good citizen their participation in collective affairs of the state, civic virtue, deliberation, justice and the idea of public good. All qualities combined in a good state for the purpose of good life.

For Aristotle state is very necessary for satisfaction of basic wants it helps individual for self development, self satisfaction and to the extent in self perfection. Like all species human being live in group what we called society. The human society is distinct from others as human being have reason and they have learnt the perception

good and evil, right and wrong, just and unjust when they started living in political community. The Polis is always a greater institution and have a larger value than an individual that is state is prior to an individual. Aristotle argued that state is always greater than an individual but it does not mean that there should be sacrifice of individual needs for the sake of polis.

State is neither created nor a result of contract it is natural institution evolved organically.

Citizenship

What defines a citizen and what are citizens' obligation were very clear in ancient greek city-state.

For Athenians citizenship was a virtuous order which tells individuals to perform moral and civic duties.

- Aristotle supports direct democracy.
- And to him every citizens should participate in affairs of the polis.

Who was a citizen in Athens?

Citizen is one who has capacity to participate in collective affairs of the state like - administration, legal, political, ^{economic} and security affairs. The citizen possesses the capacity to deliberate on the basis of rationality and reason and they had also capacity to frame a common law for all.

Criteria of Citizenship

Athenian citizenship was available to male only. Its eligibility was birth, wealth and merit (civic virtue).

State is a collection of such able men who participate in deliberation and hold public offices. They rule and to be ruled in turn.

Who were not citizens?

Barbarian, foreigner, prisoner, slave, Metics, children, and old age people were not citizens.

• Afd to Aristotle citizenship is to provide those who can actively participate in the affairs of the polis.

- ↓
1. Law making
 2. Judicial process.

Note: Possession of property for Aristotle is an indication of reason.

Metics - Sophist

Features of Athenian citizenship

According to David Held, Athens excluded most of population from citizenship. It was a privileged and a status that was limited to few equal men.

Athenian citizenship a moral and civic obligation to perform civic duties like - holding public office, participating in law making process.

Athenian citizenship was an ability to discuss and debate on important affairs related to state like security.

In the text "Politics" Aristotle excluded a large population from the ambit of citizenship. For them "citizenship is a moral obligation and civic duties towards the polis." those who have intelligence and ability to share power, to rule and to be ruled in turn are citizens.

Women were excluded from citizenship because Aristotle thinks that **women** lack capacity of deliberation (deliberative capacity) and reason. **Children** were not included

101-01st March - 2021

→ Women - He believed women were so much absorbed in the affairs of family they can't make qualitative participation

→ Aristotle makes separation b/n personal and political life.
↓
(private affairs) (political affairs)

→ That's why criticised by women those who believed in "personal is political"

in citizenship because they were immature, slaves lack / lag intelligence and capacity to think this why slaves were excluded from citizenship. The old people faces health issues, hence, excluded from citizenship, foreigners can not be believed hence can not be given citizenship.

Aristotle's scheme of citizenship was very narrow his teacher Plato equated women with men or vis-a-visa but Aristotle excluded women from citizenship and equality.

David Held argued that "Athenian citizenship was a tyranny minority over majority" (In his book Models of Democracy)

Household/Family

Man, woman
children
Property

Movable
Immovable

* Strength of theory of citizenship
Aristotle says, citizenship is a duty to participate in the affairs of polis. This theme has attracted large numbers of scholars at present and it is being revived in the form of Deliberative and participatory Democracy.

Man - Woman = Matrimonial Relationship

Man - SON = Paternal Relationship
(Father)

Man Slave = Master-slave Relationship

Mother - Children = Maternal Relationship

Family Vs State

- ① For Aristotle family is a natural institution. State is also a natural institution which plays larger role in ensuring good life.
- ② Family is the foundation of state. whereas state is an association of associations.
- ③ Family is a self sufficient institution and first school of training to discuss larger issues. It teaches us morality. State is a larger institution of deliberation or contemplation. It teaches us civic virtue and the way of life one should live as a good citizen.
- ④ The role of man in family varies as husband, father and master. whereas the role of man in state is statesmanship.

Q - Comment "The polis exists by nature and that it is prior to the individual".
(Aristotle) - (2002 - 20 Marks)

Q - Comment "The state is a creation of nature and man is by nature a political animal".
(Aristotle) - (2011 - 15 Marks)

⑤ Within family there is man, woman, children and slave. Man is at the top of this natural hierarchy whereas Men are equal in a state, they are citizen and Statesman. They are engaged in fulfilling good life, wellbeing and happy. (happiness).

Institution of Slavery

In ancient Athens institution of Slavery was very popular it was an important part of city-state economy. Aristotle divided property into two parts - a) Movable Property like - pets, slaves and b) Immovable property like - land and house.

In ancient Athens there was a two types of slave, namely, Natural slave and legal slave (Prisoners of war).

Aristotle justified Natural Slavery that was in practice in the greek city - state. He said slavery is natural, desirable

Q - Comment "Slavery is natural and beneficial both for the master and the slave". (Aristotle) (1996 - 20 Mark)

Q - Attempt a critique of Aristotle's ideas on slavery. (2006 -)

Aristotle perspective as a thinker

↳ Plato is radical

Aristotle is conservative

↓
Believe in conservatism of customs, tradition

Slavery - Time tested institution

is an instrument intended for action. They have a strong body to help in domestic work so he serves masters.

3. Slavery is useful

In ancient Greek city state, slavery was a part of economy. Slave's use was best when they were to be used in the household. Slave possess enough mind to control himself and follow direction but not enough to the extent that they engaged in the collective affairs of the state. They have no interest other than his master's interest.

On the other hand, households gain leisure time, and use this for cultivation of more civic virtue among children and also for intellectual pursuits. Citizens contribute to the collective affairs of the state when they find free time for themselves. In addition master teaches to the slaves. Hence slavery as an institution is useful.

Uses of Slavery for Masters

- 1) Master - virtuous - Polis became - virtuous
- 2) virtuous Master - make - virtuous/good laws
- 3) Good for economy - slave - work longer duration
- 4) Free Slave - Slave lacks reason - dependent on Master
- 2) Master's company slave became virtuous.
- 3)

4. Institution of Slavery is relevant.

Aristotle was a conservative thinker.

His ideas were based on observation and experience. He said that slavery and slave can only elevate himself under true guidance and teaching of his master. On the other hand

slave can learn moral and civic virtue from his master. A slave can imbibe moral and intellectual excellence under guidance of his master. It is the virtue of reason by which he controls his slave. So, slave belong to the master but master does not belong to the slaves.

Criticism of Aristotle's idea of slavery

- Aristotle justification of slavery was against of the ethos of equality and against human dignity. This is why Plato protested against enslavement of Greece by the Greek in the 5th Book of "The Republic".
- In the classical text "Law" Plato suggested to formulate a legislation for the betterment of slave.
- In ancient Greek city-state slavery was also based on force. It is immoral to buy and sale human life in the market specially where the rule of law matter most specially in Athens.

Aristotle's view on WOMEN

Aristotle, known as father of Pol. Sc., has given stereotypical view on women. He was a conservative thinker and his idea is largely based on his observation of women in Greek-city state.

According to Aristotle, man are masculine in their power, energy, sexuality, courage and virtue. Man were martial

and assetic whereas women lag this quality. He said that we can not ignore women as half of the population of city-state are women. They are very much integral part of the city-state and the households. They should get required education but can not be included in the collective affairs of the city-state, hence, excluded from citizenship.

Ald to Aristotle private realm (sphere) and there is natural hierarchy between man and women. It is natural that better ^{spirit} rules over inferior, the strong over the weak and the soul over the body. Man being better, stronger, and superior rule over women.

Ald to Aristotle women lags reason and rationality along with deliberative capacity therefore, they are not suitable for the common good. They should be longercilly engaged in household work

are child rearing. Women lags time as they are engaged in household work therefore lags sufficient time to participate in the collective affairs of the state.

Ald to Aristotle man has superior virtue, hence, he is the dominated partner within the family. Although men and women relationship are interdependent but they are not equal. A husband and wife relationship is different from relationship between the governor and the govern. Husband is naturally gifted for command, and wife to obey. This relationship is exercised for the interest of the household where man is the head of the family.

Criticism of Aristotle's view on women

- Aristotle ignored the teaching of his teacher - "Plato" who had given equal status to women with respect to men. It shows his conservatism.
- Aristotle also ignored the practice

The relationship between governor and govern keeps changing whereas the relationship between husband and wife remain same.

of equality between men and women that was prevailed in sparta. The philosopher's job is always look to the future and the larger good for all.

The Father of Pol. Sc, Aristotle, has ignored the role of philosopher but his teacher Plato did well.

Theory of Constitution

Aristotle is known as father of constitutionalism as he studied 158 constitution. Only Comentry on Athenian constitution survived and the rest vanished.

[Constitution = State = Govt]

According to Aristotle, the constitution means three things -

- (i) The form of Govt.
- (ii) The way of life
- (iii) The moral character of the state.

The condition of above all three forms the constitution, any changes in the constitution bring changes in civic virtues the way of life as well as the purpose of state itself.

Each city-state always bogged ^{bocked} by the constitution. The essential nature of the constitution is an organization of all inhabitants in such a way that it end ^{the} the well being, self sufficiency and good life for all.

"Me too" Movement,
American

Asian Age - Newspaper

↑
Mr. J. Akbar
(journalist)

April-03, 2024

Types of Constitution

Aristotle has proposed six types of constitutions three are corrected form and three are deviated. His classification of the constitution is based on the followings

1) Number of person and powers: one, few or many.

2) The purpose of the govt^② whether it is good to the larger people or respecting people's view or it is bad for the larger community;

⑤ Whether it is respecting "rule of law" or governing through arbitrary rules and force;

③ Whether the govt is serving the interest of the people or using public office for the private gain.

No. of person	Connected form of Govt	Deviated form of Govt
One	Monarchy	Tyranny
Few	Aristocracy	Oligarchy
Many	Polity	Democracy

Comment
Q- "Polity is the best practicable form of govt", Aristotle (1998 - 20 Marks)

Q- Comment "Polity or constitutional govt may be described generally as a fusion of oligarchy and democracy". (Aristotle (1999 - 20 Marks))

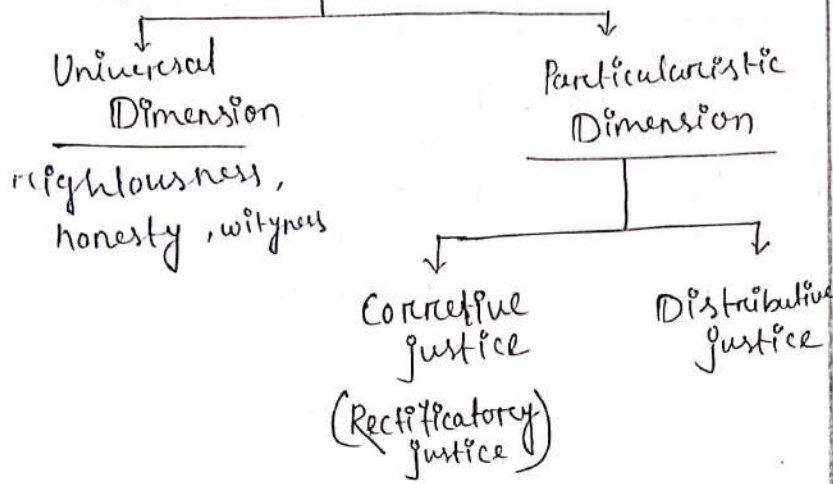
I. Monarchy: Monarchy is a rule of one person possessing superior moral virtue. This is a govt for the interest of all. The monarchy is best when the king would be a man of all most a divine quality and a symbol of wisdom. but finding such a man is impossible. On the other hand if the monarch rules on the basis arbitrary forces and does not respect rule of law. Further serve sectional interest and uses of ten force than it called "Tyranny".

1/d to Aristotle Tyranny is not suitable for life and a self-sufficient polis (stat).

2. Aristocracy: It is a form of govt when a group of virtuous man rules over the city. They unconventionally the best moral persons possessing high civic virtue. They rule for the well being of all people and follow the rule of law. They respect tradition, customs and value of the society but if few men are choosing because of their wealth to rule the city-state and this man governs for the personal gain, it is called "Oligarchy". Aristotle never liked oligarchy because he favoured rule of law over rule of man.

3. Polity: (Golden mean) For Aristotle polity is a best form of govt it is a practical form of constitution when ordinary citizen having civic and moral virtue engaged for

Theory of Justice



Like Plato, his student Aristotle viewed justice as a virtue/excellence. Furthermore, it is an individual obligation towards fellow citizens as well as towards the state.

It can be either a particularistic virtue or universal virtue. In the universal sense, justice is righteousness. In a particularistic sense, justice can be divided into two parts - a) Distributive justice b) Corrective justice

Distributive justice - It concerns the distribution of goods and services, social honour, and other assets of a community.

How is it distributed? and should it be distributed equally or unequally

distribution of wealth, resources, social honour and assets to be done?

Aristotle suggested that distribution of wealth, resources, social honour and other assets should be distributed on the basis of proportional desert.

For Aristotle all lawful things are just things because laws are made by legislature and their decisions are called as rules. The law aims at the common interest for all citizens as well as for rulers. Justice is most important component of polis or state.

- Law = Decisions of Legislators = rules of justice
- Rule of Law = Rule of justice

Law prescribes certain conducts. Aristotle said that the aim of legislators should be to work with men's nature and not against it. The law is meant to be productive of virtue in general among citizens. All conduct in the society should be as per the law. It is justice and justice is a virtue.

If justice is a virtue, then what is injustice?

If we are not following the law, then it is injustice and injustice is the vice.

It reflects the qualities of character of men. For Aristotle, justice has two dimensions.

1. Corrective / Rectificatory 2. Distributive

Distributive Justice

It refers to the distribution of wealth, social honour and other assets of a community. How is it distributed?

Should it be distributed equally or unequally distribution of wealth, social honour and other assets to be done?

→ Aristotle suggested that distribution of wealth, resources, social honour and other assets should be distributed on the basis of proportional desert.

It should be based on geometric proportions. It means rich should get more and poorer should get less, equal should equally. If person

Equal should be treated equally and unequal should be treated unequally

are not equal then they should not receive equal share but proportional one. Therefore, distributive justice is the distribution of social assets as per proportional worth of the individual in the prevailing constitution. The constitution recognize the social worth of individual and rewards social assets accordingly through distribution.

Dr. Bijendra K Jha

April 04, 2024

Rule of Law

What is Law?

↓

Legislature

wisdom
(collective wisdom)

Q- Comment "Rule of law is better than rule of men" (Aristotle)
(1995 - 20 marks)

According to Aristotle law is a collective wisdom without passion. It is a collective wisdom of all citizens and it is wiser than the wisest.

Aristotle advocates that we do not permit a man to rule but the law.

As the law has impartial character it can not take sides of one. But it is very easy for a man to rule in his interest.

The role of statesman is like the guardian of the law i.e guardian of justice. And proportionate equality.

According to Aristotle equal should be treated equally and unequal should be treated unequally. All citizens come together in order to discuss and contemplate the quality of law.

They should apply their intellectual capacity, reason and rationality to frame a good law. Once good laws are framed, citizen should subordinate themselves to law.

Once laws are framed the statesmen should look after whether law is being implemented properly or not. In order to ensure good life, ~~establish~~ ^{self sufficiency} and happiness.

Aristotle argued that laws should not be static. It should be changed a/d to time and circumstances.

Unlike Plato who had given primacy to the philosopher king who can override the laws, Aristotle had given priority to the good laws. Because good law is free from passion and it is a virtue in itself.

State and Revolution

Association of Associations.

State



Purpose - to ensure good life

- to cultivate moral and civic virtues

State

(Highest of all associations)

According to Aristotle state is an association of associations it is a naturally evolved institution in due course of time. To ensure good life and to cultivate moral and civic virtue among citizen. It alone can provide all conditions for self development and self sufficiency.

Like Plato's state, Aristotle's state is a smaller polis whose population should be 5040. It is small and the intimate group in which the life of people are sociable.

The interest of the state overlaps with the interest of individuals, family and villages. As to Aristotle state is prior to individual as similar as an oak tree is prior than an oak. An individual existence and

- Aristotle is always status-quoist

• Aristotle says -

"One who can live without state is either a beast or God but cannot be a man".

significances is possible as long as he is attached to the society. Like a hand has significances and relevance as long as it is attached to the body. It has no value when it is detached from the body similarly an individual has relevance and significance as long as he is attached to the larger political community.

Ald Aristotle the rule of law should prevailed in the ideal state he doesnot allow a man to rule the state but law. For him law is a collective wisdom consisting rules, regulations, social custom and tradition. Like Plato Aristotle was in support of compulsory system of edn for all. He focused on formation of good habits through system good edn, nurturing and promotion of reason and logic. He wants each citizen should

participate in the collective affairs of state. And to engaged in deliberation and contemplation to formulate a good law.

Aristotle is a pragmatic political philosopher who applied inductive method and he is reformist he was in support of gradual change in the polis so that it can fulfil all the basic needs to achieve the best possible life.

Theory of Revolution

April 05, 2024

Aristotle was a conservative thinker and he believe in status quo. For him revolution means changes in form of govt, set of rules, way of life and the business of the govt.

• Status quo - means existing state or the current state of things (often negative way)

*Don't
forget
sentences*

Ald to Aristotle the form of govt, a set of rules, the way of life and the constitution are tenses to coalesce to for good life. When there is a revolution, there is political instability and disorder. Aristotle looked into the

causes of revolution. According to him revolution occurs due to three reasons

(i) Due to Ruler - When faction arises and there is a difference of opinion, revolution occurs.

(ii) Due to Ruled - There are various reasons for which the governed can start revolution like - desire for equality and inclusion, aspiration for wealth and honour and for participation.

(iii) The combination of one and two - Revolution

Aristotle inquired into causes of Revolution and its solution in various forms of govt.

Revolution in Democracy

Aristotle pointed out two causes for revolution in democracy, namely, unlimited freedom and the presence of demagogue. Aristotle suggested to terminate revolution in democracy.

He said that the govt should extend right to vote and allow more

people to participate in the collective activity of the state. so that people can feel their importance in democracy.

Revolution in Oligarchy

Oligarchy is a set of rule in which few chosen wealthy person rules the oligarchy always prefers narrow policies and they rule for an interest. Consequently there is a operation of people. Further in oligarchy there may be faction among rulers that may cause to revolution.

Aristotle offers solution of revolution in oligarchy state he said that the govt should minimise inequality and it follow distributive and corrective justice. The govt should promotes harmony among citizen.

Oligarchy

Causes - Oppression
- Narrow policies
- Factionalism

Solution - Minimise Inequality
- Distributive and corrective justice
- Promote harmony among citizens.

Revolution in Aristocracy

causes - Aristocracy is a form of govt in which few madatorious and talented person rules the city-state. These rulers are superior in moral virtue and possessing knowledge.

Aristotle argued that can be the narrow circle of Aristocrates and dishonour the wisemen in the city-state. This may be the reason for revolution further if the govt deviates from justice that may lead to revolution.

Aristotle argues that sometime the ruled may feels that they are working and they may starts revolution against aristocratic govt.

Solution - the same as oligarchy.

Revolution in Monarchy

Aristotle argues that family feuds and conflict is the reason for revolution in monarchy. A

Solution - A/c to Aristotle the monarch should cultivate loyalty and obedience in his family. He should promote reason and prudence in their family so that revolution can be prevented.

Revolution in Tyranny.

causes - A/c to Aristotle there are several reasons for revolution in tyranny for instance whenever tyrants become excessive and do brutality on its own people there may be revolution.

In a tyranny state, people often hate rulers people may feel contempt against the ruler and this feeling may be the reason for revolution.

Solution - Aristotle has suggested a solution for revolution in tyranny. He said that a tyrant should always divide and rule policy. So that people should not come

together and launched revolution.

The tyrant may create class hatred so that the rich may fight against the poor and vice versa.

The tyrant also used the spy system so that he can get proper information about any plot of revolution against him.

Aristotle said that a tyrant should always appear to be religious and traditionalist. Aristotle argues that all traditionalist and religious person are not stupid, but all stupid are religious and traditionalist.

Revolution in Polity

causes - For Aristotle, Polity is a good form of govt and it is a combination of good features of democracy as well as good features of oligarchy. It is a golden mean and the govt of mixed classes.

Ald to Aristotle there may different reason for revolution in polity like - demand for more inclusion, inequality, corruption, disturbances in proportional equality and influx of foreigners.

Solution - Aristotle provided solution for revolution in polity. He said that the govt should cultivate civic and moral virtue and it must focused to increase administrative capacity of its officials. The govt must focused on the rule of law and addressed inequality and corruption. Ald to Aristotle the govt should promote edn among citizen in such a manner that edn should mean to shape a good citizen. Because good citizen is always required in a good state in order to ensure good life. There fore edn should be means of propaganda in polity to generate good citizen.

Athenian Ethics —

- moral and civic virtue
- importance of society and state
- Righteousness & piety
- Honesty
- Justice

• Why we consider Ethics work of Aristotle in Politics?

→ Because Greek thinkers, whether it is Plato or Aristotle have not made any distinction b/w politics & Ethics.

Ethics

It is a branch of philosophy which tells us what good and what is bad, what is just or unjust, what is correct or incorrect and so on.

→ Ethics deal with the question of good life and good life is not possible without state.

→ Socrates is known as father of Ethics as he was always stood with righteousness and other sets of virtue like - justice, honesty, rationality, pity, piety and the importance of questioning mind. Socrates always raise difficult question on his contemporary practices like - forms of govt, life, society, religion, the everyday practices and the social nature of man.

“Nicomachean Ethics”
↳ deals with question of good life (virtuous life)

Ethics always raises question that is very significant for larger

society. For example should we spend crores of rupees on marriage when our neighbourhood witness _____ or should our country launch a war when it kills more innocent people specially women and children, in order to fulfill aspirations of certain leaders? What we should do when a passenger is made an accident? Should it is valid to prevent a women to entering into temple?

Ethics raises several question and there are many philosophers who has replied on these questions. Further there are tradition, customs, rules, religion, constitution, which talks about the larger good. In ethics we always intense to follow the larger good.