POLITICS OF ARISTOTLE

POLITICS OF ARISTOTLE REPRESENTS ONE OF THE FOUNDATIONAL WORKS IN CLASSICAL POLITICAL PHILOSOPHY, OFFERING PROFOUND INSIGHTS INTO THE NATURE OF THE STATE, GOVERNANCE, JUSTICE, AND CITIZENSHIP. ARISTOTLE'S EXPLORATION OF POLITICAL SYSTEMS GOES BEYOND MERE DESCRIPTION, DELVING INTO THE PURPOSES AND FUNCTIONS OF DIFFERENT FORMS OF GOVERNMENT. HIS IDEAS HAVE SIGNIFICANTLY INFLUENCED WESTERN POLITICAL THOUGHT, LAYING THE GROUNDWORK FOR MODERN DEMOCRATIC THEORY AND THE STUDY OF POLITICAL ETHICS. THIS ARTICLE WILL EXAMINE THE CORE PRINCIPLES OF ARISTOTLE'S POLITICAL PHILOSOPHY, INCLUDING HIS CLASSIFICATION OF GOVERNMENTS, THE CONCEPT OF THE POLIS, HIS VIEWS ON CITIZENSHIP AND JUSTICE, AND THE RELEVANCE OF HIS IDEAS IN CONTEMPORARY POLITICS. THROUGH A DETAILED ANALYSIS, THE POLITICS OF ARISTOTLE REVEALS ENDURING QUESTIONS ABOUT POWER, AUTHORITY, AND THE COMMON GOOD THAT REMAIN CENTRAL TO POLITICAL DISCOURSE TODAY.

- ARISTOTLE'S CONCEPT OF THE POLIS
- CLASSIFICATION OF GOVERNMENTS
- CITIZENSHIP AND POLITICAL PARTICIPATION
- JUSTICE AND THE COMMON GOOD
- LEGACY AND INFLUENCE OF ARISTOTLE'S POLITICAL THOUGHT

ARISTOTLE'S CONCEPT OF THE POLIS

AT THE HEART OF THE POLITICS OF ARISTOTLE LIES THE CONCEPT OF THE POLIS, OR CITY-STATE, WHICH HE CONSIDERS THE HIGHEST FORM OF HUMAN COMMUNITY. ARISTOTLE ARGUES THAT THE POLIS EXISTS NOT MERELY FOR ECONOMIC OR DEFENSIVE PURPOSES BUT TO ENABLE CITIZENS TO ACHIEVE THE GOOD LIFE THROUGH VIRTUOUS LIVING AND POLITICAL PARTICIPATION. ACCORDING TO ARISTOTLE, HUMANS ARE "ZOON POLITIKON"—POLITICAL ANIMALS BY NATURE—MEANING THAT THEIR FULL POTENTIAL CAN ONLY BE REALIZED WITHIN A POLITICAL COMMUNITY.

THE PURPOSE OF THE POLIS

ARISTOTLE EMPHASIZES THAT THE POLIS EXISTS TO PROMOTE THE ULTIMATE GOOD, WHICH HE IDENTIFIES AS EUDAIMONIA, OFTEN TRANSLATED AS HAPPINESS OR FLOURISHING. THIS GOOD LIFE IS ATTAINABLE ONLY THROUGH ACTIVE ENGAGEMENT IN THE POLITICAL PROCESS AND ADHERENCE TO MORAL VIRTUES. UNLIKE OTHER ASSOCIATIONS, SUCH AS FAMILIES OR VILLAGES, THE POLIS IS SELF-SUFFICIENT AND AIMS AT THE HIGHEST FORM OF HUMAN GOOD.

NATURALNESS OF POLITICAL ASSOCIATION

In the politics of Aristotle, the formation of the polis is a natural progression from smaller social units. He posits that individuals first come together in families, then villages, and eventually city-states, reflecting an inherent human tendency to seek community and order. This natural development underscores Aristotle's belief that political life is essential, not artificial or imposed.

CLASSIFICATION OF GOVERNMENTS

One of the most influential aspects of the politics of Aristotle is his systematic classification of governments based on who rules and whether they govern for the common interest or their own benefit. He categorizes

CORRECT FORMS OF GOVERNMENT

ARISTOTLE IDENTIFIES THREE LEGITIMATE TYPES OF GOVERNANCE:

- MONARCHY: RULE BY ONE INDIVIDUAL AIMED AT THE COMMON GOOD.
- ARISTOCRACY: RULE BY A FEW VIRTUOUS AND CAPABLE INDIVIDUALS FOR THE BENEFIT OF ALL.
- POLITY: A CONSTITUTIONAL GOVERNMENT WHERE MANY PARTICIPATE, FOCUSING ON THE WELFARE OF THE COMMUNITY.

DEVIANT FORMS OF GOVERNMENT

Corresponding to each correct form is a corrupt version that serves the rulers' interests rather than the common good:

- TYRANNY: CORRUPT MONARCHY WHERE A SINGLE RULER GOVERNS SELFISHLY.
- OLIGARCHY: RULE BY A WEALTHY FEW WHO PRIORITIZE THEIR OWN INTERESTS.
- **DEMOCRACY:** IN ARISTOTLE'S USAGE, A FORM OF MOB RULE WHERE THE POOR MAJORITY GOVERNS FOR ITS OWN BENEFIT, OFTEN AT THE EXPENSE OF THE COMMON GOOD.

CITIZENSHIP AND POLITICAL PARTICIPATION

In Aristotle's political philosophy, the concept of citizenship is central to the functioning of the polis.

Citizenship involves active participation in deliberative and judicial processes, and it is through this engagement that individuals contribute to the governance and ethical character of the state.

DEFINITION AND ROLE OF CITIZENS

ARISTOTLE DEFINES A CITIZEN AS SOMEONE WHO HAS THE RIGHT TO PARTICIPATE IN DELIBERATION AND DECISION-MAKING CONCERNING THE GOVERNANCE OF THE POLIS. CITIZENSHIP IS NOT MERELY A LEGAL STATUS BUT AN ACTIVE ROLE REQUIRING VIRTUE AND COMMITMENT TO THE COMMUNITY'S WELL-BEING.

CRITERIA FOR CITIZENSHIP

The politics of Aristotle reveals that citizenship was limited to free men who were born to citizen parents and excluded women, slaves, and resident foreigners. This exclusivity reflects the socio-political realities of ancient Greece but also underscores Aristotle's view that political participation requires certain capacities and responsibilities.

JUSTICE AND THE COMMON GOOD

JUSTICE OCCUPIES A CRUCIAL PLACE IN THE POLITICS OF ARISTOTLE, WHERE IT IS UNDERSTOOD AS THE PRINCIPLE THAT GOVERNS RELATIONSHIPS WITHIN THE POLIS AND ENSURES HARMONY AND STABILITY. ARISTOTLE DISTINGUISHES BETWEEN DIFFERENT TYPES OF JUSTICE AND LINKS THEM TO THE IDEA OF THE COMMON GOOD.

DISTRIBUTIVE AND CORRECTIVE JUSTICE

ARISTOTLE DIFFERENTIATES BETWEEN DISTRIBUTIVE JUSTICE, WHICH CONCERNS THE FAIR ALLOCATION OF HONORS, WEALTH, AND RESOURCES ACCORDING TO MERIT, AND CORRECTIVE JUSTICE, WHICH DEALS WITH RECTIFYING WRONGS IN PRIVATE TRANSACTIONS. BOTH FORMS ARE ESSENTIAL TO MAINTAINING SOCIAL ORDER AND TRUST.

JUSTICE AS A POLITICAL VIRTUE

FOR ARISTOTLE, JUSTICE IS MORE THAN LEGAL FAIRNESS; IT IS A VIRTUE THAT REFLECTS A COMMITMENT TO THE COMMON GOOD. A JUST POLITY IS ONE WHERE RULERS GOVERN WITH THE INTEREST OF THE ENTIRE COMMUNITY IN MIND, BALANCING DIVERSE INTERESTS TO PROMOTE COLLECTIVE WELL-BEING.

LEGACY AND INFLUENCE OF ARISTOTLE'S POLITICAL THOUGHT

THE POLITICS OF ARISTOTLE HAS HAD A LASTING IMPACT ON POLITICAL PHILOSOPHY, SHAPING DEBATES ABOUT GOVERNANCE, DEMOCRACY, AND CIVIC RESPONSIBILITY FOR OVER TWO MILLENNIA. HIS ANALYTICAL APPROACH AND ETHICAL CONSIDERATIONS CONTINUE TO INFORM CONTEMPORARY DISCUSSIONS ABOUT THE NATURE AND PURPOSE OF POLITICAL INSTITUTIONS.

INFLUENCE ON WESTERN POLITICAL THEORY

ARISTOTLE'S CLASSIFICATION OF GOVERNMENTS AND EMPHASIS ON THE COMMON GOOD INFLUENCED ENLIGHTENMENT THINKERS AND THE DEVELOPMENT OF CONSTITUTIONAL DEMOCRACIES. HIS IDEAS ABOUT MIXED GOVERNMENT AND THE IMPORTANCE OF THE MIDDLE CLASS REMAIN RELEVANT IN MODERN POLITICAL ANALYSIS.

CONTINUED RELEVANCE

MODERN SCHOLARS AND POLITICAL THEORISTS REVISIT THE POLITICS OF ARISTOTLE TO EXPLORE QUESTIONS OF JUSTICE, CITIZENSHIP, AND THE ROLE OF VIRTUE IN PUBLIC LIFE. HIS INSIGHTS INTO THE BALANCE BETWEEN INDIVIDUAL RIGHTS AND COMMUNAL RESPONSIBILITIES PROVIDE VALUABLE PERSPECTIVES IN CONTEMPORARY GOVERNANCE DEBATES.

FREQUENTLY ASKED QUESTIONS

WHAT IS THE CENTRAL THEME OF ARISTOTLE'S POLITICS?

THE CENTRAL THEME OF ARISTOTLE'S POLITICS IS THE STUDY OF THE NATURE, PURPOSE, AND ORGANIZATION OF THE CITY-STATE (POLIS) AND THE BEST FORMS OF GOVERNMENT TO ACHIEVE THE COMMON GOOD.

HOW DOES ARISTOTLE DEFINE THE IDEAL GOVERNMENT IN POLITICS?

ARISTOTLE DEFINES THE IDEAL GOVERNMENT AS A POLITY, A MIXED REGIME COMBINING ELEMENTS OF DEMOCRACY AND OLIGARCHY, WHICH PROMOTES THE COMMON GOOD AND ENSURES STABILITY AND JUSTICE.

WHAT ARE THE MAIN TYPES OF GOVERNMENT ACCORDING TO ARISTOTLE?

ARISTOTLE CATEGORIZES GOVERNMENTS INTO THREE CORRECT FORMS: MONARCHY (RULE BY ONE), ARISTOCRACY (RULE BY FEW), AND POLITY (RULE BY MANY), AND THEIR CORRUPT COUNTERPARTS: TYRANNY, OLIGARCHY, AND DEMOCRACY (WHICH HE VIEWED AS MOB RULE).

How does Aristotle view the role of citizens in politics?

ARISTOTLE BELIEVES THAT ACTIVE PARTICIPATION IN POLITICS IS A FUNDAMENTAL DUTY OF CITIZENS, AS POLITICAL ENGAGEMENT IS ESSENTIAL FOR ACHIEVING VIRTUE AND THE COMMON GOOD.

WHAT IS ARISTOTLE'S CONCEPT OF JUSTICE IN POLITICS?

ARISTOTLE'S CONCEPT OF JUSTICE INVOLVES DISTRIBUTIVE JUSTICE, WHERE POLITICAL POWER AND RESOURCES ARE DISTRIBUTED PROPORTIONALLY BASED ON MERIT, AND CORRECTIVE JUSTICE, WHICH AIMS TO RECTIFY WRONGS IN PRIVATE TRANSACTIONS.

HOW DOES ARISTOTLE'S POLITICS ADDRESS THE ISSUE OF SLAVERY?

ARISTOTLE CONTROVERSIALLY ARGUES THAT SLAVERY IS A NATURAL INSTITUTION IN SOME CASES, CLAIMING THAT SOME PEOPLE ARE SLAVES BY NATURE AND SUITED TO SERVE, WHICH REFLECTS THE HISTORICAL CONTEXT BUT IS WIDELY CRITICIZED TODAY.

WHAT IS THE SIGNIFICANCE OF THE MIDDLE CLASS IN ARISTOTLE'S POLITICS?

ARISTOTLE EMPHASIZES THE IMPORTANCE OF A STRONG AND LARGE MIDDLE CLASS FOR POLITICAL STABILITY, AS IT HELPS PREVENT THE EXTREMES OF WEALTH AND POVERTY THAT CAN LEAD TO CONFLICT AND TYRANNY.

How does Aristotle's Politics influence modern political theory?

ARISTOTLE'S POLITICS HAS PROFOUNDLY INFLUENCED MODERN POLITICAL THEORY BY INTRODUCING CONCEPTS LIKE CONSTITUTIONAL GOVERNMENT, THE ROLE OF THE MIDDLE CLASS, AND THE IMPORTANCE OF CIVIC PARTICIPATION, LAYING GROUNDWORK FOR LATER DEMOCRATIC IDEAS.

ADDITIONAL RESOURCES

1. ARISTOTLE'S POLITICS: A CRITICAL GUIDE

THIS BOOK OFFERS A COMPREHENSIVE ANALYSIS OF ARISTOTLE'S *POLITICS*, EXPLORING ITS CORE THEMES SUCH AS JUSTICE, CITIZENSHIP, AND THE IDEAL STATE. IT ENGAGES WITH CONTEMPORARY POLITICAL THEORY WHILE SITUATING ARISTOTLE'S IDEAS WITHIN THEIR HISTORICAL CONTEXT. THE ESSAYS ALSO EXAMINE THE RELEVANCE OF ARISTOTLE'S POLITICAL PHILOSOPHY FOR MODERN DEMOCRATIC THEORY.

2. THE POLITICAL THOUGHT OF ARISTOTLE

This volume provides an in-depth exploration of Aristotle's political philosophy, focusing on his views about the polis, governance, and the role of virtue in politics. It discusses Aristotle's classification of governments and his concept of the best constitution. The book is suitable for readers seeking a detailed understanding of Aristotle's political ideas.

3. ARISTOTLE AND THE POLITICS OF FRIENDSHIP

FOCUSING ON THE ROLE OF FRIENDSHIP IN ARISTOTLE'S POLITICAL THEORY, THIS BOOK REVEALS HOW PERSONAL RELATIONSHIPS UNDERPIN POLITICAL COMMUNITIES. IT ARGUES THAT ARISTOTLE'S CONCEPT OF PHILIA GOES BEYOND PERSONAL BONDS TO INCLUDE CIVIC FRIENDSHIP, WHICH IS ESSENTIAL FOR A STABLE AND JUST SOCIETY. THE WORK CONNECTS ARISTOTLE'S ETHICAL AND POLITICAL WRITINGS TO SHOW THEIR MUTUAL INFLUENCE.

4. READING ARISTOTLE'S POLITICS TODAY

THIS BOOK REINTERPRETS ARISTOTLE'S *POLITICS* IN THE LIGHT OF CONTEMPORARY POLITICAL CHALLENGES SUCH AS DEMOCRACY, JUSTICE, AND CIVIC ENGAGEMENT. IT HIGHLIGHTS THE ENDURING SIGNIFICANCE OF ARISTOTLE'S INSIGHTS AND HOW THEY CAN INFORM CURRENT POLITICAL DEBATES. THE AUTHORS BRING FRESH PERSPECTIVES TO ARISTOTLE'S ANALYSIS OF POWER, CITIZENSHIP, AND THE COMMON GOOD.

5. ARISTOTLE'S ETHICS AND POLITICS IN DIALOGUE

THIS TEXT EXAMINES THE INTERPLAY BETWEEN ARISTOTLE'S *NICOMACHEAN ETHICS* AND *POLITICS*, DEMONSTRATING HOW HIS ETHICAL THEORIES UNDERPIN HIS POLITICAL PHILOSOPHY. IT SHOWS THAT FOR ARISTOTLE, THE PURPOSE OF POLITICS IS TO CREATE CONDITIONS FOR HUMAN FLOURISHING. THE BOOK IS IDEAL FOR READERS INTERESTED IN THE MORAL FOUNDATIONS OF POLITICAL LIFE.

6. THE CONSTITUTION OF ATHENS AND ARISTOTLE'S POLITICS

THIS BOOK JUXTAPOSES ARISTOTLE'S *POLITICS* WITH HIS WORK ON THE *CONSTITUTION OF ATHENS*, OFFERING INSIGHTS INTO THE PRACTICAL APPLICATION OF HIS POLITICAL THEORIES. IT EXPLORES THE STRUCTURE AND FUNCTIONING OF THE ATHENIAN DEMOCRACY AS A CASE STUDY FOR ARISTOTLE'S POLITICAL IDEAS. THE ANALYSIS HELPS READERS UNDERSTAND THE EMPIRICAL BASIS BEHIND ARISTOTLE'S NORMATIVE CLAIMS.

7. JUSTICE AND THE COMMON GOOD IN ARISTOTLE'S POLITICAL THOUGHT

This study delves into Aristotle's conception of justice and how it serves the common good within the polis. It discusses distributive and corrective justice and their implications for political organization. The book also assesses Aristotle's views on inequality and social harmony in a political context.

8. ARISTOTLE'S POLITICS AND THE MODERN STATE

THIS BOOK EXAMINES THE INFLUENCE OF ARISTOTLE'S POLITICAL PHILOSOPHY ON THE DEVELOPMENT OF MODERN POLITICAL INSTITUTIONS AND THEORIES. IT TRACES THE RECEPTION OF ARISTOTLE'S IDEAS THROUGH HISTORY AND EVALUATES THEIR IMPACT ON CONTEMPORARY NOTIONS OF CITIZENSHIP, GOVERNANCE, AND LAW. THE WORK BRIDGES ANCIENT POLITICAL THOUGHT WITH MODERN POLITICAL SCIENCE.

9. WOMEN AND CITIZENSHIP IN ARISTOTLE'S POLITICS

This text investigates Aristotle's views on gender and citizenship, particularly focusing on the role and status of women in the polis. It critiques and contextualizes Aristotle's exclusion of women from full political participation. The book contributes to feminist interpretations of classical political philosophy and the ongoing discourse on gender and politics.

Politics Of Aristotle

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politics of aristotle: Politics Aristotle, 2008-11-01 The writings of Greek philosopher ARISTOTLE (384BC322Bestudent of Plato, teacher of Alexander the Greatare among the most influential on Western thought, and indeed upon Western civilization itself. From theology and logic to ethics and even biology, there is no area of human knowledge that has not been touched by his thinking. In Politicsconsidered a companion piece to Aristotles Nicomachean Ethicsthe philosopher discusses the nature of the state, of citizenship, of public education and private wealth. In what is a response to the works of his teacher Plato, Aristotle explores the idea of the individual household as a microcosm and building block of the state; examines trade and the economy as functions of human affairs; discusses the battle between self-interest and nationalism; and much more. This edition

features the classic introduction by H.W.C. Davis, the renowned English historian of the early 20th century. Students of philosophy, government, and human nature continue to find Aristotles Politics a provocative work more than two millennia after it was written.

politics of aristotle: The Politics Aristotle, 1981-09-17 Twenty-three centuries after its compilation, 'The Politics' still has much to contribute to this central question of political science. Aristotle's thorough and carefully argued analysis is based on a study of over 150 city constitutions, covering a huge range of political issues in order to establish which types of constitution are best - both ideally and in particular circumstances - and how they may be maintained. Aristotle's opinions form an essential background to the thinking of philosophers such as Thomas Aquinas, Machiavelli and Jean Bodin and both his premises and arguments raise questions that are as relevant to modern society as they were to the ancient world.

politics of aristotle: Aristotle's 'Politics' Judith A. Swanson, C. David Corbin, 2009-05-21 In the Politics, Aristotle sets out to discover what is the best form that the state can take. Similar to his mentor Plato, Aristotle considers the form that will produce justice and cultivate the highest human potential; however Aristotle takes a more empirical approach, examining the constitution of existing states and drawing on specific case-studies. In doing so he lays the foundations of modern political science

politics of aristotle: *Politics: A Treatise On Government* Aristotle, 2021-01-01 Aristotle's Politics, then, is a handbook for the legislator, the expert who is to be called in when a state wants help. We have called him a state doctor. It is one of the most marked characteristics of Greek political theory that Plato and Aristotle think of the statesman as one who has knowledge of what ought to be done, and can help those who call him in to prescribe for them, rather than one who has power to control the forces of society. The desire of society for the statesman's advice is taken for granted, Plato in the Republic says that a good constitution is only possible when the ruler does not want to rule; where men contend for power, where they have not learnt to distinguish between the art of getting hold of the helm of state and the art of steering, which alone is statesmanship, true politics is impossible. -Introduction by A. D. LINDSAY

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politics of aristotle: The Politics of Aristotle Aristotle, 2009-01-01 The Politics of Aristotle is the second part of a treatise of which the Ethics is the first. It looks back to the Ethics as the Ethics looks forward to the Politics, as Aristotle did not separate the spheres of the statesman and the moralist. In the Ethics he has described the character necessary for the good life, but that life is for him essentially to be lived in society, and when in the last chapters of the Ethics he comes to the practical application of his inquiries, that finds expression not in moral exhortations addressed to the individual but in a description of the legislative opportunities of the statesman. The state is a community of well-being in families and aggregations of families for the sake of a perfect and self-sufficing life and the legislator is a craftsman whose material is society and whose aim is the good life.

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modern and legible, with an eye-catching new cover and professionally typeset manuscript.

politics of aristotle: Aristotle's Politics Aristotle, 2015-06-02 Excerpt from Aristotle's Politics The life of Aristotle, so far as it illustrates this treatise, may be summarized in a few words. He was by birth a Greek, but a native of the small city of Stageira which stood upon the fringe of the Greek world; he was therefore well fitted by his origin to be an impartial, yet sympathetic critic, of the more famous city-states of Greece. In his youth he studied philosophy at Athens under Plato, thus coming at the most impressionable period of his life into close relations with the profoundest thinker whom Greece had yet produced. After the death of Plato(347), he quitted Athens to spend some years in the service of the new race of monarchs whose mission it was to diffuse Greek culture through the East and at the same time to complete the destruction of all that was most valuable and characteristic in the political life of Greece. At the court of Hermias, the obscure tyrant of the obscure city of Atarneus, Aristotle had the opportunity of observing the once great, but then decadent, despotism of Persia, to which he makes some references in the Politics. In 343 or 342 he migrated to Macedonia, joined the court of Philip, and acted for three years or so as tutor to the youthful Alexander. The results of his experience in Macedonia, and the drift of the political teaching which he gave to his pupil may perhaps be inferred from the comments which, in several passages of the Politics, he passes on monarchies and tyrannies. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

politics of aristotle: The Politics of Aristotle Aristotle, 1885

politics of aristotle: Politics Aristotle, 2017-02-14 This new translation of Aristotle's Politics is a model of accuracy and consistency and fits seamlessly with the translator's Nicomachean Ethics, allowing the two to be read together, as Aristotle intended. Sequentially numbered endnotes provide the information most needed at each juncture, while a detailed Index of Terms indicates places where focused discussion of key notions occurs. A general Introduction prepares the reader for the work that lies ahead, explaining what sort of work it is and what sort of evidence it relies on.

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politics of aristotle: The Politics of Aristotle Aristotle, 2012-08-11 Aristotle's practical philosophy includes ethics and politics. The starting-point of ethical inquiry is the question: In what does happiness consist? Aristotle answers that man's happiness is determined by the end or purpose of his existence, or in other words, that his happiness consists in the good proper to his rational nature. For man's prerogative is reason. His happiness, therefore, must consist in living conformably to reason, that is, in living a life of virtue. Virtue is the perfection of reason, and is naturally twofold, according as we consider reason in relation to the lower powers (moral virtue) or in relation to itself (intellectual, or theoretical, virtue). Moral virtue is defined a certain habit of the faculty of choice, consisting in a mean suitable to our nature and fixed by reason, in the manner in which prudent men would fix it. It is of the nature of moral virtues, therefore, to avoid all excess as well as defect; bashfulness, for example, is as much opposed to the virtue of modesty as shamelessness is. The

intellectual virtues (understanding, science, wisdom, art, and practical wisdom) are perfections of reason itself, without relation to the lower faculties. It is a peculiarity of Aristotle's ethical system that he places the intellectual virtues above the moral, the theoretical above the practical, the contemplative above the active, the dianœtical above the ethical. An important constituent of happiness, according to Aristotle, is friendship, the bond between the individual and the social aggregation, between man and the State. Man is essentially, or by nature, a social animal, that is to say, he cannot attain complete happiness except in social and political dependence on his fellow man. This is the starting point of political science. That the State is not absolute, as Plato taught, that there is no ideal State, but that our knowledge of political organization is to be acquired by studying and comparing different constitutions of States, that the best form of government is that which best suits the character of the people--these are some of the most characteristic of Aristotle's political doctrines.

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