Known as father of Political Science
ARISTOTLE

NAME: Aristotle

OCCUPATION: philosopher

BIRTH DATE: c. 384 BCE

DEATH DATE: c. 322 BCE

EDUCATION: Plato's Academy, Lyceum

PLACE OF BIRTH: Stagira, Chalcidice, Greece

PLACE OF DEATH: Chalcis, Euboea, Greece
• Aristotle is known as Father of Political Science because of his attitude.
• He says we should not take science in the literal sense.
• He is called as scientific because he does not reject the significance of the material world.
• He disagree with Plato the world in which live is nothing but the shadow of reality.
• Aristotle does not reject the concept of idea but believes that idea is not independent of the matter rather idea is present in the matter.
Aristotle believed that the ruler should be worldly wise rather than just wise in the world of ideas.

He suggest that for being a good ruler you don't required a special training what a person required is common sense.

Aristotle is pragmatic (practical) in his approach.
• Aristotle believes in the principle of golden mean.
• According to him golden mean is the goldest rule.
• It means that moderate life is preferable over extreme.
• Neither extreme of will not extreme of poverty is desirable similarly no extreme knowledge.
• Moderate knowledge practicable.
• According to Aristotle one should strive for the best practicable rather than the best.
• One should not sacrifice good for the sake of Best.
The Golden Mean – a balance point

Cowardice  courage  Recklessness

Deficiency  Mean  Excess

One must find the right balance between Cowardice and Recklessness… Courage
## Aristotle's Concept of the Golden Mean

<table>
<thead>
<tr>
<th>Deficiency (−)</th>
<th>BALANCE</th>
<th>Excess (+)</th>
</tr>
</thead>
<tbody>
<tr>
<td>cowardice</td>
<td>COURAGE</td>
<td>rashness</td>
</tr>
<tr>
<td>stinginess/miserliness</td>
<td>GENEROSITY</td>
<td>extravagance</td>
</tr>
<tr>
<td>sloth</td>
<td>AMBITION</td>
<td>greed</td>
</tr>
<tr>
<td>humility</td>
<td>MODESTY</td>
<td>pride</td>
</tr>
<tr>
<td>secrecy</td>
<td>HONESTY</td>
<td>loquacity</td>
</tr>
<tr>
<td>moroseness</td>
<td>GOOD HUMOR</td>
<td>absurdity</td>
</tr>
<tr>
<td>quarrelsomeness</td>
<td>FRIENDSHIP</td>
<td>flattery</td>
</tr>
<tr>
<td>self-indulgence</td>
<td>TEMPERANCE</td>
<td>insensibility</td>
</tr>
<tr>
<td>apathy</td>
<td>COMPOSURE</td>
<td>irritability</td>
</tr>
<tr>
<td>indecisiveness</td>
<td>SELF CONTROL</td>
<td>impulsiveness</td>
</tr>
</tbody>
</table>
• Aristotle does not believe in abolishing the institutions like property, family, marriage
• If Aristotle is conservative Plato is radical, Aristotle support gradual change.
• Aristotle is a functionalist who looks at the institution from the perspective of utility. According to him, institutions reflect wisdom of ages and generation. Collective wisdom is preferable to the wisdom of one person.
• Aristotle is patriarchal. He limits the role of women within four walls of family. He even excludes women from the status of citizenship.
• Aristotle believes that inequality is natural and even desirable. He is criticized for justification of institution of slavery.
• Aristotle believes in Teleology –

• Teleology also implies the school of destiny. Aristotle believed that there is a specific destination for every person designed by nature and all of us move towards the destination.
Politics - Title of Aristotle's book

In his book *Politics*, Aristotle mentions politics as the matter science that is the science of master.
Ideas of Aristotle

- Theory of State
- Theory of Slavery
- Theory of Citizenship
- Theory of Property
- Theory of Justice and Equality
- Theory of Law
- Theory of Constitution
- Theory of Revolution
School of thought- Aristotle belongs to the Socrates tradition and he is critique of sophist view of state.
Sophists give priority to self interest over the state. For sophists state is conventional means man made rather than natural.
Aristotle's view of state

- Man is by Nature a Social Animal
- Man is by Nature a Political Animal
- Note - Greek scholars do not make any difference between Social, Political and Moral.
Aristotle's view of state

- “State comes into existence for the sake of life and continue for sake of good life.”
- Good life is not possible in absence of state.
- State is highest of all association.
- One who can live without state can be either beast or god but he cannot be a man.
• Man is by Nature a Political Animal
• (can't survive without state)
Aristotle is a critique of sophist view on the state any like his master, he belongs to Socratic tradition which suggest that good life is not possible without the state. In above statement Aristotle suggest that nature has not made man in such a way that man can live in his life on his own. He prove that it is the teleology of the man to be a member of the state. In order to prove that man is by nature a political animal, he traces origin of the state in the natural need of man.
• According to Aristotle man cannot fulfill even the basic needs on his own.
• Hence man creates the family family cannot fulfill all of its needs so man created village.
• Village can fulfill some of the needs but not at all.
• Means man has created the state only state is capable a fulfilling always needs.
• Thus only in the state we can have a fulfilled life.
• state is highest of all association.
• He also suggest that state comes into existence for the sake of life and continue for the sake of good life.
• Hence Aristotle suggest that if we can live without the state, we can either be beast or god but not a human being.
• One requires superhuman qualities to be able to live without state. Does for Aristotle chronologically man is prior to state but logically state is prior to man.
• Whether state is natural or necessary remains a matter of debate.
• If scholars like Plato and Aristotle consider state as natural and necessary scholars like Karl Marx suggest that state is an instrument of exploitation.
• For classical, state is a necessary evil where is for anarchist state is a unnecessary evil.
• Thus man is by nature a political animal it is also one of the
Citizenship tells the status of person with the state.

Population of the state can be categorized into citizens and non citizens.

Aristotle tells who are not to be treated as citizens and then who are not to be treated as citizens.

He excludes following categories of persons
Theory of Citizenship

He excludes following categories of persons:

1) Slaves
2) Women
3) Children
4) Old People

Includes The Following:

Natural born adults Greece males belonging to the propertied class
According to Aristotle, citizenship is duty towards that state. It is a duty to participate in the affairs of the state. Those who cannot perform the duty ought not to be treated as citizens.

- **1) Deliberation** - Formation of laws
- **2) Adjudication** - Participation in judiciary

**Why he excludes above categories**

**Which duties are to be performed**

**two important duties**
Why He Exclude

- Women: It's not that women do not have skills, but they are too much absorbed in the family that they cannot afford to participate.
- Children: They lack maturity.
- Old people: Because of their physical condition, they will not be able to participate.
- Slaves: Slaves lack reason.
• Man of property are man of reason. They have property. They also have luxury to participate in the affairs of the state.
Question

• Plato theory of education is the logical result of his theory of justice?

Answer

• Ideal State - Three Classes - Education System is method to figure out
His theory is too narrow as he excludes large section of society from status of citizenship and cannot be accepted at the present age of democracy.

However everything in his theory of citizenship is not irrelevant.

We get an important idea of active participation in affairs of city.

State associated with purpose of citizenship.
Thus Aristotle is telling the essence of citizenship is not just an identity.

It is a duty.

His theory of citizenship has influenced the scholars belonging to the tradition of civic republicanism.

We can see the influence of Aristotle on hannah ardent exception of politics and human condition.
Aristotle's on the State

• "The authority of statement is different from authority of master"

• Staresesman hos.- Master Hof - Absolute wife children slaves department entirely.
1) Aristotle who is not only the greatest disciple of Plato is known greatest Critic of Plato.
2) Like teacher Aristotle also support the view about the state and criticism view that state is artificial
3) However Aristotle disgrace with his teacher with respect to the principles governing the state.
4) Aristotle suggest that there is a difference between authority of master and statement.
5) Master represent head of the family having absolute power over children and slaves. Masters have solar-powered children by fans are entirely department on the masters.

6) Statement represent head of the state is not family the mistake of Plato is that he believes state as a family and philosopher king with father and give absolute power to the philosopher king.
7) State is not a big family rida collection of family in family the members are expected to sacrifice each other interest for the other members in family is posted on the spirit of love and sacrifice.

8) Plato emphasis onyx unity within the state he wants that members of the state should read each other as a member of family and should have same spirit of love and sacrifice which is present in the family.
09) Plato is wrong because it should represent unity in diversity.

10) The laws of this state cannot be declared of one person, they should rather represent equilibrium amount conflicting interest on completing interest.
11) Citizens are nature and man of reason and hence law governing them should be the result of active delete ration so that difficult interest can be taken care of the sad status about polity as the best practicable state rather than the ideal state rule by philosopher king.
Theory of Slavery

Slavery is Desirable

Nature has made two type of person those

Who are physically strong and

Who are mentally strong
Theory of Slavery

Introduction

- Slavery was practiced in ancient Greece
- Approach of Aristotle towards slavery
  - He looks slavery from functionalist prospective (utility)
  - In ancient Greece slaves could be categorized into two types.
    1) Slaves by law - Prisoners of War
    2) Slave by nature
Aristotle theory is about those who are slaves by nature and not because of the situation.

Who Are Slaves By Nature

We need to understand who are master by nature or what are the characteristic of master or ruler or prince.
Qualities of ruling class (Two Qualities)

Qualities of ruling class

Ability to take decision (Reason)

Courage to face the consequence of the decision.
Qualities of Ruling Class

• Aristotle is not alone when he suggest that reason and courage are the essential qualities of the ruling class.
• Plato before Aristotle and Machiavelli after Aristotle also tells the similar qualities.
Who is slave by Nature

- Those who do not have the ability to take decisions and courage to face the consequences are slave by nature.
Aristotle suggests that nature has created two types of persons:
1) Those who are physically strong
2) Those who are mentally strong
• Aristotle gives teleological explanation based on common sense,
• Hence those who are physically strong, they should be doing manual labour and those who are mentally strong should be doing the task which require reason.
Aristotle not only talks slavery as natural, he also justifies slavery even for him he has given following utilities of slavery:

- **Utility for Economic System**
- **Good for the State**
- **Good for Master**
- **Good for Slave**
# Theory of Slavery

## 1. Utility for Economic System
- Those who are physically strong can work for longer duration and hence they are more productive.

## 2. Good for the state
- As slave is working for the master. He will have time to participate in the affairs of the state, it will ensure better laws are made and everyone will be benefited.

## 3. Good for master
- Master get opportunity to develop his virtues. Master should understand the importance of slave and should take care of slave.
4. Good for Slave

- Master is a necessity for slave because He lacks capability to take decisions.
- In the company of good master gets an opportunity to develop virtues.
- Aristotle even demands to make slave free in case slave develop virtue.
- Aristotle was aware of the mistreatment of slaves but instead of abolishing the institutions, He talks about reforming the institutions.
In the age of human rights, we cannot justify the institution of slavery. If we says this as natural or useful it goes against the value of human dignity.

In the words of Kant “each man is end in itself no one ought to treat other persons as a means to end”.

The theory of slavery becomes the basis of the justification of the myth like Whiteman burden or benevolent despotism.

Hence we can out rightly reject his justification of slavery.
Theory of Property
Criticism of Plato’s theory of communism property.

Plato deprives the ruling class from the possessing the private properties considering it reason for corruption.
Perspective of Aristotle towards Property

- Aristotle believes that property is a time-tested institution.
- He accepts that there may be certain evils associated with property but there are many useful features of the institution.
- Hence instead of abolishing it, he suggests reforming it.
What is property according to Aristotle?

Aristotle classifies property into 2 types.

1) Just property

It is a product of one labor.

2) Unjust property

By unfair means for e.g. He criticizes the institution of many lending because her property is earned by exploiting the circumstances of someone is distress.
What is property according to Aristotle?

Aristotle also classifies on other basis.

- Inanimate like land
- Animate-slaves, animals etc.
Virtues of Property

- It is source of motivation for person to work hard.
- Self Achievement/ Self Worth
- Man of property is man of reason and so they have states in stability.
- Man of property can afford social charity
Aristotle categorized the system of property into 3 types.

1. Common ownership - Common use
2. Common ownership - Individual Use
3. Individual ownership - Common use
Which system of property should prevail

<table>
<thead>
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<tbody>
<tr>
<td>• a) According to him everyone’s property is no one’s responsibility.</td>
<td>• a) Most illogical and hence impractical</td>
</tr>
<tr>
<td>• b) The system is neither productive nor good for property because nobody will take care of the property.</td>
<td>• b) In case it even comes into existence it will be very exploiting.</td>
</tr>
</tbody>
</table>
3. Individual ownership common use.

- Benefits-
  - a) Better maintenance of the property more productive and socially useful.
  - b) Benefits of common use-
    - 1) Aristotle does not believe in extreme
    - 2) Too much of property or poverty both is cause of evil
    - 3) Property should be in moderation
    - 4) Property should be under individual ownership but should be on common use.
    - 5) Individual gives a share of his property to the state.
Why we should give share?

Man is by nature a social animal

Society contributes in our achievements; hence, we should also contribute to the society.

There will be more stability and peace in society if the number of poor and less fortunate decreases.
His idea comes near to Gandhi’s theory of trusteeship. Gandhi held that right to property should be Retained but capitalist should give a share of their property for the workers.

The idea of corporate social responsibility also show that we should contribute for the welfare of those who are deprived.
Gandhian Principle of Trusteeship

- The Gandhian Principle of Trusteeship is closely related to the “Social Responsibility of Business”. According to the Gandhian Concept of Trusteeship “All business firms must work like a trust.”

- All assets of the firm must be held by a ‘trust’ and must be used for the welfare of the social. The firm must keep only a small part of its profits for the honorable livelihood of its owners. The remaining part of the profit must be distributed equitably to all sections of society.
Theory of Constitution
1) Aristotle has discussed the nature of constitution in an exhaustive manner. The main theory in his book "Politics" is a Theory of Constitution.

2) Aristotle does not make a clear distinction between constitution, state, and governance.
Aristotle is known as father of political science his theory of constitution also one of the reasons to consider him as father of political science we can see Aristotle using inductive approach Aristotle has studied 158 constitution after studying 158 constitutions he gave theory of constitution.

Note- Inductive approach scientific- Particular General

Deductive approach philosophy- General to Particular

*Aristotle has used inductive method theory of constitution after analysis of 158 constitution.
### Aristotle's Basic Forms of Government

<table>
<thead>
<tr>
<th>One Ruler</th>
<th>Correct</th>
<th>Deviant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monarchy</td>
<td>Tyranny</td>
<td></td>
</tr>
<tr>
<td>Few Rulers</td>
<td>Aristocracy / Republic</td>
<td>Oligarchy / Plutocracy</td>
</tr>
<tr>
<td>Many Rulers</td>
<td>Direct Democracy</td>
<td>Anarchy</td>
</tr>
</tbody>
</table>
**Classification of constitution given by Aristotle**

<table>
<thead>
<tr>
<th>Number of persons in Power</th>
<th>Normal Government (In interest of people)</th>
<th>Corrupt (In interest of rulers)</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>Monarchy/P.K the best</td>
<td>Tyranny the worst</td>
</tr>
<tr>
<td>Few</td>
<td>Aris</td>
<td>Oligarchy</td>
</tr>
<tr>
<td>Many</td>
<td>Polity</td>
<td>Democracy</td>
</tr>
</tbody>
</table>
He classify the form of government on the basis of purpose of rule and number of rulers.

If ruler is in the interest of the people who calls it normal and if in the interest of ruling class calls it.

Forms of government he discussed are
A) Monarchy-

Role of one person in the interest of people.

It is the best but not the best actor cable.

It is acutopia it's practicable form will be tyranny

B) Aristocracy-

Role of fluoride in the interest of the people
<table>
<thead>
<tr>
<th>C) Orthography-</th>
<th>D) Polity-</th>
<th>E) Democracy-</th>
</tr>
</thead>
</table>
| • Rule of fury in the self interest prevented form of aristocracy | • Rule of money but not so many  
• It means rule of middle class in the interest of the people | • Rule of too many ignorant poor  
• Democracy gives rise of demographic rulers search leaders will establish tiny tiny will change into aristocracy the cycle continuous |
• *Monarchy is the best but not the best practicable.
• *Tyranny is the worst.
• *Democracy is the second worst.
• **Polity** - Polity as the best practicable Aristotle is supporter of rule of middle class middle extreme wealth is good not extreme poverty Aristotle believes in the principle moderation Aristotle calls any change in the for as revolution weather peaceful or violent.
• *Aristotle is conservative who does not prefer change or revolution.
<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Polity is the best practicable form of Government.</td>
<td>• Aristotle is known as father of political science one of the reason treating him as the father of political science is his &quot;Theory of Contribution“</td>
</tr>
<tr>
<td></td>
<td>• Aristotle has studied 158 constitution and on the basis of a study he concluded that polity is the best practicable form of government</td>
</tr>
</tbody>
</table>
• On what basis he calls Polity as the best.
• Practicable form of Government.
• Aristotle believes in the principle of golden mean in this justification of polity he see the application of the principle of golden mean.
• Aristotle believes in moduration and awards extremes polity is the mean of polygon and democracy quality is the role of middle class the virtue of government is the most stable form of Government.
Why polity is most stable

- Oligarchy is the rule of rich.
- The defect of oligarchy is that rich are arrogant.
- They are not in the habit of law obedient.
- Which are not trusted by poor's and hence conspiracies can be frequent.

Democracy

- Is the rule of many poor's.
- We can link ignorance with poverty.
- Even poor's tend to break the laws conspiracies will be frequently because rich will not trust poor.
It is the rule of middle class.

Middle class neither has too much wealth nor they are extremely poor since middle class posses moderate wealth they are neither arrogant nor ignorant, both rich and poor trusted middle class.

He gives the example of many good persons from middle class who had bhim woodlots give search and salon is polity is the best practicable form of government because it is most stable and middle class are also man of reason.
For Aristotle molality is the best but not the best practicable from here justification of quality we can in for that extreme inequality of income and wealth are not good for society those societies are more stable where middle class is more in number is it should prompt the policy that gives rise to middle class.
• Central to Aristotle political thought classification of different types of political constitution in politics evaluate
1. Aristotle is known as father of political science.
2. One of the reason for considering him as father is theory of constitution.
3. Unlike Plato's Republic which is encyclopedia in nature the focus of Aristotle's Poetics is the nature of state land constitution.
4. He has classified constitution on the basis of purpose and numbers.
5. He has described the feature of different constitution causes of revolution fan what contribute to stability.

6. One the basis of his analysis he has established that polity is the best practicable form of go...

7. Hence it is appropriate to say that study of constitution is central to his work and he rightly regarded as not only father of political science but also father of comparative government and politics.
Aristotle's theory of justice is not as abstract as criteria of justice.

Aristotle discusses two dimensions of justice:

- Justice (state):
  - a. Distributive: Distribution of natural resources honors awards.
  - b. Rectificatory: Grievance redressal judiciary proportion.

Aristotle's theory of justice is known as the theory of proportionate justice.
4. In case of rectificatory justice includes principle of proportion this grievance redressed should be in proportion of harm done.

5. Distributive justice implies public policy the state has to determine the principles for the distribution of resources. Aristotle gives the principal of proposition reward should be in the proportion of persons contribution to the society.
• It is unjust to treat equal unequally it is equally in just to treat unequal equally.
• *Equality of outcome- Equate the outcome.
Aristotle believes in a meritocratic society. Aristotle does not support the idea of absolute equality; instead, he supports proportionate equality. The Theory of Equality is interlinked, and he gives two principles of equality.
1. State ought to treat equal equally if treat equals in a calling it will result in injustice it is common sense to treat equal equally He also suggest that state of to treat an equal and equally.

2. He is also common sense if persons differ in terms of merit state has to recognize the merit and award accordingly state has to recognize whose contribution to the society is more important and should give proportional to the reward.
It is necessary for the state to treat people equally is state does not give equal treatment to equal of each state give equal treatment to unequal both will result into injustice it can be result into feeling of rebellion it will not be in the interest of state we can link is theory of equality with theory of every state should not equal slave and master man of reason and courage ought to be the master.
• Aristotle's theory is based on common sense it cannot be applied in Indian situation.
• In Indian society there has been certain communities which has suffered historical injustice.
• Hence constitution of India proposes positive discrimination in fever of disadvanged section.
<table>
<thead>
<tr>
<th>Theory of Revolution (According to Aristotle)</th>
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<tbody>
<tr>
<td>• Aristotle does not support change. He prefers stability over change. Even a small amount of change is considered as evolution by Aristotle.</td>
</tr>
<tr>
<td>• Aristotle has done exhaustive studies on constitution. He has also analyzed the reasons behind revolution. He has discussed general causes of revolution as well as regime-specific causes. He has also given advice to rulers on how they can check the possibility of revolution.</td>
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</table>
According to Aristotle the most common cause behind revolution in almost on constitution has been feeling of inequality real or imagined the feeling of inequality is linked to feeling of injustice.

Besides feeling of inequality he has also given some.
Aristotle Theory of Revolution

Other General Causes

1. Universal passion for power and privileges.
2. Carelessness and corruption of ruling class.
3. Overreach of ruling class.
5. If State gives under importance to any person or group and does not give you importance to any person or group
6. Rivarly between classes.
7. Sudden inflow of foreigners.
8. If ruling class ignore small changes.
9. If there is a disproportionate increase in any aspect of the State.
10. Change is inevitable because people like changes.
Resign Specific Causes

- **Monarchy**
  - Family quarrel jealousies, conspiracies

- **Oligarchy**
  - Those who are poor will be conspiring against rich.
  - Rich maybe neglecting poor.

- **Democracy**
  - People will elect demogauugo leader
Aristotle also give following suggestions:

- State should cultivate the spirit of obedience towards law among citizens.
- State would educate citizens about civic virtues.
- State should inculcate feeling of patriotism.
1) His theory of revolution is helpful to understand all revolutions from earlier times to contemporary times (including Arab Spring)
Theory of Law
Aristotle's Theory of law

- Aristotle theory of law/ Rule of law
- “Law is a reason without passion”
- Context of a Statement
- Criticism of Plato's theory of philosopher king where Plato gives absolute power to the philosophers king.
2) According to Plato “law ordinance cannot be mightier than knowledge”.

3) Aristotle who is not only the greatest discipline of Plato but also the greatest critic of Plato.

4) Plato and Aristotle differ in terms of prospective. If Plato prefers the best, Aristotle prefer the best practicable. Aristotle prefer moderation over excellence.
5) If Plato is radical Aristotle is conservative who prefers to conserve the institutions.
7) Aristotle has established the supremacy of law over the supremacy of rule of a person on the basis of common sense.
8) According to Aristotle law is a reason without passion.
   Plato- pk reason + passion- if passion dominants them bad
   Aristotle law- wisdom of ages collective
   Reason = law - purpose is same.
• **Law is a reason because**
  
  1. The purpose is same to tell people what they should do and what not.
  2. Law and reason are the two sides of a same coin one is in words (soul) and other is outward present in book of law

• Aristotle has suggested that not only law and reason are same but law has some advantages over rule of a person.
Aristotle's Theory of law

- It is without passion
  1. Law is impersonal.
  2. Even when philosopher king has absolute reason, yet he still is human being, if reason dominates but appetite is also present in his soul.
  3. Hence there is always a possibility that in some occasions aptitude may dominate.
Aristotle's Theory of law

- Common sense in above situation suggest that one should not sacrifice good for the sake of best because best is unachievable.
- When rule of law serves the purpose there is no need to leave the rule of law and go for any other system which we have never trusted.
- **Rule of Law** is not only same as the rule of reason.
Aristotle's Theory of law

But also comes with additional safeguards it has additional benefits too.

- Law represents collective wisdom it is preferable to wisdom of single person.
- It's a time tested institution and represent the wisdom of ages.
Plato himself modified his views in his book “The Laws” he is published the rule of law realizing the utopianism of rule of philosopher king.

Hence it is said that Aristotle's ideal State “Polity” is Plato 2nd best State.
• 1. It is said that the entire western philosophy is nothing but footnotes to Plato and Aristotle

• 2. If Plato is known as “Father of Political Philosophy”, “Aristotle is known as Father of political science”.

• 3. Aristotle is known as such because of his this worldly common sense best approach.
4. If Plato talks about “world of ideas” and Rejects the physical world as illusion. Aristotle in “Theory of Forms” mention about the interdependence of the world of ideas and he suggests that idea is inherent in the word of matter.

5. If Plato talks about ruler who lived in world of ideas, Aristotle speaks about the ruler who is worldly wise.
6. Aristotle was influenced by Plato but also by his Father who was a physician. He applied the method of classification found in biology to classify constitution.

7. Aristotle is not only the Father of political science but also the “Father of Comparative Method”.
• 8. He has used inductive method in his theory of constitutions and revolutions.

• 9. Aristotle is known as “Father of Constitution” (Rule of Law).

• 10. Hence it would be appropriate to call Aristotle as “Father of Political Science.”
• Q. “It is generally true that it's a difficult for men to live together and be partner in any form of human activity but it is specially difficult as far as matter of property is concern.”
Introduction

• Theory of property

Views of Property

• Supports institution of private property.
• Critic of communism of property.
• Property is a time tested institution showing the rationale of institution of philosopher king.
• Maybe the best way to deal with corruption as we will be depriving ourself from virtues of institution of private property.
Virtues

Private property
- A source of motivation and charity

Men of property
- Man of reason
Analysis the three system of property and there merits and demerits

Rejects communism of property everyone's property is no one's responsibility

Support private property, common use

Minimize the evil of extreme wealth