



Paper: Themes In Comparative Political Theory

Lesson: Aristotle on Citizenship

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Introduction

It is believed by the modern political philosophers that the political and ethical principles of Western democracies have their roots in Aristotle's Political philosophy. Aristotle's ideas have a long and complex journey in the history of political thought. Aristotle has served as a powerful source for almost all the intellectuals working in the realm of political theory.

ARISTOTLE



Aristotle was a Greek philosopher and scientist born in the Macedonian city of Stagira, Chalkidice, on the northern periphery of Classical Greece

http://upload.wikimedia.org/wikipedia/commons/a/ae/Aristotle_Altemps_Inv8575.jpg

Accessed on March 13,2015

In his classic work ***Politics***, Aristotle has discussed about ideal *polis*. For him *polis* serves as a place where the virtuous life is attained in the best manner. Citizens who pursue virtue make the polis better, and the rulers that guide the polis ensure that the citizens have every opportunity to pursue the virtuous life. Further in *Politics*, Aristotle discusses about the role of the citizen and the ruler in the ideal polis. Aristotle does not include slaves, women, farmers, and artisans as citizens of an ideal polis, though these groups are essential for the existence of the ideal polis. Aristotle is considered as the first philosopher to note and describe differences between *ethics* and *politics*.

Aristotle on Citizenship

Prior to Aristotle, ethics and politics were thought to be so intensively related that it appeared one or same. In these surmises separating and distinguishing ethics and politics is an innovative task on Aristotle's account. While Aristotle does recognize that ethics and politics are distinctive of each other, he maintains both should be analyzed because their themes support each other. Aristotle's ethical and political thoughts are compiled in his famous works **Nichmachean Ethics and the Politics**. In the *Ethics*, Aristotle has discussed about ethical and intellectual virtue. By pursuing these virtues, Aristotle argues that a person can achieve a life of fulfilling happiness.

Aristotle on ideal state

Before going into the detailed discussion of Aristotle's notion of citizenship, it is required to be familiar with some basic philosophical ideas of Aristotle. The central point of Aristotle's philosophy is ideal state. In his ideal state, law must be the ultimate sovereign rather than any individual. In other words it appears that he advocated for constitutional form of government rather than dictatorial form of government.

An early Islamic portrayal of Aristotle (right) and Alexander the Great



Source:

http://upload.wikimedia.org/wikipedia/commons/thumb/e/e7/Arabic_aristotle.jpg/640px-Arabic_aristotle.jpg accessed on March 13,2015

Value addition-Did you know

Aristotle and Alexander

Aristotle on Citizenship

Aristotle was appointed as the head of the royal academy of Macedon. During that time he gave lessons not only to Alexander, but also to two other future kings: Ptolemy and Cassander. Aristotle encouraged Alexander toward eastern conquest and his attitude towards Persia was unabashedly ethnocentric. In one famous example, he counsels Alexander to be "a leader to the Greeks and a despot to the barbarians, to look after the former as after friends and relatives, and to deal with the latter as with beasts or plants"

For Aristotle, constitutional law is the final authority. For him, ideal state was constitution based order. An ideal state is "an association of equals, and only of equals, and its objective is the best and highest life possible."¹

Constitutional rule had three elements-

- It was a rule in the general or common interest of the populace as compared to a rule by a faction or a tyrant which was in the interest of a ruler, one or few.
- A lawful government carried on in accordance with general regulations and not by arbitrary decrees. A government should not work or act contrary to the constitution.
- Constitutional government meant willing subjects ruled by consent rather than by force i.e. the government for the common people, government according to constitution and government based on consent.

For Aristotle a constitution gives an identity to the '*polis*' which meant that a change in the constitution brings about a change in the '*polis*'.

For Aristotle the supremacy of law is not merely the necessity of a state rather it is primary requirement of a good state. For Aristotle *the real* purpose of a state is to achieve the best possible life. Aristotle believes that best possible life is possible only through the moral improvement of its citizen. With regard to his priority over constitutional rule, it is observed that he placed significant emphasis on 'moral equality.' According to Aristotle, **inequality emerges when equals were treated unequally.** He distinguished between deserving and undeserving. For Aristotle ideal state is community of equals aiming at the best life possible and it ceases to be constitutional or genuinely political if the discrepancy between its member is so great that they cease to have the 'same virtue'.² The sketch of ideal state begun in book Politics VI, VII which was apparently never finished. Good life requires conditions both physical and mental and upon these that Aristotle extends his attention. At the opening of book Politics III, Aristotle starts with **three questions.**

¹ Leyden, w Von, "Aristotle on Equality and Justice: His Political argument" : Macmillan Press:1985,pp1-10.

² ibid

Aristotle on Citizenship

- What is a state?
- Who is a citizen?
- Is the virtue of a good man the same as the virtue of a good citizen?

Aristotle's View on Citizenship

'Citizenship' is matter of political discourse since Greek times. It was Aristotle who began prioritising citizenship in his political philosophy. The reason for this can be attributed to the fact that he believed in law based government. Before going into Aristotle's philosophical discussion on citizenship it is evident to have an understanding on the notion of citizenship. It implies allegiance by the individual and in return they receive protection from the state.

The notion of citizenship involves two components:

- a) Allegiance to state i.e duties and obligation
- b) Protection from state i.e civil, political and social rights.

To sum up, citizen delivers allegiance to the State and in return receives protection.

Value addition-for better understanding

Surf and know

To know different dimensions of Aristotle perception of citizenship, you may read from :

[Who Is Aristotle's Citizen? - JStor](http://www.jstor.org/stable/4182188)
www.jstor.org/stable/4182188

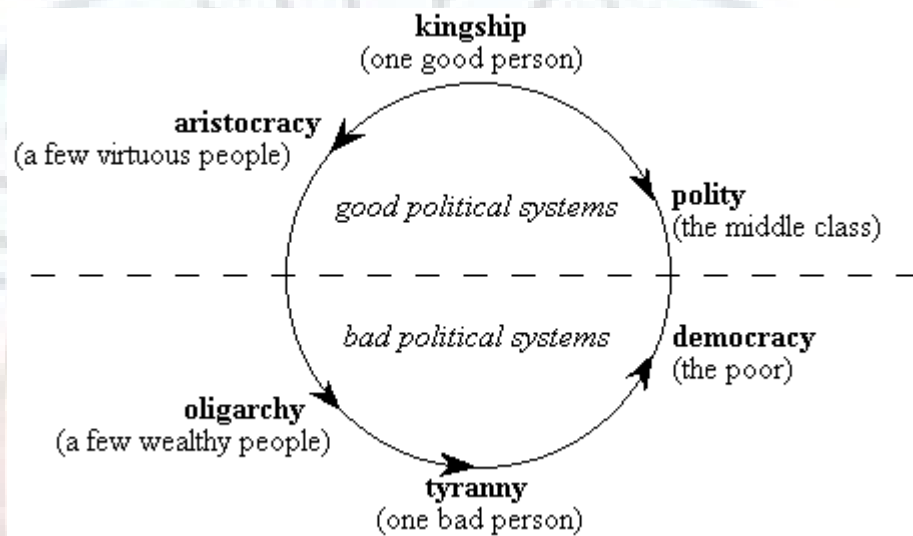
Good political system	Perverted political system
1 Aristotle's classification of political systems is available in <i>Nicomachean Ethics</i> . In Book VIII, Chapter 10, he suggests that "kingship, aristocracy, and timocracy" are the three basic forms of <i>good</i> political constitution. He defines <i>kingship</i> as a political system	Aristotle has also discussed about the kind of perverted or bad political systems which can emerge if the good form of political systems gets corrupted. As the fig 2 indicates if the king of kingship becomes a dictator it may convert into <i>tyranny</i>

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<p>in which one good man has absolute power and authority over all the people. Aristotle believed that if the king is truly good, this form of political system is the best form of political system. Further, under such form of political institutions lack any kind of opposition and this enabled the king to bring his policies for the betterment of his subject a reality. Aristotle further establishes the relationship between the ruler and the citizen in each kind of political system. In kingship he believes that the relation between the ruler and the citizen is like father and son i.e the king is father and the citizen is like son.</p>	
<p>2. <i>Aristocracy</i>, Privileged class is endowed with the power and authority is wielded by a, consisting for the most part of the "best" men. Aristotle believes that though it is good form of political institutions .However there is likelihood that this kind of political institutions may be infiltrated by few bad men and corrupt the intentions of the otherwise good rulers.In aristocracy the relationship between the ruler and the citizen is like husband and wife i.e the ruler is husband and the citizens are wife.s</p>	<p>If aristocracy is dominated by bad men in a ruling class, aristocracy may turns into <i>oligarchy</i>.</p>
<p>3. The third kind of good political system is <i>timocracy</i> which Aristotle defines as the political system in which "all citizens who can satisfy the property qualification"-i.e., anyone</p>	<p>The perversion of timocracy (or polity), is <i>democracy</i>, which Aristotle calls "the least bad" of the three bad political systems.</p>

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who owns <i>property (timema)</i> -will "have the same political status". to influence the way laws are formed and rights are distributed among the citizens. In such kind of political system the relationship between the citizen and the individual is like siblings	
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Figure 2: Aristotle's six forms of Political System.

http://staffweb.hkbu.edu.hk/ppp/bth/bth1_files/image005.gif accessed on March 13,2015

In order to understand Aristotle's view on citizenship his idea of '*Polis*' requires due attention (Aristotle's classification of the political system can be understood by Fig 2). Aristotle has established that since man is a political animal He can find fulfilment only within a '*Polis*'. He further argues that since mankind is political in nature, it is inevitable for them to be politically aspiring.

Value addition-for better understanding

Surf and know

To know more about the notion of man as a political animal you may read from:

[Aristotle insists that man is either a political animal \(the ... files.libertyfund.org/pll/quotes/164.html](http://files.libertyfund.org/pll/quotes/164.html)
accessed on March 13,2015

In order to execute the political aspiration a civic body is required. Aristotle advocated a compact and a close knit '*polis*' in order to discharge political functions effectively and therefore he criticised Plato's idea that a citizen body of 5000 would be ideal.³ However Aristotle has criticised Plato's ideal state basically on the ground of its size, Aristotle argued that in such a large civic body it would be difficult to discharge important administrative functions such as military command, public communications and judicial judgements. And therefore a cohesive citizen body was required. In compact and cohesive citizen body it is easier for people to know each other and develop intimate relationship. Advantages of cohesive civic body according to Aristotle are as following-

- Setting of dispute effectively and satisfactorily
- Political offices can be assigned according to merit of the candidate.

Aristotle's Criteria for granting citizenship:

Aristotle's in his Book '*Politics III*' set forth the criteria for granting citizenship. It can be classified into two categories-

- Essential
- Non-essential

Essential qualification is the, ability to participate in deliberative and judicial functions is prerequisite to become a citizen.

Non-Essential – Non essential qualifications are those conditions which are compulsorily not required to be present, it is desirable such as

³ Plato advocated his theory of ideal state in his remarkable creation *the Republic*. In *the Republic* Plato has discussed about the size of the ideal state (the size of the ideal state was 5000-5040), who should be the ruler of the state i.e philosopher king, and how to achieve justice in the ideal state. Plato believed that there is no separate morality, one for the individual and another for the state. Plato gave the analogy of human soul to describe the constituent parts of the state. He opined that as human body is constituted of three element such as appetite, spirit and reason similarly state is constituted of three element i.e producing class, military class and ruling class.

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- Residence
- Enjoyment of legal rights of suing and being sued
- Descent from a citizen

However, with regard to the essential qualifications, important question arises that what kind of ability is required to participate in deliberative and judicial functions? Aristotle believes that it is the ability and capacity to rule and to be ruled. It is important to mention here that only the capacity to rule does not qualify a person to become a citizen rather along with the ability to rule, the ability to be ruled is also required in a person to qualify for citizen. According to Aristotle merely the ability to rule does not make a good citizen. This proposition of Aristotle gives rise to another question i.e. what makes a person capable to rule and to be ruled? It is leisure which cultivates virtues in a person. Aristotle believes that if person is occupied with business or trade in order to earn the livelihood, he would not be in a position to devote his energy into state duties, and in order to have leisure 'slaves' are required⁴. So it can be said that Aristotle demands two conditions in order to enjoy leisure.

- Slaves
- Property.

Slaves:

Aristotle believes that in order to cultivate leisure, a person should be free from manual labour. He argues that slaves are very important element required for a person to cultivate its citizenship because slaves take care of worries of daily life and a person is able to deliver his functions as juror and legislator.

Property:

Aristotle has advanced following arguments in favour of holding property in order to enjoy leisure.

- In order to develop virtue speculation is required and a poor man does not have time for speculation because a poor man is always engaged to earn his livelihood.

⁴ Aristotle's theory of slavery is found in his book *Politics* and *Nicomachean ethics*. Aristotle in his argument has established that slavery is natural and it is not conventional. It is natural in the sense that some people are naturally slaves and some people are naturally masters.

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- A poor man is not able to associate himself with the responsibility of state, since he is property less and does not need state protection for his property. State is alien concept to a poor person.
- An efficient management is required for property so is the requisite for state affairs. And a poor man lacks such managerial skill.

For Aristotle 'residence' i.e. the criteria that all the resident of state should be granted citizenship, can't be the ground to define or determine citizenship and therefore he excluded aliens, slaves outside the purview of citizenship. For him state means collective body of citizens. Apart from this it is also very clear from Aristotelian philosophy that- residence and civil rights are not the determinants of citizenship because these rights are available to aliens also. For him citizen can only be that person who enjoy the right to share in the deliberative or judicial offices and was able to exercise his political rights effectively. A citizen also enjoyed constitutional rights under the system of public law.

It is important to mention here that Plato distinguished between "an active ruling group and a political community."⁵ Though Aristotle did not make any such distinction. He placed young (children) and old outside the category of citizenship because they do not possess the deliberative faculty and leisure to understand the dynamics and working of politics. It is important to mention here that though working class do not possess the virtues acquired for citizenship but still they were placed into the category of citizenship by some states.

According to Aristotle a good citizen apart from being capable to shoulder civic responsibilities, a good citizen should possess the quality and capability to rule and to be ruled.

Qualities of Citizenship according to Aristotle:

- Who lives in harmony with the constitution.
- Should have leisure time so that he can discharge his duties and responsibilities of citizenship.
- Since the civic body hampers diverse interests, a government can be said good only when it attains the balance of these interests.

⁵ Plato in his creation *The Republic* has argue that society is composed of distinct class such as clothiers, farmers, builders, etc. Further, according to the value of their role and capability they contribute in the common good of the society. But the smooth operation of the whole society will require some additional services. Therefore, carrying the principle of specialization one step further, Plato proposed the establishment of an additional class of citizens, the guardians who are responsible for management of the society itself.

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- Virtues or moral goodness is prerequisite qualities of a citizen, these qualities help in realising a selfless and cooperative civic life.
- Education is essential for citizenship according to Plato and Aristotle.⁶

For Aristotle there are two component of state-

- Integral part of the state and
- Necessary condition

Integral part of the state as per Aristotle is those individual who take part in the government since they possess means and leisure to share in the deliberative and judicial activities of the *polis*.

Necessary conditions

The population other than those who participate in government is considered as necessary conditions for a state because they provide material environment within which the citizen perform their role. So according to Aristotle slaves, lower class, businessman and foreigners are excluded from citizenship. In other words they are not integral parts of the state. They are merely means to end. Their role is to provide leisure for the masters for the cultivation of virtue and active participation in state activities. Very briefly according to Aristotle a person, who is experienced, educated and leisure falls into the category of citizenship. Now an important question arises; What is leisure? Leisure does not convey traditional meaning to Aristotle as it does to us. For Aristotle leisure is not freedom from work rather for Aristotle leisure means a kind of activity. Aristotle has categorised human activity into two kinds-

- i) Activities only as means to an end e.g. farmers, tailors, mining etc.
- ii) Activities which aim at attaining the pursuit of knowledge e.g. painting, dancing and composing poems. Such activities are concerned mainly with achieving the highest pursuit of knowledge i.e. truth, beauty and

⁶ To quote Sushila Ramaswami and Subrata Mukherjee, 2006, A History of Political Thought : Plato to Marx, Prentice-Hall: New Delhi, both Plato and Aristotle pleaded for responsible and effective form of education for citizenship. Education for them was a cure for the corruption and political instability of their times. They were equally critical of the causal manner in which the Athenian state regarded the task of citizenship. As a corrective measure, both prescribe state managed and state controlled educational system by selecting teachers only from among those who were willing to teach the laws and traditions of the state in a manner determined by the 'guardians'. They believed that different styles of civic education should be used for different purpose. Plato emphasised training in self sacrifice for rulers and obedience for the ruled while Aristotle emphasised to match the educational objectives to the form of the government.

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goodness. In the opinion of Aristotle such kinds of activities falls into the category of leisure. In other words leisure can be understood as activities which are not intended to attain economic needs of lives, rather it includes the following activities-

- the political activity of the ruling
- Serving in public service
- Welfare activities which requires virtues
- Conducting social relations with fellow citizens
- generosity
- Magnanimity and good fellowship
- Participation in athletic events
- Participation in service of religion ,and finally in the attainment of science and philosophy.

So it can be observed by the above analysis that for Aristotle leisure means all the above activities mentioned above as these activities are end in themselves.

Who Are Not Citizens?

With regard to Aristotle's idea on citizenship the important question emerges that that are excluded from Citizenship? Aristotle has excluded following categories from the privilege of citizenship.

- **Slaves:** Aristotle has excluded slaves from the purview of citizenship as he believes that they are merely living tools. Their significance lies in the fact they serve their master and make them capable in enhancing their virtues by taking care of household activities. Since they are indulged in household activities their human soul gets debased. They lack leisure to cultivate virtues.

Slaves working in a mine. The sustenance provided by slaves meant that citizens had free time to participate in politics.

Aristotle on Citizenship



Source; http://upload.wikimedia.org/wikipedia/commons/thumb/8/8f/Mines_1.jpg/220px-Mines_1.jpg

Accessed on March 13,2015

- **Businessman:** In the opinion of Aristotle since traders aliens of residents are ferociously engaged in business they do not find leisure and hence they are not able to cultivate virtues. As for Aristotle virtue is the primary requirement for a person to become a citizen, trades are also excluded from citizenship.
- **Lower Class:** For Aristotle lower class includes mechanics, and labour class .Since they are also indulged into manual work their intellectual faculty is not developed, and hence they are also excluded from citizenship.
- **Women:** Aristotle believes that since women are engaged in rearing the children and taking care of household activities, they have inferior intellectual faculty and hence they are also not eligible to participate in state activities.
- **Old age People:** Since old age people because of ageing are not able to be actively involved in state affairs, their intellual capacity also gets weekend and hence they are also excluded from citizenship.
- **Children:** Since Children are immature, they are not able to participate in state affairs. Therefore children are also excluded from citizenship. Fig 3 indiactes the Aristolte's idea of citizenship in a nutshell.

V

However, Citizenship was a matter of political discourse for Plato also. Therefore it is appropriate to compare Plato and Aristotle's view on citizenship in nutshell.

Plato	Aristotle
1. With regard to citizenship Plato appears to be liberal and	Aristotle appears to be conservative and traditional

Aristotle on Citizenship

progressive.	
2. Under Plato's citizenship producing 3. g class are the integral parts of the state.	Under Aristotle's citizenship producing class falls into the category of 'necessary conditions'
4. Plato grants some political duties to labour class i. e duty of obedience	Aristotle grants no political rights to lower class and hence in his conception of citizenship he appears more aristocratic.

Though there might appear differences between Aristotle and Plato but in essence both converge to a same point that in state affairs the entire population is not capable to participate. There exist two kinds of population: 'virtuous' and 'non-virtuous'. Virtuous class possess leisure and virtues and hence are capable to rule, whereas non-virtuous class are essential for the existence of the state, they are merely meant to be ruled. There in essence, Plato and Aristotle appear to be similar on citizenship.

Criticism:

After discussing and analysing Aristotle's notion of citizenship, it can be criticised on following grounds:

- Aristotelian conception is aristocratic in nature because he has excluded majority of the population from the purview of citizenship, e.g women, children, lower class old age people, foreigners.
- Property is the chief criterion for citizenship. If this criterion is applied in present circumstances it would create a society which would be based on exploitation of majority (Property less class) by minority (Propertied class).
- Aristotle has mentioned two important roles associated with state one, legislator and another juror while it may be the case in some state that system of juror does not exist in state.

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- He has prioritised speculation as an important aspect in developing virtues and has belittled manual work. But it is not true that only speculation can enhance and nurture virtues. It is experience of daily life which we earn from hard work, earning livelihood and other kind of hardships of lives.
- Aristotle's conception of citizenship has also criticised on the ground that he has underestimated women and excluded them from citizenship.
- His idea of citizenship appears to be impractical in modern nation state because today's state are not small in size, now state are emerging with huge population where it becomes difficult for the majority of the population to be actively involved in state affairs.

However, the notion of citizenship evolved during the passage of time. Rather it can be said that the purview of citizenship has been widened. In this regard it is evident to mention the contemporary theories of citizenship.

Two contrasting views of citizenship

Liberal-individualist conception

Focus on man's economic nature

Citizens are sovereign, autonomous beings with duties to pay taxes, obey the law, engage in business, defend the nation if necessary

Citizenship is based on reason for the pursuit of enlightened self-interest

Citizens are essentially passive politically

May lead to a degeneration of public spirit

Civic-republican conception

Focus on man's political nature

Citizenship is about democratic participation, which can channel legitimate frustrations and grievances and bring people to focus on matters of common concern

Citizenship happens in the public sphere

Citizens are active politically

May lead to the "free rider" problem in which some neglect citizenship duties

Source:

http://upload.wikimedia.org/wikipedia/commons/7/78/Citizenship_constrasting_views.png accessed on March 13,2015

However, citizenship since Greek times has consistently evolved in its present form. In order to understand the changed nuances of the idea of citizenship some important theories regarding the evolution of citizenship should be discussed as under. It is observed the citizenship has evolved in three stages:

Civil Rights:

It involved in 18th century, rights such as equality before law, liberty of the person, freedom of speech, thought and faith, right to own property constitutes civil rights.

Political Rights:

Right to participate in election, right to share in institutions which are endowed with political authority i.e legislature or cabinet.

Social Rights:

It began in 20th century. Economic and social welfare, right and ability to have share in social heritage constitute social Rights. It is interesting to mention here that certain public institutions to take care of these types of Rights-

- Courts
- Representative bodies
- The social service and schools i.e the evolution of citizenship was completed with the development of welfare state.

Theories of citizenship

Following theories have been advanced for the concept of citizenship.

- Liberal Theory
- Libertarian Theory

Aristotle on Citizenship

- Communitarian Theory
- Marxist Theory
- Pluralist Theory

Liberal Theory: Liberal theory of citizenship revolves around the notion of individualism

Base: Civil Rights

Chief exponent: T. H Marshall "Citizenship and Social Class" (1950)

A subject can be seen as a subordinate to the state, while state is constituted by citizens. According to T.H Marshall in his "Citizenship and Social Class (1950) citizenship implies full membership of a community. Further Marshall argues that the rights and duties of citizens vary in different societies, which means there is no specific or universal principle which endows rights and duties to citizens.

Citizenship constitutes following rights:

- Civil
- Political
- Social

Key Points:

T.H Marshall propagates the view that the idea of Citizenship advances the idea of equality in the society, in fact the idea of citizenship defies the division of the society on the basis of class. In Marshall's view class stimulates inequality in a society on various grounds such as property, education, economy etc. While the idea of citizenship advocates equal status to every individual irrespective of their economic status and educational qualifications.

Further, Marshall believes that Citizenship in its highly developed form ensures social justice as it provides redistribution of goods and services, benefits and burden.

Libertarian Citizenship:

Base: Market Society

Chief exponent: Robert Nozic "Anarchy, State and Utopia" (1974).

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Robert Nozic views citizenship from market perspective. i.e the need of citizenship emerges because some essential requirement and service of a person can't be achieved on its own and hence market is required. Therefore the individual has to depend upon market. It is the market which realises their values, beliefs and preferences. Robert Nozic gives the analogy of state and individual to market and consumer.

Communitarian Theory:

Base: Intense bonding between individual and state.

Chief Exponent: Hannah Arendt, "Human Condition" (1958), Michael Walzer, "Sphere of Justice" (1983).

The communitarian Theory of Citizenship advocates the view that the interest of the community is the end itself. Individual is the unit of the community and therefore if the community is flourishing individual would automatically be benefitted from this.

Marxist Theory of Citizenship:

Base: Class Conflict

Chief Exponent: Anthony Giddens "A Contemporary Critique of Historical Materialism" (1981), "Profiles and Critiques of Social Theory" (1982)

In his criticism of T.H Marshall idea of liberal citizenship, Anthony Giddens has argued that only a limited section or it may be said that rich class is able to avail rights in true sense while majority of the population which is economically marginalised is in a situation to avail only limited rights through struggle.

Pluralistic Theory of Citizenship:

Base: Citizenship is multidimensional process.

Chief Exponent: David Held, "Politically Theory and the Modern State" (1989).

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Pluralistic Theory of citizenship recommends to view citizenship in the holistic manner i.e it focuses on all kind of discrimination such as discrimination on the bases of gender race, religion, property, education, occupation

Conclusion:

After analysing Aristotle's view on citizenship and the contemporary debate on citizenship it becomes very evident that the idea of citizenship has broadened since times. In Aristotelian philosophy citizenship was confined only to a limited class of the society while in present time not only the purview of citizenship has widened rather the scope of state has also expanded considerably. As mentioned above Aristotle's notion of citizenship has been criticised on various grounds, nevertheless his contribution to political philosophy cannot be sidelined. He appears to be a realist while making distinction between 'virtuous' and 'non-virtuous'. In other words he has shown the real fabric of societies that majority of the population is indulged in earning their livelihood and are ignorant about the state affairs. However in present era of globalisation where democracy and individual right is given due importance his support of the institution of slavery mark him as a conservative thinker.

Points to Remember:

Aristotle view in citizenship can be understood under following heads.

- Citizenship
- Capability to participate in deliberative and judicial function.
- Virtues
- Leisure
- Property and Slaves(Since they take of household activities, a person is able to enjoy leisure and feel his responsibility towards state)

GLOSSARY:

Citizenship :

Citizenship is the status of a person recognized under the custom or law of a state that bestows on that person (called a citizen) the rights and the duties of citizenship.

Ethics:

moral principles that govern a person's behaviour or the conducting of an activity.

Virtue:

behaviour showing high moral standards. "paragons of virtue"

Constitutionalism

Constitutionalism is the idea, often associated with the political theories of John Locke and the founders of the American republic, that government can and should be legally limited in its powers, and that its authority or legitimacy depends on its observing these **limitations.**

Deliberative

relating to or intended for consideration or discussion.

Reason

Reason is the capacity for consciously making sense of things, applying logic, establishing and verifying facts, and changing or justifying practices, institutions, and beliefs based on new or existing information.

Leisure

leisure, or free time, is time spent away from business, work, domestic chores, and education. It also excludes time spent on necessary activities such as eating and sleeping.

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Exercise:

1. According to Aristotle what is virtue?
2. What is Integral Part and Necessary conditions according to Aristotle?
3. What is difference between Aristotle and Plato on Citizenship?
4. What are qualifications of Aristotle's Citizen
5. Does Aristotle's Conception of Citizenship is applicable in present day world?.
6. evaluate Aristotelian conception of citizenship
7. "Virtue is the prerequisite for a person to become a citizen" In the light of this statement elaborate Aristoleial conception of Citizenship.
8. "Aristotle is a conservative thinker"- Comment

Questions:

Multiple type Questions.

1. Aristotle idea of citizenship has been describes in which of his creations
a) Politics I b) Politics II c) Republic d) Politics III

Ans: D

2. According to Aristotle which form of the government is the best form of government?
a) Oligarchy b) Aristocracy c) Democracy d) Monarchy

Ans- D

3. In Aristotle's opinion in order to develop virtue following are required
a) Slaves b)Family c)Property d)A & C

Ans D

4. According to Aristotle slaves are
a)Integral Parts of State, b) Slaves are living instrument c)Their
significance lies in serving their master d)Both b & c

Ans D

5. Which of following statement is true?

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a) With regard to citizenship Aristotle appears to be liberal and progressive. b) Under Plato's citizenship producing class are the integral parts of the state. c) Aristotle also Placed producing class into the category of integral part of the state. d) None of the above

Ans: B

6. Qualities of Citizenship according to Aristotle:

a)Who lives in harmony with the constitution. b) Should have leisure time so that he can discharge his duties and responsibilities of citizenship. c)Education is essential for citizenship. d)All of the above.

Ans: D

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