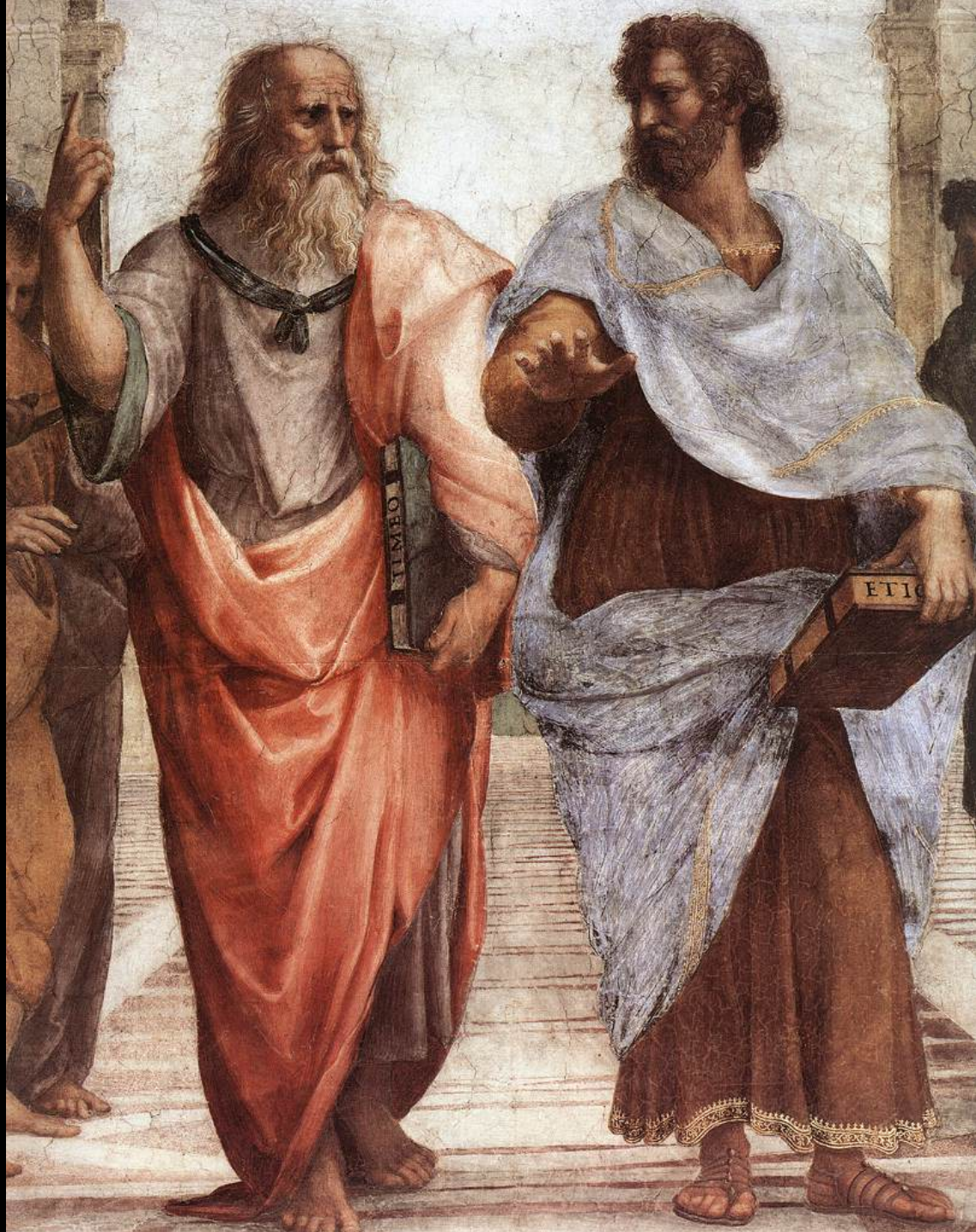


Embodied Knowledge



Aristotle's response to Plato

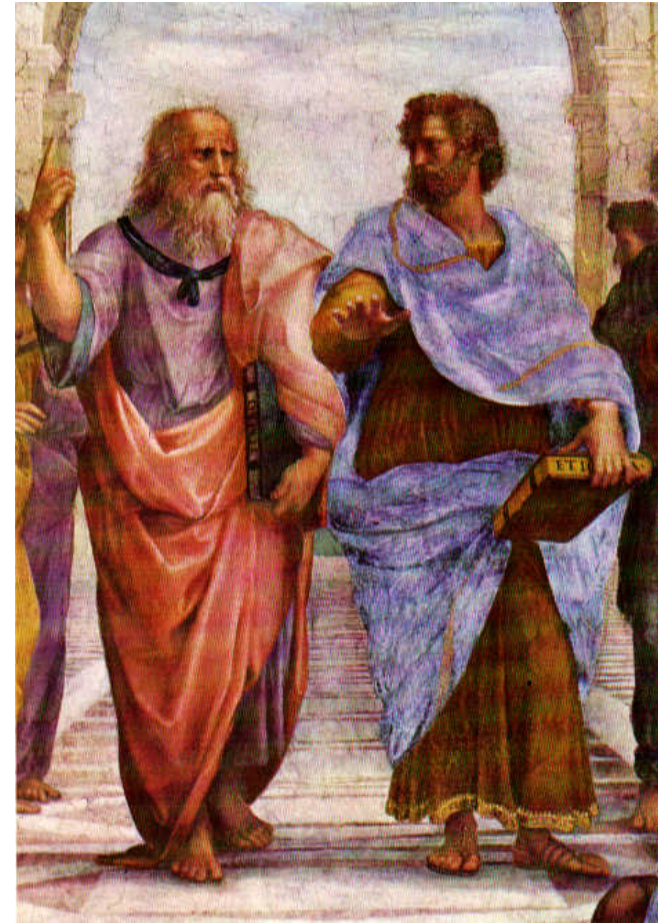




The Questions of Philosophy

Philosophy—search for wisdom

- Philosophy as direct access to ultimate reality; the world of eternal unchanging things; philosopher seeks wisdom about true nature of reality.
- For Aristotle, what is called wisdom is supposed to deal with the first causes and principles of things.
- Plato: man of wisdom not only does the right thing, but can give grounds for his action that stand up to examination.



Comparison with Plato's Views on Knowledge



- Plato's theory of ideas
 - ideas *external* to the mind
- The Good is transcendent and the ordering principle of the ideas and the soul
- There is one best state—ie., that ruled by a philosopher-king

Comparison with Aristotle's Views on Form

- For Aristotle there is no transcendent realm of ideas
- The only things that exist are individual substances
- Substance = *matter + form*
- The forms, or principles of knowledge for Plato, are the constituent organizing principles of individual things and...
- They inhere *in* matter



Comparison with Aristotle's Views on Knowledge

We think we know a thing when we know the cause through which that thing exists, and the thing cannot be other than what it is.

(Posterior Analytics, Bk I, Ch. 2, 10-15)

Knowledge derived from sensation and demonstration



Comparison with Aristotle's Views on Knowledge

...from sensation there arises a memory,
and from many memories of the same thing
there arises an experience. Principles of
art and science arise from sensation, like a
rout in battle brought about when one man
makes a stand, then another, then a third
until a principle is attained.
(*Posterior Analytics*, Bk II, Ch. 19, 3-15)

Knowledge derived from
sensation and demonstration



Aristotle's Analysis of Causality

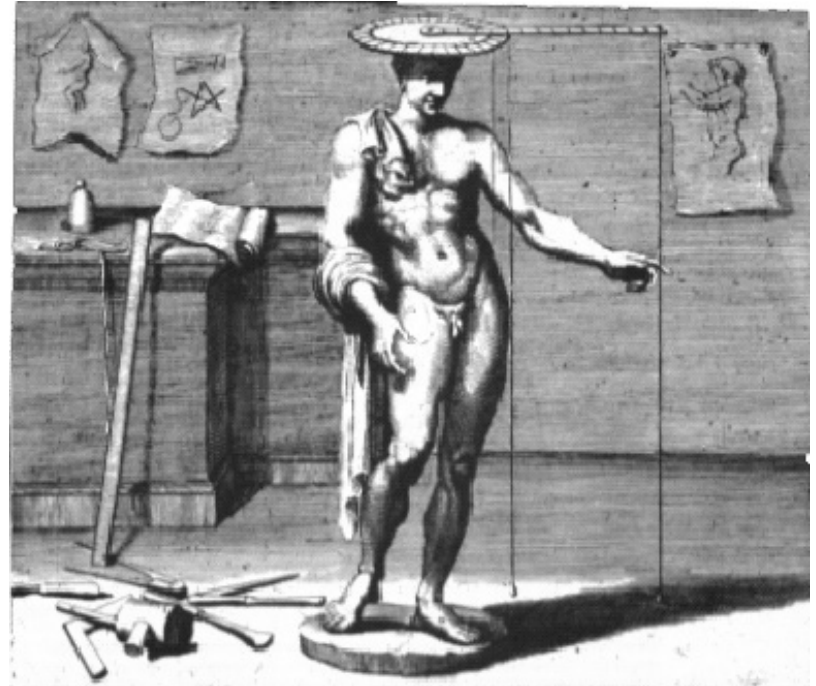
Nature a master craftsman

Four Causes

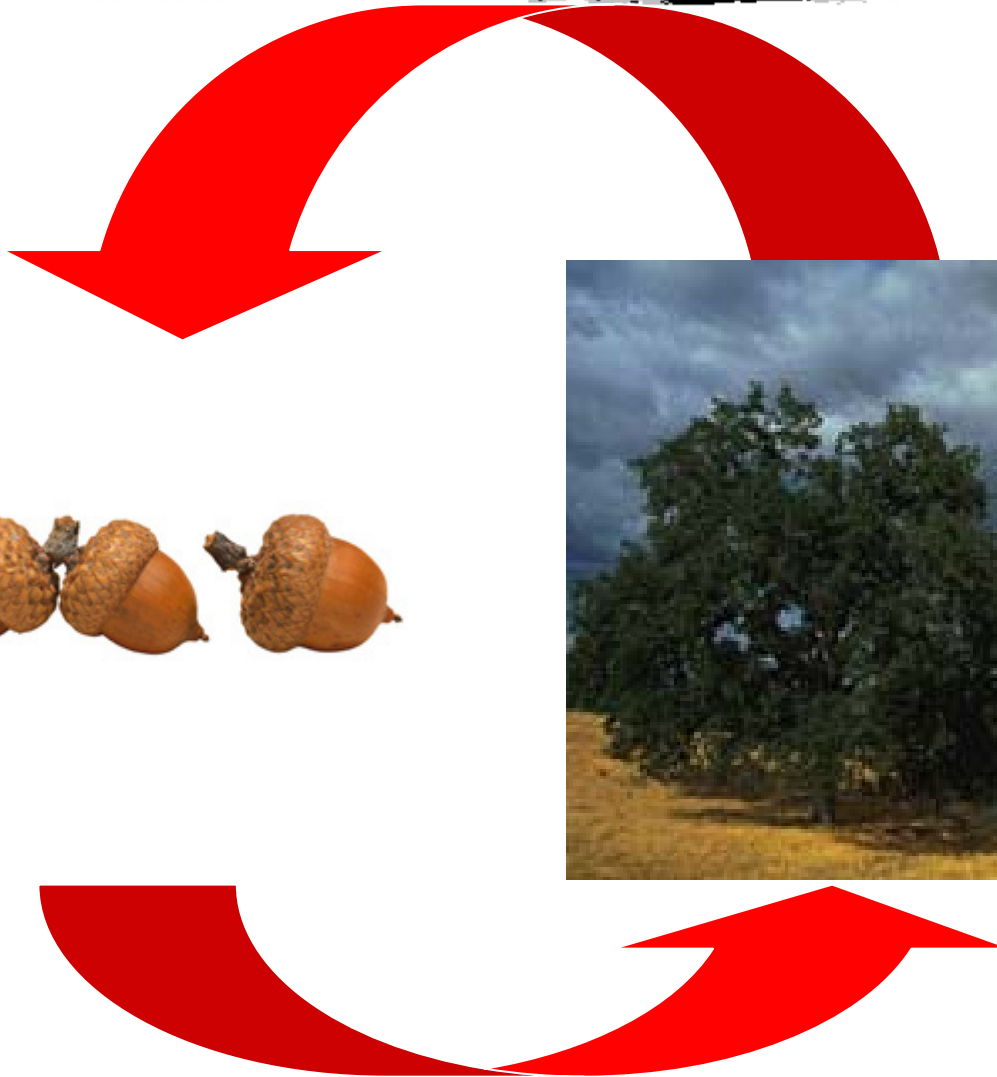
- material cause
- agent cause
- formal cause
- final cause

Contra Plato, Aristotle argues that we can have demonstrative knowledge (science) about the material world

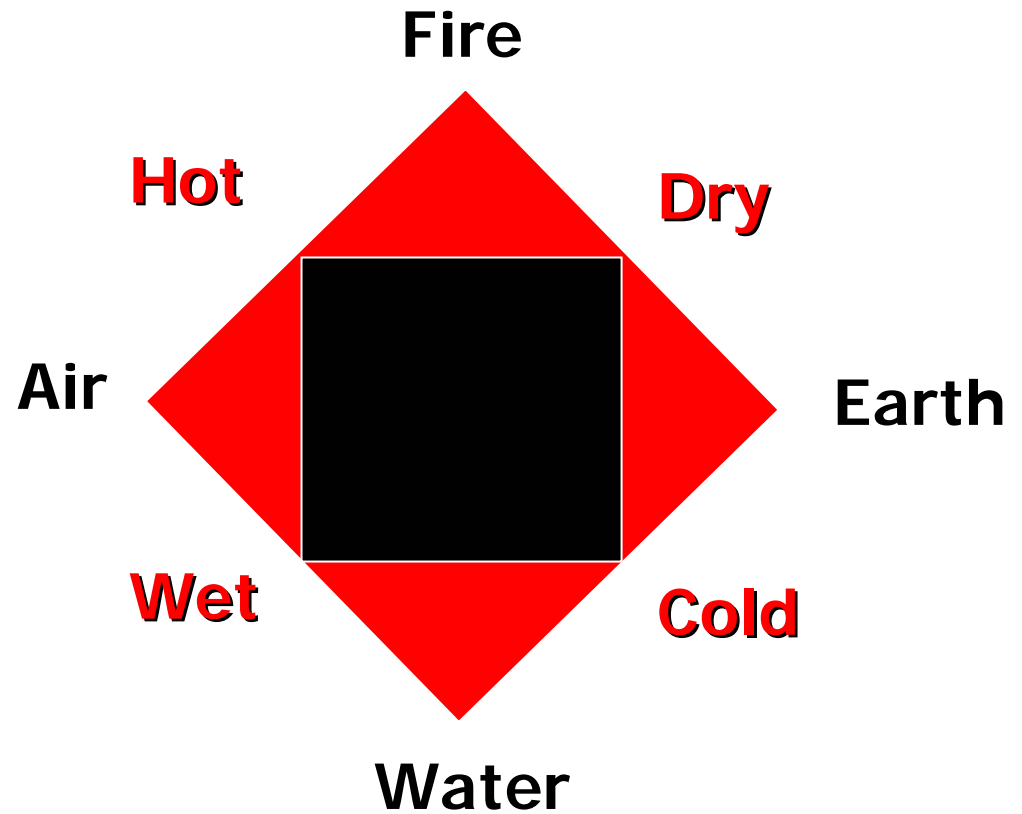
Why? Forms are principles of organization and change



Formal, Agent, and Final Cause



Matter and Substance: Elements, Qualities & Natural Place

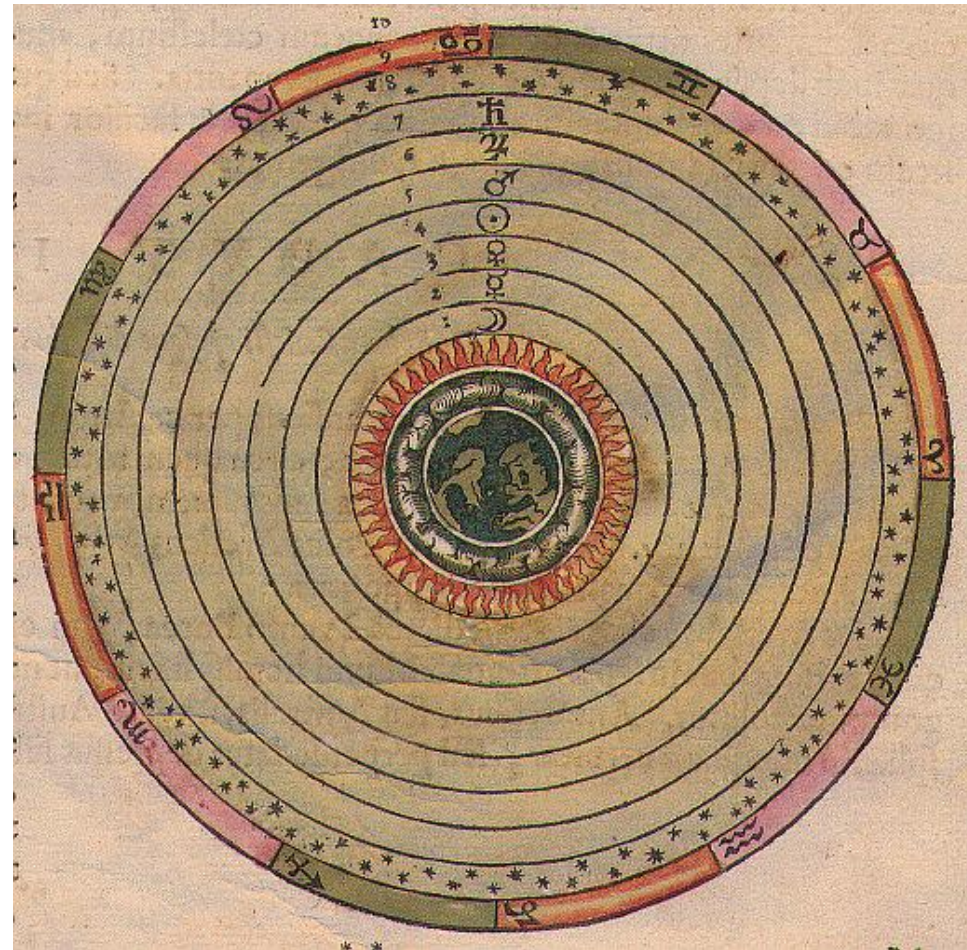


Cosmos: an orderly self-replicating whole



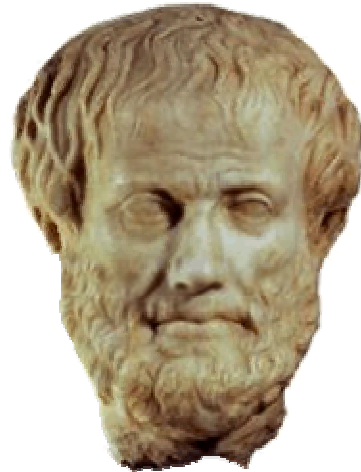
Aristotle

Systematic hierarchies
of orderly patterns
inhering in things



Polis

- **Material Cause**
- **Formal Cause**
- **Efficient Cause**
- **Final Cause**
- **Individual citizens/ resources**
- **Constitution/ way of life**
- **Statesmen-lawgiver**
- **City-State – good life**



Aristotle

Aristotle's *Politics*



Every state is a community of some kind, and every community is established with a view to some good; for mankind always act in order to obtain that which they think good. But, if all communities aim at some good, the state or political community, which is the highest of all, and which embraces all the rest, aims at good in a greater degree than any other, and at the highest good.

...purpose of the state is the Good Life



When several villages are united in a single complete community, large enough to be nearly or quite self-sufficing, the state comes into existence, originating in the bare needs of life, and continuing in existence for the sake of a good life. And therefore, if the earlier forms of society are natural, so is the state, for it is the end of them, and the nature of a thing is its end. For what each thing is when fully developed, we call its nature, whether we are speaking of a man, a horse, or a family. Besides, the final cause and end of a thing is the best, and to be self-sufficing is the end and the best.

Comparison of Aristotle and Plato's Politics



- Plato defined the Good as absolute and transcendent
- There is one best state (absolute monarchy ruled by a philosopher-king)
- All other states are degenerate and imperfect forms of this "best" state
- For Aristotle the good is relative to the nature of the organism in question
- The state can be realized in many different forms, depending on the individuals who make it up

Aristotle's Types of Constitution



	Correct	Deviant
One Ruler	Kingship	Tyranny
Few Rulers	Aristocracy	Oligarchy
Many Rulers	Polity	Democracy

