I. Plato and Aristotle
   A. Unity v. heterogeneity/diversity
   B. Philosophical virtue/knowledge v. practical virtue/practical wisdom
   C. Method: perfect forms v. experience and opinions about the good

II. The state
   A. The form of the state (constitution)
   B. The matter of the state (citizens)
   C. Good citizen v. good man: goodness of citizen relative to regime
   D. Who is a citizen?

III. Forms of government
   A. True forms of government and their perversions

<table>
<thead>
<tr>
<th>Rule by the…</th>
<th>True Forms</th>
<th>Perversions</th>
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<tbody>
<tr>
<td>One</td>
<td>monarchy/kingship</td>
<td>tyranny</td>
</tr>
<tr>
<td>Few</td>
<td>aristocracy</td>
<td>oligarchy</td>
</tr>
<tr>
<td>Many</td>
<td>polity/constitutional govt</td>
<td>democracy</td>
</tr>
</tbody>
</table>

   B. Principles upon which each regime is based—how distribute political power?
   C. What is the best regime? (depends on composition of citizenry)
   D. Polity/constitutional government

IV. Purpose of politics
   A. Managing conflict
      1. Class-based political conflict
      2. Distributive justice: competing claims about the distribution of goods and honor
      3. Aristotle’s proposal for managing conflict
         a. All regimes should draw on all relevant conceptions of justice, especially those of rich and poor, to bring about stability and justice
         b. Give all groups an interest in preserving the constitution
   B. Community that seeks the highest good together
      1. Best or happy life (*eudaimonia*) is a life of virtue or excellence (arête)
      2. Laws aim at happiness and excellence of citizens
      3. Just regime is not necessarily a perfect or virtuous regime

V. Political science as the science of the possible
   A. Political science should say something useful and attainable, not just describe the best in the abstract
   B. Statesmen should seek remedies for existing constitutions: how to make them more stable and just