Philosophy of democracy, shaping city in ancient Greece by Plato and Aristotle

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Abstract
The philosophy of democracy is the building of a good and stable city, and the mental paradigm has been set to express democratic theory, and all philosophies of democracy so far have been marginal on those two ancient theories. And yet all societies seek to establish democracy by invoking these two fundamental philosophical ideas. Democracy is the product of the city and this phenomenon is base of urbanization. In the history of city, with the establishment of city-state, a miracle took place that eventually led to the emergence of Greek civilization that created its own specific historical period. Philosophy was started with defining city and the rights of citizens. Socrates, Plato and Aristotle have presented their philosophical, epistemological and historical research about the essence of city. They have also presented their analysis about the way of progress, expansion and democracy and their protection in the cities. Plato and especially Aristotle have also explained the physical face and features and its parts and portion for the people. They have also presented their critical appreciation about exact relationship between ethics, behavior, desires of the citizens and religion and constitution in the formation of city. They have also explained many institutions and government agencies of the city-state and demeanor and character of the ruling personality. They have mentioned different forms of city-state and they analyzed the ways and method of governance and presented in form of special formulas. They have claimed and hold that city-state is blend of democracy, autocracy, monarchy and elitism and government of dominant minority and such combination is always in state of change. Their theories have been rejected and criticized by many researches however; their impact is clearly visible on thoughts about modern city formation; particularly, the thoughts of Plato about the composition of democracy, elitism and aristocracy have pivotal place in the formation of city in center of thoughts and researches of construction of modern city. This paradigm and ideology as a basic political wisdom in Western philosophy and Islamic philosophy from the Middle-Ages to the modern period has been strengthened. In the twenty-first century people aspire to democracy as the best way of government. Question is this that whether experience of ancient Greek about construction of cities on the basis of democracy is a kind of human experience for every time and place or it is only related to a historical event in the past. As a result, model of Greek democracy reflects a kind of political capacity of man for the change and reformation always takes place in the city and democracy, being a proper revolution is useful for construction of city and start of democratic relations on the basis of justice and for the progress of civilization and culture.

Keywords: city-state, democracy, socrates, plato, aristotle, aristocracy, oligarchy

1. Historical introduction, from Plato to popper

a) Plato codified the city's political theology and he laid the static and basic metaphysical underlying foundation of the city. His foundation and principles were valid until the end of the Middle Ages and his model and paradigm regarding the construction and formation of city that were based on compound system of democracy and aristocracy and monarchy were faces critical appreciation again and were accepted, criticized or rejected by many researches. he has talk briefly about regimes of Persia and Empire Achaemenian that was established on the basis of Kingdome. In his view, the perfect city is formed only by a combination of democracy and kingdom. In his book, he talked about administrations of the Achaemenids and he believed that the cause of their equilibrium in power was constitution and system of government (Plato, 1978) [14].

b) Aristotle has studied historically in detail in his book" Athenian republic", related to Athenian democracy 632 to 400 BC. In the history of Greek, there were cities that were combination of authoritarian rule, minority rule, aristocracy, and democracy. The people were suffering from variation of thoughts about form of the government. They were confronting with each other as well as they hated each other. There was no single dominating thought as well as there was not any kind of agreement amongst them. The mountaineers were the followers of democracy while the people of desert were the devoted followers of the minority rule. However; democracy is the result and product of the history of Greek. Cities of Greece, after eleven time's continuous reforms against strong traditions that were dominant on city-state, Athena brought the democracy in rule and experienced the classical democracy in 500 B.C by expelling thirty tyrants who were ruling the Athena. In his book" "Athenian republic" "which is a kind of historiography Greek city he has talked about the change of Greek communities from tribal system into political cities in detail. He explained step by step the change of Greek communities into democracy. In the start of his discussion, he showed that how the democracy came into existence and how it gained real power by the

invention of constitution in the city of Athena. He started his book with the story of downfall of Alcmeoids, a dictator family of Athena, and he has mentioned all historical incidents of the city of Athena in detail and he has mentioned the conflict between the people and aristocrats ruler and he said that all the people were slaves of a aristocrats family who were ruling them by system of oligarchy (Aristotle, 1393).

c) On the basis of this political experience and reforms and change in the history of political philosophy, the researchers started their researches on the topic of city with research of culture and civilization of Greek and her related cities that were famous in era between 510 to 338 B.C. That is because the structure and countenance of the cities of western Europe was formed on the basis of Greek city-states. This was very first point that was completely established in the form of city in the world on the basis of Greek model city in Europe (Bairoch, 2010) [5].

d) The roots of this reformations return to the words of Pericles who emphasized on individualism related to formation and construction of democratic city. In the views of Pericles, individualism in form democracy in the city of Athena was better than city of Sparta. The heart and center of the very first city- state in Athena was individualism that emerged on the basis of classical democracy. In the time of Pericles, power returned to the Athena government because of public and democratic reforms. Pericles was called Populist due to his positions and ideas towards individualism. He considered the democracy right of every individual and thought that democracy is the human model and paradigms for all human being in the world that could be got by individual political activities for every person of the society. This is the prime emergence of city in the ancient Greek and the city was constructed on the basis of cultural and political factors and the development of art and literature. City was not constructed on the basis of economic development. In other words, culture and politics has been equated in the era of flourishing Greek city-state.

e) **Historical return of Hegel and Popper to Heraclitus**
One of the main areas of ancient Greek political philosophy is Heraclitus thought that he had belief in the necessity of change. His thoughts had profound influence on Plato and especially on the Aristotle political philosophy of city-state. In the long run of the history, it has been mentioned very different point of views and interpretations of the history of philosophy of Heraclitus' theory of change. According to Popper, roots of opposition to individualism and democracy returns to Heraclitus. He was from city of Ephesus from Turkey. He discovered the idea of change. According to Popper's idea, theory of change has primacy. In fact, nothing is exited except change (popper, 2001) [15]. Hegel also presented again critical analysis of political philosophy of phenomena of change in Greek according to the view of Heraclitus. However, theory of Popper and Hegel is not correct because their theory was the result of misunderstanding of thought of Heraclitus. According to the accurate and authentic definition of philosophy of Heraclitus about the change is this that change has primacy and its single

reality. He utilized the word change along with stability in order to express identity into difference. On the one hand he used to utilize the word change in order to show his status in the city-state that he was living there and his city-state was a place where society has been always changed and this change marches from despotism to democracy. Sophists have also concludes incorrectly from the change and relativism in the philosophy of Heraclitus (capleston, 1983) [6]. Popper by this interpretation on Heraclitus introduced by any scholars as a reducer and reviver of sophism in twenty century (Liedman, 2000) [11].

f) **Re-examine of Plato in final of middle age by Machiavelli**
At the beginning of the Renaissance, Machiavelli (1527.A.D) analyzed it for his practical and for establishing a democratic system in Italy. He analyzed the most appropriate system for the establishment of the city, and he believed that the best system is a system composed of multiple systems. He believed that the best system is the system that is recognized initially by the people. He refused the metaphysical foundation of Plato regarding the establishment of city and he introduced new aspect of personality of Prince and public (Machiavelli, 1998) [18]. He appreciated the democratic regime that was gained by a King on the basis of desire of the public and he has verified such system of government. He has rejected intellect and ethics as foundation of politics (Machiavelli, 2009) [17]. he and all decorates and humanists revived the democracy in Italy (Lesley, 1996) [12]. However in the modern era, Rousseau (1778.A.D) and his devoted follower, Kant (1804.A.D) criticized democracy like Plato and they had belief that static ethics and rational law always rule all the intellectual creatures and the citizen of the government (Alistair, 1390) [3].

g) **Hegel and historical re-examine of Plato in Modern time**
In review of ancient Greek philosophy Hegel expanded his absolute Idealism and emphasized on categorical intellect. In his theory, he rooted out emotions in formation of city and forming behaves of the citizen. According to the theories of the philosophers of the modern era, the general will and absolute wisdom and absolute spirit is equal to Nous (mind) and idea in Plato's idealism is the thing that the citizens and the city should be shaped according to it. State of Socrates and democracy is one of the most contradicted and paradoxical phenomenon of the history of city - state of Athena that has been interpreted by many researchers and research. On basis of the review of Hegel on ancient Greece, Socrates was the victim of deception that is part of inherent nature of democracy. Trail and execution of Socrates was useful to show the reality of democracy and this incident marked a turning point in the history of democracy. Because the Athenian considered the importance of individual independence and this thing was led to the separation of knowledge of individual and the awareness of the general people and this trial was development of democracy because people committed crimes against their own selves. Hegel has introduced Socrates as the founder for Ethics in Western philosophy

(Hegel, 2008) [8].

h) Revisiting of Socrates and Plato in the beginning and end of twenty century

Popper (1902-1994) re-examined Plato in the half of the twentieth century. He devoted all his scientific life in order to reject and criticize the political theory of Plato about the city and democracy. He accused Plato of committing dishonest against Socrates (popper, 1945), and he introduced a paradigm of open society as example of democratic and free society and introduced closed society as sample of authoritarian society and within the framework of his paradigm he criticized all the ideas of Plato and declared them foundation of closed societies. He said in his book, the open society and its enemies, Forty – four years ago I published a book, The open societies and its enemies. I had written it as my contribution to the second war. In it I proposed replacing the platonic question ' who should rule? 'With radically different one: How can we draw up the constitution in such a way that we are able to get rid of the government without bloodshed? (Popper, 2000) [16]. Popper demolished the authority of Plato and searchers of Popper has declared him the worst enemy and the leader of enemies of Plato due to his vicious criticism and at the end of the twentieth century many researchers who defend Plato have rejected the views and opinions of Popper about Plato and introduced his book, the open society from language of one of enemies (Jarvie, 2001) [7]. Arendt (1975) studied the problem of trial and execution of Socrates and wrote that individualism and concern of Socrates was because of his moral conscience (Arendt, 2002) [4]. And Popper so wrote in the review of the views of Socrates, Individuality of Socrates is sign of responsibility in his city- state.

i) Historical duration of Athenian model of democracy

After this historical investigation at democracy and city from Plato to Popper, paper showed the dignity of Greece discourse in democracy. Therefore Basic problem and hypothesis of research is survival of classical Greece thoughts about democracy as survival of the fittest. because, in spite of any criticisms and rejections about democracy system in ancient Greece; any investigators at history of democracy said to importance of classical Greece thoughts, special Athenian model of democracy between democratic thoughts of ancient world. Accordingly, from ancient world, it is the heritage of classical Greek tradition, and of the Model of ancient democracy in particular, that is especially important to come to terms with in the history of democratic thought and practice (Held, 1998) [10]. Paper introduced the Greece thoughts as a scientific paradigm fixed first time in ancient Greece and followed from ancient to contemporary times. Article studied the dimension of this paradigm in works of Socrates, Plato and Aristotle.

2. Socrates and issue of democracy in athena
a) Leadership of the democratic city

The main issue in Socrates opinion is city and his personality is centralized on the relationship between the city and Democracy, which is reflected by Plato and Xenophon. The most important philosophical aspect of Socrates in his dialogues is about democracy as human behavior. He wanted to save man of relativity. He used to ask why Athenian utilize beautiful and ugly, good and evil equally and why they don't keep any difference between good and bad. Xenophon, political advisor of the Emperor of Iran, Cyrus and the leader of opposition leaders of democracy has appreciated the personality of Socrates and he has brought his conversation about the impact of democracy on the city (Xenophon, 2008) [19]. Socrates' opinions about democracy have been employed without any cultural, moral, social and political change in the city. He compared the cities and asks which of the cities is good and acceptable and enjoyable to live in? And responds: "Athena!" because the people of this city perform good and beautiful deeds with strong intention and with eager heart. He has also expressed the qualities and characters of the cities and has recommended true education and teaching in the city. He insists that someone has taken the responsibility for the leadership of the democratic city who should know the meaning of democracy.

b) Socrates and his paradoxical situation about democracy

According to him, democracy is nothing but taking into consideration the poor people. He has described socio-political aspects of democracy that have practical effect and also mentioned economic aspects of democracy that is useful for the development of the city. In his dialogue with Prickles he has spoken about the responsibility of competent authorities of city and he has debated about the protection of democracy by law. He said that justice is obeying the law by citizens. Isonomy was his mental engrossment. He believed barbarism is before the enforcement of law and he has strong believe in the rule of law and its importance. Xenophon in his book Memorabilia has mentioned the characteristics of the city of Athena in the era of Socrates. He was sentenced to death as opposite to democracy and he was banished from Athena in 410 B.C. He praised Athena as a city that has been based on democracy and democracy has gained direct excellence from this city. He said that Socrates was a member of democratic council of Athena and he was supported the grand people of the city. Eventually he lost the support from council and was confronted paradoxical and contradicted situation and was sentenced to death, (Xenophon, 2008) [19]. Having strong conviction in reality of appearance is Greek tradition and starting point and his commandment was this ""Be as you want to show others". In this Socratic frame there is no possibility of becoming conscious from phenomena of hypocrisy and city -government (polis) and domain of the Greek political was throughout a atmosphere of appearances and human-made and in such atmosphere, there was possibility of betrayal and deception and lies and in such communities judgment was on the basis of this appearance. But according to Socrates in this city-state there is no space, capability and possibility to understand the phenomenon of hypocrisy (Arendt, 2002) [4].

3. Plato, facing cities by emotion, religion, reason and law
a) General dimensions of perfect city by Plato

After a century of reformations and experience related to formation city-state on the basis of various kind of regimes, Plato took the very first step for theoretical research regarding

the form and structure of the city. He was completely failed in implementation of his theory of "King-philosopher" and perfect city and he determined another shape of city-state that should be based on religion, ethics, law, reason and emotional control and aspirations of the human soul (Plato, 1968) [13]. Socio-Political philosophy of Plato is not nothing but a reaction against sophists because the sophists defined the social upheaval in the city of Athena and they decided that city-state of Athena should be led from anarchy to democracy and political life based on democracy was shaped in Greece without any bound and limits that was very proper ground for the activities of sophists. Therefore Plato opposed the democracy and groups of sophists and he called the unlimited democracy tyranny of people and rejected it (liedman, 2000) [11]. He introduced a city-state that was blend of aristocracy and democracy and the perfect city in Republic of Plato has been defined and described on the basis of specific characteristics such as education, ethics, religion, constitution, emotions and desires. And these are the dimensions of a perfect city in the new design of Plato (Plato, 1968) [13].

b) Design of city-state in laws of Plato
Eventually, Plato wrote the book " Laws" and achieved his goal of plan of perfect city. This book is one of Plato's last conversations that the basic structure of political philosophy design is mentioned in it. In his book, he has introduced a kind of utopia and perfect city that was called Magnesia. The city was ruled by thirty-six philosophers with age of fifty years and they were chosen by the local council office. In his book "laws" he has mentioned explicitly about the importance of religion and constitution in the construction and formation of the city. He has mentioned the quantitative and qualitative characteristics in his final design of perfect city or utopia. He has written in the third book of Laws that Athena was established on the best form of democracy but now the Democracy has been confront with unbound change.

4. Aristotle and practical theory of forming city by democracy
a) Epistemology of city
Aristotle's book of politics started with the word city "The household and the city". For the very first time, he has presented the political, scientific, historical and epistemological definition of city and his historical definition of city comes from the Athenian myths and the concept of the city is related to Hestia the goddess of home. In his political expression there is firmly connection and proximity between the city and politics, constitution, government, sovereignty. His epistemological definition of city emerges from power and its relation with politics. "He said: city [polis] is a species of association, and, secondly, that all associations, come into being for the sake of some good - for all men do all their acts with a view to achieving something which is, in their view, a good. This most sovereign and inclusive association is the city [or polis], as it is called, or the political association. (Aristotle, 2009) [1]. " Regarding the cognizance of city, he has described the city as a complete gathering and therefore, city is the place of the premier, perfect and ruling power where the best form of birth and creation of man takes place." He said, we thus see that the city exists by nature and that it is prior of individual. In his opinion liberty and individuality is a natural and political part

of city because he said, the man who is isolated, who is unable to share in the benefits of political association. (Aristotle, 2009) [1]. " A major part of politics of Aristotle is related to Utopia and perfect city. He has specified the fundamental foundation and principle of Utopia and perfect city and this is the final definition of city by Aristotle with realistic approach." He said, when we come to the final and perfect associations formed from a number of villages, we have already reached the city or [polis]. this may be said to have reached the height of full self-sufficiency, or rather we may say that while it comes into existence for the sake of mere life, it exists for the sake of a good life. (Aristotle, 2009) [1]."

b) Definition of city by constitution and liberty
Aristotle has started the second of politics with the theory of citizen and constitution. He tried his best to present the real and final definition of city that could shows its relation with fundamental constitution. According to his definition of city, city is a system and political gathering under the dominance of law and laws is always dominant on all the citizen. He has also utilized the term of sovereignty that is equal to power, control and force and compulsion. Therefore; city is a place and space amongst the communities that have more power and every individual is capable to achieve his desire. City is blend of gathering of all kind of people Athena and was formed from special local organization. In his third book of politics, he has described all aspects of personality of a citizen and has shown the democratic face of a citizen. In fact, he has introduced the scientific, practical and experimental methods and a way to study power for the formation of city on the basis of democracy.". He said in book I: "there is several forms of democracy and the underlying of every democracy is liberty (Aristotle, 2009) [1]. "So, he is the founder of political liberalism.

c) Protection of democracy by administration
Aristotle in his book called "Athenian republic", he has talked in detail about city and governmental organizations and administration and judiciary and military system which are very important for the protection of democracy (Aristotele, 1393). He has described many physical characteristics of city and construction of the city in eighth book of Politics and he has spoken at length about the design of cities. For example; he has written about the proper place of temple and worship, squares, open atmosphere of bazaars and construction of houses in the city. He has also talked about the city that is appropriate for democracy or elitism. He was the first to use the system as a new system that provides real ground for democracy and he called it the government of constitution and this system is consisting of oligarchy and democracy and these are the practical samples government and systems and for the formation of city on the basis of democracy and oligarchy. He has introduced tools of democracy including foundation of political parties in the era of Clisthene and he has also mentioned the history of various dynasty of Greek and he has presented analysis between power of democracy and city-state. He has considered the basis of law and constitution on the basis of essence of city, foundation and ground for the democracy. He has arranged a collection of terms about democracy, prosperity and downfall and he has introduced democracy as a tool of deliverance and a kind of operation for deliverance of

communities from authoritarian and tyranny (Aristotle, 2009) [1].

5.   Conclusion and finding

One of the most important literatures in the world of the political philosophy is the literature of the city. This Literature of city composed by Socrates, Plato and Aristotle. they produced terminology and any special terms that have been used in basic research in the field of city investigations, as; city–state [polis], perfect city, citizen, citizenship, political association, constitution, state, power, sovereignty, democracy, right of sovereignty, isonomy, liberty and equality. They introduced paradigm and lesson of political democracy for Greece that reflected in Pericles lecture. Plato and Aristotle, referred system of poly–archy, that have been combined and mixed from any system of state that it determined real position of democracy in forming the city-state and direct relation between democracy and progress. First real democratic citizenship begun in ancient Greece and Athenian model of democracy that it developed in golden age of Greece civilization is real route and background of political thought in epoch of medieval, modern and contemporary in making city and facing characters of citizen and definition rights of citizenship. One of the most important applications of the democratic thought of Aristotle and Plato in the Middle Ages has been used in philosophical circles in the East and West of the world so far (Shahidipak, 2009) [20].

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