

**“State & Citizen”**

Dr. M.M.JAGANI  
Assistant Professor G.E.S.CL-11 G-Set  
Department of Political Science,  
M.N.Arts & Science College,  
VISANAGAR, Dist- MAHESANA.

There is difference between the ideal and the actual. All actual forms of human life are to a certain extent falsifications of truth. They fall short of it. We must admit that no ideal is actually possible and that to expect it is to misunderstand it. This is the general principle applicable to all ideals. Then why is the ideal sketched? Plato says that the ideal for the sake of the ideal must be there human beings may have the ideal before them and approximate their actions to it.

The republic of Plato is full of paradoxes when judged according to the ordinary nations of mankind. The paradoxes of one are have become the common place of the next. The paradoxes of Plato are still paradoxical to us as they were to his contemporaries. The modern world has either sneered at them as absurd or denounced them as in natural and immoral. Yet, they are the thoughts of one the greatest human intelligences and there for deserve sympathetic consideration there are errors in thinking if Plato and also truths.

It May, however be said that the state is a product of man’s mind. To reform the state is we must reform the mind. Then only justice can be realized. It is not by abolishing property and family. That one can realize justice. Plato says that the permanents reform of man’s Mind depends to some extent on the character of the social conditions in which men live. Plato believed that communism is the perfect condition by which men’s minds may be reformed. Thus communism is the necessary result of his conception of justice.

The Aristotle state: How did the state come in to existence? Aristotle says that in the first place there must be union of those who cannot exist without each other male and female. They must unite together for the production of their species out of this relationship between man and woman. The first thing that arises is the family. The family the family cannot exist without sustenance.

Therefore it sought the help of the plough but the plough alone would not work. Ox was required but ox alone would not work without the help of slave. Thus the family consisted of husband and wife and slave. The family Aristotle says is the natural association brought in to existence for the satisfaction of the material needs of man, So long the need of the family were satisfied they did not unite together. But the desire to seek a fuller life seizes the different families and therefore they unite together and organized village. Thus come in to existence the first society the village itself is not adequate enough to supply man's needs so several village United together in to a single couple community. Originating in the barest needs of life the state culminated in good life.

It is clear from the above that the state is not a more mechanical aggregate of families and the village communities further the state is prior to the family. It is true that the family is prior to the state in order to time. But the state is prior to the family in order of thought and reality. The state is the end and the end is prior to everything else.

Aristotle says that the state is not a sum of Individual as a help of sand is sum of grains the state is the real organism and relationship between its different part is organic.

Aristotle further says that the state is a natural institution. It is natural because in the family and society can develop themselves to the fullest extent possible. The aim of man is not simply animal existence but good life to enjoy good life one must have independence and independence is obtained only in the state and now where else since the state enables us to realise our best self, it is a natural institutions and may be nature is a political animal, a person who is without a state is either a good man or a bad man.

It is thus evident that Aristotle state is a positive state. It is not a mere society as lockearsues brought in to existence for the protection of life liberty and properly of the individual Aristotle admires that the state exists for all these things but they are not the ends of society. They are only the means to an end and the end of society is good life. A society which has no such end is not a state at all. A real state must can come itself with the character of its citizens and not merely with their over actuals. A state which does not concern itself. With the good of the Individual is not performing its proper functions. But them what is the means by which the good of the Individual may be promoted? It is

by means of education. Thus education is the principle function of the state and the object of the education is the training of citizens in good less.

Aristotle's Distributer Justice: Aristotle's education of justice is fundamentally different from that of plot. Aristotle says that in all arts and science, the end in view is the greatest good, the good in the sphere of politics is justice and justice consist in the promotion of common interest that is it consist in some sort of equality. Justice therefore means a just distribution of offices among those who have men's but the advocates of oligarchy and democracy disagree on this point the oligarchy think that since they are superior to all in one respect namely, possession of would they are superior to all in all other respects the democrats think that equality in one respects means equality in all order respects both sides however fail to mention the real cardinal factor if association proper tied persons must have greater privileges than the proletariat but the state has not been establishes merely for the protection of properly alone it is not establishes merely for life alone if life alone is the object with which the state is founded animals and slaves would form the state it is not brought in to existence for alliance and mutual defence a gamest all injury. It is not an association for residence on a common site or for the exchange of goods or for the sake of preventily manual in justice they are no doubt the conditions for the existence of a state but preseuce of all these conditions is not enough to constitute the polis ( state ) A polis in the true sense of the world is an association for the sake of good life and for attaininy perfect self sufficinnng existence it is thus brought in to existence for the sake of good life and not for the sake of social life. Therefore those who coutribute most to an association of this character should have a greater share in the state and should in justice receive a larger recogition from it than those who have wealth but not excellence thus according to Aristotle justice is distributer justice which means the distributer of equal amounts to equal persons.

An individual lives in society. There are many social institutions associated with his life these institutions contribute in an important way to the development of an individual life the most important of these institution is the state. The modern world is divided in to many states. Every individual lives in some state or other. It is difficult to imagine an individual not living in a state.

The role of the state (India) in the context of globalization, liberalization, privatization and globalization in India be say almost at the same time what

therefore should be the role of the state under the processes? The internal aspect of our economy is teacher more by liberalization and privatization where as globalization touches the external aspects. It should be realized however that both these aspects and the three processes are closely relates with each other and influence each other.

The role of the state remains important in certain areas in terms of welfare and development of the weak deprice and inprotected communities and therefore in the wider interest of the society.

In short, in the present stage of globalization. The role of the state does of get reduced but changes. It may with draw from some areas but in some other extremely important areas it has to play a much more active poll.

Globalization is has challenges for India if we cannot stop global and we should increase our capabilities and capacities to face up to its challenges and the state should play an effective role in safe guardly India's national interest.

The End

Reference:-

1. Ancient political thought by v-Venkata rao – s Chand & co Delhi First Edition 1961.
2. History of Governments- Venkat raman & k e.
3. The Gateway of political science theory by Wishah Das and Nabula.
4. The National movements in India and its leaders V.D. Mahajon.
5. international politics by- V.D.Mahajon.
6. The British Constitutions by R.S.Mehta.
7. A text book of public administrative by Dr. Sachdeva and V.Bhasura.
8. A text book of political Science standard- 12 by GSEB Gandhinagar 2005 Edition.