

... of the thought (from the source of being  
...)

- Aristotle's what was known as the *logos*.
- Aristotle firmly believed that in the reality of the physical world the inherent that we need appearances for us to know anything. For Aristotle, the source of our knowledge is perception, which is the consequence of particular sensation.
- Induction is the process of reasoning from particular cases to general conclusions. Knowledge arises through induction and deduction on things given in appearance, and not as the direct perception of some substance behind the given. Knowledge then depends on the correct interpretation of that direct acquaintance with individuals that is provided by the faculty senses.
- Where Plato is seen as the idealist, disembodied, formal and intellectualist account, Aristotle is seen as the inductivist, empirical account.
- For Aristotle, like Plato, *noesis* is a cognitive quality of persons engaged in thinking. *Noesis* is knowing. There are different kinds of human knowledge that is different kinds of thoughts or different intellectual dispositions. These different *noeses* are distinguished by the schemes provided by each mode of thought. He categorizes them as the 'practical' and 'theoretical' kinds.
- Deduction is the process of drawing a particular conclusion from a universal or general premise - the reverse of induction.
- Ethics is an 'inherent science' aims to discover the extent to which humans are not simply passive entities, merely responding to natural forces or biological instincts, and it tries to discover the boundaries of the sphere of responsible agency where humans are able to act on and in their world.

...with all manly rational, knowledge and all  
...of knowledge. The aim of the 'science' of  
...in a branch of philosophy in action, all knowledge  
of the truth in itself. Politics is not metaphysics.  
...the situation, in fact, Aristotle is not metaphysics  
when developed as a technical skill or art, because only about things  
that extend of wisdom. It is a practical mode of thinking.  
...Aristotle insists that all teaching and all intellectual learning come  
from pre-existing knowledge, that is, 'facts' already in mind and  
...formed by the mind but usually to be wise.  
...Aristotle's philosophical realism is confirmed when he says that  
...of the truth about reality, about actual things, that leads to the  
truth of our indicative statements about reality.  
...The world is filled with actual something and they have to be  
...perceived by us more than one here forms to 'possess' them  
and thereby come to know their nature.  
...Language reflects the way we think of individual things and  
we think through naming things in common.  
...Definition is a set of words (logos) which indicates the essence  
of a subject. Essences are the immanent principles in actual  
things, which arise in us when we, through perception, memory,  
experience and conceptualization of these internal psychic states  
come up with the nature or essence of the something first  
perceived, and we provide a set of words, a definition, to  
indicate through linguistic mirroring, our concept of this  
essence.  
...Dialectic is a method of testing plausible view that people  
already hold in any sphere of endeavor and it debates  
...true without adhering to one doctrine of reality or  
another.  
...All lawful things are just. What is lawful, is decided by  
legislators and their decisions are called rules of justice.

Aristotle thinks that the aim of legislation is to come with a  
 nature and not against it.

- Justice in its universal sense is consonance with nature in general, being the pursuit of virtue in general towards someone else.
- In the complexities of life, particular decisions taken regarding specific circumstances, is in the particular justice, which is divided into two types - distributive (distribution of income among and corrective or rectificatory (rectify the conditions in private transactions) justice.
- Ret justice is defined by law and it only applies to citizens. Women, children and slaves are not citizens, they come to the sphere of domestic justice.
- Man is not the highest being in the world; there are being more divine in nature than man - the god and most evidently visible, the celestial bodies such as stars. The wise man thinks about these.
- Polis or State is a kind of partnership formed by men for some good purposes. It is a product of rational process. Some people called it organic theory of state. But polis is not a biological body, but like one.
- Man is by nature, a political animal (Politics I)
- Women, like men, are rational animals and like men they require education to virtuous behaviour; both men and women, when children, receive this habituation to moral practices at home. Humans of both sexes learn by imitation.
- Women should be ruled as fellow citizens: they have independent interests and have independent value, existing for their own sake and not for the sake of another. But where fellow (male) citizens take turns in ruling and being ruled, women are never to rule. Within the household men have authority.

- ...to think that the aim of legislation is to work with men's nature and not against it.
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Aristotle's biological works - De Generatione Animalium (11)

- A polity, in general, is defined as that constitution where a large number of men share the most common virtues, military virtue and hence the most sovereign body, its citizens, is constituted by those who bear arms. But Aristotle's polity is more than simply a military part of mutual protection. It must, for it to be a 'correct' constitution, genuinely be concerned with moral value.