Aristotle begins by laying arguments that individual human beings co-existed together because man by nature has an impulse towards having a partnership with others. He extends his reason for man having an affinity towards partnership as man’s inability to flourish on his own in that happiness for humans requires that they form some kind of partnership with each other. In fact, Aristotle makes this point clear by arguing that a man's social nature is always superior to his political nature in that it is more potent and superior in its fundamental form than any type of communal cohabitation among humans because it is this form of union that is necessary for the existence not only of the polis' cohabiting community but also of the human species as a whole. This is seen in his statement “In the first place there must be a union of those who cannot exist without each other; namely, of male and female, that the race may continue( and this union which is formed, not of deliberate purpose, but because, in common with other animals and with plants, mankind have a natural desire to leave behind them an image of themselves), and of natural ruler and subject, that both may be preserved”( 1252a17–23).

I interpret this to mean that a person is designed to exist as a socio-political animal; He is a creature in which political behavior is a possibility at birth because he is controlled by a natural drive to live in the company of other men. However, the claim made by Aristotle that man is a political person by nature can be seen in an intriguing perspective because, in his view, many other animals are also political because they engage in activities which bits and pieces of political elements in them. Because it is contrasted to the political behavior of the bee, a political behavior, as seen in the arguments of Aristotle does not necessarily apply to the well-known Greek polis; this is true even though human political activity is richer and more sophisticated. Aristotle lays the complexity of human political activity through his power of speech as it is through speech that humans are able to figure out to live with one another.

Personally, I came to understand that, accepting man as a political being does not solely rely on the fact that he exists to form partnership with other men for a common good because other animals also have that innate desire to form partnership with one another for a common good but man is exclusively political as a result of his ability to talk and understand what is good and bad thus, making the polis an exclusively human institution. We can further develop this idea on the assumption that, since non-human animals do not have the power of speech, they are not political. It is important to note however that this argument is still debatable since in his argument, Aristotle didn’t make any strong claim that humans are the only political animal. Thus, it's still possible that certain nonhuman creatures have political tendencies to some extent. And, strangely enough, from documentaries and personal readings I have carried out sometime back I found out that new cognitive and behavioral studies show that some nonhuman animals who live in groups are in fact political animals in the sense of Aristotle. Specifically, certain nonhuman creatures such as dogs, wolves, and some other primates who arguably have heightened cognitive abilities over the limited cognitive abilities of insects like bees are alleged to show signs of moral judgment, including a feeling of right and wrong. Therefore, these animals' intricate social structures refute the notion that humans are "more political".

After what has been said thus far, it is, in my opinion, apparent that the word, "political" at one level refers to social issues and at another, to political. Aristotle considered social and political behavior to be an essential component of what makes a person human. For this reason, according to Aristotle, a person without a political character is either something less than a human being, such as a wild animal, or he is something more than a human being, such as a deity. Of course, this does not imply that all residents of non-polis areas are not men. According to Aristotle, a man is only not a man if he has no political essence. Thus, in my opinion, Aristotle meant that to be social was to be political in that you are a member of the polis, which is the ultimate kind of communal association.