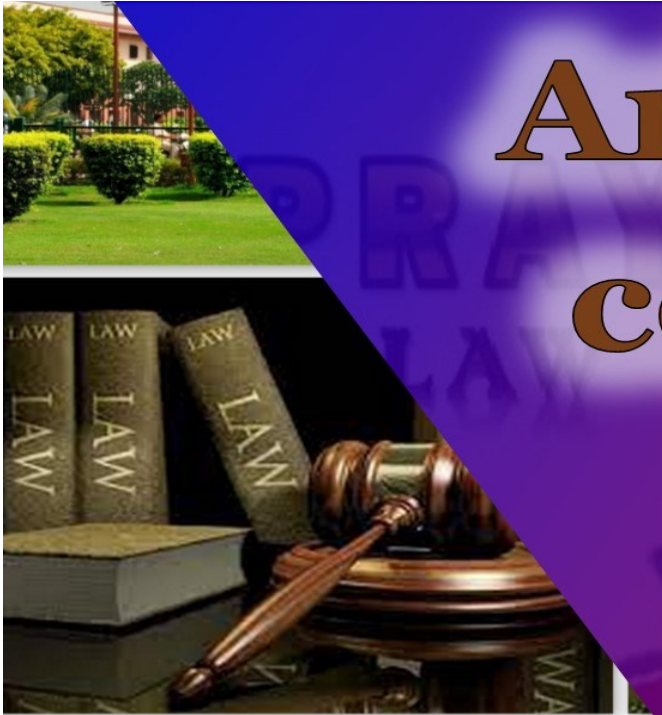


Aristotelian concept of ethics



By:

Gauri Kaushik

*Alliance School of Law,
Bangalore*

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Abstract

This article presents the idea of Aristotle on ethics and state, and in this paper Aristotle criticizing the idea of utopia or ideal state by Plato but he did not object to thinking about the best possible state. Aristotle contended that Polity is the most stable and most moderate. It has been formed by a gradual process of evolution and is thus stable. Stability of a polis can be determined by a number of factors which may include the population of the polis, size and location of the polis, character of its citizens, different classes that exists in the polis and the education. Aristotle did not like extreme thinking and he believed in going by a middle way- The Golden Mean. He asserted that “The most desirable life is the life of virtue sufficiently supported by material resources to participate in the actions that virtue

requires” For Aristotle, the principle of equality requires that people who have similar circumstances should be treated equally and others in a different manner. For Aristotle, the ideal form of constitution is ‘Aristocracy’ and the best suitable alternative could be ‘Polity’ which is an ideal form of democracy in which all the people are assumed to be virtuous. In his view, to rule a polis is also a job like any other job and hence, it should be performed by the ones who actually possess the required knowledge, skill and virtue and are best fitted to rule. Happiness which Aristotle referred to as ‘Eudaimonia’ is the highest or the chief good and all the human activity is directed towards achieving it.

Keywords: Aristocracy, Eudaimonia, virtuous, Golden Mean

Introduction

Aristotle was born in 384 BCE in Stagira. His father, Nicomachus, died when Aristotle was a child. In 367, when Aristotle was seventeen, Aristotle’s uncle, sent him to Athens to study at Plato’s Academy. He lived there, first as a pupil and then as an associate. For the next twenty years. He had known as father of political science. He joined Academy at the age of 17. He traveled and researched various political systems. Aristotle is a famous figure in

ancient Greek philosophy who made important contribution logic, criticism, physics, biology, philosophy, mathematics, ethic and political. After death of Plato he left the academy. Latter Aristotle was teacher of Alexander. He established Institute lyceum with the help of Alexander. Aristotle unlike Plato was not idealistic rather than he was realistic because Plato was believe "what should be" But Aristotle believed that "what is happening" he edited Aristotle's book which come to be known as nicomachean was given to the ethics in honor of either. Aristotle son or his father both of whom were named Nicomachus it is possible that Nicomachus younger excited the ethics after his father death.

This paper centers around the viewpoints transcended morals. This paper additionally looks at morals and ethics, the ethical hypothesis of Aristotle, similar to that of Plato, centers around ideals, suggesting the righteous lifestyle by its connection to bliss. ... Aristotle opens the primary book of the Nicomachean Ethics by placing somebody incomparable great as the point of human activities, examinations, and artworks.

The Nicomachean Ethics progresses a comprehension of morals known as ethicalness morals due to its substantial

dependence on the idea of excellence. The word we decipher as righteousness is arête, and it could similarly be interpreted as "greatness." Something has arête on the off chance that it plays out its capacity well. A decent horseman, for instance, has the arête of being acceptable at dealing with ponies, and a decent blade has the arête of sharpness. For the Greeks, moral prudence isn't basically unique in relation to these different sorts of greatness.

The Greeks don't have an unmistakable idea of ethical quality as we do, which conveys relationship of sacredness or obligation. Moral righteousness is just a question of performing admirably in the capacity of being human. For the Greeks, the inspiration for being acceptable isn't situated in a celestial official or a bunch of good customs but instead in the very sort of seeking out greatness that may make a competitor train hard. The Greek word ethos, from which we determine the word morals, in a real sense signifies "character," and Aristotle's objective is to portray what characteristics comprise a great character.

Pre-Enlightenment Ethics:

Aristotle's approach comes from the interest. The interest represents the current ethics that we are utilizing in our reality. Aristotle, in contrast to Plato, zeroed in his conversation on morals by applying tests of the genuine locally. Besides, Aristotle accentuated the Role of temperance and gave a few models. Aristotle felt that ideals ought to be the principle objective in having a decent life, and that youngsters ought to be instructed to act high-mindedly. Besides, both Aristotle and Plato zeroed in on "goodness ethicists." Virtue has additionally meaning since we can apply in our life as opposed to act in a decent way. As I appreciate "morals," I consider truth respect, consenting to the convention that should be clung to. People's Excellencies become "moral" when ethics are applied (the Greek word *ethos* suggests the character) which should be a bit of our day by day practice in our step by step lives.

Aristotelian Idea of Equality and Justice

Aristotle discussed about the link between the concept of justice and the concept of equality. According to Aristotle, there exists two types of equality. One being 'Proportional' equality and the other being the 'Arithmetic' equality. The concept of 'Proportional' equality believes in the idea

that equals should be treated equally if they. Unequal should be treated in a different way. As per Aristotle, according to the concept of 'Proportional' equality, even though people are treated differently but it could be rightfully claimed that they have been treated justly. On the other hand, the idea of 'Arithmetic' equality already assumes that 'persons involved are as a matter of fact equal and that their circumstances are as a matter of fact relevantly similar'. In this case, only when everybody are treated as equal in a staunch manner, then justice can be claimed legitimately.

In 'Nichomachean Ethics' Aristotle discussed about two areas of justice which includes 'Rectificatory' justice and 'distributive' justice. The concept of 'Rectificatory' justice believes that people should be treated according to the notion of Arithmetic equality which means it already assumes that people are equal and their circumstances are also similar. As per this concept of justice all the actions like theft, robbery, and murder are wrong. The law is expected to undo any wrong done." Rectificatory justice concerns the righting of wrongs. Wrongdoers must be compelled to compensate their victims for losses. The right rule for rectificatory justice is to restore things in so far as possible to the pre-

injustice state¹". The concept of 'Distributive' justice on the other hand believes that there exists some 'good' which needs to be distributed among some people and that there should be some 'standard' of distribution. The 'degree of possession and non-possession' is regarded as a measure to determine who all should receive more 'good' and others less. Aristotle can be seen confused between whether these persons having 'degree of possession or non-possession' are a specific polis's² citizens or 'citizenship' itself needs to be distributed as a 'good' among these citizens. This notion of justice discusses about the 'relationship that exists between individual citizens of a polis and the polis as a whole'

Aristotle in his views gave larger importance to the concept of 'Proportional' equality and 'Distributive' justice. He did not believe that all the human beings are equal and have similar circumstances. Every human being did not possess a natural right to be treated in an equal way.³ He believed in the idea of 'Like should be treated alike'. Thus, as a result of his thinking, he supported slavery.

¹ Brick houses Thomas C, Aristotle on corrective justice 'The journal of ethics' [2014] P.188

²Polis refers to a city state in ancient Greece.

³ Kelly, avid Boucher and Paul: political thinker from socrator to present (oxford university press 2017)70

Aristotle On Eudaimonia:

Aristotle's methodologyⁱ comes from the interest speaks to the current morals That we are utilizing in our reality. Aristotle, in contrast to Plato, zeroed in his conversation on morals by Applying examinations of the genuine in the network. In addition, Aristotle stressed the Role of excellence and gave a few models. Aristotle felt that excellence ought to be the primary objective in having a decent life, and that kids ought to be educated to act temperately.

Moreover, both Aristotle and Plato zeroed in on "prudence ethicists." Virtue has additionally meaning since we can apply in our life instead of act in a decent way⁴. As I comprehend "temperance," I consider truth regard, complying with the rule that everyone must follow. Individuals' excellencies become "moral" when morals are applied (the Greek word ethos alludes to the character) which ought to be a piece of our daily schedule in our everyday lives.

Ethics and Virtue

Righteousness morals are a way of thinking created by Aristotle and other antiquated Greeks. It is the mission to

⁴ Capuccino, Chamberla " Happiness and Aristotle's Definition of" Eudaimonia" Philisophical Tropics[2013] p.3

comprehend and carry on with a daily existence of good character. This character-based way to deal with profound quality accepts that we obtain ethicalness through training. By working on being straightforward, fearless, just, and liberal⁵, etc., an individual builds up a noteworthy and good character. As indicated by Aristotle, by sharpening righteous propensities, individuals will probably settle on the correct decision when confronted with moral difficulties⁶. The human species is the most youthful one among living primates. Its encephalic adaptation separates it from any remaining living species, particularly because of the presence of language and of consistent applied idea. Notwithstanding, more prominent than all the signs of humankind are the require to put its life inside a finalistic plan and the limit of decision which drives it to the definition and presumption of qualities. Thus, human existence is a moral life; the "moral framework" is characterized as an

⁵ Chung, Paul S, Interpretation and Ethics of Virtue: "Aristotle Revisited" [2012] 77-84.

⁶John Maragos, Nikos Astroulakis" Journal of Economic Issues, Papers from the [2010], Vol. 44, No. 2, pp. 551-558

arrangement of qualities that we call "moral standards". Although a moral framework is initially established on the hereditary code, it can't be decreased to an organic premise since it is additionally a bunch of answers to all the inquiries formed by Man during his anthropological history. Human conduct has, past its objective segments, silly ones, and those significantly more intricate having a place with the affectional, nostalgic and expressive circles. The presence of morals speaks to the reasonable part; in this way the moral way turns into the principle way to finish the presumption of idealistic conduct which is the "realization of moral conduct". Righteousness, viewed as the "boost of good", ends up being the pragmatic satisfaction of morals. Virtuous behavior, unexpectedly, doesn't just follow moral standards however it sets great itself as its definitive objective, subsequently making prudence the most complete articulation of the moral capacity commonplace of the human species.

The Good Man and The Good for Man in Aristotle Ethics

It is infamous that Aristotle gives two particular and apparently hostile forms of man's eudaimonia in the nicomachean

morals. These offer conflicting account of what the golden ought to do, yet in addition of what it is acceptable. Plato accepted that a man could just turn out to be acceptable by knowing reality, and he was unable to know reality without being acceptable⁷. This shows to be to some degree a dumbfounding contention. Then again, Aristotle had an alternate hypothesis with respect to the decency of man. Aristotle asserted that the great man was the standard and the proportion of moral truth. Relating to Aristotle's definitions, in this exposition I will clarify the significance of the past assertion. I will at that point evaluate it from an inside view and difference that by studying it from another view. As morals has created and changed throughout the long term, Aristotle's idea of the great man can be adjusted to accommodate our cutting-edge society. While Excellencies also require being appropriately inspired to act well. I examine a few cases that indicate to show the alleged persuasive contrast by causing us to notice the varying instincts we have about excellencies and aptitudes. Notwithstanding, this putative contrast among ideals and aptitude vanishes when we switch our concentration in the expertise models from the exhibition to the entertainer. The

⁷ Wilkes KV "The Good Man and the Good for Man in Aristotle's Ethics" (1978) Vol 87, 553

closures of training can be utilized to pass judgment on the skillfulness of a presentation, yet in addition the persuasive responsibility of the entertainer. Being ethical requires both acting admirably and being appropriately persuaded to do as such, which can be caught by survey ideals as the ethical subset of abilities. In asserting this, however, I oppose the possibility that there is no component in ideals that isn't found in different aptitudes. Prudence requires being basically insightful about how practices fit into an origination of easy street, however different abilities don't. I further contend that this distinction doesn't sabotage the 'excellence as aptitude' postulation, as it's the association among ethics and profound quality that requires pragmatic insight.

Aristotle Theory of Golden Mean:

Basically, Aristotle explain his golden mean theory in his book and he develops the most important virtue of the "golden mean". And he explained different forms of virtue and uses and appealing definition of happiness. The idea of Aristotle's hypothesis of brilliant mean is spoken to in his work called Nicomachean Morals, in which Aristotle clarifies the root, nature and improvement of ethics which are fundamental for accomplishing a definitive objective,

satisfaction⁸, which should be wanted for itself. It should not be mistaken for lewd or material delights, despite the fact that there are numerous individuals who believe this to be genuine joy, since they are the most fundamental type of joys. It is a lifestyle that empowers us to live as per our temperament, to improve our character, to all the more likely arrangement with the inescapable difficulties of life and to make progress toward the benefit of the entire, not simply of the person.

Aristotle's morals are emphatically teleological, functional, which implies that it ought to be the activity that prompts the acknowledgment of the benefit of the individual just as the entirety. This end is acknowledged through persistent acting as per ideals which, similar to joy, should be wanted for themselves, not for the momentary joys that can be gotten from them. It is not necessarily the case that bliss is drained of joys, yet that joys are a characteristic impact, not the reason. To act ethically, we should initially procure temperance, by parental childhood, experience and reason. It is critical to build

⁸ Rivera John, Finding Aristotle's Golden Mean: "Social Justice and Academic Excellence" The Journal of Education [2005] 79.

up specific standards in the beginning phases of life, for this will significantly influence the later life. Aristotle's morals is focused at an individual's character, on the grounds that by improving it, we additionally improve our temperance. An individual should have information, he should pick ideals for the wellbeing of their own and his exercises should begin from a firm and unshakeable character, which speaks to the conditions for having excellencies. In the event that we carry on like this, our bliss will impact others too, and will improve their characters.

The brilliant mean speaks to a harmony between boundaries, for example indecencies. For instance, fortitude is the center between one extraordinary of inadequacyⁱⁱ and the other outrageous of abundance (foolishness). A defeatist would be a fighter who escapes from the war zone and a crazy hero would charge at fifty aggressors. This doesn't imply that the brilliant mean is the specific arithmetical center between boundaries, yet that the center relies upon the circumstance. There is no widespread center that would apply to each circumstance. Aristotle stated, "It's anything but difficult to be irate, however to resent the correct time, for the correct explanation, at the perfect individual and in the correct power should really be splendid."

Due to the trouble the equilibrium in specific circumstances can speak to, steady good improvement of the character is critical for remembering it. This, nonetheless, doesn't suggest that Aristotle maintained good relativism since he recorded certain feelings and activities (disdain, begrudge, desire, robbery, murder) as never right, paying little mind to the current circumstance. The brilliant mean applies just for ethics, not indecencies. In some moral frameworks, nonetheless, murder can be advocated in specific circumstances, such as self-preservation.

One of the two biggest rationalists in history maintained a fair and idealistic lifestyle for accomplishing bliss. The significance of the brilliant mean is that its re-attests the equilibrium required throughout everyday life. It stays confounding how this old intelligence, known before Aristotle once again introduced it, (it is available in the legend of Icarus, in a Doryc saying cut in the front of the sanctuary at Delphi: "Nothing in Abundance," in the lessons of Pythagoras, Socrates and Plato) can be so failed to remember and dismissed in the advanced society. The present current man as a rule capitulates in the outrageous of overabundance, which can be found in the wild aggregation of material abundance, food, liquor, drugs, yet he can slip into lack

also, as insufficient regard for schooling, sound game exercises, scholarly pursuits, and so forth Since Aristotle was keen on the concentrating of nature, he, similar to any extraordinary individual, immediately understood the significance of equilibrium in nature and the huge impact it has on keeping up such countless types of life in nature going. Since individuals are from nature, which gives them life, isn't it sensible to presume that people ought to likewise maintain the equilibrium, much the same as nature? The issue is that by far most of individuals are reluctant to concede that they are not at the highest point of nature, simply a piece of it. The purpose behind this are the constraints of human discernment, which can't get a handle on the mind-boggling ways that nature, that inconceivably complicated and more noteworthy framework, works, so they dread it since they don't completely get it. That is the reason individuals concoct god who is fundamentally worried about them, since it is their self-importance and pride that propels their urgent need of needing to be the focal point of everything, needing to know it all, or if nothing else imagine so. They clarify away demise, torment, enduring, subsequently looting their lives of its normal perspectives, transforming it into a bus stop to paradise, where they simply

continue hanging tight and sitting tight for a ride, while sitting idle.

The individuals in present day culture need to beat their pride and presumption and look in nature for direction, since we as a whole rely upon it. Gazing into the sky and envisioning ourselves in paradise won't achieve anything; it is better rather to acknowledge our part on the planet and like the magnificence of life, and demise, which offers significance to it. We needn't bother with "new" and "reformist" lifestyles when the old shrewdness of the world's most noteworthy scholars is before us, failed to remember in the dusty racks in some disintegrating library. The equilibrium, the brilliant mean of which Aristotle discussed should be perceived as valuable and significant, all things considered in nature itself.

CONCLUSION

Aristotle zeroed in his work on the idea of morals. In the morals of those scholars, there is a cozy relationship among the character ideals and the Importance of the possibility of good. During his work, he moved talked about inside and out on the subjects of morals, science and governmental issues. All logicians are solid devotees to morals and how it is a significant component for our general public. Ethics in instruction are

additionally one of the fundamental components for accomplishment in the public eye, notwithstanding, in the current days, morals, good and genuineness ought not be isolated from one another. As per Aristotle "ethicalness is a mastered thing through steady practice that starts at a youthful age". Along these lines, morals, moral Excellencies, genuineness, obligation, and regard for others are the fundamental objectives that should any schooling framework should try to fortify in their as indicated by Aristotle the righteousness is of auxiliary nature of character. It is a propensity for decision. It's anything but a simple propensity yet propensity for decision. Decision as indicated by Aristotle is the intentional longing of things in our capacity after thought of them by the insight. It is for the most part expected that an actually satisfaction for man and the great is gotten from the sort of life he leads. There are three fundamental sorts of life. The existence drove by the majority of men, in which satisfaction (the great) is related to erotic joy. This is profane and uncovers a submissive, savage mindset, minimal better than that of the beast creatures.

The life of the developed and men of issues, in which satisfaction is related to respect (accomplished through political action). This is too shallow a view, for honor is

subject to the individuals who give it, not on the individuals who get it, though the great is something individual that can't be removed or given. Besides, men try to be respected for their ethicalness or greatness, and this clarifies that goodness and greatness are better than honor. Indeed, even greatness is a blemished end, however, since such goodness is viable with inertia, enduring, and adversity (e.g., one can have excellence while sleeping, can have it yet not exercise it, can be ethical yet endure misfortune or cruel treatment) and in any of these cases the holder of uprightness can't be called cheerful. There remains the insightful life, which is the wellspring of genuine bliss, however conversation of this will be saved until some other time. It ought to likewise be called attention to that the life of the finance manager, committed to looking for abundance, is restricted by numerous requirements and that riches, while valuable, isn't an end in itself. Appropriately utilized, abundance is a way to something different, and in this manner isn't in itself the wellspring of bliss. All information, action, and decision is coordinated toward some great. The point of governmental issues (i.e., the most noteworthy great achievable by activity) is by and large called "joy." All individuals concur on giving it this name, yet there is a lot of contradiction with

respect to its definition. Indeed, even a similar man may characterize satisfaction distinctively at various occasions (e.g., the wiped-out man characterizes it as great wellbeing, the helpless man characterizes it as flourishing). The mass of men believe that bliss comes from sexy joy, material prosperity, and noteworthy status. Logicians of the Non-romantic school affirm that there is a theoretical, total great from which all of explicit products are determined, and that this is the wellspring of joy. There are numerous different perspectives. An itemized assessment of all conclusions on the idea of satisfaction would be silly, and we should focus our endeavors on those which are most in proof or most appear to be founded on acceptable sense. With respect to the strategy for this assessment, it is essential to take note of the distinction between contentions which continue from basic standards (deductive contentions) and contentions which pave the way to central standards (inductive contentions). In the investigation of morals, we should utilize the inductive methodology. We start with that which is known, all the more explicitly, that which is known to us, and continue from this to more extensive explanations and attention to the major standard, or great. In this manner, to be an able understudy of what is correct and just – morals – it is

important to have a decent good childhood. In morals we start with the reality. On the off chance that there is adequate motivation to acknowledge it thusly, there is no compelling reason to decide why it should be along these lines, for the premise of our comprehension of morals is relative, not supreme. Without legitimate good preparing, it is difficult to get a handle on the first principal.

