
UNIT 20

ARISTOTLE*

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20.0 OBJECTIVES

In this Unit we will be dealing with one of the greatest founding fathers of Western Philosophy, Aristotle. We will explain his philosophy, encompassing morality and aesthetics, logic and science, politics and metaphysics. The study of Aristotle's philosophy is important because Aristotelianism had a profound influence on philosophical and theological thinking in the Islamic and Jewish traditions in the Middle Ages, and it continues to influence Christian theology, especially Eastern Orthodox theology, and the scholastic tradition of the Roman Catholic Church.

By the end of this Unit you should be able to:

- i. understand Aristotelian logic, systematisation and definition;
- ii. comprehend his philosophy of the world; and
- iii. clarify his metaphysical and ethical position.

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20.1 INTRODUCTION

Together with Plato and Socrates, Aristotle is one of the most important founding figures in Western philosophy. He was the first to create a comprehensive system of Western philosophy, encompassing morality and aesthetics, logic and science, politics and metaphysics. His works contain the earliest known formal study of logic, which were incorporated in the late nineteenth century into modern formal logic. In metaphysics, Aristotelianism had a profound influence on philosophical and theological thinking in the Islamic and Jewish traditions in the Middle Ages, and it continues to influence Christian theology, especially Eastern Orthodox theology, and the scholastic tradition of the Roman Catholic Church. All aspects of Aristotle's philosophy continue to be the object of active academic study today.

20.2 LIFE

The year was 384 B.C. Socrates has been dead for fifteen years; Plato had begun his Academy three years earlier. In northern Thrace, not far from the boarder of Athens at Stageira, a child born to a physician in the royal court of Macedonia. This child named Aristotle was destined to be the second father of Western philosophy. His father Nicomachus was both a doctor and advisor to Amyntas III king of Macedonia, but the date of his father's death and, consequently, the extent of Aristotle's stay at court are not certain. At the age of eighteen Aristotle was sent for advanced study to Plato's Academy at Athens. He spent twenty years (367-347) their imbibing the spirit of Platonic philosophy. As the death of Socrates has been the catalyst for Plato's development as an independent thinker, so the death of Plato signalled the beginning for Aristotle of a second and more independent period (347-336). He started his own academy at Assos in Mysia. He traveled with Xenocrates to the court of his friend Hermias of Atarneus in Asia Minor. While in Asia, Aristotle traveled with Theophrastus to the island of Lesbos, where together they researched the botany and zoology of the island. Aristotle married Hermias's adoptive daughter (or niece). She bore him a daughter, whom they named Pythias. Soon after Hermias' death, Aristotle was invited by Philip of Macedon to become tutor to Alexander the Great in 343 B.C. Alexander succeeded to the throne in 335/4 B.C Inspired by Plato and seasoned by his own teaching experience, Aristotle returned to Athens for third and culminating period of his life (335-332). He founded the Lyceum. The members of the Lyceum came to be called the peripatetic, from the peripatos, of covered walk, in which they gathered.

Aristotle not only studied almost every subject possible at the time, but made significant contributions to most of them. In physical science, Aristotle studied anatomy, astronomy, economics, embryology, geography, geology, meteorology, physics and zoology. In philosophy, he wrote on aesthetics, ethics, government, metaphysics, politics, psychology, rhetoric and theology. He also studied education, foreign customs, literature and poetry. His combined works constitute a virtual encyclopedia of Greek knowledge. It has been suggested that Aristotle was probably the last person to know everything there was to be known in his own time.

20.3 WORKS

The prodigious dimensions of Aristotle's works are eloquently manifested by more than two hundred known titles.

3. Dialogues

- a) Brief works: On Rhetoric, On the Soul, and Exhortation to Philosophy etc.

- b) Quasi Treatises: On wealth, on Prayer, On Good Birth, On Pleasure, On Friendship, On Kingship, Alexander (On colonists).
- c) Works of more than one book: Politics, On Poets, On Justice, On the Good, On Ideas, and On Philosophy.
- d) On Other philosophers: On Democritus, On the Pythagoreans, and On the Philosophy of Archytas
- e) From Other Philosophers: From Plato's Laws, From the Republic.
- f) *Treatises*

4. Logic (The "Organon"): Categories, On Interpretation, Prior Analysis, Topics, On Sophisticated Refutation.

5. Natural Philosophy

- d. The physical world: physics, On the Heavens, On Generation and Corruption, Meteorology
- e. The Living: On the Soul
The history of Animals, Movement of Animals. Progression of Animals and Generation of Animals.

6. Metaphysics

7. Ethics: Eudemian Ethics, Nicomachian Ethics, Politics, and Magna Moralia.

8. Poetics: Rhetoric and Poetics.

9. Collection of Facts

During his stay at the Lyceum, Aristotle directed extensive projects of group research, collecting data in widely diverse fields and wrote the following:

The history of Animals.

The History of Plants.

The Politics,

Collection of lists of the names of the winners in the Pythian and Olympic games and collections of the History of Literature.

20.4 ARISTOTLE AND PLATO

Plato was born to an aristocratic family with a long history of participation in political life. Aristotle's father was a doctor.

Otherworldliness: For Plato all that is perfect belong to the otherworld but Aristotle is satisfied with this world.

The objects of knowledge: Plato is a rationalist and a mystic. Mathematics seems to be the ideal science yet reason is not sufficient to grasp reality so he uses myths and mysticism. Aristotle is much more down to earth and for him language is quite sufficient to express the truth of things.

Human Nature: For Plato the real person is the soul. For Aristotle the human person is the rational animal.

Relativism and Scepticism: Plato's main concern was to refute scepticism. The problem does not seem to worry Aristotle. For him the problem is to analyse the process by which we attain knowledge and to set out the basic features of the realities disclosed.

Ethics: Plato wants and thinks we can get the same kind of certainty in rules of behaviour that we have in mathematics. Dialectic, reasoning about the Forms can lead us to moral truths. For Aristotle in matters of practical decision we cannot get mathematical certainty. Each case has to be dealt with separately.

20.5 ARISTOTLE'S PHILOSOPHY: LOGIC

The Sophist claim to teach pupils "to make the weaker arguments appear stronger" has been satirized by Aristophanes, scorned by Socrates, and repudiated by Plato. But until Aristotle does his work on Logic, no one gives a good answer to the question, just what makes an argument weaker or stronger?

We regard those among us the wisest who know not only what something is but also why it is so. Wisdom, then, either is or at least involves knowledge. And knowledge involves both statements (that something is so) and reasons (statements why something is so). Furthermore, for the possession of such statements to qualify as wisdom, they must be true. As Plato pointed out falsehood cannot make up knowledge. It is Aristotle's intention to clarify all this, to sort it out, put it in order, and show how it works. So he has to do several things. He has to (1) explain the nature of statements how, for instance, they are put together out of simpler units called terms; (2) explain how statements can be related to each other so that someone can give "the reason why" for others; and (3) give an account of what makes statements true or false. These make up the logic.

Aristotle is a real pioneer in the field of logic. Even today his logic is followed. Logic according to Aristotle is the art of right thinking and thereby attaining truth. As such it does not have any special object as do other disciplines, but is their instrument and tool.

20.5.1 Systematisation

Aristotle did a lot of systematisation in Logic. He was one the first to notice that the mind has a certain basic structure and method and tried to detail what those were and how it functioned. The ultimate elements of the working of the mind were three: concept, judgement and reasoning.

He defined concept as that "into which the premise is resolved, i.e., both the predicate and that of which it is predicated." He then went on to reduce the concept to its 10 categories or different types. Thus a concept may be predicated of a subject so as to indicate its essence, or quantity, quality, relation, place, time, situation, "habitus", action or passion.

Substance - man or horse

Quantity - two feet long, three feet

long Quality - white or literate

Relationship - double, half, or greater.

Place - in the Lyceum, in the market

place Time - yesterday, last year.

Posture - reclining at table, sitting down. (situation)

State - having shoes on, being in armour (habitus)
Doing something - cutting, burning (action)
Undergoing something - being cut, being burnt (passion)

He carefully examined what happens when we make a judgement, observed that it alone is the source of the true or false. Then he investigated their quality (affirmative and negative) quantity (universal, particular, and singular) and modality (factual, necessity and possibility) He also studied the convertibility of judgements. As to reasoning, he reduced the syllogisms to their basic types and exposed the commonest fallacies and reasoning. Finally he sought to explain how universal premises are formed and how scientific knowledge may be further developed through induction, dialectic, demonstration and solution of *aprioris* or difficulties.

20.5.2 Definitions

Confusion of meaning of terms is one of the factors that had been responsible for disagreements etc. Aristotle drew up rules for a good definition, and even gave us some very good examples of this.

Motion: “the fulfilment of what exists potentially, in so far as it exists potentially, is motion.”

Time is “measurement of movement according to before and after.”

20.6 PHILOSOPHY OF THE WORLD

Aristotle advances several arguments against the theory of subsisting ideas of Plato. According to Plato’s theory there must be forms of negations and relations. According to Aristotle the theory of Ideas is useless. It is an impossible theory that the substance and that of which it is the substance must exist separately.

20.6.1 Substance and Accidents

This is a distinction we make without looking into the metaphysical roots. A substance is that “which is not predicated of a subject, but of which everything is predicated.” Or to put it another way, it is “that which is primarily and to which all the other categories of being are referred.”

Accidents are whatever “attaches to something and can truly be asserted, either of necessity or usually.”

20.6.2 The Theory of Act and Potency

This theory provides the profound metaphysical basis to answer the difficulties raised by Parmenides against movement and multiplicity. Parmenides and others would speak of being and non-being, allowing of no other category and implying that a thing, to exist must, be either pure and simple being or non-being. Basically, the theory is founded on the situation that a thing can “be” in two ways: it can be able to be such and such (potency) or it can be such and such. Every change implies, first, that the subject of that change had potency as regards that change. Finally, a change implies the actualization of the potency in question. Potency, then, is a capacity with regard to actualization (or act), whereas act (or actualization) is a perfection or quality of some sort. A potency can be passive, e.g., a sound is capable of being heard, i.e., the passive potency of being heard. An active potency is a power or capacity to act. (E.g. The ear has an active potency of hearing). It

should be noticed, however, that even a passive potency implies, in some way, a pre-disposition on the part of the thing concerned.

For example, a sound has a passive potency of being heard, whereas colour has not. This theory of act and potency has many implications in Aristotelian philosophy.

A being can be pure act, it has no potency yet to be realized; it is perfection itself. Such a being would be God. At the other end of the spectrum you have mere potency - prime matter. In between come the mixed acts the beings of our daily experience. These have some perfections actually realized, but there are also many potencies in them - capacities to acquire or lose perfections. This is the way out of the difficulties raised by Parmenides and his school against motion and multiplicity.

20.6.3 THE FOUR CAUSES

The study of the causes involves another application of the theory of act and potency. He feels that humans can be satisfied only when they have acquired knowledge about a thing when they can understand “why”. He then points out that everything we observe has four principles or causes which influence it. First there are two intrinsic causes, so called because they are inadequately distinct from the effect. These are the material cause (that out of which some thing is made, e.g. wood of a table) and the formal cause (that which makes a thing to be what it is, e.g. the form of wood makes wood to be wood). Then there are two extrinsic causes distinct from their effect. The efficient cause (the one who makes or initiates the effect, e.g., the carpenter with regard to the table) and the final cause (the reason for which the effect is produced) the carpenter to get money with regard to the table. Aristotle showed how that material cause is in potency with regard to the formal cause, as mater and form.

20.7 FIRST PHILOSOPHY

“It is from a feeling of wonder that men start now, and did start in the earliest times, to practice philosophy.”

Practising philosophy is not the basic activity of human beings. It is for the satisfaction of the wonderment that one feels. Familiar as we are with the world of nature, we wonder whether that is all there is. If there is no other substance apart from those that have come together by nature, natural science will be the first science. But if there is a substance that is immovable, the science that studies it is prior to natural science and is the first philosophy. It is the business of this science to study *being qua being*, and to find out what it is and what are its attributes qua being. So first philosophy, also called metaphysics, looks for the ultimate principles and causes of all things. What are they?

The forms are supposed to be what many individuals of the same kind have in common. Yet they are supposed to be individual realities on their own. But says Aristotle, these requirements conflict, if the Forms are indeed individual substances, it makes no sense to think of them as being shared out among other individual substances. Finally, there is no way to understand how the Forms, eternally unchanging, account for changes. They are supposed to be the first principles and causes of whatever happens in the world.

The most convincing arguments for the forms seem to be mathematical in nature. Is mathematics dealing with square in itself, triangle in itself? There is no argument, Aristotle holds, from mathematics to the reality of Platonic Forms independent of the world of nature. Mathematics is a science, like natural science, has the world of nature as its only subject. But it does not study it as nature; it studies only certain abstractions from natural things, without supposing that such abstractions are themselves things. What happens in mathematics or geometry is conceptually separating attributes for the sake of understanding.

Substance is *what is* in the basic, fundamental, primary sense. What is it that makes a given object a substance? Natural things are composed of **matter and form**. Could it be matter that makes an object a substance? No. Matter, considered apart from form, is merely potentially something. Prime matter cannot be anything at all on its own. It cannot have an independent existence, it exists as formed. So it cannot be matter what makes a thing what it is. Could it be the form? According to Aristotle it is.

The form responsible for the substantiality of substances he calls the **essence** of the thing. Essences are expressed by **definitions** telling us what things are. So form is the substance of things. But substance is what can exist independently and as an individual entity. This raises a very interesting possibility. Might there be substances that are no compounds of matter and form? Might there be substances that are pure form? All of nature is made up of material substances in which matter is made into something definite by the presence of form within it.

20.8 PHILOSOPHY OF GOD

In the world of nature, the best things would be those that come closest to these ideals. Aristotle believes these are the heavenly bodies that move eternally in great circles. But even such eternal motion is not self-explanatory. In *Metaphysics* Aristotle says that there is something that is always being moved in an incessant movement, and this movement is circular...and so the first heaven will be eternal. There must then, be something that moves it. But since that is moved, as well as moving things, is intermediate, there must be something that moves without being moved, will be something eternal, it will be a substance, and it will be an actuality.

In the world of nature, containing the eternal movements of the heavenly bodies is there an eternal and ultimate mover? There must be, Aristotle argues, otherwise we could not account for the movement of anything at all. Not all movers can be “intermediate” movers. If they were, that series would go on to infinity, but there cannot be any actually existing collection of infinitely many things. There must, then, be “something that moves things without being moved.”

Moreover, we can know certain facts about it. It must itself be eternal, since it must account for the eternal movement of the heavenly bodies and so cannot be less extensive than they. It must be a substance, for what other substances depend on cannot be less basic than they. And, of course, it must be fully actual; otherwise, its being what it is would cry out for further explanation - for a mover for it. For Aristotle, this mover is the final cause. This conclusion is driven home by an analogy.

Now, the object of desire and the object of thought moves things in this way: they move things without being moved. The ultimate cause of all things is a final cause; it is what all other things love. Their love for it puts them in motion. As the final cause and the object of the “desire” in all things it must be the best. So God must enjoy this life in the highest degree. God then, is an eternally existing, living being who lives a life of perfect thought.

Aristotle called his first mover God. In his view there is no divine providence. He does not create the universe, for it is eternal. It is true that he cause motion, but only as a beautiful picture might cause a man to purchase it. For Aristotle God is a metaphysical necessity, but not an object of worship.

Check Your Progress I

Note: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit.

1. Discuss the contribution of Aristotle to Logic.

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2. How does Aristotle establish the necessity of a first cause?

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20.9 PHILOSOPHY OF HUMAN

Aristotle seems to have started with Plato's ideas concerning human beings. There are three types of psyche:

2. The nutritive psyche
3. The sensitive psyche
4. The rational psyche

The soul of animals is characterised by two faculties (a) the faculty of discrimination which is the work of thought and sense, and (b) the faculty of originating local movement.

- (1) Mind is that which calculates means to an end, i.e. mind practical (it differs from mind speculative in the character of its end);
- (2) appetite is in every form of it, relative to an end; for that which is the object of appetite is the stimulant of the mind practical; and that which is last to the process of thinking is the beginning of the action,

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- Objects are experienced by animals not simply as neutral but also as good and bad, as objects of avoidance or pursuit.
 - The motion in lower animals by a sense object is relatively stereotypic.
 - For the lower animals the good is identical with pleasure, the bad with pain. For them there is no consideration other than present satisfaction.
 - For the animal there is usually, in any given situation, only one thing to do.
 - Humans usually perceive alternatives. They must make choices and that means that they should make use of some criteria for choices.

20.10 ETHICS

Ethics is the science of conduct (what are the criteria for the good life? corresponding to logic (what are the criteria for correct thinking?) It is not a mere science of knowing but also practical. It deals not merely with 'What is the good?' but also 'How can I be good?' But

ethics is not psychology though connected with it. Ethics grows out of the need of choosing among the multiple courses of behaviour that the human soul perceives as options at any given time. The good, whatever it is, is the good for man and therefore can be ascribed only by discovering what man is. The study of psychology is valuable in pedagogy and especially in the learning of good behaviour and attitudes.

For Aristotle there is one end for man, happiness. Happiness is something everyone chooses for its own sake; it is not a means to something else. Happiness then is something final and self-sufficient; it is the end of action. Happiness is the name for that longer-range, more complete, more stable satisfaction that reason gives men the possibility of achieving, but whose achievement it at the same time is more difficult because of the alternatives men have. This possibility is undreamed by the relatively simple sensitive souls. The possibility of more ignominious failure than any animal is capable of is the risk the rational soul must run for the possibility of much greater fulfilment.

20.10.1 Contemplation is Perfect Happiness

Happiness, then, is what we experience when we are living at our best and fullest, when we are functioning in accordance with our nature, whenever end is realising itself without impediment, when our form is being actualised. And since man's activities are many, the best and highest activity, that is, the activity that most completely, expresses and realises human nature is the activity of contemplation. In contemplation - in the cognition of the supreme truths about the universe - lies the greatest happiness of which man is capable.

20.10.2 Transition from Ethics to Politics

No one is sufficient to oneself; humans cannot live well without community. Thus human beings live in communities, cities. In his work on ethics, Aristotle addressed the individual; in *Politics* he deals with life in the City. Aristotle's conception of the city is organic, and he is considered one of the first to conceive of the city in this manner. Aristotle considered the city to be a natural community. Moreover, he considered the city to be prior to the family which in turn is prior to the individual, i.e., last in the order of becoming, but first in the order of being. He is also famous for his statement that "man is by nature a political animal." Aristotle conceived of politics as being like an organism rather than like a machine, and as a collection of parts none of which can exist without the others.

20.10.3 Virtues

Aristotle speaks of intellectual and moral virtues. The intellectual virtues are those that help us to attain truth, ultimately the highest of all truths, the Truth - God. However, to reach this sublime Goal, we must cultivate the moral virtues. These help us in this and in so far as they, by keeping in check our passions, enable us to perform right actions. In this context it is clear how Aristotle came to the conclusion that a moral virtue is "a mean between two vices that which depends on excess and which depends on defect".

20.11 ART AND LITERATURE

In his *Poetics*, Aristotle answered, in effect, Plato's criticism of tragedy and his desire to outlaw poets from his republic, on the grounds that they would disturb and weaken the will-power and moral strength of the statesmen and warriors preying on their emotions. Aristotle made use of the famous theory of **catharsis** to show that through the emotions of pity and fear (aroused by tragedy), the soul and its passions would be replaced and purified. This would bring about a certain feeling of pleasure and peace.

20.12 SLAVERY

According to Aristotle every state is a community of some kind, and every community is established with a view to some good; for mankind always act in order to obtain that which they think good. But, if all communities aim at some good, the state or political community, which is the highest of all, and which embraces all the rest, aims at good in a greater degree than any other, and at the highest good. The state is made up of households and households are made of master and slave, husband and wife, father and children. Some hold that the rule of a master over slaves is contrary to nature, and that the distinction between slave and freeman exists by law only, and not by nature; and being an interference with nature is therefore unjust. Aristotle argues that property is a part of the household and a slave is a living possession, an instrument which takes precedence of all other instruments. The master is only the master of the slave, he does not belong to him, whereas the slave is not only the slave of his master, but wholly belongs to him. And a possession may be defined as an instrument of action, separable from the possessor.

But is there any one intended by nature to be a slave, and for whom such condition is expedient and right, or rather is not all slavery a violation of nature? In living creatures the soul rules over the body, the body appears to rule over the soul in corrupt ones. Again, male is by nature superior, and the female inferior, and the one rules, and the other is ruled in principle, of necessity, extends to all mankind. Where there is such a difference as that between soul and body, or between men and animals. Slaves are those whose business is to use their body, because they can do nothing better, the lowest sort are by nature slaves and it is better for them as for all inferiors that they should be under the rule of a master. For he who can be, therefore is, another's, and he who participates in rational principle enough to apprehend, but not to have such a principle, is a slave by nature.

20.13 LET US SUM UP

Twenty-three hundred years after his death, Aristotle remains one of the most influential people who ever lived. He was the founder of formal logic, pioneered the study of zoology, and left every future scientist and philosopher in his debt through his contributions to the scientific method. Despite these accolades, many of Aristotle's errors held back science considerably. Bertrand Russell notes that "almost every serious intellectual advance has had to begin with an attack on some Aristotelian doctrine". Russell also refers to Aristotle's ethics as "repulsive", and calls his logic "as definitely antiquated as Ptolemaic astronomy". Russell notes that these errors make it difficult to do historical justice to Aristotle, until one remembers how large of an advance he made upon all of his predecessors.

Aristotle is referred to as "The Philosopher" by Scholastic thinkers such as Thomas Aquinas. See *Summa Theologica*. These thinkers blended Aristotelian philosophy with Christianity, bringing the thought of Ancient Greece into the Middle Ages. It required a repudiation of some Aristotelian principles for the sciences and the arts to free themselves for the discovery of modern scientific laws and empirical methods.

The Italian poet Dante says of Aristotle in the first circles of hell,

*I saw the Master there of those who
know, Amid the philosophic family,*

*By all admired, and by all revered;
There Plato too I saw, and Socrates,*

*Who stood beside him closer than the
rest.*

Aristotle was a product of his time. We cannot accept his justification of slavery nor the inferior position he assigns to women. Martin Heidegger elaborated a new interpretation of Aristotle, intended to warrant his deconstruction of scholastic and philosophical tradition. More recently, Alasdair MacIntyre has attempted to reform what he calls the Aristotelian tradition in a way that is anti-elitist and capable of disputing the claims of both liberals and Nietzscheans. Ayn Rand considered Aristotle to be her only significant influence. According to Whitehead everyone is either, by temperament a Platonist (the mystical, contemplative type) or an Aristotelian (the scientific, active type).

Check Your Progress II

Note: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit.

1. Explain Aristotle's philosophy of human beings.

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2. Discuss the ethical philosophy of Aristotle.

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20.14 KEY WORDS

Pedagogy: Pedagogy is the art or science of being a teacher. The term generally refers to strategies of instruction, or a style of instruction. Pedagogy is also sometimes referred to as the correct use of teaching strategies.

Syllogism: A syllogism is a kind of logical argument in which one proposition (the conclusion) is inferred from the two others (the premises) of a certain form.

20.15 FURTHER READINGS AND REFERENCES

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20.16 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress I

1. Logic according to Aristotle is the art of right thinking and thereby attaining truth. Wisdom at least involves knowledge. And knowledge involves both statements (that something is so) and reasons (statements why something is so). Furthermore, for the possession of such statements to qualify as wisdom, they must be true. To clarify all this, he has to (1) explain the nature of statements how, for instance, they are put together out of simpler units called terms; (2) explain how statements can be related to each other so that someone can give “the reason why” for others; and (3) give an account of what makes statements true or false. These make up the logic.

2. Aristotle believes these are the heavenly bodies that move eternally in great circles. There must then, be something that moves it. But since that is moved, as well as moving things, is intermediate, there must be something that moves without being moved, will be something eternal, it will be a substance, and it will be an actuality.

In the world of nature, containing the eternal movements of the heavenly bodies is there an eternal and ultimate mover? There must be, Aristotle argues, otherwise we could not account for the movement of anything at all. Not all movers can be “intermediate” movers. If they were, that series would go on to infinity, but there cannot be any actually existing collection of infinitely many things. There must, then, be ‘something that moves things without being moved.’”

Check Your Progress II

1. According to Aristotle there are three types of psyche: The nutritive psyche, the sensitive psyche, and the rational psyche. The soul of animals is characterised by two faculties (a) the faculty of discrimination which is the work of thought and sense, and (b) the faculty of originating local movement.

Objects are experienced by animals not simply as neutral but also as good and bad, as objects of avoidance or pursuit. The motion in lower animals by a sense object is relatively

stereotypic. For the lower animals the good is identical with pleasure, the bad with pain. For them there is no consideration other than present satisfaction. For the animal there is usually, in any given situation, only one thing to do. Humans usually perceive alternatives. They must make choices and that means that they should make use of some criteria for choices.

3. Ethics is the science of conduct (what are the criteria for the good life? corresponding to logic (what are the criteria for correct thinking?) It is not a mere science of knowing but also practical. It deals not merely with 'What is the good?' but also 'How can I be good?' For Aristotle there is one end for man, happiness. But the achievement it is more difficult because of the alternatives men have. In contemplation - in the cognition of the supreme truths about the universe - lies the greatest happiness of which man is capable.



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