



Aristotle,s view on virtue ethics and happiness

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ABSTRACT

The approach of virtue to the moral education takes historical precedence over many other approaches. In ancient Greece, virtue ethics was considered as the dominant moral approach; hence, speaking on virtues was synonymous with talking about ethics. The ideas of Socrates, Plato and particularly Aristotle in the field of virtues is the first source of the ethics of virtue. For Aristotle, the goal of life is not the good-fortune per se, but is beatitude (well-being) and happiness. Today, the fundamental theory of the ethics of virtue in the functional philosophy and approach of moral virtue-oriented education is one of the well-known views and counts as a serious competitor to other theories. In this study, by reviewing the basic concepts of virtue and education it is going to address the place and relations of these two effective in Aristotle's moral philosophy.

Keyword:

Virtue ethics, education, , happiness, Aristotle.

1. Introduction

Philosophers of ethics have tried to reform the ethics and solve human's scientific problems in different periods of history by analyzing and explaining the theoretical issues of ethics and providing practical methods. Muslim and Christian thinkers have written books and articles on ethics at different times, and each contributed to its exuberance. Aristotle, as a philosopher, is much different in many ways with all his predecessors. He was the first philosopher that like a teacher dealt with compiling his ideas. In this context, one of the most fundamental concepts of Aristotle's philosophy of ethics is the virtue and understanding this concept paves the way for recognizing and assessing his moral system. Ethics is one of the topics that has appropriated a particular chapter of Aristotle's philosophical studies and mental reflections for itself.

Aristotle is of a simply realistic in ethics. His scientific training made him refrain from promoting thoughts beyond human means and hollow advice. Aristotle freely announces the goal of life is not the good-fortune per se, but is beatitude (well-being) and happiness. For we seek beatitude for the sake of beatitude itself not for anything else, whereas, we want pleasure, honor and science for the reason that we imagine they lead us to beatitude.

The definition of virtue

In Greece, Virtue was considered as a feature and disposition that emerges in human in a reasonable and stable way. By reviewing different definitions, it is specified that a particular aspect has been received more attention in each of them. In so much as being in stable state and disposition has been mentioned in some of them, and traits like habit, skill and talent are counted in some of them, and in some other the rationality of virtues in disposition has taken into consideration.

The concept of virtue in Aristotle's philosophical system

Aristotle's philosophy of ethics is teleological and beatitude-oriented, and his definition of beatitude is under the obligation to the key concept of virtue. It is sufficient in the import of this concept to say that Aristotle in his most important book on ethics, *Nicomachean Ethics*, nine volumes out of ten ones have been discussed on the virtue and its kinds. As such, it is possible to consider Aristotle's philosophy of ethics truly as virtue-oriented; a trend that has found many supporters in the last century also with a new approach.

In order to explain the concept of virtue, Aristotle has begun with beatitude. Every action, science and object is demanded for an end that it may have another one itself; thus, according to the rational principle of impossibility of regress, whatever is in the supreme goal of ends only desired for itself and the sublime end and goodness. Aristotle believes the end is the subject of the most valid science and announces it as the science of politics; this is because he maintains that the society's goodness is greater and more perfect than the individual's goodness. Aristotle recalls happiness as "self-sufficiency", and it means something that makes the life pleasant and needless to anything alone. Therefore, happiness in this sense takes the ultimate end, because it is the origin of issuing all virtues

and goodness affairs. As a result, Aristotle believes the end of virtue is happiness and beatitude, and it is the end of other ends and the sublime goodness. Human may be able to return himself to happiness and beatitude by putting the virtue into action which is his main end. So it is quite true to say that the end of virtue is happiness; even though, there are disagreements that what happiness is.

In point of Aristotle, virtue is the disposition that chooses a mean which is right for us and compatible with rational standards. It is a balance which falls between two faults, namely, the extremes; whereas, the vice will leave behind in the scope of emotions and actions from what is right and ought to be or exceed, the virtue finds and selects the mean. Hence, the virtue is the mean in terms of nature and definition, besides, it is of the highest values in respect of goodness and perfection. Aristotle maintains that the species of virtue is neither talent nor emotion but the disposition related to the behavior; as a matter of fact, according to his view, the virtue is part of man's firm states that unlike emotion and talent does not stem from human nature (Aristotle, 2006: 61-66).

Goodness is loftier than virtue in point of Aristotle. For the virtue is a measure to achieve happiness. He says that when we speak on virtue, it does not mean the virtue of body, but it is the virtue of soul. He continues and explains detailed debates on the soul and its modes, and finally he divides virtues into two general groups: the intellectual and moral virtues. Intellectual virtues themselves are divided into three categories: speculative philosophy, acuteness of mind and practical ethics. Moreover, moral virtues consist of: open-handedness, courage, abstinence and so forth and so on; Aristotle believes the path to happiness is the practice of virtues. Happiness is of durability and stability, and a virtuous and happy person does not succumb to hardships and problems of life. Meanwhile, if he faces with difficulties, he will leave them behind with tolerance and tact. A virtuous man always acts within the mean of human values and centers the rationality as the principle and axis upon his selections and actions, and these actions are both in recognition of virtues and their doing, such a person always abstains from extremes that cause vices and are beyond rationality.

Ethics in Aristotle's point of view

As we know, the point of view of Plato or better to say Socrates on ethics is an absolutism doctrine. According to this view, the immoral act or a bad action is the result of being ignorant and unwise, and no one commits intentionally and knowingly a bad and incorrect action. At that, he maintained that moral rules are stable and absolute in all circumstances and conditions; or in other words, there is just a good way of life for all the people and goodness is independent of all human beings.

But unlike his predecessors who attributed moral behaviors and affairs to the laws of nature, Aristotle tried to find an empirical and scientific path for ethical issues. He was well aware of Platonic absolutist theory, and therefore, that all people despite having severe mental, personal, social, geographical, physical and sexual differences must set before their eyes and comply with it was not acceptable for him. Hence, he had the intention of obtaining a good life for

all mankind through thought and speculation and observing and studying the empirical and objective behavior and speech of humans.

Aristotle respects a special place for ethics, insomuch as in order to distinguish a state in a normal situation from a corrupt one he suggests to cite ethical criteria and standards, and he assays the goodness and evil of governments with moral criteria. The scientific path of Aristotle on ethics is in harmony with other philosophical teachings of his; namely, he follows to detect an end in ethics like all the doors of wisdom.

Finally, Aristotle learned that a good life for man is Eudaimonia or a felicitous life. However, the next question was that what kind of life is Eudaimonia. Is a life associated with pleasure and joy called Eudaimonia or a life coupled with success and fame? As Socrates has said, is being virtuous sufficient and enough for Eudaimonia or we must share the same views of Aristotle and consider goodness and external affairs necessary for it? In response to the question, there has been remained three important and worthy works of Aristotle:

Aristotle divides the goodness and good affairs in to two parts of the end and means in the first volume of Nicomachean Ethics and names the end of life or the highest good beatitude. Then, he adds beatitude or Eudaimonia is of two types:

A) Well-being or Eudaimonia that is of positive aspect means pleasure, wealth and honor.

B) The general or healthy state of human soul.

He, then, reviews the kinds of life to find out that what the nature of well-being is. Hence, he distinguishes three types of life: the life along with pleasure, the life with politics and finally the life in mortmain. At the end, he concludes that well-being consists of spiritual activity based on the intellect because the intellect is the highest virtues. (Gomperz, 1996: 1471)

Place of intellect in Aristotle's moral system

Aristotle's moral theory is rationalism due to that the intellect is the highest faculty of human and the theoretical speculation is the highest activity of the intellect. (Copleston, 2001: 398). He divides ad initio intellectual virtues into two practical and calculating power in the sixth volume of Nicomachean Ethics. Practical faculty of intellect deals with checking impossible affairs, and its virtues is called the knowledge. The faculty is called speculative philosophy or *Sophia* in his general division. Although, the calculating power of intellect deals with possible things and its virtues are technique and art, moreover, it is called practical intelligence or *Phronesis* in general division which is divided into three detailed sections by itself.

Commentators of Aristotle have summarized the status of "intellect" in Aristotle's moral system in three points:

A) Choice and selection

In different parts of the book Nicomachean Ethics, Aristotle reminds that tasks and actions of a just man do not suffice to achieve justice or virtue, but a person himself should do a fair action consciously and "choose" it voluntarily. In other words, every good and right action involves practicing the one's own choice; however, what is choice? The second and third chapters of the third volume of the book Nicomachean

Ethics have been devoted to this issue, he concludes that the choice is a rational matter. (Aristotle, 2006: 26-30)

B) Practical wisdom

Aristotle also insists that virtue requires practical wisdom, and it involves the ability to think and reason. A person who is of practical wisdom does not only ponder of specific and slight objectives; but he thinks of the good life, in general, of the best and happiness; nonetheless, he is affected by the good life and specific actions. Following Plato, He points out that getting to know the intellectual virtue takes a lot of time, in addition, virtue is acquired by means of habit. (Aristotle, 2006: 1143)

C) Education and moral teachings

The third issue that Aristotle believes it effects on the intellect consists of instructing the moral teachings. Aristotle maintained that habit is not able to lead human to virtue alone, yet, it is much of importance in this path. Habit is part of moral education. (Aristotle, 2006: 1143) knowledge and learning usually begins from the perception of a slight matter and gradually moves toward more general goals. Therefore, thoughts and ideas of older people with experience and of practical wisdom have to be taken into consideration; even though, these virtues are without reason and argument. Experience is even able to do something that children may also enjoy experiences and wisdom of the elders and reach themselves Eudaimonia by this way. (Aristotle, 2006: 1141).

Relativism in Aristotle's moral thought

Aristotle's moral theory contrary to Platonic absolutist approach is relativist and yet realistic at that. He introduces his famous doctrine, namely, the doctrine of mean which is also sometimes called the golden mean in response to the question that how men should act to reach well-being. According to the theory, the way to happiness and well-being is to observe the mean and temperance. Still, Aristotle was aware of Plato's absolutist theory and maintained that the mean is not the one and the same for all mankind. He believed that the mean changes apropos of individuals, time, place and other physiological conditions of the body. For example, that how much is it proper and mean of eating food, in his opinion, pertains to factors such as weight, height, age, gender and type of individuals' activity, and as such, what is good and virtuous for a person may be bad and vice for another. As a result, the intellect may not be able to issue a verdict on the mean without performing scientific study and experiment. (Popkin, 2004: 17).

Position and role of the approach of virtue to moral education

From the view of the approach of virtue, the emphasis of some approaches on moral education is acceptable through controlling over cognitive processes but limiting the limit moral education to the acquisition of cognitive contents, no; because from the point of the approach of virtue, apart from the fact that there are moral facts or not, adhering the individual to them is of importance only in combination with his motivational readiness and not alone; though the

door of the question that whether there is a moral fact or not is also open.

Based on the desire-belief explanation, in the description of human moral agency, both the involvement of beliefs and also desires must be taken into consideration; for beliefs are necessary for making awareness and informing, moreover, desires for the purpose and giving motivation to actions and moral judgments. Consequently, it may not be feasible to have a right prediction of the individual's actions without being aware of his beliefs and desires. The fact that even those who are wrongdoers and of the weak soul are also capable of adducing some reasons in order not to do the very improper matters shows that the moral arguments that are preventive from immoral actions not only are not the kind of cognition but also are scientific evidences or represents the character. (*Ghaffārī, 2001: 175*)

The success and moral failures are also as a function of various interactions of the intellect, feeling and conditions; thus, the virtue refers to the correct management of impulses or positive and negative emotions (through observing the limitation of the golden mean) and the vice to the wrong management of them. According to Aristotle, that a person is an effective source of the moral act results from his human natural ties as kinship, friendship, love and so on, and so, it is needless to suppress emotions in order to be moral. Also it should be noted that there is no need not only to suppress emotions and desires for desirable moral education, but on the contrary, any kind of development lies in moral qualities in connection with promoting or completing definite and natural sensitivities elastic it ies; so that if they are shut during early socialization (for example, in those who suffer from mental disorders or sociopaths) probably one will be away from the social influence. Definitely, the incontinent person may not be considered as the one suffered from psychological disorders; but since he will be embarrassed facing with the fact that he could be better than this, he is quite distinct from individuals abovementioned. Because those who suffer from mental disorders or sociopaths, due to being unaware of goodness are not regretful of their own conduct; a matter which is consistent with the analysis of Socrates of moral weakness. (*Ghaffārī, 2001: 174*)

The proportion of virtue to education in Aristotle's moral philosophy

Aristotle pays the most attention to the moral education, and his emphasis on education is quite obvious from his ideas about the antenatal care and children's games. Aristotle has had the least agreement with any education that emphasizes on technical and practical training, on the grounds that such a plan does not apply the higher capacities of the soul, and thus, it does not make human ready to achieve his particular end which is the purpose of education. (*Copleston, 2001: 408*)

Aristotle believes education is of two important objectives. One is the personal and natural purpose, and the other is the socio-political one that both of which eventually lead to goodness. According to Aristotle, the purpose of education is to create virtue in human, and the meaning of virtue in human is the perfection of his intellectual activity or the

highest level of this activity. This virtue is acquired and optional and when it comes into existence that forms into habit. Aristotle says on the personal or natural goal: it is started from the body and then ends to the training of the intellect or the intellectual soul. In point of him, exercises and educations must be graded in terms of the three stages of the soul, so to speak, the vegetative soul, the animal soul and the human soul, and the physical education must be taken into consideration prior to the education of spirit and the instinct and sensitivity in order before the training of the individual. Nevertheless, the social or political end consists of creating the civic virtue in man. In fact, Aristotle maintains that education is technical that it should remind the child of the civic virtue. The existence of such a virtue in citizens will ensure the survival of the government, and the survival of governments lies in the compatibility of the method of education with the spirit of the constitution of each country. (*Iskandarī, 2004: 66-67*)

Man is of the talent to acquire the virtue naturally and innately, yet the actual virtue is not natural and innate. None of the moral virtues are innate, and definitely they are not also against human's nature and innate, but what is innate is the talent of acquiring the virtue that it will be perfected and actualized by the habit. (*Aristotle, 2006:1103*). Becoming accustomed to good acts after youth is the beginning and ending the moral education; upon presenting an example it will be explained that human dares to resist against perils and habits by humiliating them, and any advancing in this connection increases his ability to receive the risks with approval. It is observed that the discourse of Aristotle on ethics is approaching step-by-step to the doctrine of mean which governs in all of his moral teachings; that the moral virtue is indeed to respect the mean from his opinion. Thus, the important point is that to guide basically the disposition of the moral virtue toward obeying the mean by the wisdom or intellect. Hence, it may be said that the moral virtue is not the tendency to observing the mean, it should be based on intellect and incline to it. Therefore, moral virtues are considered from two viewpoints: one is that they are the consequence of the intellect and the other is that they are children of habit. The first point is that teaching the virtue is possible and needs the opportunity and experience; however, the second point that the virtue is the child of habit takes the name of morality; Thus, moral virtues are not the direct children of the nature, because the character whose creator is the nature does not transform by nature, as the stone whose natural tendency is always downward even if it is thrown a thousand times in the air and tried to get used to the opposite direction, its direction never changes. In short, there is no change or transformation in desires out of habit that are the cause of nature. Therefore, moral virtues are neither the child of the nature and nor against them, but it is only the nature that has enabled human to accept them, and human completes them by the habit (*Cresson, 1984: 277-278*).

Aristotle believes almost paradoxically in two kinds of people more than any other who are the perfect embodiment of life's ends. One is the opulent man or of the noble birth that of a glorious place in life and devoted himself to earn an honorable honor, and the other is a philosopher who passes his life in pondering. At that, Aristotle states so: we

should not follow those who advise us that we are human we have to think of humans, and because we are moribund, we need to think on mortal things, but it should be completely vice versa, we must try to make ourselves immortal and do our utmost to live according to the best element which is in us. The philosopher Aristotle points out: inasmuch that the presence of the government is for moral purposes; people should take the responsibility that are of the highest *Arete*, so to speak, a magnificent and thoughtful life. (Feibleman, 2004: 76)

Aristotle believes only an education system focused on the welfare of people of the community may be able to create a united society out of the wild nature of human that steps toward the best and highest beatitude for everybody's desire. Then freedom will come to existence associated with law, development with discipline, individualism with argument, social control free from injustice to citizens, growth bereft of corruption and along with success and without partiality. Only it is in such circumstances that they may achieve the standards of perfection and integrity for which they were born. (Nakhustīn, 2000: 176)

Still, the human virtue must be traced in the human specific function and it is nothing but a mental activity which is divided into the theoretical and practical one. Hence, it must be said that the human virtue is of two aspects: one relates to the idea, and the other is related to the action based on rationalism that the virtues of the first aspect is called intellectual virtues and the second one is moral virtues. According to Aristotle, the emergence and growth of moral virtues despite intellectual ones is obtained out of habit and practice. (Aristotle, 2006:1103). As such, the virtues that are the result of wisdom will be existed by the boom of wisdom, and because the wisdom reaches its perfection and development later than other desires in man, then, some virtues that are related to habits should be paid attention since the child birth, and good habits that pave the way for moral virtues should be established in children by practice and repetition.

Impressive principles of Aristotelian ethics in the proportion of the virtue to education

The acquisition of moral knowledge for Aristotle equals the control over moral virtues, and these virtues are readiness that obey the rules and principles. Moral knowledge for Aristotle is the complex interaction between the intellect and practical experience; in this regard, the moral agent must learn how to apply the recommendations of *Phronesis* (practical intelligence) in the process of the real learning in human practical matters. In this respect, Aristotle tells: we learn to be honest, brave or just through truthful, courageous and equitable acts; as becoming a good musician is possible through regular training.

1. The training of the spirit and the body

Aristotle recommends at the first step of training children's body that a lot of milk is the best food for them and then refers to the sport and believes if you want a child's body to become straight and strong, certain furniture should be used, and sports should be trained that he will be able to do them. He maintains that the next period of educating the child is to five years old and says that the child should not be obligated

to do obligatory tasks and trainings, in that case, his growth will be done easily. Moving and exercising is the way to keep the child's organs of obesity and inactiveness; however, this movement should be done by playing, childish games should not be irksome or insipid and weak, but it should be an imitation of life occupations and foster the child liberal (Aristotle, 2002:1336). Thus, according to Aristotle, the education of man is indeed getting him prepared for the social life. By this, the person trained may be able to be compatible with the natural and social environment.

On educating the spirit, Aristotle refers to the stories that mothers and mentors tell the children, he believes stories should be selected in such a care that directs children's feelings to the moral virtue. So the legislature should ban stories with dirty and lewd words. Another point is that children should be away from seeing hilarious shows and hearing ridiculous lyrics. (Aristotle, 2002:1337). Because the first impression is always of more power and influence on man. Always, things seen for the first time are better than other things for man. Consequently, it is obligatory to keep children away from awareness of whatever mixed with rancor and ill-nature.

After the age of 5, for two years, children should be the observer of the tasks that will learn in their own future, and the education is divided into two stages from this age on; one is from the age of 7 to the age of growth, and the other is from the age of growth to the age of 21. Aristotle says: it is better to obey the trend of nature, because the purpose of education as the goal of art is also the imitation of nature and at the same time removing its faults (Aristotle, 2002:1337).

With all that stated it should be said, what makes human a human is his soul (spirit) which is over all his natural and physical characteristics. Human is an unlimited creature that not bound to any one of limited things, but he is free from them. As a result, human is free to decide himself, and if all conditions are met for the decision, he may fulfill it or not. By force of the very freedom, human is responsible for his actions (Bocheński, 1973:243). As for the social upbringing, it should be said that human is a biological and social creature that is constantly affected by his natural and social environment. This efficacy is such that defines how he is going to be. Thus, human is under the influence of society and nature. So raising human in all aspects is possible in the society. That is, the acquisition of moral and intellectual virtues and reaching happiness and beatitude depends on the existence of others and communicating. Therefore, humans get together based on a common benefit, and the society emerges according to this, moreover, the first society is formed by the man and the woman, and then the village comes to existence by the combination of several houses. Finally the society that emerges by several villages is called a city; that may be said that it is of the ability to satisfy its needs. As such, the city has reached the ultimate maturity by relying on its self. (Aristotle, 2002:1261)

2. Happiness

Aristotle maintains that happiness is the first principle of ethics, and he organizes his moral codes around it. The Common understanding is important for him, and he starts the discussion of happiness both from the common understanding and shows by using the lexical analysis, that

happiness is a species of activity and of two types: moral and doctrinal one.

Aristotle believes happiness is one of the best gifts but not given directly from God, for if it was only a gift of God, few people of the elite benefit from it, whereas, happiness is in fact the ultimate virtue, and all of those who enjoy an appropriate talent and ability seize it (Aristotle, 2006:1099-1100) Aristotle's educational system has intertwined with his moral system, besides, the key of his moral system is the virtue, and Aristotle's purpose of education is also to make people virtuous so that man leads to the happiness that is truly the end of life of all men.

The most important word of Aristotle has been reported in the first and tenth volumes of Nicomachean Ethics. In the first volume, he maintains that the happiness and beatitude is the very pleasure. According to people's life, it seems that most of them and especially the class of commons equate the goodness or good-fortune to the pleasure. Aristotle considers this way of life appropriate for the taste of slaves and calls it the animal life. Beatitude lies in the honor, and the happiness is the very honor. However, educated and influential people believe the happiness is in honor and pride which is almost the end of political life. Still, the point is that the honor may not be the very happiness. Because the virtue is higher than that and the utility value of honor is for the virtue. This is where Aristotle looks like that the happiness is the very virtue. But then he concludes the happiness is not just the virtue. According to Aristotle, man's actions take notice of various ends that their qualities are different. Some of them are instrumental and is requested for something else, then each end is not perfect, and each end may not be of the supreme good. The argument is that what and which is the supreme good in the meantime? The following sentence belongs to Aristotle that has been subjected to discuss and debate a lot among commentators: if there is only a complete end, it will be the very thing that we are asking for (the supreme good), nevertheless, if it is more than one, the most complete of them is the supreme good that we demand. Yet, what is most perfect among the perfect ends? Whatever that never asked for anything else is more complete than whatever that both are desirable in itself and will be asked for something else. So we consider the first one as the perfection unconditional and boundless. The other feature of the perfect goodness is that it should be essentially enough. It means if the very goodness is noticed alone without attaching to another thing makes the life such desirable that there will be no imperfection in it. (Aristotle, 2006:1095).

Aristotle maintains that the substance of happiness is the activity not the spiritual state; in that the spiritual state of the virtue is possible to be compatible with inactiveness, whereas, the common understanding does not accept to call the one who is in torpor, inactiveness and sleep happy. So those who are happy that put the virtue in practice and definitely the life of such people is associated with joy and pleasure. Because pleasure is a spiritual mood, and for anyone, it lies in whatever that they are interested in. Horse is pleasant for the lover of the horse, and according to this comparison, justice and dignity is pleasant for their lovers. So it turns out that virtuous actions are enjoyable, moreover, if we judge properly, these things are not only enjoyable,

but are the best things and there in nothing better than them. As such, happiness is the best, noblest and most gratifying things. (Aristotle, 2006:1095)

It is observed that Aristotle believes the virtue is a particular mood or a true condition for a perfect man. According to him, virtue is a pre-requisite for happiness, and in fact it is a state that actions must branch off and resulted from normally. This is achieved through getting used to it; that is, make ourselves do right tasks and obey the one who is of practical wisdom until become virtuous in the end. For performing right tasks frequently will create virtuous habit or mood in the spirit, and thus, the consequence of our right life will be the very happiness. (Guthrie, 1996: 175-178)

Aristotle specifies that happiness must be an activity based on the virtue and the best part of ours, namely, the wisdom. The activity that is happiness, a theoretical activity. This is the best and most pleasant activity that we may have. For applying the best element of ours is about the best things, the things that are eternal and unchangeable. It is something that we may have it continuously. An intellectual activity is an activity that becomes self-love, and therefore, the speculative wisdom (philosophy) is the most pleasant activity, and due to its purity and durability is a source of the greatest pleasures. It is also that whatever is of a name for itself in a sufficient way is to be found in the theoretical activity (Mālik, 2011: 118).

3. Coordination of wisdom and habit

Aristotle knows that the man's spirit is of two parts that one is of the wisdom per se, and the other enjoys nothing, although, it may follow it. At that, he calls a person a good man that he is of the virtues of these two parts. After explaining the two-dimensional spirit of man, Aristotle raises this question that which part of these two parts does the man's goal related to? And he himself replies it that: the wise part of the spirit is better than the unwise one. (Aristotle, 2002: 413) therefore, the purpose of education is to nurture the wise dimension of the spirit until human reaches beatitude. One basic principle in education that Aristotle highly emphasizes is that the country should take all these points (paying attention to the essential, beneficial and precious tasks) while codifying laws and be informative of how different parts are and what differences there are between their efforts of one another and especially seek the best things and not keep the target away from eyes. While criticizing the *agōgē* (Spartan training method), Aristotle believes the most important goal of education is to extend the virtues that have been ignored by Spartans. They (Spartans), in lieu of considering the goal of education as the extension of the virtues, have turned to despicable-like tasks and only to those virtues that would have been useful as their surmise and most notably benefited from them. (Aristotle, 2002: 415) Aristotle elsewhere expresses himself that: everyone's goal should be worthy things (Aristotle, 2002: 452) the purpose of education like the purpose of art is an imitation of nature while repairing defects. (Aristotle, 2002: 429) I think cultivating the wisdom and intelligence is the utmost end of the natural growth of man; hence, the education of habit in people's I-ness should be done and systematized with respect to this end from the early moment of their birth. (Aristotle, 2002: 420)

Aristotle believes that there should be the most cooperation between the wisdom and the habit, otherwise it may be possible for the wisdom not to reach its ultimate growth and foundation, and fostering the habit would be a source of depravity of education. According to Aristotle, cultivating the wisdom and intelligence is the end of the natural growth of man. Hence, training the habit in men's character should be done with respect to this end from the early moment of their birth. Thus, when the education affects the trained man that his spirit has been adorned to good habits. So, fostering the child should be started with making good habits in him. For the wisdom will be the ruler of one who is of good habits. If there is not such a ground, inasmuch that knowing that what is good does not equate to being good, perhaps man's nature and character will not go with the wisdom, and the happiness which is the behavior and wisdom in the harmony of nature will not be possible too, but man is constantly in conflict with himself (*Naqibzādih*, 2002:62). Consequently, education must be started from the body, then gone to desires and finally reach the wisdom. Therefore, legislating should be begun even before birth to create an outstanding generation, and thus, good and law-abiding citizens are cultivated.

4. Achieving the desired objectives and educational content

On how the content and regulations of education should be, Aristotle, at first, discusses on its goals and says that the dishonesty and inconsistency of the current method of education causes by the lack of transparency in its goal and differences of opinion over it, that is to say, individuals do not know whether to teach children things that will be useful for them, or they should bring the essence of the child up good, or they should add to their knowledge. Also, on choosing instructional subjects, selecting Aristotle's opinion is that the aim should be at educating the character of the student not the usefulness of the lesson; furthermore, the pupil should learn a certain science and art for the sake of the science and art itself not for the benefit will be obtained. According to Aristotle, the ultimate goal of education is the cultivation of wisdom and rationalism; as well as training the body and soul as well as intellectual and moral education that are inseparable and yet Aristotle maintains that the spiritual cultivation is superior to the physical education. (*Kārdān*, 2002: 21)

In Aristotelian system, the art of education is the part of politics, and therefore, politics is a practical science not theoretical and surmise-based. In point of Aristotle, the end of education in the first instance is to create a feature to enhance the happiness and in the second instance to prepare the soul for a true pleasure. Then, politics creates the happiness mood, and the happiness is the highest and practical goodness, it is something that we choose. For it is desirable for its own sake and not for any other thing. So the art of education depends on policies, and that the instructor should institutionalize the desired discipline of the politician in souls of citizens, that is, he should create a good habit and character in citizens (*Mālik*, 2011: 121).

Aristotle maintains that legislators should make people virtuous by creating the habit of following the law, and this

is the difference between the good-political system and the bad one. On the impressions and desires, getting used to that some live in one method and some in another way causes that some people turn to be wise and self-restrained and some unbridled and give their rein to the excitement and anger, and in that the habit would be born due to the repetition of a type of task, besides, different behaviors make man's dispositions and conduct.

Aristotle believes education should be regulated by law and controlled by the state, and whereas its content should be useful and essential in achieving techniques. Techniques that their issues related to grammar, arithmetic, painting and physical fitness, so that through this approach children and juveniles' leisure times are filled honorably and toward cultivating their minds. Therefore, Aristotle defines at least four subjects for education: reading and writing, physical education, music, painting and drawing.

In his viewpoint, everybody agrees with the benefits of reading, writing and painting for various tasks of lives and also have an agreement with the subject that sport makes children bring up brave. However, there is doubt in music, for some people learn it just for fun, while the purpose of learning music is something higher than that, here it would be clear that why music is part of man's training, because it is of only a profit and it is the education of man's mind. Aristotle thinks parents should not only emphasize the usefulness of subjects such as reading and writing, but they should pay more attention to their educational impact and also teach children that learning these sciences may be a tool to learn other ones, and they make children understand the aim of learning how to paint in this way that by learning how to paint people may find the aesthetic taste and insight. As such, profiteering does not benefit those of free-spirited souls in all things. (*Aristotle*, 2002:1338)

Conclusion

Aristotle was the origin of methods and rules in his ethical system that became the part of political principles of moral systems of the Western and Eastern scientists not only in his time, but for centuries. In spite of all this, it was of defects and problems that it was way surprising of the scientific character like him not only in our time, but also in his contemporary periods at that. It means that Aristotle reached selected-moral propositions in ethical researches like other research scopes in which he entered through mere rational and philosophical reflections and not the mystical enthusiasm and not a kind of an intuitive divine-like relationship; as the objections made against his moral system serve to prove this claim.

Regarding the material presented and in order to investigate the most important question of this study based on the state of the concept of virtue in Aristotle's ethical system, it may be said that: Aristotle emphasizes much on moderation and temperance so that he believes finding it at the intermediate and defines happiness as: acting inasmuch that it leads you to virtue that is a state through which proper upbringing and habits are attained. Namely, practicing and repeating good conducts; and it is the wisdom that dictates what is right and good. Aristotle raises the Doctrine of the Mean via analyzing the virtue according to which each virtue is a mean between two vices or the mean between excess and

deficiency. Perhaps the most important issue in this regard is the nature of virtue which is how to acquire virtues and study its kinds. According as the theory of moral virtue, virtue has a direct relation with individuals' character and temper. Observing the mean and balancing mental faculties is the way of acquiring virtues from the point of Aristotle. The study of Aristotle's theory on education and in order to review the next question of the article on the relation between the virtue and education, it may be able to find out that education comprises of four elements: character (nature), habit and wisdom. In the meantime, the habit is the key element, so to speak, habituating yourself to good deeds makes the disposition of the virtue in man, and the disposition of the virtue is indeed the animal strong and stable state inclined toward observing the moderation. Instructors should be of great care to make good habits in children and fix them in disposition by practice in them. If children are raised with good habits, the wisdom could easily rule them and in this case it is possible to say a harmony has been created between the wisdom and habit. It may be concluded by examining the content of the study that virtue may fulfill a well-deserved role in a society at that. Inasmuch as it may be said in examination of the question of how much relationship there is between the virtue and society that: according to Aristotle, the bliss of every country and society depends on each individual's principles of bliss and therefore a country and community may be considered better and superior than others that it would be happy and live right, although, it would be impossible to live right unless you do good tasks, and the individual or the country are not able to do good tasks unless they enjoy the virtue and wisdom. The main content of Aristotle's moral writings is to educate how to live and the life's art. Doubtlessly, enjoying the merits of Aristotle's moral philosophy despite the shortcomings and problems may help scholars especially those involve in the field of education. In this connection, it may be feasible to expand the methods of how to make these thoughts applicable and functional in scientific-research institutions and centers by an integrated and of principle planning along with explaining Aristotle's thoughts in the field of education.

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