

# Analysis of aristotle's concept of virtue ethics and joy

Profession, Philosophers



## **What is the Concept of Virtue Ethics?**

The focal point of Aristotle's moral framework is for mankind to understand their good and moral character. This is achieved by practicing our remarkable attribute, which is the ability to reason, so by studying and practicing good moral conduct we will become virtuous. At present, virtue ethics is one of three main moral ethics strategies. Originally, it can be defined as the one that stresses the virtues and moral character, as opposed to the one which emphasizes on rules such as Kant or emphasizes the results of behavior as in Consequentialism. Virtue Ethics, as with most ethical ideas, offers a method for telling the right from wrong and gives an outline on the best way to carry on and act morally even with the legitimate difficulties of life. Virtue Ethics spreads out the judicious establishment of how and why practicing righteousness is morally better than practicing bad habit, and stresses that ethically acting is an ability.

## **Aristotle And the Ethical Goal**

Seeking a decent life for the wellbeing of its own is the highest end. Aristotle calls this end goal Eudaimonia. This is more than just 'joy.' Joy and satisfaction are commonly attached to the feelings and hence are dependent upon our temperament and enthusiasm. Occasionally we are happy, occasionally we are sad. Eudaimonia rises above this. Eudaimonia is felt, indeed, however it is to a greater degree of demeanor or method for being. Nobody attempts to live well for some further objective; rather, being eudaimon is the Highest end according to Aristotle, and every single subordinate objective - wellbeing, riches, and other such assets are looked

for in light of the fact that they advance prosperity, not on the grounds that they are what prosperity consists of.

## **Conclusion**

The concept of eudaimonia, a key term in ancient Greek moral philosophy, is standardly translated as “ happiness” or “ flourishing” and occasionally as “ well-being.” Each translation has its disadvantages. The trouble with “ flourishing” is that animals and even plants can flourish but eudaimonia is possible only for rational beings. The trouble with “ happiness” is that in ordinary conversation it connotes something subjectively determined. It is for me, not for you, to pronounce on whether I am happy.”