

## PHILOSOPHY

---

Trunyova V.A., Chernyshov D.V., Shvalyova A.I., Fedoseenkov A.V.

### THE PROBLEM OF HAPPINESS IN THE PHILOSOPHY OF ARISTOTLE

Trunyova V. A. student, Russian Federation, Don State Technical University, Faculty of civil engineering

Chernyshov D. V. student, Russian Federation, Don State Technical University, Faculty of civil engineering

Shvalyova A. I. student, Russian Federation, Don State Technical University, Faculty of civil engineering

A. V. Fedoseenkov candidate of philosophy, Assistant professor, Russian Federation, Don State Technical University, Faculty of civil engineering

#### Abstract

The article is devoted to the problem of understanding the concept of happiness by people. The concept of happiness is one of the oldest components of the worldview. People associate this concept with the meaning of their activity and existence. This article examines Aristotle's treatise on happiness, understands each of the 10 books of the cycle, and on the basis of the knowledge acquired, research is conducted through a social survey among young people. According to Aristotle, man's happiness consists of contemplation, virtue and perception of the state of creation, which was confirmed by the experiment.

**Keywords:** benefit, virtue, person, life, activity, realization.

#### Introduction:

The concept of the happiness is one of the oldest components of the worldview. People relate this concept to the meaning of their activities and existence. The issue has been brought up in many works of art. People talk about it, think about it and share it with the others and constantly try hard to achieve it. But what is the true meaning of it? what is its value? For many years, the greatest minds have been thinking about(они еще думают) the meaning of

words such as bliss, trying to determine the urgent need of mankind. According to the Bulgarian philosopher K. Nesheva, they gave impetus to the creation of the theory of ethics. An ancient Greek philosopher Aristotle was the first who systematically studied the problem of happiness.

Analysis of real contexts, happiness can be understood as a fundamental category of human existence. In a broader sense, a person is defined as a being whose goal is to achieve happiness, pleasure. The old Russian proverb says: "Happiness is better than wealth." [2] In general terms, happiness indicates the most complete realization of human destiny in individual fates. A happy life is a the life where all possible desires and opportunities are fulfilled, a harmonious combination of all life manifestations, possession of all the advantages; this is a life filled with joy. Happiness is very difficult to imagine and analyze as a phenomenon of reality. Due to the fact that this is kind of integral of human life, connected with all its important aspects and manifestations. Happiness does not lend itself to analysis, computation, and in the logical aspect is meaningless [3, p. 345].

Analyzed life contexts and theoretical reflections are related to the notion of happiness show that its manifests in various intense life-lines of life that arise in the process of their interaction, posing in the face of difficult dilemmas, three of which are essential and universal. People attributed happiness to a mystical character in the era of antiquity. Because of a lack of reliable knowledge of the world, people began to fear and deify the forces of nature. Therefore, the life of ordinary ancient people was under protection of one God. Aristotle tries to divide the concept of happiness with good from mysticism. "The happiness of Aristotle is just a fact from the life of man, despite the fact that it is determined decisively from the acting person" [4, p. 74].

Aristotle's treatise on happiness-helping to achieve pleasure or a happy life, includes a cycle of ten books [5].

The first book tells with the original concept of happiness. According to Aristotle, man is an exceptional political being. He lives in an urban environment where he can achieve happiness by learning the truth for his own sake, and not for the sake of profit. Therefore, such concepts as: wisdom, ingenuity, prudence, morality, generosity and prudence are introduced.

In the second book, Aristotle defined the golden mean, as necessary not superfluous and insufficient. The excess, as well as the defect, is fatal for virtue.

The third book gives a clear distinction between arbitrary and involuntary actions. Involuntary actions are carried out because of the influence of external factors, the motive is also important in the arbitrary, the question of deliberate choice and decision-making is being considered. The book also considers prudence.

The fourth book explores such virtues as: generosity, grandeur, politeness, and evenness. People who do not have these qualities are vicious, hot and bilious.

The fifth book is fully devoted to the topic of justice, law and justice.

The sixth book uses the logical analysis of virtue. First, the moral dignity of a person is analyzed after justice, which supports the rational principle and dignity of one's own mind.

In the seventh book, Aristotle contrasts the virtues of vice, speaks of the need to avoid intemperance and cruelty.

The eighth and ninth books are fully devoted to the relationship between people and friendship.

Aristotle in his doctrine of the highest good proves the unity of activity, virtue and happiness. According to the thinker, happiness consists in living this life well, and good life means virtue. The highest good in Aristotle is happiness and the goal in unity. According to Aristotle, the ideal goal is to be active, which means virtuous life, only so people can enjoy the highest good and be happy. The philosopher says that happiness can fully manifest itself in actions that correspond to the highest virtue of the soul. It is this practice that should be associated with participation in the affairs of the state and philosophical contemplation, and not with idle pursuits and pleasures. Observational activity, according to the thinker, is "perfect happiness" [5, c. 64]. The one who has a great ability to contemplate, he is more likely to be happy, not with the emergence of any circumstances, but from the very contemplation, because it is valuable in itself. The happiness of Aristotle as the supreme goal does not mean satisfying all kinds of human needs, but is an ideological axiom that justifies those kinds of practical activities that are below contemplation and that meet the needs of man.

Aristotle also raises the question of the role of luck and external conditions in the process of achieving happiness. He says that people need new favorable conditions "For happiness, external benefits are necessary, because it is impossible or difficult to do wonderful things without any means" [7, p. 80]. Success is considered by the thinker as a "co-author" of happiness, but does not recognize its great importance. A person can be happy because of this luck, but in the least. According to Aristotle, the complexity of happiness lies in the fact that a person defines it individually: as pleasure, finances, honor, health, training, etc. Each of these concepts only explains what constitutes happiness in different situations and for different people. People will not be able to achieve the highest good either in joy, in wealth or in honor, since happiness in this case will completely subordinate to others, that is, depend on politics. According to Aristotle, happiness consists in a contemplative life.

Aristotle says that the Benefit is as diverse as it is to be. Advantage, unlike Plato's hypothesis, can not be the Idea dominating in the analysis of human activity. Aristotle introduces the concept of "energy". Man's goals and

actions are coordinated and subject to a certain "last good", in relation to which there is universal agreement, that this happiness [9]. Happiness, according to Aristotle, can be interpreted as:

1) If you treat happiness only as an unceasing pursuit of pleasure, then life, wasted in this way, can be compared only to the life of animals.

2) The interpretation of happiness as gaining honors or achieving success is also not sufficient for its understanding: success is something external, depending on the environment of a person, from those who recognize it or do not recognize it.

3) If happiness comes down to increase, it means life against nature: wealth, as Aristotle said, is only instrument for getting something unusual, not having any content like sustainable goal.

A person gets happiness in the performance of humanistic trade. Happiness is a kind of energy, progress, action, the power of realization, "the work of the soul for the realization of virtue" [8, p. 360]. All of this is done in accordance with the mind throughout the life of a person.

### **Method**

**Procedure and participants.** Based on these findings, we conducted a survey through a social survey. Participants were students of our university. Age is 17-22 years. Predominantly 1 year students(17-19 years).

**Measures.** Based on the interpretation of happiness in the philosophy of Aristotle, we identified 3 characteristics of happiness, which each of the participants defined individually:

A) Achievement of happiness by receiving small pleasures.

B) Achievement of happiness through virtue and contemplation.

C) Achievement of happiness through realization in the profession, gaining recognition, fame and success.

### **Results.**

To sum up, the following results were obtained people who voted to achieve happiness by receiving small pleasures-29.03%, for virtue and contemplation voted-63.71%, for implementation in the profession, gaining recognition, fame and success-7.26 %. Based on the survey and its results, we can conclude that happiness in the opinion of Aristotle still has relevance in our time and is based on the same concepts as during ancient Greece. Conclusion. On the basis of the above article, we can conclude that the happiness of Aristotle lies in contemplation, virtue and perception of the state of creation. In addition, external development plays a secondary, but rather important, role. Based on the results of the study, one can confirm Aristotle's theory of happiness.

**References:**

- [1] History of Philosophy Gritsanov AA: Encyclopedia / Mn .: Interpresservis; The Book House, 2002. - 1376 p.
- [2] Philosophy and fairy tale. Collection of scientific papers / Moscow-Berlin, 2015.
- [3] Philosophy: Textbook / Ed. prof. OA Mitroshenkov. - Moscow: Gardariki, 2002. - 655 p.
- [4] Dubko, EL "Ideal, justice, happiness" / Dubko EL, Titov VA - Moscow: Izd-vo MGU, 1989. - 188 p.
- [5] History of philosophy. Ancient and medieval philosophy. Tatarkevich V. Moscow 2007
- [6] Nikonenko, S.S. "Where to look for happiness?" / Nikonenko. SS - Moscow: Moscow Worker, 1971. - (Conversations about religion). - 88 sec.
- [7] Tatarkevich, V. "On the happiness and perfection of man": translation from Polish; pref. and Society. Ed. LM Arkhangelsky / Tatarkevich V. - Moscow: Progress, 1981. - 367 p.
- [8] Philosophy Alekseev PV, Panin AV: Textbook. - 3rd ed., Pererab. and additional. - M .: TK Velby, PublishingHouseProspect, 2003.