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ARISTOTLE’S LEGACY AND CONTEMPORARY ETHICS

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Конференция проводится при поддержке Комитета по науке и высшей школе Правительства Санкт-Петербурга
is the evidence of “high-dimension” in Aristotelian ethics in relation to further history of ethical knowledge.

In connection with the task of continuation and “completion” we emphasize just some problem lines or reactualization topics.

1. Aristotle from moral subject standpoint that he has established with making the cluster of primary notions of moral activity — virtue, vice, virtue plenitude, temper, character, soul constitution etc. This set gets progress in further — “astuteness” (P. S. Gurevich sees it yet in Aristotelian ethics), imputeness (I.Kant), at last “responsibility” (J.Rawls) as a condition of responsible deeds and the predicate of subjectness in morals. By the way “responsibility” corresponds with “taughtability”, like in Aristotle the moral virtues formed by education correspond with diano-ethic virtues formed by cognition and learning. Here is the node of modern practical questions and investigation problems.

2. Aristotle from standpoint of ethos. He considers the concept “ethos” not so much the property of individual act, denoting it “temper” or “character”, as gathering, integral quality of polis community-state, when he writes in his “Politics” about civil ethos that is constituted at the base of ethics and its virtues. Ethics underlies political governing.

From the contemporary (and philistine) point of view the thesis is more than naive but… This is the way to localization of ethics in ethos or rather in different ethoses. The way to the history of morals as the history of ethoses, and correspondingly to ethos theory (ethosology) as intermediate between the philosophy of morals and applied ethics. Should conclude the summary named in subtitle in movie mode “Aristotle. Return. Episodes I and II” with fantasy final. Great Aristotle in rays of glory is descending from Rafael’s fresco “Athenian school”, leaving behind great Plato and all the rest. There is neither treatise “Metaphysics” nor “Great Ethics” in his left hand but “The Codex of Global Ethics”.

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ЕСТЕСТВЕННОНАУЧНЫЙ ВЗГЛЯД НА АРИСТОТЕЛЕВУ ЭТИКУ

Аристотель первым применил научный подход к изучению такого жителей «понятного» и абстрактно сложного понятия, как этика. Математи-
в абсолютной форме, а возникает при взаимодействии субъектов, выра- тает как социальная практика. Этим она соответствует Аристотелеву прак- тическому Благу и противоположна Платоновскому Благу, абсолютному, существующему самому по себе. Аристотелие же отмечен конвенциональный характер справедливости и что она различна в разных культурах (НЭ, Кн. IV), но при этом органична для них, адаптированных к разным условиям. Т. о. смещение «ветви», ра- стущих от разных «корней», становится сложной прикладной задачей. Геополитический вопрос о глобальной этике и справедливости встает как вопрос о глобальной открытости, честности и полной информированности, дающей возможность свободного принятия этического выбора. Чтобы осмысленно делать выбор «за» или «против», мы должны знать платёжную матрицу нашей игры. Или в какую игру мы играем? А все ли играют в эту же игру? Мы будем идти по пути социальной эволюции и выигрывать вме- сте или кто-то будет проигрывает?

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NATURAL-SCIENCE VIEW ON ARISTOTLE'S ETHICS

Aristotle was the first who applied scientific approach to study of so worldly plain and abstractly complicated notion as ethics. From Pythagoreans adopted mathematical sight made possible to formulate ethical topics in terms of laws subjected to mathematical description and analysis. Virtues as the "golden mean" between extremes of human character (NE, I-V), the Good as the function of social interactions (NE, I), harm as negative good, and the Justice as the balance of merits and rewards (NE, V). Aristotle's genius conjecture became his definition of the Good as not a state but as an action (ergon), being-at-work, i.e. as energy (energeia), the inflow of this is the good for each stable non-equilibrium systems, those all living things belong to. This biological formulation of the Good may be called by great natural-science insight of Antiquity long before non-equilibrium thermodynamics. If animals' work and correspondingly adaptive good are nutrition, growth and reproduction (population growth) then after Aristotle the human good (or happiness) comes to be disclosed as being-at-work of the soul in accordance with virtue, i.e. the criterion of human entity (humanness) appears in domain of ethics. Ethical questions in humanities and natural science have begun to be mathematically considered with game theory creation, in particular from the statement of Prisoner's Dilemma (PD) as ethical choice and "game with Justice". The Justice itself can be interpreted in the form of the balance of good ("pay-offs") among players or Nash equilibrium. The primary PD solution by way of "tit for tat" (TFT) was known as long ago as Pythagoreans, and Aristotle agreed to them as well as the most of lived and living people. However, the analysis of repeated ethical game brings to that the more sum gain is possible rather from long-term interaction than from conflict if an expression of sudden goodness, or "random forgiving" (Christian or any else) is there (McNamara et al., 2004). Randomness here must be sort of Wonder that is unpredictable and unexpected. In ethics adaptive Wonder is not that impossible but the good we do not expect. In theory adaptive dynamics for PD conveys that TFT-strategy is a pivot, rather than the aim, of the evolution (Hofbauer, Sigmund, 1998). Forgiveness may hardly be considered just but in any way it must be sensible and conscious act. Lie distorts the justice principle. According to theory of justice by John Rawls (1995) the Justice is Fairness, and it does not exist in absolute form but appears in subjects' interaction, grows up as social practice. In this it conforms to Aristotle's practical good and opposes to platonistic good, an absolute and separate entity. At the same time Aristotle pointed to conventional nature of Justice and that it is different in different cultures but is organic for them because they are adapted to different conditions. Thus combination of "branches" growing from different roots becomes a complex application task. Geopolitical issue on global ethics and justice rises as the problem of global openness, fairness and awareness that yields the possibility of free ethical choice. To make conscious choice "pro" or "con" we should know the pay-off matrix of our game. Or what is the game we play? Weather everyone plays the same game? Shall we go the way of social evolution and win together, or somebody will be a loser?

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ИСТОКИ ИГРЫ В АРИСТОТЕЛЕВСКОМ «МИМЕСИСЕ»
КАК СПОСОБЕ ПОЛУЧЕНИЯ УДОВОЛЬСТВИЯ ПОСРЕДСТВАМ ПРИОБРЕТЕНИЯ ЗНАНИЯ

Античная мысль показала, что в основе искусства лежит «мимесис», который является специфическим и разнообразным подражанием. Идею