

Aristóteles



Problemas éticos y políticos en Aristóteles

Las ciencias prácticas

La clasificación de las ciencias

Con Aristóteles nacieron muchas de las ciencias que estudiamos en la actualidad. Sus intereses fueron tan amplios que lo llevaron no solo a investigarlas, sino también a clasificarlas y a organizarlas. Así diferenció entre ciencias teóricas, ciencias productivas y ciencias prácticas. Entre las ciencias teóricas, distinguió la Metafísica, las Matemáticas y la Física, y entre las ciencias prácticas, la Ética y la Política, ya que mediante ellas analizamos cómo hemos de comportarnos: la Ética desde un punto de vista individual; la Política, colectiva o socialmente.

Si bien Aristóteles consideraba que las ciencias teóricas eran superiores a las otras dos, otorgó un lugar especialmente relevante a la Política, mediante la que los ciudadanos organizan la convivencia para buscar el bien común y para alcanzar la felicidad.

Aristóteles fue el primer gran sistematizador de estas ciencias. Dotó a la Ética y a la Política de rigor científico, racional y metodológico para comprender mejor de qué problemas se ocupan y para tratar de hallar un modo de resolverlos. A la Ética dedicó varios tratados, como la *Ética nicomáquea* y la *Ética eudemia*. Sobre Política compuso un texto, *Política*.

Naturaleza y sociedad

En la Atenas de los siglos V y IV a. C. se enfrentaron dos visiones opuestas acerca del origen de la sociedad: el convencionalismo de los sofistas y el **naturalismo** de Aristóteles.

Los sofistas argumentaban que las leyes no dependen de los dioses, sino que son el resultado de los acuerdos que adoptan las comunidades humanas y que la preferencia por unas o por otras se debía a las circunstancias y las características de cada pueblo.

Igualmente, sostenían que la convivencia social era el resultado de la decisión personal de los individuos que la conforman, que podrían haber elegido vivir aisladamente, sin someterse a ninguna ley.

Aristóteles sostenía una postura naturalista, según la cual la convivencia social y política no era el resultado de una decisión humana, sino producto de la naturaleza, que es la que nos conduce a esa forma de vida. Esa misma naturaleza nos ha otorgado la razón y el lenguaje para actuar de una manera justa y virtuosa.

Aristóteles tenía una concepción **teleológica** de la naturaleza. Consideraba que la naturaleza no hace nada en vano y que dota a cada ser de las capacidades que necesita para llevar a cabo sus fines. En el caso de los seres humanos, consiste en que actuemos ética y políticamente.

Naturalismo. El naturalismo en política consiste en considerar que la sociedad es el resultado de la naturaleza, no el fruto de una decisión voluntaria de individuos que acuerdan vivir juntos obedeciendo unas normas que deciden convencionalmente. Aristóteles representa la postura naturalista frente al convencionalismo de los sofistas y al contractualismo de la Ilustración.

Teleología. Según Aristóteles, la naturaleza dirige y da sentido a todos los seres, y les otorga todas las capacidades que necesitan para que cumplan su función, para que alcancen su finalidad, su objetivo (*telos*). En el caso de los seres humanos, nos ha dotado del logos, de la razón y de la palabra, para que nos comportemos de forma virtuosa y justa, y para que consigamos la felicidad, objetivo que solo es posible lograr viviendo en sociedad.

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