**Th136 SMJ Aristotle**

**Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**SECTION 1 (pp.23-27)**

1. What is meant by **Teleology?** Give an example.

|  |
| --- |
|  |

2. **Eudaimonia** – What is the end or purpose of the human being?

|  |
| --- |
|  |

3. What does Aristotle mean by **Subjective & Objective happiness?**

|  |  |
| --- | --- |
| SUBJECTIVE HAPPINESS | OBJECTIVE HAPPINESS |

4. How does Aristotle respond to ***“If I believe I am happy, aren’t I happy?”***

|  |
| --- |
|  |

5. How does Aristotle’s view on **happiness counter relativism?**

|  |
| --- |
|  |

**Section 1 Summary**

* Aristotle begins with human nature: All things, including humans, have a \_\_\_\_\_\_\_\_\_\_\_\_\_\_.
* The end or purpose of humans is \_\_\_\_\_\_\_\_\_\_\_\_\_\_.
* Aristotle observed that human happiness contained both \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_ elements. Some elements of happiness vary from person to person, but other things, such as living a \_\_\_\_\_\_\_\_\_\_\_\_\_\_ life, must be the same for all people.
* Aristotle’s ideas regarding human nature are a healthy corrective to the errant views of \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

-------------------------------------------------------------------------------------------------------------------------------

**Section 2 (pp.28-33)**

1. What is the role of **CHARACTER** in Virtue Ethics?

|  |
| --- |
|  |

2. What are the **Parts of a Human Being** and their **roles or functions** in morality?

|  |  |
| --- | --- |
| Parts of a Human Being | Definition / Role in Morality |
| 1) |  |
| 2) |  |
| a. |  |
| b. |  |

3. **Formation of Virtues & Character**: How are they formed in relation to one another?

|  |
| --- |
|  |

4. Define the **Four (4) Major Character Types.** Differentiate from one another.

|  |  |  |  |
| --- | --- | --- | --- |
| 1) | 2) | 3) | 4) |

5. Explain why **“virtuous folks are happiest.”**

|  |
| --- |
|  |

**Section 2 Summary**

* \_\_\_\_\_\_\_\_\_\_\_\_\_\_ is the fairly stable set of attitudes, opinions, and dispositions of a person that result in stable patterns of ways of acting and reacting.
* For Aristotle, the human being is divided into three different parts: \_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and the \_\_\_\_\_\_\_\_\_\_\_\_\_\_.
* When people have developed \_\_\_\_\_\_\_\_\_\_\_\_\_\_, both to judge, behave, respond, feel or desire in the appropriate way, then they have acquired “virtue.”
* Aristotle recognized at least four (4) character types: \_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and the \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

**Section 3 (pp.33-42)**

1. What is the **Golden Mean?**

|  |
| --- |
|  |

2. Explain how the **Mean is Relative.**

|  |
| --- |
|  |

**FYI:** Chart of Value and Rules (p.34)

|  |  |  |  |
| --- | --- | --- | --- |
| **ACTIVITY** | **VICE** (Excess) | **VIRTUE** (Mean) | **VICE** (Deficit) |
| Reacting to injustice | Irascibility | Anger | Inirascibility |
| Claiming honors | Vanity | Proper Pride | Humility |
| Being amusing | Buffoonery | Ready-wittedness | Boorishness |
| Fearing danger | Cowardice | Courage | Foolhardiness |
| Giving money | Prodigality | Liberality | Illiberality |
| Eating, Drinking and desiring sex | Gluttony, Self-indulgence | Temperance | Insensitivity |
| Interacting socially | Obsequiousness | Proper Friendliness | Sulkiness |

3. What are the **Exceptions to the Rule?**

|  |
| --- |
|  |

4. How does one **find the Golden Mean?**

|  |
| --- |
| E1 |
| E2 |
| E3 |
| E4 |

5. Aristotle’s Virtues & Christian Morality

|  |  |
| --- | --- |
| AGREEMENTS | DISAGREEMENTS |

**Section 3 Summary**

* For most actions and passions, the virtuous person will try to find the \_\_\_\_\_\_\_\_\_\_\_\_\_\_, the middle ground between two extremes (or \_\_\_\_\_\_\_\_\_\_\_\_\_\_), one of which is an excess and the other a deficiency.
* In most cases, the virtue will be \_\_\_\_\_\_\_\_\_\_\_\_\_\_ to the individuals and to the circumstance. However, there is a proper and objective way for each person to desire, judge, and act, but that standard is dependent on the person’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_.
* The \_\_\_\_\_\_\_\_\_\_\_\_\_\_ remedy involves having people act in the extreme opposite until they find the virtuous mean. Aristotle recommends that a person should strain every nerve to reverse his or her behavior completely.