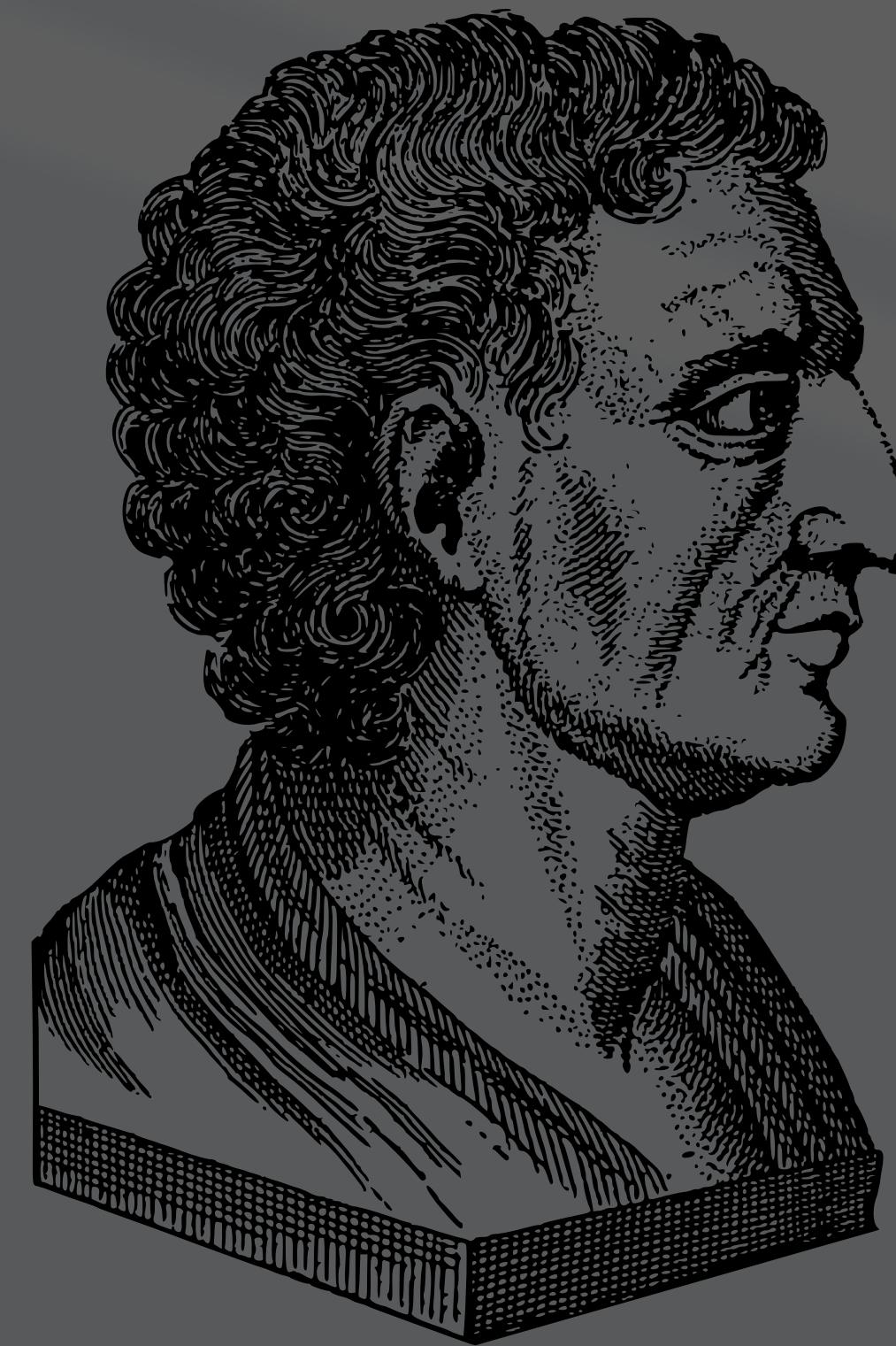


# NICOMACHEAN ETHICS

*Book 5*

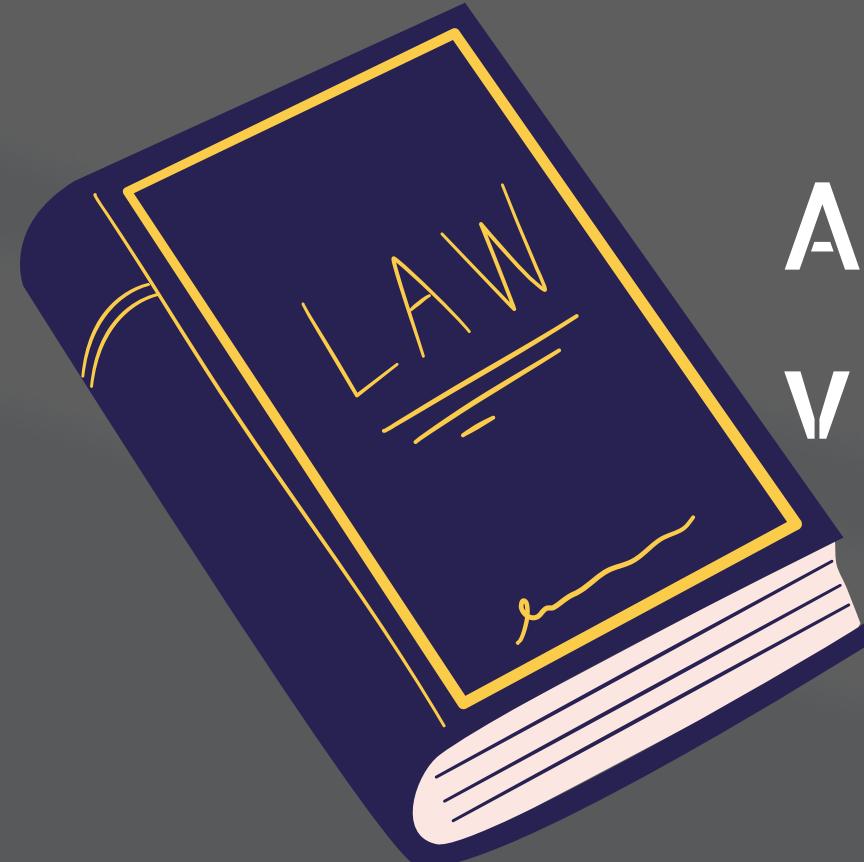
DE VERA, ANGELINA  
ONG, EARL DAVID



# CHAPTER 1

Aristotle's discussion of moral virtues moves into action.

- He calls justice "characteristic," something that disposes a person to act justly or to wish for just things.



## CHAPTER 2

Aristotle says that it must be part of the soul, like passions, capacities and characteristics





## CHAPTER 3

- Aristotle wants to define the middle term for injustice. And it's going to involve mathematical equations.
- He posits that since the unjust are unequal, the middle term must be "equal." Therefore, the just are the "golden mean" in terms of social and political beings.



## CHAPTER 4

Specifics on "corrective justice." If you recall, this involves voluntary and involuntary transactions/interactions.





# CHAPTER 5

## Justice and Injustice, we have to enquire what sort of actions precisely they are concerned with.



Justice, for Aristotle, consists of restoring or maintaining a proper balance. He hardly distinguishes the justice that deals with criminal cases and the justice involved in legal commerce except to call the former “involuntary” and the latter “voluntary.”



# SECTION VI

*A just community needs a just ruler who will not be corrupted by power.*

**Political Justice** involves the law governing the free and equal people. It states that the judicial process distinguish the just from the unjust. It also reveals that it is possible to do injustice or commit an unjust act without being completely unjust.

## SECTION VII

Aristotle explains that  
**Political Justice** has 2 parts:

### Natural Justice

is "unchangeable and equally valid everywhere."

### Legal Justice

is valid wherever people have written down laws.



# SECTION VIII

Aristotle discusses the distinction between state of justice and individual actions.



"Someone can do an unjust action without meaning to but they do justice or injustice only if their actions are willing and voluntary. A just action done in ignorance or under coercion is not justice."

# SECTION VIII

"...likewise an unjust action done in ignorance (i.e. striking someone accidentally) is error or misfortune. A person is unjust only if they have deliberated and decided to do harm. An unjust action is influenced by their principles or fundamental beliefs."

# SECTION IX

Aristotle's arguments reveal  
that justice affects one's  
**relationship to oneself.**

Aristotle wonders  
He discusses circumstances  
that do not fit into exact  
logic, then he redefines  
injustice as "harming with  
knowledge of the victim, the  
instruments, and the way."

Is it possible for  
someone to endure  
injustice willingly, or  
receive justice  
unwillingly?



# SECTION X

Decency is related to justice, though their connection is not obvious.

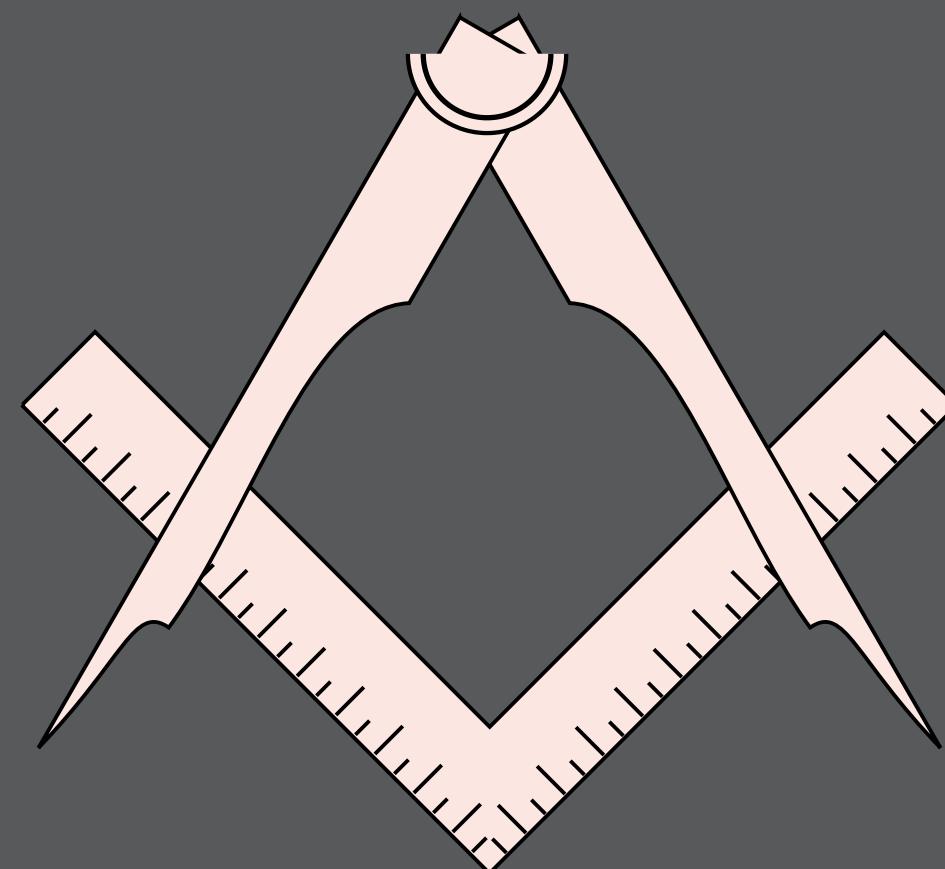
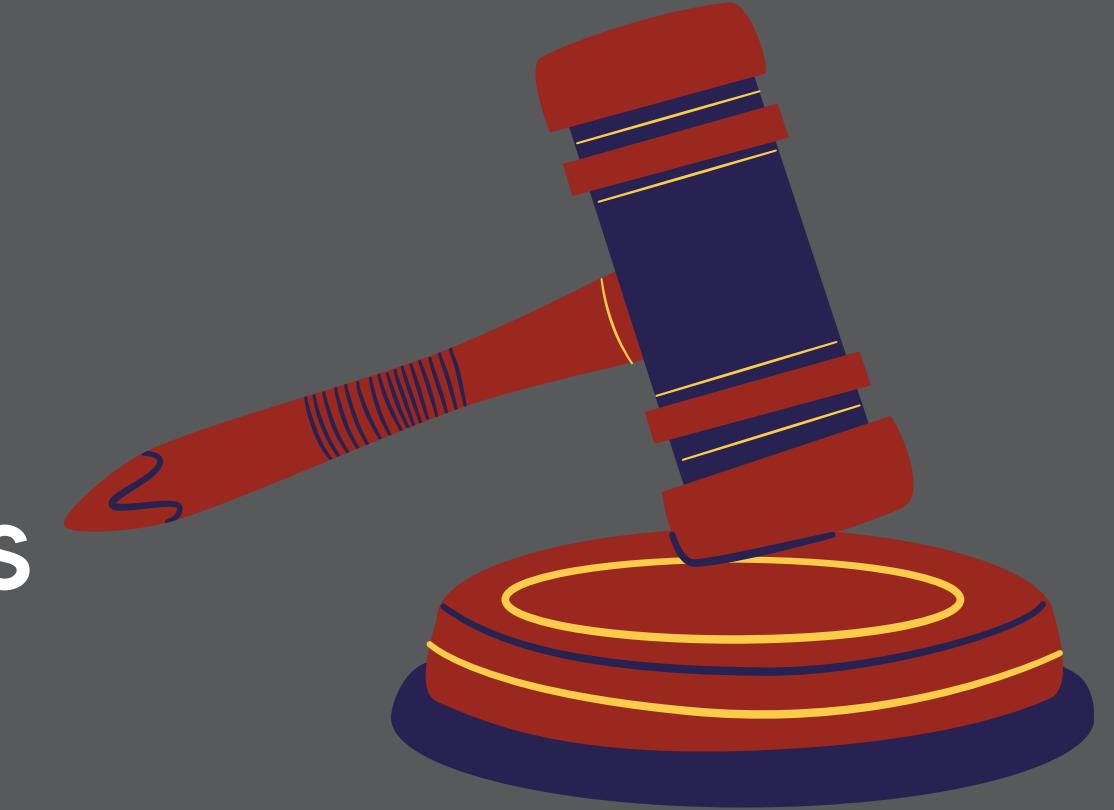
Decency involves a certain practical knowledge and compassion.

There are situations which no universal rule can correct not even the law.

Some areas in life cannot be legislated at all.

# SECTION X

A legislator can apply decency through rectification of the law or adopting the law fit to the demands of the situation.



Like architects adapt buildings to a shape of the stone.

# SECTION XI



Aristotle explores whether a person can inflict and injustice upon oneself or not.  
"It is impossible to suffer injustice willingly to support his belief that no one can do injustice to oneself."

Justice and injustice "always involve more than one person."

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