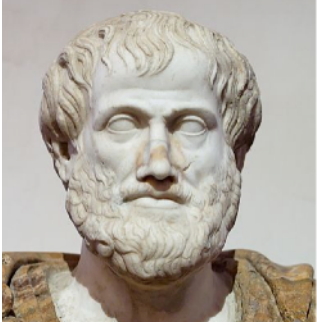


## Aristotle and virtue ethics

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|   | <ol style="list-style-type: none"> <li>1. <u>Identify the main idea</u> of each section in 15 or fewer words.</li> <li>2. Write down <u>one question</u> you have regarding the passage from each section</li> </ol> |
| <p>A.<br/>If, then, there is some end of the things we do, which we desire for its own sake . . . , and if we do not choose everything for the sake of something else . . . , clearly this must be the good and the chief good. . . . Now such a thing happiness, above all else, is held to be; for this we choose always for itself and never for the sake of something else . . . Happiness, . . . no one chooses . . . for anything other than itself.</p>   |  |
| <p>B.<br/>[H]uman good turns out to be activity of soul in accordance with virtue, and if there are more than one virtue, in accordance with the best and most complete. . . Since happiness is an activity of soul in accordance with perfect virtue, we must consider the nature of virtue, for perhaps we shall thus see better the nature of happiness. . .</p>  |  |
| <p>C.<br/>We must, however, not only describe virtue as a state of character, but also say what sort of state it is. . . . Therefore, . . . the virtue of man also will be the state of character which makes a man good and which makes him do his own work well.</p>   |  |
| <p>D.<br/>Virtue must have the quality of aiming at the intermediate. . . . For instance, both fear and confidence and appetite and anger and pity and in general pleasure and pain may be felt both too much and too little, and in both cases not well; but to feel them at the right times, with reference to the right objects, towards the right people, with the right motive, and in the right way, is what is both intermediate and best, and this is characteristic of virtue. Similarly with regard to actions also there is excess, defect, and the intermediate. Now virtue is concerned with passions and actions, in which excess is a form of failure, and so is defect, while the intermediate is praised and is a form of success; . . . Therefore virtue is a kind of mean, since, as we have seen, it aims at what is intermediate.<br/>Virtue, then, is a state of character concerned with choice, lying in a mean, . . . this being determined by a rational principle, . . . Now it is a mean between two vices, that which depends on excess and that which depends on defect; and again it is a mean because the vices respectively fall short of or exceed what is right in both passions and actions, while virtue both finds and chooses that which is intermediate. Hence in respect of its substance and the definition which states its essence virtue is a mean . . . With regard to feelings of fear and confidence courage is the mean, . . . while the man who exceeds in confidence is rash, and he who exceeds in fear and falls short in confidence is a coward.</p> |  |
| <p>E.<br/>If, then, the virtues are neither passions nor faculties, all that remains is that they should be states of character.</p>   |  |
| <p>F.<br/>Where doing or making is dependent on knowing how, we acquire the know how by actually doing. For example, people become builders by actually building, and the same applies to Lyre players. In the same we become just by doing just acts; and similarly with "temperate" and "brave." . . . We become moderate through abstaining from pleasure, and when we are moderate we are best able to abstain. The same is true for bravery. Through being trained to despise and accept danger, we become brave; we shall be best able to accept danger once we are brave.</p>   |  |

In 50 words or less, describe what you think Aristotle's theory is?

How is Aristotle's theory similar to and different from the theory advanced by Kant?

How is Aristotle's theory similar to and different from the theory advanced by the utilitarians?

What contemporary situations might the Aristotelian approach help us to resolve. Brainstorm 3 and briefly explain how Aristotle might be useful in resolving each one