



Aristotle's Golden Mean



Deficiency (-)

BALANCE

Excess (+)

| Deficiency (-) | BALANCE | Excess (+) |
|-----------------|---------|---------------|
| Cowardice | COURAGE | Rashness |
| Stinginess | | Extravagance |
| Slothfulness | | Workaholism |
| Humility | | Pride |
| Secrecy | | Loquacity |
| Foolishness | | Judgmentalism |
| Disregard | | Idolatry |
| Licentiousness | | Strictness |
| Corruption | | Legalism |
| Selfishness | | Enablement |
| Pride | | Degradation |
| Self-indulgence | | Insensibility |
| Pusillanimity | | Vanity |
| Boorishness | | Buffoonery |
| Shamelessness | | Bashfulness |
| Spite | | Envy |



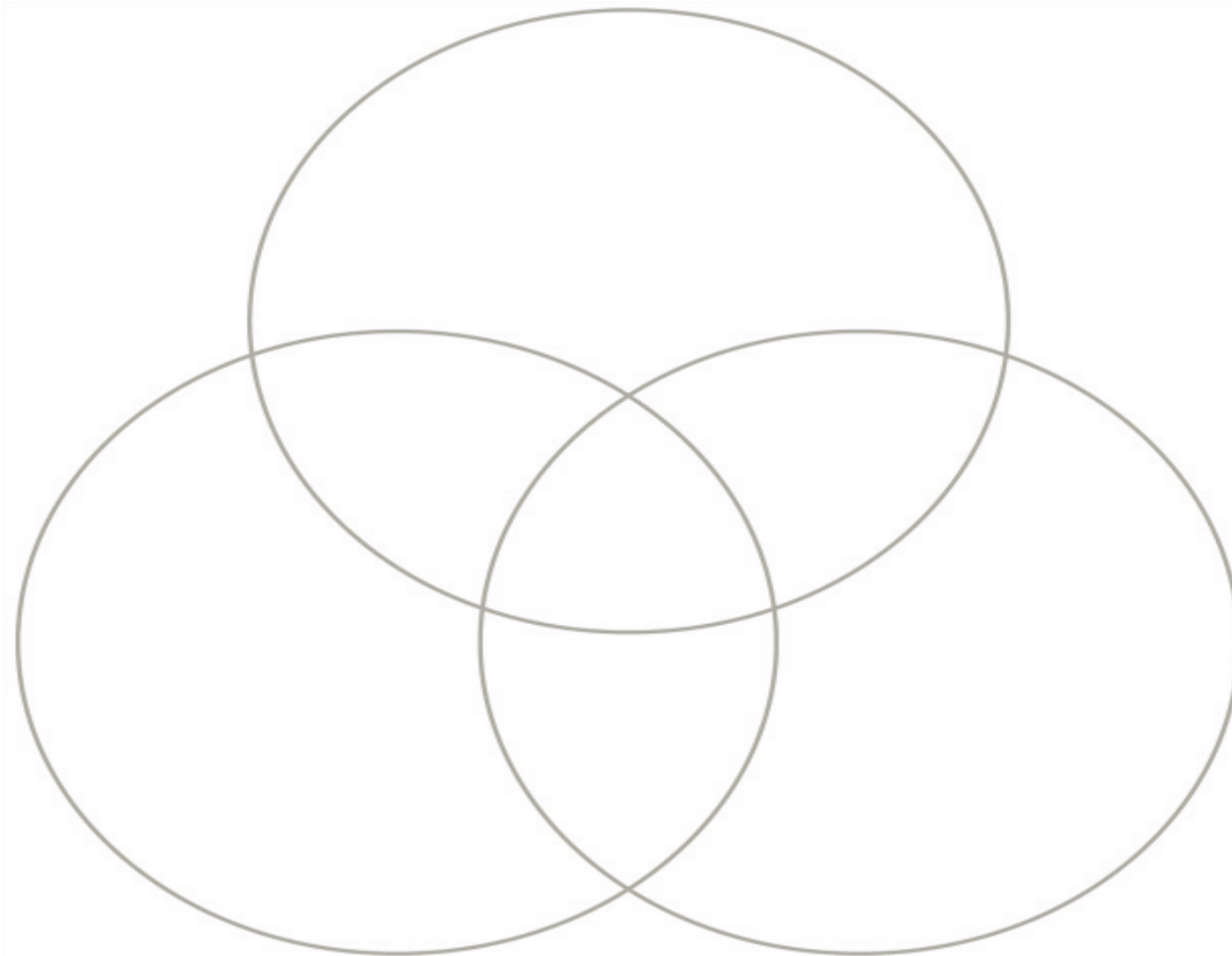
Comparing Moral Theories

Compare the similarities and differences between Virtue Ethics, Utilitarianism and Deontology.

Virtue Ethics

Utilitarianism

Deontology



Key Quotes for Virtue Ethics (*The Nicomachean Ethics*, Aristotle)

Read the quotes and summarise the key points in your own words.

| Quote | Interpretation |
|---|----------------|
| <i>“Every craft and every investigation, and likewise every action and decision, seems to aim at some good; hence the good has been well described as that at which everything aims.”</i> | |
| <i>“The money-maker’s life is in a way forced on him [not chosen for itself]; and clearly wealth is not the good we are seeking, since it is [merely] useful, [choice worthy only] for some other end.”</i> | |
| <i>“[T]he complete good [i.e., happiness] seems to be self-sufficient. Now what we count as self-sufficient is not what suffices for a solitary person by himself, living an isolated life, but what suffices also for parents, children, wife and in general for friends and fellow-citizens, since a human being is a naturally political [animal]....[W]e regard something as self-sufficient when all by itself it makes a life choice worthy and lacking nothing; and that is what we think happiness does.”</i> | |
| <i>“bad men... aim at getting more than their share of advantages, while in labor and public service they fall short of their share; and each man wishing for advantage to himself criticizes his neighbour and stands in his way; for if people do not watch it carefully the common weal is soon destroyed. The result is that they are in a state of faction, putting compulsion on each other but unwilling themselves to do what is just.”</i> | |
| <i>“We must not listen to those who advise us 'being men to think human thoughts, and being mortal to think mortal thoughts' but must put on immortality as much as possible and strain every nerve to live according to that best part of us, which, being small in bulk, yet much more in its power and honour surpasses all else.”</i> | |
| <i>“Even in adversity, nobility shines through, when a man endures repeated and severe misfortune with patience, not owing to insensibility but from generosity and greatness of soul.”</i> | |





"Virtues we get by first exercising them,... For the things we have to learn before we can do them, we learn by doing them, e.g. men become builders by building... so to we become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts."

"But up to what point and to what extent a man must deviate before he becomes blameworthy it is not easy to determine by reasoning,... such things depend on particular facts, and the decision rests with perception. So much, then, is plain, that the intermediate state is in all things to be praised,"

"Virtue, then, is (a) a state that decides, (b) [consisting] in a mean, (c) the mean relative to us, (d) which is defined by reference to reason, (e) i.e., to the reason by reference to which the intelligent person would define it."



Why does Character Matter?

Note ways in which character is/was taught and/or caught in your school, college/university and at home. This could be formally or informally.

| Home Environment | School | College/University |
|------------------|--------|--------------------|
| Taught | | |
| Caught | | |

