

Test 4 Study Guide

Test 2 will be at the time and place indicated on the syllabus. It will be CLOSED BOOK, CLOSED NOTES, covering the following Aristotle's *Nicomachean Ethics*: Book 1, Book 2, and Book 3 (chapters 1–5)

Format: The exam will consist of two parts. The first part will be a series of short questions. Some (but probably not all) will be multiple choice or T/F questions. In the second part, you will be presented with a passage from the text, and then you will be required to write an essay in which you make use of the passage presented.

Use the slides to study for the exam: The slides from the lectures are available on Blackboard. They are a good indication of the kinds of things that will be emphasized on the exam.

Study questions: The following questions are designed to help you study. These are not exactly the same questions that will be on the exam.

Book 1

- Be familiar with the way Aristotle uses the term 'end' (note it is basically a synonym for 'purpose').
- Explain the principle that, *if x is for the sake of y, then y is better than x*.
- Explain the so-called 'function argument', Bk. 1 Ch. 7, 1097b23–1098a16.

Book 2

- What reasons does Aristotle give for the claim that virtue does not arise by nature?
- What is the difference between virtue and the arts?
- Be able to answer (in essay form) questions about Aristotle's approach to ethics: e.g., does Aristotle erroneously try to infer an *ought* from an *is*? And does an approach which grounds ethics in human nature require us to say that something is good just because all human beings do it? (These are open questions, but you should be prepared to defend your answers.)

Book 3, Chapters 1–5

- Explain the difference between forced actions, voluntary actions, and *mixed* actions. Are mixed actions more like forced actions or more like voluntary actions?
- Explain ALL of the conditions that are needed in order for *ignorance* to make an action *involuntary*. Be able to explain how an action could be non-voluntary without being *involuntary*. Be able to explain why a mistaken purpose would make a person *wicked*, and so on.
- What is the difference between saying a behavior is *voluntary* and saying it is *chosen*?
- What are some differences between *wish* and *choice*?
- Explain Aristotle's account of deliberation and why we need this account in order to explain choice.
- Explain the dilemma concerning whether the object of wish is *the good* or *the apparent good*. What is Aristotle's solution to this dilemma?