

Quiz 8

Aristotle, *Nicomachean Ethics*

1. Pleasure and happiness are alike in that both are:

- a. aimed at in all activities.
- b. concerned with living well.
- c. distinctive of man.
- d. sought for themselves.

2. Virtue is acquired by:

- a. instinct and action.
- b. instruction and memory.
- c. thought and reflection.
- d. practice and habit.

3. The problem with legal justice is that laws:

- a. are made by fallible legislators.
- b. may violate fundamental ethical principles.
- c. may violate God's will.
- d. cannot take account of all particular differences.

4. The mean for cheating:

- a. does not exist.
- b. involves not being too greedy.
- c. involves not being too self-sacrificing.
- d. is roughly the same as the mean for dishonesty.

5. In acting morally, the virtuous person derives:

- a. pleasure.
- b. reward.
- c. reciprocity from others.
- d. happiness.

6. The function of man is an activity of the soul in conformity with:

- a. truth.
- b. feeling.
- c. love.
- d. reason.

7. A just man:

- a. takes pleasure in doing what is just.
- b. does what is just regardless of whether it gives him pleasure.
- c. overcomes displeasure to do what is just.
- d. is born just.

8. In his discussion of weakness of will (incontinence), Aristotle rejects Socrates' view that:

- a. knowledge must be in control or motivate.
- b. weakness of will is not possible.
- c. no one intentionally does wrong.
- d. no one acts against their better judgment.

9. Aristotle's concept of happiness is closest to:

- a. pleasure.
- b. enjoyable experience.
- c. well being.
- d. wisdom.

10. Which of the following best capture Aristotle's most fundamental question:

- a. What are the correct moral rules?
- b. How can we maximize overall happiness?
- c. What is the good life for man?
- d. Can virtue be taught?

11. The acquisition of a virtue is like the acquisition of:

- a. a craft.
- b. a job.
- c. good looks.
- d. knowledge of chemistry.

12. Which of the following is not part of the definition of virtue: Virtue is:

- a. a state that decides.
- b. in accord with a mean.
- c. happiness.
- d. determined according to reason.

13. The mean is contrasted to:

- a. the mode or median.
- b. the extremes.
- c. moderation.
- d. vice.

14. To perform a genuinely virtuous action does not require that the agent:

- a. perform the act automatically.
- b. know that the act is virtuous.
- c. decide on the act, and chose it for itself.
- d. chose the right act from a firm character.

15. For moral learning, Aristotle rejects the idea that:

- a. knowledge of, and motivation to do, what is right grow together.
- b. some are not capable of truly successful moral learning.
- c. before you do just acts, you must know what justice is.
- d. we can acquire virtues through habit.

16. The virtue of a human being:

- a. is innate.
- b. allows him to perform his function well.
- c. is relative to that person.
- d. is not what makes a human being good.

17. Happiness can be ruined by:

- a. a life devoted to contemplation.
- b. a life devoted to God.
- c. a lack of external goods like wealth.
- d. a devotion to hitting the mean.

18. Happiness is:

- a. a quality of a whole life.
- b. pleasure.
- c. relative to the individual's own contentment.
- d. relative to a culture's own contentment.

19. The best good will be:

- a. virtue.
- b. a good sought for in itself, and for which we seek other ends.
- c. a world in which everyone strives for each other's happiness.
- d. a life with much pleasure and little pain.

20. The way to discover what happiness is for Aristotle is to determine:

- a. what is the function of a human being.
- b. what people most prefer.
- c. what people most enjoy.
- d. what a life of virtue would be like.

21. An action is involuntary if it is due to:

- a. force.
- b. ignorance.
- c. force or ignorance.
- d. force and ignorance.

[Answers 1. D 2. D 3. D 4. A 5. A 6. D 7. A 8. C 9. C 10. C 11. A 12. C 13. B
14. A 15. C 16. B 17. C 18. A 19. B 20. A 21. C]