NAME AND SURNAME:

J. GAARDER: SOPHIE’S WORLD. ARISTOTLE.

**Ethics**

Let us go back to man, Sophie. According to Aristotle, man’s “form” comprises a soul, which has a plant-like part, an animal part, and a rational part. And now he asks: How should we live? What does it require to live a good life? His answer: Man can only achieve (1) ­­­­­­­­­­­­­­­­­­­­­­\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by using all his abilities and capabilities.

Aristotle held that there are three forms of happiness. The first form of happiness is a life of pleasure and enjoyment. The second form of happiness is a life as a free and responsable (2) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ . The third form of happiness is a life as thinker and philosopher.

Aristotle then emphasized that all three criteria must be present at the same time for man to find happiness and fulfillment. He rejected all forms of (3) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Had he lived today he might have said that a person who only develops his body lives a life that is just as unbalanced as someone who only uses his head. Both extremes are an expression of a warped way of life.

The same applies in human relationships, where Aristotle advocated the (4) “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.” We must be neither cowardly nor rash, but courageous (too little courage is cowardice, too much is rashness), neither miserly nor extravagant but liberal (not liberal enough is miserly, too liberal is extravagant).

The same goes for eating. It is dangerous to eat too little, but also dangerous to eat too much. The ethics of both Plato and Aristotle contain echoes of Greek medicine: only by exercising balance and temperance will I achieve a happy or (5) “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” life.

**Politics**

The undesirability of cultivating extremes is also expressed in Aristotle’s view of society. He says that man is by nature a (6) “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.” Without a society around us, we are not real people, he claimed. He pointed out that the family and the village satisfy our primary needs of food, warmth, marriage, and child rearing. But the highest form of human fellowship is only to be found in the state.

This leads to the question of how the (7) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ should be organized. (You remember Plato’s “philosophic state”?) Aristotle describes three good forms of constitution.

One is monarchy, or kingship—which means there is only one head of state. For this type of constitution to be good, it must not degenerate into “tyranny”—that is, when one ruler governs the state to his own advantage.

Another good form of constitution is aristocracy, in which there is a larger or smaller group of rulers. This constitutional form must beware of (8) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ into an “oligarchy”—when the government is run by a few people. An example of that would be a junta. The third good constitutional form is what Aristotle called polity, which means democracy. But this form also has its negative aspect. A democracy can quickly develop into mob rule. (Even if the tyrannic Hitler had not become head of state in Germany^ all the lesser Nazis could have formed a terrifying mob rule.)

1. Fill the chart with the correct concepts:

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| FORMS OF CONSTITUTION |
| GOOD FORMS  | DEGENERATED FORMS |
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