Chapter 32 - Assignment 14: Aristotle's *Eudemian Ethics*, Book 4, Chapters 1–5

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To answer the following questions, read pages 17–20 in Chapter 32.

1. Books 1–2

   (i) According to Aristotle, what are two things that justice makes people do?

   (ii) According to Aristotle, what are two different meanings of the ambiguous word "justice"?

   (iii) According to Aristotle, the sage Bias of Priene was speaking about a certain kind of justice when he said, "Leadership reveals the man." According to Aristotle, Bias was speaking about which kind of justice? Explain your answer.

   (iv) According to Aristotle, which kind of justice is *particular* justice?

   (v) According to Aristotle, what are the two kinds of particular justice?

2. Book 3

   (i) According to Aristotle, what does deservedness (or moral desert) have to do with particular justice?

   (ii) According to Aristotle, how do democrats, oligarchs, and aristocrats disagree about what deservedness (or moral desert) has to do with distributive justice?

3. Books 3–4

   (i) According to Aristotle, distributive justice involves an equality of *what*?

   (ii) How is *equality* a mean in between two opposite extremes?

   (iii) According to Aristotle, distributive justice involves what kind of mathematical equality?

   (iv) According to Aristotle, restorative justice involves what kind of mathematical equality?

4. Book 4

(i) Imagine that you and your friend have the same amount of money as each other.

(a) In that scenario, if you steal $5 from your friend, then how much more money than them would you have? Explain your answer.

(b) After stealing $5 from your friend, what would restorative justice demand you to do (in order to rectify the injustice that you did)?

(c) Explain you answer to the previous question.

(ii) In the Code of Ur-Nammu, there is the earliest known example of *lex talionis*. In the Code of Ur-Nammu, the death penalty is the punishment for murder. Accordingly, how might *lex talionis* be a kind of restorative justice?

(iii) According to Solon of Athens, if a one-eyed man is blinded by a man with two functioning eyes, then both of the eyes of the offender should be blinded. How might that serve restorative justice?

5. Book 5

   (i) How did Aristotle suggest that *lex talionis* isn't always just?

   (ii) Based on the examples of *lex talionis* in the Code of Hammurabi, would Hammurabi have agreed with what Aristotle had to say about what reciprocity has to do with distributive justice?