

**HERTOG POLITICAL STUDIES PROGRAM  
2014 SUMMER FELLOWSHIP  
WEEK 2 – ARISTOTLE  
Washington, DC**

Mindful of Machiavelli's charge that "it is so far from how one lives to how one should live that he who lets go of what is done for what should be done learns his ruin rather than his preservation," we turn to Aristotle, a teacher of what should be done. We focus especially on the relation between virtue and happiness and on the relation between virtue and politics. We devote most of the week to the *Nicomachean Ethics* and its study of the human good before following this study into the *Politics*, particularly its discussion of the kind and quality of regimes.

**Section 1 – Robert Bartlett**, professor, Boston College

**Section 2 – Mark Blitz**, professor, Claremont McKenna University

**Section 3 – Bryan Garsten**, professor, Yale University

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**Monday, June 30, 2014**

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**9:00 a.m. – 12:00 p.m.      *Nicomachean Ethics***

*Ethics*, Book I, Chs.1–5, 7–9, 13

**Questions:**

1. The "Declaration of Independence" specifies the right to the pursuit, as distinguished from the attainment, of happiness. Aristotle in the opening chapters of the *Ethics* seems to go much further by suggesting that politics or "the political art" is intimately bound up with and may even secure "happiness," understood as the superlative good that is the target of all our lesser strivings. What precisely is Aristotle's argument concerning the relation of politics and happiness, and do you find it persuasive? Has it been superseded by modern liberal democracy, which seems to leave to each of us the right to pursue happiness as we think best?
2. Although we often use "happy" or "happiness" in very casual ways—"I'm not that happy with my sandwich"—Aristotle is at pains in Book 1 of the *Ethics* to flesh out our deepest hopes for happiness, together with the obstacles those hopes encounter. What is "happiness" according to Aristotle?
3. The distinction between means and ends seems to play an important role in Aristotle's account of happiness. What exactly does Aristotle mean by an "end"?

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**12:30 p.m. – 2:30 p.m.      Semiweekly Group Lunch**

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**Tuesday, July 1, 2014**

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**9:00 a.m. – 12:00 p.m.      *Nicomachean Ethics***

*Ethics*, Book II, Chs. 1, 5–7; Book III, Chs. 6–9; Book IV, Ch. 3

**Questions:**

1. Aristotle's *Ethics* is probably best known for its doctrine of virtue as a "mean." State clearly the principal features of that doctrine. Do you find it a helpful guide to correct action?
2. Only in the case of courage does Aristotle speak at length of the characteristics of soul that resemble it but in various ways fall short. Give a clear account of the crucial features of the real thing, while also supplying a guess at least as to why Aristotle spends so much time on the ersatz versions of it.
3. Do significant statesmen—say Washington or Churchill—exemplify the core of Aristotle's discussion of greatness of soul? Or are there important differences?

<b>2:00 p.m. – 4:00 p.m.</b>	Speaker <b>Vance Serchuk</b> , adjunct senior fellow, Center for a New American Security
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**Wednesday, July 2, 2014**

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**9:00 a.m. – 12:00 p.m.**      ***Nicomachean Ethics***

*Ethics*, Book V, Chs. 1–5, 10; Book X, Chs. 6–9

**Questions:**

1. How are reciprocity and equality related in Chapter 5 of Book V?
2. Why, according to Chapter 9 of Book X, are laws necessary?

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**Thursday, July 3, 2014**

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**9:00 a.m. – 12:00 p.m.**      ***Politics***

*Politics*, Book I, Chs. 1–7; Book III, Chs. 6–13

**Questions:**

1. What is Aristotle's final understanding of "natural" slavery? What relevance does his discussion of slavery have for the rest of his political thought?
2. What is the point of Aristotle's discussion of flutes in Book III, Chapter 12?
3. What is the strongest part of the "oligarchic" claim to rule?

<b>2:00 p.m. – 4:00 p.m.</b>	Speaker <b>Amb. Anne Patterson</b> , assistant secretary of state, U.S. Department of State
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**Friday, July 4, 2014**

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**9:00 a.m. – 12:00 p.m.      *Politics***

*Politics*, Book IV; Book VII, Chs. 1–3

**Questions:**

1. If human beings are naturally political, why are there so many different kinds of political organization? Why don't humans fall naturally into one sort of society, as bees and other social animals seem to?

<b>12:30 p.m. – 2:30 p.m.      Semiweekly Group Lunch</b>
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