GRADE 9 CRE NOTES

Many philosophers argue that for an activity to be meaningful, it must also contribute to some goal or end that connects the person doing it to something larger than themselves.

The Aristotelian framework for work stresses the value of teleology, the idea that everything has a purpose. Applied to work, Aristotle suggests we seek activities that align with our "telos" ("purpose', or 'goal'). A job that simply provides a pay check, even a substantial one, might not contribute to our flourishing if it fails to engage our talents or offer a sense of purpose. "Pleasure in the job puts perfection in the work," says Aristotle. If you can't achieve your purpose at work, invest in a set of experiences outside work that gets you closer to your telos.

The Nature of Human Action

Aquinas posits that all human actions are directed towards an end or purpose (telos). In this context, ***work is seen as a specific type of human action that contributes to achieving a particular goal***. For Aquinas, every action must be rationally justified; thus, work must align with reason and contribute to the good. He emphasizes that actions should not only be evaluated by their outcomes but also by their alignment with moral virtues.

Aristotle and the Dignity of Work

Aristotle, one of the most influential philosophers in Western thought, had distinctive views on work. He made a clear distinction between chrematistics (wealth acquisition) and oikonomia (household management). In his view, work performed purely for the sake of livelihood, or chrematistics, was not inherently virtuous; it was simply a means to an end. However, work that contributed to the well-being of the community, or oikonomia, was considered virtuous as it served a higher purpose.

Aristotle asserted that work aimed at wealth accumulation (chrematistics) was a practical necessity of life, but not a noble goal. It was essential to fulfil our basic needs such as food, shelter, and clothing. However, when wealth accumulation became the primary aim, it could lead to an unhealthy focus on materialism, potentially degrading societal values and causing imbalance in life.

On the other hand, Aristotle regarded oikonomia as a more virtuous form of work. This was work that concerned the well-being and self-sufficiency of the household and, by extension, the community. It involved efficiently managing resources, caring for people's needs, and contributing to the collective health and prosperity. Oikonomia was inherently selfless and community-oriented, encouraging cooperation and sharing.

Beyond mere wealth acquisition, Aristotle believed that work should also be about fulfilling one's potential and living a good life, or eudaimonia. He argued that each person had a unique set of skills and virtues (arete) that could be cultivated through their work. By finding work that allowed them to express and develop these virtues, individuals could contribute to society while also achieving personal fulfillment and happiness.

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