UNCC100 MODULE 4:
HUMAN FLOURISHING AND THE COMMON GOOD

Introduction
The common good - what people say
Exploring the idea of the common good
Human Flourishing and Reciprocity
MODULE 4: HUMAN FLOURISHING AND THE COMMON GOOD

Activities and materials in this module will help you to meet:

Learning Outcome 1: Describe coherently in writing the principles of Catholic Social Thought (CST), and through a personal written commentary on each one, explain that the concepts of 'self' and 'community' are interrelated.

Learning Outcome 2: Analyse and evaluate the principles of CST in order to write an argument that shows how issues relating to the dignity of the human person and the realisation of the common good may be addressed by you in your professional practice (ie. the degree program you are studying) now and in the future.

- Graduate Attribute 1: demonstrate respect for the dignity of each individual and for human diversity
- Graduate Attribute 2: recognise your responsibility to the common good, the environment and society
- Graduate Attribute 4: think critically and reflectively
- Graduate Attribute 7: work both autonomously and collaboratively
- Graduate Attribute 8: locate, organise, analyse, synthesise and evaluate information
- Graduate Attribute 9: demonstrate effective communication in oral and written English language and visual media

WARNING

Topics considered in UNCC LEO materials and in class discussions may be disturbing for some students.

If you are affected, please contact your Campus Leader and/or the University Counselling Service.

Aboriginal and Torres Strait Islanders are advised that this site may include voices or images of people who have passed away. It may also contain links to sites that may use images of Aboriginal and Torres Strait Islander people now deceased.
4.1 THE COMMON GOOD

In module 1, you were introduced to the idea of human flourishing, and to a series of principles designed to promote that flourishing. UNCC100 is designed to focus particularly on one of those themes - the common good. For that reason, we will spend time exploring that theme in more detail.

4.1.1 WHAT DO PEOPLE SAY ABOUT THE COMMON GOOD?

What is the common good? (transcript) We ask 16 people:

4.1.2 HUMAN FLOURISHING

Human Flourishing Through Reciprocity by Soheil Abedian (transcript):

Aristotle on Flourishing: How to live a good life (transcript):

ACTIVITY 1

The resource below will help you to gain a basic understanding of the concept of the common good.

Think critically

Before you read, go to "this guide" and use the questions to help you unpick the texts below as you read.

Make key critical notes as you read the resource.

Read Theos and Tearfund."

Headline findings from a survey of the public conducted on behalf of CAFOD." 

Read Center of Concern."The Principle of the Common Good."
4.2 EXPLORING THE IDEA OF THE COMMON GOOD

4.2.1 FURTHER REFLECTION ON THE COMMON GOOD

What the common good means to Gemma Cruz (transcript):

ACTIVITY 2

The resource below will help you to gain a basic understanding of the concept of the common good.

Before you read, go to "this guide" and use the questions to help you unpack the texts below as you read.

Make key critical notes as you read the resource.

Read Verity, W. Parry, Yasmin "Golden triangle of happiness: Study finds three simple things needed for a happy life".

Read the Upskilled career survey report "What makes us happy at work?"

Read The happiness institute "What makes Australia happy?"
### 4.3 HUMAN FLOURISHING AND RECIPROCITY

#### 4.3.1 VICE AND VIRTUE

In reference to the videos in 4.1.2 the concept of flourishing was introduced. The importance of the 'mean' is emphasised as well as the need to cultivate such virtues.

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<thead>
<tr>
<th>Vice (Deficiency)</th>
<th>Virtue (Mean)</th>
<th>Vice (Excess)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cowardly</td>
<td>Brave</td>
<td>Rash</td>
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<tr>
<td>Addictive</td>
<td>Temperate</td>
<td>Ascetic</td>
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<tr>
<td>Stingy</td>
<td>Generous</td>
<td>Extravagant</td>
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<tr>
<td>Self-deprecating</td>
<td>Truthful</td>
<td>Boastful</td>
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<td>Boorish</td>
<td>Witty</td>
<td>Buffoonish</td>
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<td>Quarrelsome</td>
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<td>Melancholy</td>
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<tr>
<td>Envious</td>
<td>Indignant</td>
<td>Retributive</td>
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<tr>
<td>Mean</td>
<td>Benevolent</td>
<td>Self-sacrificing</td>
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<tr>
<td>Lazy</td>
<td>Industrious</td>
<td>Single-minded</td>
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</table>
4.3.2 THE VIRTUES

Every virtue is a disposition to behave in certain ways that lies between two extremes. Whether you can act virtuously or not in part depends on how you were brought up (your moral education) as well as on the choices you make. If you act appropriately you will feel the appropriate emotions in whatever situation you find yourself in.

TEMPERANCE

Calming one’s bodily passions and desires. Always acting on physical passions and desires does not lead to flourishing. Conversely, always denying your physical passions and desires is also denying a component of your nature and will also not lead to flourishing.

WITINESS

People naturally want to be around people who are funny and who lighten the mood. So, having the virtue of wittiness enables us to flourish in the social aspect of our lives. The analysis of friendliness is much the same.

SPIRITEDNESS

One should be passionate about things in the right circumstances. There are situations where anger is the appropriate, virtuous response, and if one is never able to become angry, one is deficient in spirit, and if one is always angry, one has an excess of anger.

INDIGANT

Indignity as a virtue in the sense that one should be upset if people do well undeservedly. For example, if someone wins because she cheated, the proper, virtuous response is to be upset or angry. On the other hand, some people are so envious that they are angry when anyone does well, and some people are so spiteful that they delight in other people’s misfortunes. The proper, virtuous trait is to be delighted when other people do well because they deserve it.

BENEVOLENCE

How can one have benevolence in excess? Isn’t it always a good thing? Nope. If we get an excess of benevolence, we can’t see that sometimes to do the right thing, you can’t help someone. There are people who always call to talk to you when they’re going through their crises The proper response is to, at a certain point, recognise that you can’t help them (in reality they don’t want it) and walk away. However, never helping anyone is a defect and should be avoided as well.