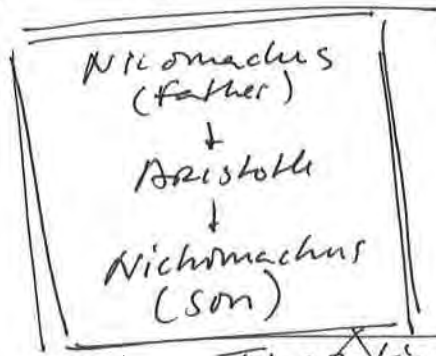


ἦθος
(Ethos)

ethos hippen → "the habitat of horses" (Iliad, 6.516, 15.268)
"accustomed place" / "custom, habit" / "character"

Ethics
Situating in Time
as well as place



PAST
↑
The transmission through
generations
↓
FUTURE

~~Practical~~ text, not ~~Theoretical~~ → handbook for action
(Loose "trilogy": Ethics, Politics, Poetics)

What is the "Ethos" of this place? (e.g. the University, the city)

[Tied to place & practices]

virtuous
Character → who has "character"? What is someone's "character"?

ethike arete

Disposition

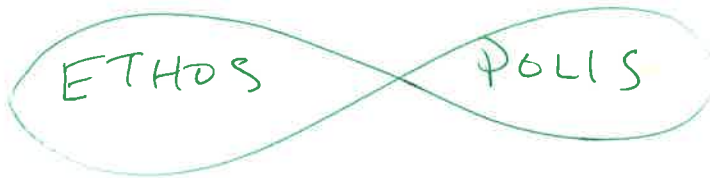
eudaimonia (happiness) kalos (beauty) megalopsychia (great-souled person)
energeia (action) hexis
arete (virtue/excellence) phronesis

1.22.13

ARISTOTLE I

TELOS → Aim What is the END for which we aim?
What is the human good?

The "ART" of that is POLITICS = ETHICS



1094b26 - "Roughly & in outline"

1095 → Not for the young, Requires Experience.
ONE just doesn't have an epiphany

1095b15 - 3 types of life

pleasurable / political / contemplative

Kohlberg [preconventional / conventional / post conventional]

pleasure / honor / virtue

I.6 - Refutes Plato's "Forms" / Absolutism / Transcendent

1097b10 - ΖΩΟΝ ΠΟΛΙΤΙΚΟΝ

1098a - 3 souls

a15 - exhibiting virtue.

1098a18 - "IN A COMPLETE LIFE"

I.8 - Pleasure, ACTIVITY (vs. Possession)

I.9 - Process, TRAINING, NOT CHANCE (Fortune)

eu(daimonia)

Ethics

Philosophy of Law

Political Philosophy

Value Misc.

INDIVIDUAL

SOCIAL

MOMENT

TOTALITY

Browse by Title

MATERIAL (wealth)

FORM/SOUL

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z Recent Articles

BODY

REASON/VIRTUE

Knowledge by Acquaintance and Knowledge by Description

Maimonides

Philosophy of Religion

Psychological

Print

PASSIVE

ACTIVE

Printer-friendly Version

FEELING

WAY OF BEING/
COMPORTMENT

Achievement, not a gift.

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I. 13 Nature of virtue
politics is a study of the soul.

the actualization of the human

3 Souls Again
contra Hobbes → Man is not naturally a political animal. Politics, community is unnatural, must be forced.

Justice is only NOMOS, law.

Book II. VIRTUES

INTELLECTUAL

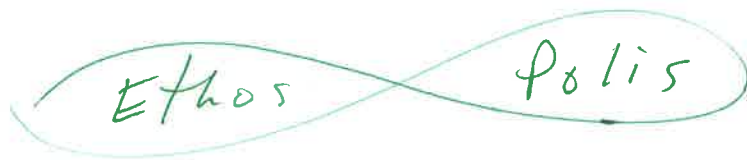
MORAL

1.25.13

ARISTOTLE 2

BOOK I

eudaimonia



PLEASURE → POLITICS → ~~VIRTUE~~
CONTEMPLATION

" "

VIRTUE



4. I.6 - Not on "Form" → different virtues,

5. 1098a15 → "In a complete life..." outline

6. 3 Souls / Actualizations

ACTIVE



PASSIVE



7. 1099a - PLEASURE

8. I.9 → LEARNING/TRAINING. NOT Luck / chance

REASON

non

appetitive

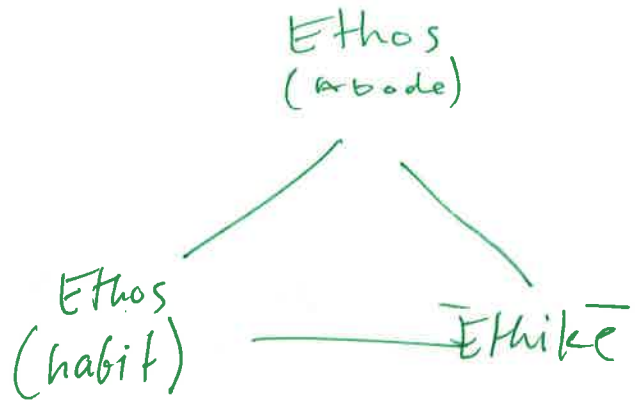
vegetative

(irrational)

Book II

Ethos - Habit

Capacity, but must be cultivated (cultured)



Activity, becoming

NOT Knowledge, but ACTIVITY

1105a - Pedagogical point - how to feel pleasure at the right things... pain

1105a 30 - Autonomy,

II.5 MORAL VIRTUE defined

passive / inert	[PASSION - capacities -	ISN	ought - choice
active			

VIRTUE is NOT KNOWLEDGE;
IT IS ACTION,
Activity

1106b 20 - PHRONESIS defined

VICE _____

VIRTUE
(GOLDEN MEAN)

_____ VICE

MORAL RESPONSIBILITY

LEGAL DISTINCTION

INVOLUNTARY

VOLUNTARY AGENCY

FORCE

IGNORANCE

(GIDEON ROSEN M MORAL RESPONSIBILITY) IGNORANCE

MORAL DISTINCTION

(ANGER?)

CHOICE (III. 2) (ACTION?)

(AUTONOMY)

[REASON & THOUGHT]

1112a15

"MIXED" (e.g., throwing things overboard on a sinking ship)

MEANS

(CHOICE)

ENDS

VIRTUE

VICE

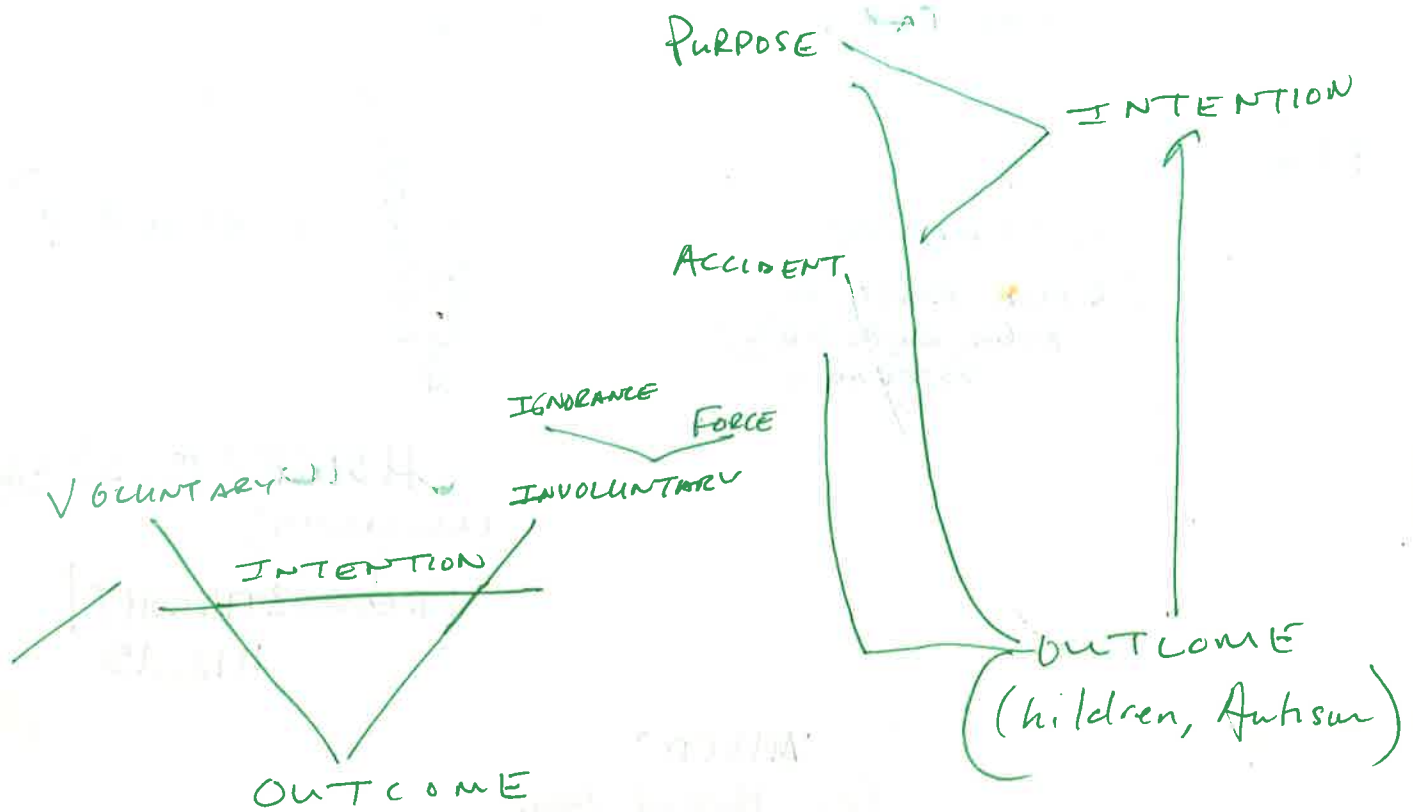
DEATH ROW IQ

Example

INSANITY, etc.

- 1.) SOMEONE Jumps on Your Foot on the Train.
- 2.) SOMEONE SAYS "Fuck You!"
(GIRL @ Houston Hall e.g.)
- 3.) DRUNKENNESS (spectrum of e.g.s)

MORAL RESPONSIBILITY
(LIANE YOUNG)



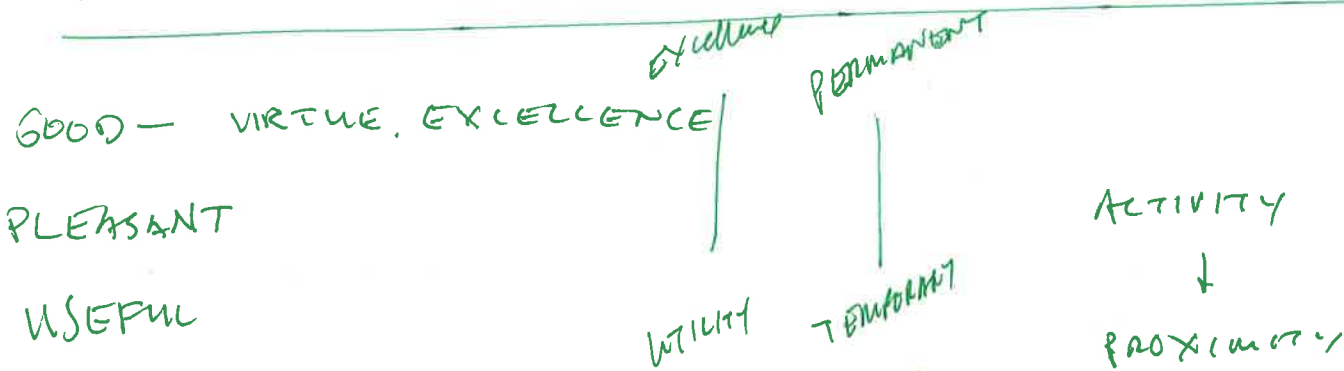
Problem
"Mind"
How can we "feel" if someone is "kindly"

A movement "getting inside" another, empathy (mirror neurons?)
(Right Temple Parietal Junction) RTBJ

- Responsibility - The Robot/Machine
- The Stakeholder/Nazi who does think it's right
 - The one who was "Raped that way" = Adrian Peterson beating a child - woman cycling at kid on TRAIN - Sexually abused?

ARISTOTLE

FRIENDSHIP



DIFFERENCE

- EXCELLENCE is achieved between TWO

Friendship, in many ways, is the ground of ethical relationships

MUTUAL RECOGNITION,
RECIPROCITY

EQUALITY

JUSTICE

agape

EROS

philia

Friendship is the model of Justice

The Model of the Polis

When does one "unfriend" someone?

Why are friends important?

Think of your "inner circle" of friends,

How many? What is it about

them that makes them friends.

Think of friends you've "lost" that were once so part of your

life then no longer. Who has stayed?

BETTERMENT



REMEMBER - IN order for it to be called
a virtue (or a vice), it must
be IN the realm of VOLUNTARILY
CHOICE

"The Virtues in Heroic Societies" - Achilles, Odysseus

For heroic societies, no distinctions between external and internal.

What is it to be excellence? Did you fulfill your duty? (cf. Confucian virtues, duties).

"A man in heroic society is what he does...he has no hidden depths." (p. 122)

What determined ones virtues was one's role, and the ethos was to fulfill one's role in society.

It was always the polis that superseded any individual notion of achievement.

Indeed, individuals achieved things, but only in reference to the good of the whole, i.e., through war

"The Nature of Virtues"

Theological Virtues are ultimately NOT about this world

External Good vs. Internal Good

chess analogy (

Practices vs. Institutions

To understand a "virtue" already presupposes a practice, accepting certain "ENDS" already existing

A "practice" exists both synchronically & diachronically



(can we make a list of American virtues?)
Different for different places? An ideal vs actual - (Look to the way Americans ACT)

Lecture ASK: what "virtues" might be left out?

- o Look at lists of various virtues. What are similarities? What are the differences? How might you account for the differences? *Refer to list. other culture?*
- o define MacIntyre's general definition of virtue
- o internal vs. external goods (chess analogy, pp. 188-89)
- o definition of practice (p. 190), distinction w/institution (p. 194)

The virtues can only be understood as connected to a practice a polis.

which have histories, bounds.

The enterprise of abstracting "virtue" misunderstands the malleable nature of virtue and the necessary relation to a polis. (Does this commit us to a moral relativism?)

Change, or element of contingency but NOT subjective or relativist

On Aristotelian grounds, we can critique Aristotle's notion of the virtues, and perhaps make a different "list", or take his list and try to understand it as it relates to our world, our practices

When we look at different types of virtues, we must understand them in term of the actual practices and time periods to which they are connected.

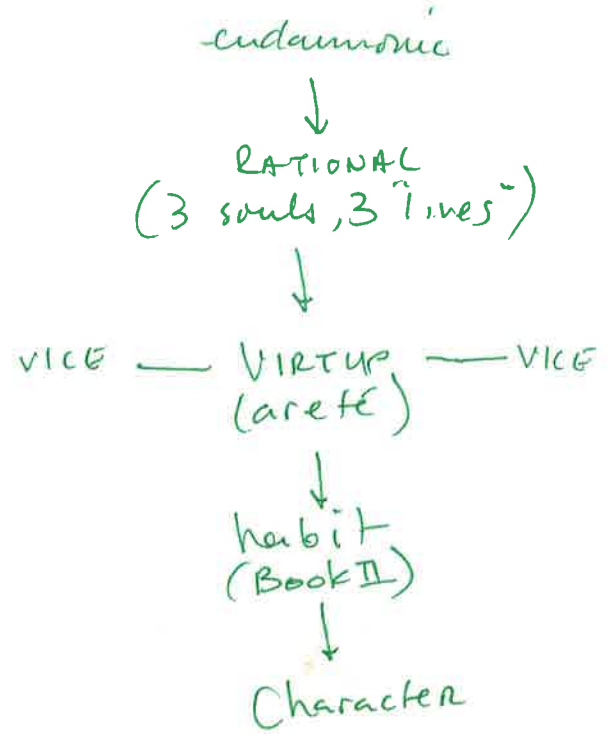
Thus, it would make no sense to try to impose a Homeric account of virtues, or of courage onto our own definition of virtue or courage. Similarly, with cultures. "Western Values," which emphasize the individual and profit versus other cultures which may be more communitarian or familial based. That's why it's so weird when people from other cultures, including ourselves, try to simply "act out" the moralities of other cultures, as though they could simply apply some abstract understanding of those "excellences." Over time, yes, through experience and enactment, perhaps they could understand those virtues and achieve them. (Manners are good, tolerance, etc.), but it's not a cookie-cutter application.

9/19/13

VIRTUE ETHICS

① Review Book I, II

② VIRTUE
1) Choice
2) phronesis (Intellectual Virtues)



- ③ Courage III. 6, ~~7~~ 7, 8
- Temperance III. 10 - 12
- Liberality IV. 1 +
- Magnificence IV. 2
- Pride IV. 3
- Honor(?) IV. 4
- Good Temp IV. 5
- Friendliness IV. 6
- ~~WIT~~ Truthfulness IV. 7
- WIT IV. 8
- Shame IV. 9
- Justice V

**ARISTOTLE'S ETHICS
TABLE OF VIRTUES AND VICES**

SPHERE OF ACTION OR FEELING	EXCESS	MEAN	DEFICIENCY
Fear and Confidence	Rashness	Courage	Cowardice
Pleasure and Pain	Licentiousness/Self-indulgence	Temperance	Insensibility
Getting and Spending (minor)	Prodigality	Liberality	Illiberality/Meanness
Getting and Spending (major)	Vulgarity/Tastelessness	Magnificence	Pettiness/Stinginess
Honour and Dishonour (major)	Vanity	Magnanimity	Pusillanimity
Honour and Dishonour (minor)	Ambition/empty vanity	Proper ambition/pride	Unambitiousness/undue humility
Anger	Irascibility	Patience/Good temper	Lack of spirit/unirascibility
Self-expression	Boastfulness	Truthfulness	Understatement/mock modesty
Conversation	Buffoonery	Wittiness	Boorishness
Social Conduct	Obsequiousness	Friendliness	Cantankerousness
Shame	Shyness	Modesty	Shamelessness
Indignation	Envy	Righteous indignation	Malicious enjoyment/Spitefulness

Social
Virtues

Aristotle (1955). *The Ethics of Aristotle: The Nichomachaen Ethics*. (rev. ed.) (J. K. Thomson, trans.). New York: Viking. p. 104.

ἀρετή

(*areté* - excellence, virtue)

"A virtue is an acquired human quality the possession and exercise of which tends to enable us to achieve those goods which are internal to practices and the lack of which effectively prevents us from achieving any such goods." (Alisdair MacIntyre, *After Virtue*, p. 191).

a "practice" - "any coherent and complex form of socially established cooperative human activity through which goods internal to that form of activity are realized in the course of trying to achieve those standards of excellence which are appropriate to, and practically definitive of, that form of activity, with the result that human powers to achieve excellence, and human conceptions of the ends and good involved, are systematically extended. Tic-tac-toe is not an example of a practice...nor is throwing a football with skill; but the game of football is, and so is chess. Bricklaying is not a practice; architecture is. Planting turnips is not a practice; farming is." (*After Virtue*, p. 187).

"A practice involves standards of excellence and obedience to rules as well as the achievement of goods. To enter into a practice is to accept the authority of those standards and the inadequacy of my own performance as judged by them...In the realm of practices authority of both goods and standards operates in such a way as to rule out all subjectivist and emotivist analyses of judgment. *De gustibus est disputandum.*" (*After Virtue*, p. 190).

Homeric ("Heroic") Virtues

Physical Strength, Courage, Intelligence (Cunning), Prosperity

Related to courage - Fidelity, Acceptance of Fate, Acceptance of Death

Theological Virtues

Faith, Hope, Charity

Beatitudes (*beatitudo*, happy)

Sermon on the Mount (Gospel of Matthew)

- the poor in spirit: for theirs is the kingdom of heaven. (5:3)
- those who mourn: for they will be comforted. (5:4)
- the meek: for they shall inherit the earth. (5:5)
- they who hunger and thirst for righteousness: for they will be satisfied. (5:6)
- the merciful: for they will be shown mercy. (5:7)
- the pure in heart: for they shall see God. (5:8)
- the peacemakers: for they shall be called children of God. (5:9)
- those who are persecuted for the sake of righteousness: for theirs is the kingdom of heaven. (5:10)

Sermon on the Plain (Gospel of Luke)

- the poor: for yours is the kingdom of God.
- that hunger now: for ye shall be filled.
- that weep now: for ye shall laugh.
- when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

The **four woes** that follow these in Luke 6:24–26 are as stated as *Woe unto you:*[2]

- that are rich! for ye have received your consolation.
- that are full now! for ye shall hunger.
- that laugh now! for ye shall mourn and weep.
- when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

Seven Deadly Sins

Seven Virtues

<u>Lust</u>	<i>Luxuria</i>	<u>Chastity</u>	<i>Castitas</i>
<u>Gluttony</u>	<i>Gula</i>	<u>Temperance</u>	<i>Temperantia</i>
<u>Greed</u>	<i>Avaritia</i>	<u>Charity</u>	<i>Caritas</i>
<u>Sloth</u>	<i>Acedia</i>	<u>Diligence</u>	<i>Industria</i>
<u>Wrath</u>	<i>Ira</i>	<u>Patience</u>	<i>Patientia</i>
<u>Envy</u>	<i>Invidia</i>	<u>Kindness</u>	<i>Humanitas</i>
<u>Pride</u>	<i>Superbia</i>	<u>Humility</u>	<i>Humilitas</i>

Ben Franklin's Virtues (1706-1790)

Temperance:	Eat not to dullness; drink not to elevation
Silence:	Speak not but what may benefit others or yourself; avoid trifling conversations
Order:	Let all your things have their places; let each part of your business have its time
Resolution:	Resolve to perform what you ought; perform without fail what you resolve
Frugality:	Make no expense but to do good to others or yourself; that is, waste nothing
Industry:	Lose not time; be always employed in something useful; cut off all unnecessary actions
Sincerity:	Use no hurtful deceit; think innocently and justly; speak accordingly
Justice:	Wrong none by doing injuries or omitting the benefits that are your duty
Moderation:	Avoid extremes; forbear resenting injuries so much as you think you deserve
Cleanliness:	Tolerate no uncleanness in body, clothes or habitation
Tranquility:	Be not disturbed at trifles or accidents common or unavoidable
Chastity:	Rarely use venery but for health or offspring; never to dullness, weakness, or the injury of your own or another's peace or reputation
Humility:	Imitate Jesus and Socrates

Confucian Virtues

Ren is the virtue of benevolence, charity, and humanity;

Yi, of honesty and uprightness;

(*Yi* may be broken down into **zhong**, doing one's best, conscientiousness, loyalty; and **shù**, , reciprocity, altruism, consideration for others, and Confucius' early version of the Golden Rule, "what you don't want yourself, don't do to others.")

Zhi, knowledge;

Xin, the virtue of faithfulness and integrity; and,

Li, correct behavior, or propriety, good manners, politeness, ceremony, worship.

Xiào, Filial Piety

The Five Bonds

- Ruler to Ruled
- Father to Son
- Husband to Wife
- Elder Brother to Younger Brother
- Friend to Friend