

COMPLETION MARKER --JOURNAL 9 & 10 on Virtue Ethics

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## **JOURNAL 9 & 10**

### **1. What is Aretological ethical theory? Define and explain what is this ethical theory about?**

In general, Aretological ethical theory also refers to virtue or character theory, is a class of normative theories that emphasizes an individual's characters as the virtual element of ethical thinking, in contrary with two main approaches in normative ethics, deontology, and consequentialism, which make the notion of moral duty (deontology) central and goodness of impact of an action (consequentialism). The theory focuses on the virtue or moral character of an individual acting, rather than on rules and ethical duties, or consequences of a particular action (Annas, 2006). Aretological ethical theory is not only based on the aspect of rightness and wrongness of a person's actions, but it also provides direction as to the sort of behavior and traits a good person will seek to achieve. That is, Aretological ethical theory centers on the entire life of a person, rather than certain action or episode.

Moving on, the ethical theory began with Socrates and was subsequently advanced further by Plato, Stoics, and Aristotle. Virtue ethics or character imply a group of normative ethical philosophers that made an intensity on being rather than doing. In other terms, morality stalk from the character or identity of a person, rather than being a consideration of actions or (consequences) of the person. Most theorists acknowledge that morality occurs as a result of intrinsic virtues, which are the common link that unify the diverse philosophies into the field referred to as virtue ethics. The theory is utilitarian since human beings are always more concerned with assessing the virtues or character of another person in comparison to how they assess the goodness or badness of a certain action. This suggests that the approach to building a

good society is to aid its members to good people, rather than using rules and punishment to deter or prevent bad action.

## **2. What is Arete for Aristotle? How to achieve it?**

Basically, “Arete” is a philosophical word with a deep implication first used by Greeks. The term implies moral virtues, and it indicates an intrinsic excellent in all things. Aristotle outlines the term “Arete” as a virtue that entails different function that is established in various parts of the soul. This is basing on his understanding of the human personality. For Aristotle, something is outlined as excellent when it reveals its unique function or teleo. The unique, describing the quality of humans, according to Aristotle is what makes them different from other creatures, is the competence for rational thought. Human excellence “Arete,” therefore, entails the correct use of intellect, principally in linkage to moral choice. Arete is the act of implementing personal strengths. Its effectiveness is achieved through our own unique ways according to Aristotle. It involves the use of mind, emotion, and identity to get close to realizing as many potentials as possible. Whether a person achieves success or not, he/she embodies “arête” if the person performs the necessary actions.

## **3. What is Eudaimonia for Aristotle?**

Eudaimonia in Aristotelian ethics refers to the state of human flourishing or the condition of living well. The word is commonly expressed as ‘happiness’ or ‘well-being’; however, a more precise expression has been to be “human flourishing, blessedness, and prosperity” (Moran, 2018). For Aristotle, “Eudaimonia” refers to the highest human good, the only human good that is prudent for its own objective (as an end in itself) rather than for the objective of something else.

#### **4. Explain the importance of habituation in acquiring virtues?**

Habituation in Aristotelian ethics contends that individuals develop moral virtues through repeated and directed practices in moral actions. Aristotle classifies virtues into two major groups, intellectual virtues, and moral virtues. He outlines habits as a paramount determinant of character state formed through practices and giving rise to natural directives in an individual's action over time. Habits can nurture good life by improving virtues and by shaping the passion to feel pleasure and pain in appropriate way. The linkage between good habits and characters or virtues is achieved in two distinct ways. The first way is that virtues are conditions of character, rather than faculties or passions, and the conditions of characters are achieved only through a process of habituation (Snow, 2016). The second way is that virtues demand consistently good choices and a selection of activities for their own sake. Because good habits lead to constant patterns of actions and shape the passion to experience pleasure and pain rightly. Therefore, the formation of habits is important to the Aristotelian good life at which virtues level.

#### **5. What are Virtues of the intellect compared to virtues of the will? Describe how intellectual virtues can help moral virtues in making rights decisions?**

To begin with, virtues are functional habits, and they are referred to as “virtues” for two major reasons: They provide the aptitude to behave well and experience the right use of habit. The difference between intellectual virtues and virtue of the will rests mainly in the power of the soul in which virtues resides. Intellectual virtues are extensive personal characters or quality strengths required for effective reasoning and learning. Virtues of the will are often associated with traits such as justice, honesty, compassion, kindness, and tolerance. Intellectual virtues, by contrast, are the trait or character strengths of a good learner or thinker such as intellectual courage, curiosity, and attentiveness.

Besides that, decision-making in virtue ethics is influenced by the acuity and discriminative intelligence of the agent regarding rather than codes and rules of morality. Intellectual virtues facilitated by insensitivity and education are the starting point for making the right decision. Intellectual virtues can help moral values in making precise decisions since they induce the agent to the most competitive aspect of actions and circumstances. The intellectual virtues are features of moral agents that enable them to act towards good, attaining certain ends, highest human ends, or their actions (Lepock, 2011). Aristotle explains that the acquisition of intellectual virtues is an effort that occurs by directives and practice, respectively. In this case, the pursuit of moral virtues leads to making good choices, improving the will of the soul to reach a certain end.

Eventually, moral action requires thoughtful choice, and this kind of choice occurs when intellect and desire merge. Reason chooses the means and desire chooses the ends, but to come up with a precise choice two actions must be combined (Bosch, 2017). This makes intellectual virtue essential in that it enables individuals to make moral virtues more than just good desire. Intellectual virtues, as an excellent form of thoughts, merge with moral virtues, as an excellent form of desire, hence enabling individuals to make the right choice.

**6. By watching the video on Virtue Ethics - crash-course, you can explain virtue then as mean? Explain virtue as mean and give examples --how it is experienced?**

Basically, it is an ethical theory that emphasizes an individual character rather than following a set of rules. If we can focus on being good people, the right action will follow effortlessly. Virtue as a mean is between extreme of excess or extreme deficiency (CrashCourse, 2016). The right action is always the midpoint between excess and deficiency. For example, courage is an individual character. You see a person being mugged by someone else. A

courageous person will run over there and stop the mugging. Because courage is putting yourself in harm's way for a good cause.

However, virtue means, a person will take a stock of the situation or assess the situation, will assess his or her own abilities and he or she will take action that is right in that particular situation. The person will check the mugger and will decide whether he or she will intervene or will instead call for help. Therefore, courage is a mean between recklessness and cowardice. For example, honesty is a mean of brutal honesty and failing to say things that need to be said. This means knowing how to deliver hard truths gracefully, how to break bad news gently, and how to offer criticism in a constructive way, rather than soul-crushing (CrashCourse, 2016). Ultimately, mean courage and honesty and other virtues can be experienced when you are in a situation when you need to assess something when you need to choose between excess and deficiency, and when you want to experience something out of the situation.

**7. Give 3 examples of intellectual virtues. Relate to your experience if you have experienced these virtues one time or another in your life?**

Intellectual virtues are qualities of mind and character that promote intellectual flourishing, critical thinking, and the pursuit of truth. Furthermore, the three examples are integrity, empathy, and curiosity. My experience for these virtues is as follows:

- I experienced integrity when I was actually at my best friend's house staying for a week. She let me stay at their home and allow me to feel comfortable and treat like their home is my home too. One day, I saw money on their table, and I do not know who owns that money. I know that integrity means doing the right thing even if no one is seeing you. So, I decided not to do anything with the money and instead tell my best friend that someone might have left the money there.

- I experienced empathy when I was actually walking in the street and seeing homeless people begging for money and food. I feel sad and sorry for them. I can feel how hard it is to be there especially at night and it's cold. I just pray for them and hope that one day they'll experience some kind of help in their life.
- I experienced curiosity when I was a little kid. I saw my dad smoking a cigarette. As a little kid, I want to know why he always smokes. What is with that cigarette? Thus, one day, I get one of his cigarettes and light it up and try to see what it tastes like. After trying and knowing it does not taste good at all, I decided I won't do that again.

**8. Give 3 examples of moral virtues. Relate to your experience if you have experienced these virtues one time or another in your life?**

Moral virtues are virtues concerned with the practical life (as liberality or gentleness) or with the vegetative and appetitive (as temperance or self-control) — contrasted with intellectual virtue. Moreover, the three examples are patience, friendliness, and courage. My experience for these virtues is as follows:

- I experienced patience in waiting in a long line in one of the fast-food chains. I think that time, they lack staff, so they are only operating one lane. I was becoming upset when the manager informed every one of us that three of their staff that day were involved in an accident. Because of that, I still wait patiently.
- I experienced friendliness almost every day. We do experience it, we make friends with our neighbors, our classmates, our schoolmates, and other people.
- I experienced courage when I was alone in a room that is unfamiliar to me. I know how people are talking about ghosts when you are alone in a dark room. But there is

always courage in my heart to ignore all those things and instead focus on what I am doing.

**9. Suggest some means to support in developing the virtuous character of a child.**

For me, I think some of the means to support in developing the virtuous character of a child are explaining to them what virtues are, being an example of those virtues, and share with them your experience of having those virtues. Through these, children's character can be developed because they'll get to understand what virtue is, children can imitate our character if we will be an example for them and they can get to learn from our experiences if we share it with them.

**10. Comment this statement: Who you are as a person defines your action?**

This statement simply means that your characteristics are what your action will be. If you are able to define yourself as someone and you let others see you as someone, then that will be your action. We can take an example when a person is honest, and other people see that person as an honest one. Then definitely this person will always act as honest. This person will always tell you the truth. This only means that our action is the result of our character. What we are, is what we act.



## Works Cited

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