

(1) Is shamelessness a response to virtues and/or vices (as opposed to expressions of 'good or ill will' that may or may not have any particular connection to questions of character)? And (2) with regard to shamelessness, what would it look like to have a disposition towards that attitude (in the right way, at the right time, expressed in the right fashion, towards the right people) that qualifies as virtuous?

Shamelessness as an Aristotelian expression of good or ill will

The absence of shame is often overlooked in discussion of virtues and vices. We can view this absence of shame, shamelessness, as a response to expressions of good or ill will that are closely connected to our character. On Mason's account of shamelessness, she holds that shamelessness is used to avoid moral self-censure. Under the Aristotelian criteria of virtue, one may have shamelessness as a virtuous reactive attitude. This way, shamelessness (as the absence of shame) can be a response to the expressions of others, and can help one practice the virtues in due proportion with one another.

Shamelessness can be seen as the absence of shame or situations in which shame is not appropriate. Since shame itself is a response to each other's expressions of good or ill will, then shamelessness could similarly be so as well. We can experience shame in doing things that taint other's moral evaluations of ourselves. One might not want to commit adultery out of the shame others will have when they judge my action of adultery as morally wrong. If I were to commit adultery, then others might judge me as morally flawed in my character. And, because I do not want others to judge me this way, I would feel ashamed in committing adultery. The judgement (that my act of adultery is morally wrong) itself is not a virtue/vice, so it would not make sense for shame to be a response to virtue/vice itself. Similarly, if shame is a response to the ill will of others' judgements (in the case of adultery), then shamelessness would be indifference to good/ill will of others' judgements. If one were to advertise his/her own political beliefs in public, he/she might be do so shamelessly if he/she is doesn't care how other people judge him/her. This person does not completely ignore the judgements of others,

but, rather, believes that those judgements are not as important to the person as other values (such as his/her autonomy or confidence in oneself). Shamelessness is a statement of the unimportance of others' judgements. He/she is indifferent to the expressions of good/ill will from the judgements of others. He/she believes it's not appropriate to be ashamed in the instance of publicly showing his/her political beliefs, and shamelessness is appropriate.

Shamelessness fits Aristotle's criteria of virtue by not showing shame when shame is not appropriate. Aristotle defines acts as morally intrinsically virtuous insofar as they are held in due proportion and lead towards the flourishing. One with all the virtues in due proportion is the virtuous person. One might obtain virtues in due proportion such that one exercises them in ways that are appropriate for a given situation. This could be the appropriate amount of a virtue and the appropriate situations in which that virtue is exercised. One uses practical wisdom to determine these qualities. Shame can keep people from being tempted to excess vices, such as greed or excessive pride. One may not want to behave rudely in public in the shame he/she experiences that others may judge him. He/she values those judgements of good/ill will that others bestow upon him, and, therefore, would refrain from behaving rudely. One uses practical wisdom in the value of the judgements of others. In this sense, shame has value that fits Aristotle's criteria of virtue. And, in the similar vein, shamelessness would fit Aristotle's criteria of virtue when shame is not appropriate. There may be instances for one to do something when he/she wants to assert his/her autonomy instead of valuing the judgements of others. When one wants to publicly express his/her political beliefs but also show his/her own confident autonomy, then he/she would be indifferent to the the judgements of others. This could also show courage, tenacity, or similar virtues in this shamelessness that is in due proportion with other virtues. This would mean not too much shamelessness that one becomes brash or boastful, but not too little that one may be jealous or cowardly. One can use his/her practical wisdom to determine which situations

and to what extent shamelessness would be appropriate. For example, if one knows, from his/her own previous experience, that the judgements of others are irrelevant to the value of publicly expressing his/her political beliefs, then he/she would do so regardless of those moral judgements.