

Moral Theories

September 3, 2012

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- Herodotus1
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- Right and wrong are relative to the customs of ones society.

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- Herodotus1

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- Right and wrong are relative to the customs of ones society.
- Cultural relativists appeal to anthropological data indicating that moral rightness and wrongness vary from place to place and that there are no absolute or universal moral standards that could apply to all persons at all times.

From Herodotus

Others of the Indians, dwelling to the East of these, are pastoral and eat raw flesh: these are called Padaians, and they practice the following customs:—whenever any of their tribe falls ill, whether it be a woman or a man, if a man then the men who are his nearest associates put him to death, saying that he is wasting away with the disease and his flesh is being spoilt for them: and meanwhile he denies stoutly and says that he is not ill, but they do not agree with him; and after they have killed him they feast upon his flesh: but if it be a woman who falls ill, the women who are her greatest intimates do to her in the same manner as the men do in the other case. For in fact even if a man has come to old age they slay him and feast upon him; but very few of them come to be reckoned as old, for they kill every one who falls into sickness, before he reaches old age (Book 3).

From Herodotus (cont)

Each marries a wife, but they have their wives in common; for that which the Hellenes say that the Scythians do, is not in fact done by the Scythians but by the Massagetai, that is to say, whatever woman a man of the Massagetai may desire he hangs up his quiver in front of the waggon and has commerce with her freely. They have no precise limit of age laid down for their life, but when a man becomes very old, his nearest of kin come together and slaughter him solemnly and cattle also with him; and then after that they boil the flesh and banquet upon it. This is considered by them the happiest lot; but him who has ended his life by disease they do not eat, but cover him up in the earth, counting it a misfortune that he did not attain to being slaughtered. They sow no crops but live on cattle and on fish, which last they get in abundance from the river Araxes; moreover they are drinkers of milk. Of gods they reverence the Sun alone, and to him they sacrifice horses: and the rule of the sacrifice is this: – to the swiftest of the gods they assign the swiftest of all mortal things (Book I).

Morality and Law

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- Are rules of law moral rules?

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- Are rules of law moral rules?
- Can an action be legal but morally wrong?

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- Are rules of law moral rules?
- Can an action be legal but morally wrong?
- Can an action be illegal but morally right?

Divine Commands

- Moral living consists in obedience to divine commands.

Divine Commands

- Moral living consists in obedience to divine commands.
- How are we supposed to know what the gods command?

Divine Commands

- Moral living consists in obedience to divine commands.
- How are we supposed to know what the gods command?
 - Prophets

Divine Commands

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 - Prophets
 - Scriptures

Divine Commands

- Moral living consists in obedience to divine commands.
- How are we supposed to know what the gods command?
 - Prophets
 - Scriptures

Abraham Lincoln said of the Bible: “This Great Book . . . is the best gift God has given to man. All the good the Saviour gave to the world was communicated through this book. But for it we could not know right from wrong” (Speeches and Writings, 1859–1865 [1989], 628).

Divine Commands

- Moral living consists in obedience to divine commands.
- How are we supposed to know what the gods command?
 - Prophets
 - Scriptures
 - Tradition

Divine Commands and Reason

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- What if the gods have no reason for their commands?

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- What if the gods have no reason for their commands?
 - The commands are arbitrary and we have no reason to follow them.

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- What if the gods have no reason for their commands?
 - The commands are arbitrary and we have no reason to follow them.

- What if the gods have some good reason for their commands?

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- What if the gods have no reason for their commands?
 - The commands are arbitrary and we have no reason to follow them.

- What if the gods have some good reason for their commands?
 - Then we have admitted there is a standard of righteousness independent of their commands.

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- What if the gods have no reason for their commands?
 - The commands are arbitrary and we have no reason to follow them.

- What if the gods have some good reason for their commands?
 - Then we have admitted there is a standard of righteousness independent of their commands.

- What then is the purpose of a divine command?

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- Cicero
- Aquinas

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- Universe is governed by reason or rational principle.

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- Universe is governed by reason or rational principle.
- Humans have reason within them and can therefore know and obey its law.

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- Universe is governed by reason or rational principle.
- Humans have reason within them and can therefore know and obey its law.
- Because humans have the faculty of choice they will not necessarily obey the law.

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Cicero

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Cicero

... right reason in agreement with nature, of universal application, unchanging and everlasting. There will not be a different law at Rome and at Athens, and different law now and in the future, but one eternal and unchangeable law for all nations and for all times.

Thomas Aquinas on Natural Law

Thomas Aquinas on Natural Law

1. The natural law is given by God.

Thomas Aquinas on Natural Law

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... nothing other than the light of understanding infused in us by God whereby we see what is to be done and what is not to be done.

Thomas Aquinas on Natural Law

1. The natural law is given by God.

Only God can answer the question about the good, because he is the Good. But God has already given an answer to this question: he did so by creating man and ordering him with wisdom and love to his final end, through the law which is inscribed in his heart (cf. Rom 2:15), the “natural law”. The latter “is nothing other than the light of understanding infused in us by God, whereby we understand what must be done and what must be avoided. God gave this light and this law to man at creation.” *Veritatis Splendor*—Pope John Paul II

Thomas Aquinas on Natural Law

1. The natural law is given by God.
2. It is naturally authoritative over all human beings.

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4. The good is prior to the right.

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Examples of things that are good include:

- Life

Thomas Aquinas on Natural Law

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Examples of things that are good include:

- Life
- Procreation

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Examples of things that are good include:

- Life
- Procreation
- Theoretical and practical knowledge

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Examples of things that are good include:

- Life
- Procreation
- Theoretical and practical knowledge
- Social life

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Examples of things that are good include:

- Life
- Procreation
- Theoretical and practical knowledge
- Social life
- Justice

Thomas Aquinas on Natural Law

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5. Right action is action that responds nondefectively to the good.

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In what ways is an act defective or intrinsically flawed?

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In what ways is an act defective or intrinsically flawed?
 - a. Incomplete, not according to design

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In what ways is an act defective or intrinsically flawed?
 - a. Incomplete, not according to design
What is good for an oak is what is completing or perfective of the oak.

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5. Right action is action that responds nondefectively to the good.
In what ways is an act defective or intrinsically flawed?
 - a. Incomplete, not according to design
What is good for a person is what is completing or perfective of the person.

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In what ways is an act defective or intrinsically flawed?
 - a. Incomplete, not according to design
 - b. Mismatch between objects and ends

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In what ways is an act defective or intrinsically flawed?
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An example would be trying to become closer to God because one wants a favor or boon from him.

Thomas Aquinas on Natural Law

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In what ways is an act defective or intrinsically flawed?
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 - b. Mismatch between objects and ends
An example would be trying to gain advantage in business by making large donations to the local homeless shelter, school, or Masonic lodge.

Thomas Aquinas on Natural Law

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In what ways is an act defective or intrinsically flawed?
 - a. Incomplete, not according to design
 - b. Mismatch between objects and ends
 - c. Application in inappropriate circumstances

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In what ways is an act defective or intrinsically flawed?
 - a. Incomplete, not according to design
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 - c. Application in inappropriate circumstances
An example would be the case where telling the truth gets someone killed.

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In what ways is an act defective or intrinsically flawed?
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 - c. Application in inappropriate circumstances
An example might be that sexual relations are good in themselves but not with someone who is not a spouse.

Thomas Aquinas on Natural Law

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In what ways is an act defective or intrinsically flawed?
 - a. Incomplete, not according to design
 - b. Mismatch between objects and ends
 - c. Application in inappropriate circumstances
 - d. Intention is not for good

Thomas Aquinas on Natural Law

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4. The good is prior to the right.
5. Right action is action that responds nondefectively to the good.
In what ways is an act defective or intrinsically flawed?
 - a. Incomplete, not according to design
 - b. Mismatch between objects and ends
 - c. Application in inappropriate circumstances
 - d. Intention is not for goodAn example would be the case where I work diligently as an entrepreneur with the intention to eliminate my competition.

Thomas Aquinas on Natural Law

1. The natural law is given by God.
2. It is naturally authoritative over all human beings.
3. It is naturally **knowable** by all human beings.
4. The good is prior to the right.
5. Right action is action that responds nondefectively to the good.
6. There are a number of ways in which action can be defective with respect to the good.

Thomas Aquinas on Natural Law

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2. It is naturally authoritative over all human beings.
3. It is naturally **knowable** by all human beings.
4. The good is prior to the right.
5. Right action is action that responds nondefectively to the good.
6. There are a number of ways in which action can be defective with respect to the good.
7. Some of these ways can be captured and formulated as general rules.

Social Contract

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- Hobbes
- WhyBrutish
- Solution
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- OrigPos1
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Morality is the set of rules that rational people will agree to obey, for their mutual benefit, provided that other people will obey them as well.

Hobbs and the State of Nature

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“In such condition there is no place for industry, because the fruit thereof is uncertain: and consequently no culture of the earth; no navigation, nor use of the commodities that may be imported by sea; no commodious building; no instruments of moving and removing such things as require much force; no knowledge of the face of the earth; no account of time; no arts; no letters; no society; and which is worst of all, continual fear, and danger of violent death; and the life of man, **solitary, poor, nasty, brutish, and short.**” — from Chapter XIII “Of The Natural Condition Of Mankind As Concerning Their Felicity And Misery” in *Leviathan*

Why does this occur?

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- There is equality of need.

Why does this occur?

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- There is equality of need.
- There is scarcity of resources.

Why does this occur?

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- There is equality of need.
- There is scarcity of resources.
- There is essential equality of human power.

Why does this occur?

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- There is equality of need.
- There is scarcity of resources.
- There is essential equality of human power.
- There is limited altruism.

The Solution

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“that a man be willing, when others are so too, as far-forth, as for peace, and defense of himself he shall think it necessary, to lay down this right to all things; and be contented with so much **liberty against other men**, as he would **allow other men against himself.**” — from Chapter XIII “Of The Natural Condition Of Mankind As Concerning Their Felicity And Misery” in *Leviathan*

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“that a man be willing, when others are so too, as far-forth, as for peace, and defense of himself he shall think it necessary, to lay down this right to all things; and be contented with so much **liberty against other men**, as he would **allow other men against himself.**” — from Chapter XIII “Of The Natural Condition Of Mankind As Concerning Their Felicity And Misery” in *Leviathan*

When other people are willing to do the same thing, you should treat others as you would want to be treated, for the sake of peace and your own defense.

Rawl's Approach to Justice and a Social Contract

Rawl's Approach to Justice and a Social Contract

- Principles of social justice and moral behavior are chosen in an original agreement.

Rawl's Approach to Justice and a Social Contract

- Principles of social justice and moral behavior are chosen in an original agreement.
- "... The principles that free and rational persons concerned to further their own interests would accept in an initial position of equality ..."

Rawl's Approach to Justice and a Social Contract

- Principles of social justice and moral behavior are chosen in an original agreement.
- ... The principles that free and rational persons concerned to further their own interests would accept in an initial position of equality ...”
- These principles regulate all further agreements — the kinds of social cooperation and forms of government that are permissible.

Elements of the Rawlsian Social Contract

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Elements of the Rawlsian Social Contract

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- A characterization of the initial situation, called variously the “state of nature”, the “original position” or the “initial bargaining position”.

Elements of the Rawlsian Social Contract

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- A characterization of the initial situation, called variously the “state of nature”, the “original position” or the “initial bargaining position”.
- A characterization of the parties to the contract, particularly in terms of their rationality and motivation to come to agreement.

Original Position

Moral

Philosophy – 18

Original Position

- Those in the original position are behind a “veil of ignorance”

Original Position

- Those in the original position are behind a “veil of ignorance”
- “...No one knows his place in society, his class position or social status, nor does anyone know his fortune in the distribution of natural assets and abilities, his intelligence, strength, and the like.”

Original Position

- Those in the original position are behind a “veil of ignorance”
- “...No one knows his place in society, his class position or social status, nor does anyone know his fortune in the distribution of natural assets and abilities, his intelligence, strength, and the like.”
- “...the parties do not know their conception of the good or their special psychological propensities ...”

Original Position

- Those in the original position are behind a “veil of ignorance”
- “...No one knows his place in society, his class position or social status, nor does anyone know his fortune in the distribution of natural assets and abilities, his intelligence, strength, and the like.”
- “...the parties do not know their conception of the good or their special psychological propensities ...”
- “The principles of justice are chosen behind a veil of ignorance. This ensures that no one is advantaged or disadvantaged in the choice of principles or rules by the outcome of natural chance or the contingency of social circumstances.”

Parties to the Social Contract

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- SocCon
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- Solution
- Rawls
- RawlsElements
- OrigPos1
- **PartiesCon**

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- Persons are self-interested. Their preferences and interests do not necessarily include the well being of others.

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- Persons are self-interested. Their preferences and interests do not necessarily include the well being of others.
- Persons are presumed to want the benefits of social interaction if they can be had without sacrifice of individual self-interest.

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- Persons are self-interested. Their preferences and interests do not necessarily include the well being of others.
- Persons are presumed to want the benefits of social interaction if they can be had without sacrifice of individual self-interest.
- Justice, and so a social contract, is only possible where there is some possibility of benefit to each individual from cooperation.

Utilitarianism

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We should always do whatever will produce the greatest possible balance of happiness over unhappiness for the everyone who will be affected by our action.

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- One must choose the action that would produce the best consequences for all persons affected by the action.

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- One must choose the action that would produce the best consequences for all persons affected by the action.
- An action is right if it leads to the greatest possible balance of good consequences or the least possible balance of bad consequences in the world as a whole.

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- One must choose the action that would produce the best consequences for all persons affected by the action.
- An action is right if it leads to the greatest possible balance of good consequences or the least possible balance of bad consequences in the world as a whole.
- The concepts of duty, obligation, and right are subordinated to, and determined by, that which maximizes the good.

Deontology

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The approach to moral theory known as deontology is due to Immanuel Kant.

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The approach to moral theory known as deontology is due to Immanuel Kant.

- “Act only according to that maxim by which you can at the same time will that it should become a universal law.”

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The approach to moral theory known as deontology is due to Immanuel Kant.

- “Act only according to that maxim by which you can at the same time will that it should become a universal law.”
- ”So act that you treat humanity, whether in your own person, or in that of another, always as an end and never as a means only.”

Deontology

Deontology

- “For in order that an action should be morally good, it is not enough that it conform to the moral law, but it must also be done for the sake of the law, otherwise that conformity is only very contingent and uncertain; since a principle which is not moral, although it may now and then produce actions conformable to the law, will also often produce actions which contradict it”

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- ”...an action done from duty derives its moral worth, not from the purpose which is to be attained by it, but from the maxim by which it is determined, and therefore does not depend on the realization of the object of the action, but merely on the principle of volition by which the action has taken place, without regard to any object of desire.”

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One has an obligation to do something if, and only if, one would necessarily do it out of respect for law.

Deontology

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- Aristotle2
- Aristotle3
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- Cardinal
- Theological
- Capital1
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- Happiness
- Self-Sufficient
- Function

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Most people trace the origin of virtue ethics to Aristotle and his writings in Nicomachean Ethics.

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Most people trace the origin of virtue ethics to Aristotle and his writings in Nicomachean Ethics.

Virtue Ethics is more or less a detailed account of virtues, the qualities of character that people need to do well in life.

Virtue Ethics

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- Virtue ethics maintains that the development of human virtue is the fundamental concern of ethics.

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- Virtue ethics maintains that the development of human virtue is the fundamental concern of ethics.
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Virtue Ethics

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- Virtue ethics maintains that the development of human virtue is the fundamental concern of ethics.
- For virtue ethics it is more important the goodness of the person than the goodness or rightness of the act.
- In virtue ethics the major concern is whether an individual is good or bad according to the virtues or vices they possess.

Aristotle's List of Virtues

Aristotle's List of Virtues

1. Courage

Aristotle's List of Virtues

1. Courage
2. Temperance

Aristotle's List of Virtues

1. Courage
2. Temperance
3. Liberality

Aristotle's List of Virtues

1. Courage
2. Temperance
3. Liberality
4. Magnificence

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7. Patience/good temper
8. Truthfulness

Aristotle's List of Virtues

1. Courage
2. Temperance
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4. Magnificence
5. Magnanimity
6. Proper ambition/pride
7. Patience/good temper
8. Truthfulness
9. Wittiness

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10. Friendliness

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3. Liberality
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6. Proper ambition/pride
7. Patience/good temper
8. Truthfulness
9. Wittiness
10. Friendliness
11. Modesty

Aristotle's List of Virtues

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8. Truthfulness
9. Wittiness
10. Friendliness
11. Modesty
12. Righteous indignation

Aristotle's List of Virtues

1. **Courage** — Courage is the ability to confront fear in the face of pain, danger, uncertainty or intimidation. Courage ensures firmness in difficulties and constancy in the pursuit of the good. It strengthens the resolve to resist temptations and to overcome obstacles in the moral life. “Physical courage” is courage in the face of physical pain, hardship, or threat of death, “Moral courage” is the ability to act rightly in the face of popular opposition, shame, scandal, or discouragement. Ernest Hemingway defined courage as “grace under pressure.”
2. **Temperance** — Temperance is moderation of needed things and abstinence from things which are not needed. Temperance is constant mindfulness of others and one's surroundings; practicing self-control, which includes the enjoyment of pleasure
3. **Liberality** — Liberality is a spirit of generosity for a proper and worthy charity that may involve the donation of our time, our money, or other possessions.
4. **Magnificence** — Magnificence is large-scale or heroic liberality, properly spending large sums of money on public gifts, doing great deeds, “a fitting expenditure involving largeness of scale.”
5. **Magnanimity** — Magnanimity is the pursuit of what is great and honorable in his life, even if it is difficult. St. Thomas Aquinas describes it as a “stretching forth of the mind to great things.” A magnanimous person seeks to do great acts, “things as are deserving of honor.” A magnanimous person knows him/her-self to be worthy of honor but neither over or underestimates their own contributions or worth. A magnanimous person is generous in forgiving an insult or injury and is free from petty resentfulness or vindictiveness.
6. **Proper ambition/pride** — Pride is the appreciation of one's own worth. Ayn Rand said, “Pride is the recognition of the fact that you are your own highest value and, like all of man's values, it has to be earned —that of any achievements open to you, the one that makes all others possible is the creation of your own character. Pride is virtuous self respect. Proper ambition is the possession of motivation for doing good.

Aristotle's List of Virtues

7. Patience/good temper — Patience is endurance under difficult circumstances, persevering in the face of delay or provocation without acting on annoyance/anger in a negative way; or exhibiting forbearance when under strain, slow to anger, level headed.
8. Truthfulness — Truthfulness consists in speaking honestly about one's accomplishments and living up to one's commitments. Truthfulness is being honest in your words and actions. Truth or truthfulness is the virtue which consists in showing oneself true in deeds and truthful in words, and in guarding against duplicity, dissimulation, and hypocrisy.
9. Wittiness — Wittiness is the ability to perceive and express in a humorous manner the relationship between seemingly incongruous or disparate things. Wittiness entails saying the right things in the right manner and also listening to things properly. The person who achieves proper moderation in this regard is also called tactful. The witty and tactful person amuses others in conversation not through making fun of others or innuendo, but through clever anecdotes or phrases.
10. Friendliness — Friendliness is being a friend, through good times and bad. You take an interest in other people and make them feel welcome. You share your belongings, your time and yourself. The friendly person accepts the right words and deeds of others.
11. Modesty — Modesty is having self-respect. When you value yourself with quiet pride, you accept praise with humility and gratitude. Modesty is being comfortable with yourself and setting healthy boundaries about your body and your privacy. Modesty is being sensitive to one's honor and feeling appropriately bad when it is besmirched. Modesty consists of feeling shame at the appropriate times.
12. Righteous indignation — Righteous indignation is a sense for the appropriate treatment of others or that which is sacred. Righteous indignation is being angry for the right reason, at the right time, in the right way and with the right person(s). Righteous indignation is a balanced feeling of sympathetic pain concerning the undeserved pleasures and pains of others; a feeling of pain at undeserved good fortune in the same way that pity is a feeling of pain at undeserved misfortune.

Josephson's Six Pillars of Character

Josephson's Six Pillars of Character

1. Trustworthiness

Josephson's Six Pillars of Character

1. Trustworthiness
2. Respect

Josephson's Six Pillars of Character

1. Trustworthiness
2. Respect
3. Responsibility

Josephson's Six Pillars of Character

1. Trustworthiness

4. Fairness

2. Respect

3. Responsibility

Josephson's Six Pillars of Character

1. Trustworthiness

2. Respect

3. Responsibility

4. Fairness

5. Caring

Josephson's Six Pillars of Character

1. Trustworthiness

2. Respect

3. Responsibility

4. Fairness

5. Caring

6. Citizenship

The Four Cardinal Virtues (Wisdom 8:7)

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1. Prudence —- able to judge between actions with regard to appropriate actions at a given time

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2. Justice — proper moderation between self-interest and the rights and needs of others
3. Temperance or restraint — practicing self-control, abstinence, and moderation
4. Fortitude or courage — forbearance, endurance, and ability to confront fear and uncertainty, or intimidation

Three Theological Virtues (1 Corinthians 13:13)

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1. Faith —- Faith is the theological virtue by which we believe in God and believe all that he has said and revealed to us, and that Holy Church proposes for our belief, because he is truth itself. By faith “man freely commits his entire self to God.” For this reason the believer seeks to know and do God’s will. “The righteous shall live by faith.”

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2. Hope — Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ’s promises and relying not on our own strength, but on the help of the grace of the Holy Spirit.

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And what is it that ye shall hope for? Behold I say unto you that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal, and this because of your faith in him according to the promise.

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3. Charity — Charity is the theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God.

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2. Hope — Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ’s promises and relying not on our own strength, but on the help of the grace of the Holy Spirit.
3. Charity — And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

Seven Capital Virtues

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1. Humility is a conscious awareness of our complete dependence upon God and smallness compared to him; a willingness to serve anyone in any way — no matter how small, mundane, or socially degrading.

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4. Meekness — Meekness is enduring injury with patience and without resentment; strength under control.

Seven Capital Virtues

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6. Kindness — Kindness is charity, compassion, friendship, and empathy without prejudice and for its own sake.

Seven Capital Virtues

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6. Kindness — Kindness is charity, compassion, friendship, and empathy without prejudice and for its own sake.
7. Diligence — Diligence is constant and earnest effort to accomplish what is undertaken; persistent exertion of body or mind.

Seven Deadly Sins

Seven Deadly Sins

1. Pride

Seven Deadly Sins

1. Pride
2. Greed

Seven Deadly Sins

1. Pride
2. Greed
3. Lust

Seven Deadly Sins

1. Pride
2. Greed
3. Lust
4. Wrath or rage

Seven Deadly Sins

1. Pride
2. Greed
3. Lust
4. Wrath or rage
5. Gluttony

Seven Deadly Sins

1. Pride
2. Greed
3. Lust
4. Wrath or rage
5. Gluttony
6. Envy

Seven Deadly Sins

1. Pride
2. Greed
3. Lust
4. Wrath or rage
5. Gluttony
6. Envy
7. Sloth

Aristotle's Definition of What is Good

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- **Happiness**
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Moral

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- If there is some end in everything that is pursued in action, this will be the good pursued in action; and if there are more ends than one, these will be the goods pursued in action.

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- If there is some end in everything that is pursued in action, this will be the good pursued in action; and if there are more ends than one, these will be the goods pursued in action.
- Though apparently there are many ends, we choose some of them, e.g. wealth, flutes and, in general, instruments, because of something else; hence it is clear that not all ends are complete. But the best good is apparently something complete.

Aristotle's Definition of What is Good

- Now happiness more than anything else seems unconditionally complete, since we always [choose it, and also] choose it because of itself, never because of something else.

Aristotle's Definition of What is Good

- Now happiness more than anything else seems unconditionally complete, since we always [choose it, and also] choose it because of itself, never because of something else.
- [T]he complete good [i.e., happiness] seems to be self-sufficient. Now what we count as self-sufficient is not what suffices for a solitary person by himself, living an isolated life, but what suffices also for parents, children, wife and in general for friends and fellow-citizens, since a human being is naturally political [animal]. [W]e regard something as self-sufficient when all by itself it makes a life choice worthy and lacking nothing; and that is what we think happiness does.

Aristotle's Definition of What is Good

- [P]erhaps we shall find the best good if we first find the function of a human being. For just as the good, i.e., [doing] well, for a flautist, a sculptor, and every craftsman, and, in general, for whatever has a function and [characteristic] action, seems to depend on its function, the same seems to be true for a human being, if a human being has some function. What, then, could this be? For living is apparently shared with plants, but what we are looking for is the special function of a human being; hence we should set aside the life of nutrition and growth. The life next in order is some sort of life of sense-perception; but this too is apparently shared, with horse, ox and every animal. The remaining possibility, then, is some sort of life of action of the [part of the soul] that has reason.