

virtue

by Virtue Virtue

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Virtue and Vices

1. Virtue is a positive behavior that controls emotions and impulses. Vice refers to the negative character traits that are developed as a result of feelings and longings. ¹ **Virtue theory is the opinion that the basis of morality is the development of good character traits or virtues.** **Cardinal** virtue refers to the four core virtues which are central to making people good. They are prudence, justice, temperament, and fortitude.
2. There are three main components of Plato's view of virtues. First, he states that human beings strive after the ultimate goal. This goal defines the person. The second part involves analyzing our unique human psyche to discover our unique purpose. The last one involves analyzing the moral virtues themselves.
3. The human psyche is divided into Calculative, Appetitive, and Nutritive.
4. The 12 virtues covered by Aristotle include Courage, temperament, truthfulness, wittiness, friendliness, generosity, magnanimity, self-confidence, proper ambition, good-tempered, proper shame, and righteous indignation envy.
5. For Aristotle, the contributions of practical wisdom include the knowledge of the ultimate reason for our existence on earth and planning on the best way to achieve that purpose.
6. ¹ **The five factors involved in appropriate response to anger include: Getting angry at the right person, (2) for the right offense, (3) proper degree of anger, (4) responding at an appropriate speed, and (5) and for a suitable period of time.**
7. In response to Grotius's criticism of virtues, Aristotle brings about calculative reasoning, which brings about the virtuous mean.
8. The response to Kant's criticism that misapplied virtue might become a vice is the need to avoid misapplying our intellectual abilities and adopting a grander class of morals.

9. The response to Mill's criticism about virtues becoming irrelevant is that the need to look beyond the intended action as a means to determine the vice or virtue. We need to look at three things to conclude about the virtue or vice; the action, intention, and the predisposition.
10. Rule-based morality is the virtues that are anchored in the laws and whose violation can lead to punishable offense. Virtue-based morality, on the other hand, is based on developing good behavior. They are not regulated by existing laws but are based on an individual's knowledge of right and wrong. They are long-lasting and spring from the heart, unlike the rule-based virtues.
11. The male thinking is rigid and likes to follow a certain order and patterns, thus creating moral rules. Female thinking does not follow a certain rule but is responsive and artistic, responding to different situations differently.
12. The virtues of women, Aristotle opined, were a reflection of their standing in a lower society than that of men. Thus their virtues included obedience, silence, and compassion.
13. Strong theory supposed that virtuous character is independent of any moral laws. It is purely based on developed character traits, while the weak theory suggests that all virtuous character is hedged on a specific ¹ set of rules.
14. There are three rule aspects of Aristotle's theory: first, Aristotle's doctrine of the mean is a general principle on its own. Secondly, he states that each of the virtues is a parameter by which we can evaluate the correctness of our own actions and those of other people; thus, virtue itself functions as a rule. Third, Aristotle's virtue theory describes a close link between ethics and politics. Now, politics leads to laws that dictate what to do and what to abstain from, while ethics deals with discovering our ultimate human purpose.

15. There are three contemporary criticisms of virtue theory. The first criticism is on the criteria to use to determine who is virtuous. Second is the failure to generate a list of unacceptable acts such as murder, as is the case with strong virtue. Finally, critics argue that virtue theory licenses us to intermittently act badly, provided the virtue in question remains integral.
16. MacIntyre considers that fragments of moral traditions have been left and that people have discarded the virtue theory. He opines that the development of many vocabularies describing virtues has eroded on the virtue theory's critical points, as advocated by Plato. Contrary to MacIntyre, though, it is not sensible to eliminate most of our moral vocabulary simply because it does not draw on virtue theory. He forgets that the world has evolved, and women's status has significantly changed, thus the need to incorporate other terms that define their virtues.
17. The hybrid approach to teaching morality is the moral instruction that comprises imparting good behavior and teaching rules.
18. Aristotle was of the view that over-indulgence could only occur in some aspects of bodily pleasure and not others; for instance, those who take pleasure in gratification of a vision would not be considered over-indulgent. Some of the bodily pleasures that would be considered over-indulgent include relishing the smell of food; this he called over indulgent as it was caused by the desire to eat. On overindulgence on the sense of touch, he considered touch as a medium of experiencing pleasure. He considered the two pleasures to be found in the lower animals, and therefore animalistic and slavish.
19. Pertaining to natural desires, Aristotle found that the only mistake was on the side of excess. He cited overeating and overdrinking as examples of over-indulgence. On the

issue of pain, he was of the view that when one bears pain bravely he is not considered temperate but he is considered over indulgent if he displays feelings of more pain than is necessary or if he takes pleasure in feeling the pain.

20. Aristotle's views on over-indulgence as it relates to voluntary choice and child over-indulgence is that over-indulgence seems stem from voluntary actions. Those who overindulge chooses to so, however, being overindulgent by itself is not as a result of voluntary choice as nobody wishes to be overindulgent. Concerning children overindulgence, he was of the opinion that the desire for pleasure is greater on children. He saw the need to moderate the actions of children as they are contrary to reason.

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