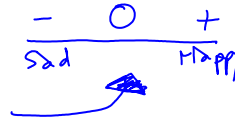


03 / 31 / 08

- Pick up Course Reader and Book (older editions okay)
- Final is Take Home
- Tests each= 30%, Final = 40%
- Normative Moral Theory:
 - What ought to be the case
 - Morality is understood to be a system of ought's
 - Attempts to come up with a theoretical account of this system
 - We make moral judgments of actions, people, and states of affairs (from a general point of view)
 - Superogatory action: above and beyond the call of duty
 - Attempts to introduce some fundamental order into this system (rather than using a great variety of concepts which is common sense)
 - Motive --> Action --> State of Affairs
 - Normative Moral Theory takes one of the above to be basic and analyzes the other two
- Competing Theories in Normative Moral Theory
 - **Consequentialist:** takes the state of affairs as basic (moral = best possible situation)
 - Value theory: what makes states of affairs morally good or bad
 - Principle: right action maximizes the good.
 - For example: Utilitarianism, "the end justifies the means"
 - **Deontological:** takes actions for granted
 - Different way of understanding what makes actions right or wrong
 - Evaluations of the outcomes is contingent upon the actions that produce them
 - Even if a lie is necessary for aggregate happiness it is morally wrong and the positive results don't matter
 - For example: Kant's theory, "the end does not justify the means", torture for information (?)
 - **Virtue Theory:** starts that psychological dispositions and traits are morally good
 - Virtues: generosity, justice, fair-minded, etc.
 - Doesn't have any general principles to identify right action
 - For Example: Aristotle's Theory
- Three Kinds of Activity in this Field of Morality:
 - **Metaethics**
 - Concerned with general philosophical questions about morality
 - Obligations: what is it and where does it fit in reality?
 - Epistemological Question: how do we know what we are obligated to do?
 - Are moral claims capable of being true or false
 - How do we know the truth?
 - Moral Realists vs. Moral Antirealists (morally wrong is not applicable to real world, misleading, emotion is being expressed rather than expressing a property)
 - **Normative Moral Theory**
 - Analyzes the system of ought's
 - Motive --> Action --> State of Affairs
 - **Applied Ethics**
 - Takes the form of getting the results from other fields and applying them to real world issues, like abortion, capital punishment, and the morality of war.
 - *Political Philosophy* is a form of this (especially in the form of government)
 - Can people punish others for not following orders if government is justified at all?
 - Mill's on Liberty, Locke on Government (Deontological approach), Nussbaum's Women on Cultural Universals

- How do we Evaluate Normative Moral Theory?
 - Two desirable features of Normative Moral Theory
 - 1) Simplicity and Explanatory Coherence (getting a lot out of a little)
 - 2) Conformity to Intuition

- Consequentialist Moral Theory:
 - Motive --> Action --> State of Affairs
 - Starts with the evaluation of the state of affairs
 - Then evaluates the rest based on this
- Utilitarianism (Consequentialist)
 - **Utilitarianism**
 - Mill: son of a philosopher, imposed upon by a strict educational regimen, read the classics of ancient philosophy, famous figure of 19th century
 - Has two parts:
 - **Value Theory** (what makes states of affairs good or bad)
 - **Principle** (the right action in any given situation is that which will maximize the good)
 - Often differ in their value theory
 - Mill: "actions are right in proportion as they tend to promote happiness"
 - Good = Happiness = Pleasure & Absence of Pain
 - Bad = Unhappiness = Deprivation of Pleasure and Addition of Pain
 - Degree of happiness is a function of the net balance of pleasure over pain
 - Think of like a scale that can move back and forth happiness with sad subtracted
 - Utilitarianism is usually regarded as objectionable because it has counterintuitive consequences
 - **Hedonic Value theory:** one whose emphasis is related to pleasure (only pleasure is valuable)
 - **Intrinsically Good** (in this case pleasure itself) primary objective of good
 - **Instrumentally Good** (things that cause pleasure) secondary things for good
 - **Egoism:** the right action is that which is most self-beneficial (self-interest)
 - Total Aggregate Happiness: net balance of pleasure over pain for the entire population
 - Possible that those actions most beneficial to you don't benefit the aggregate whole
 - Possible conflict between morality and self-interest (yielded by every moral theory)
- Intuitive Objections to Utilitarianism
 - Value theory:
 - Mill's theory is hedonic (the only thing good in itself is pleasure)
 - Intuitions suggest that the only thing good in itself is not just pleasure
 - Rats with stimulated hypothalamus won't eat (pleasure center stimulated)
 - If in the scale of humans, the society would have the most aggregate happiness (on paper).
 - But does it have the most beneficial states of affairs for humans? Intuitively not.
 - Doctor Example:
 - Important part is maximization of happiness in an individual life.
 - Go to medical school sacrifices your 20s
 - Later in life though you are much better off
 - This compensates for the less happiness that you experience earlier in life
 - Doesn't necessarily work on an aggregate scale
 - Free Trade Example
 - Sacrifices the happiness of some people for the sake of total aggregate happiness
 - Some people lose their jobs, but aren't repaid directly
 - **Human Well-Being = Happiness = Pleasure and the absence of pain**
 - We also ought to take into account all sentient creatures
 - No matter what organism experiences it, we should attempt to maximize its happiness
 - Advocacy of vegetarianism or animal rights can be justified in utilitarianism
 - Pleasure from eating meat doesn't equal the loss of happiness by the animal
- How Should We Understand Human Well-Being
 - Does it equal happiness as in Utilitarianism?
 - 1 - a matter of certain experiences
 - 2 - a matter of your life being a certain way
 - Neither theme seems to capture the whole picture of happiness
 - Experience machine (?)
 - Option of having exactly the lives we want
 - Can't tell the difference
 - Many believe it not to be a good life because the experiences were not real
 - 3 - Things really are the way you want them to be (hypothetically)
 - Doesn't seem to be accurate either
 - Seems objectionable in the case of the mother wishing her child to have a good life after



- adoption
 - Doesn't get feedback from the world even if the child has a good life
- Combine the first two: **the good life for a human being is a life that produces pleasure based on true beliefs about how the world is** or the good for a human being is the satisfaction of informed desire
- Good life for a human being contrary to hedonism --- Objective value:
 - enjoyment
 - accomplishment
 - understanding
 - autonomy
 - deep personal relationships

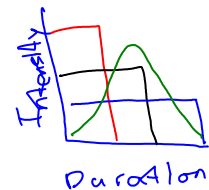
04 / 04 / 08 - Discussion Section

- Mill's Utilitarianism
 - Mill is a Consequentialist and a utilitarian one at that
 - He's a Consequentialist by virtue of the fact that he holds that the right action (and of course we mean the morally right action), is the one that will maximize the good. That is to say, he thinks that an **action is morally correct because of the consequences it yields**.
 - Where he diverges from other Consequentialist is how he defines "good". **"Good", according to Mill, is nothing over and above happiness, and happiness is nothing over and above pleasure and the absence of pain.** So actions are right as they tend to produce the right outcome and the right outcome is the one that produces the greatest amount of pleasure or the least amount of pain. (You have to build it in the last caveat because sometimes our choices are between two bad consequences, or a bad consequences and a neutral consequence. In that case, Mill would say we should choose the action that leads to the least bad consequence.)
 - **So, Mill's position has two aspects: for one, the account of right action says that an action is good by virtue of its consequences, and two, by good we just mean happiness or, more correctly pleasure.**
 - He thinks because **pleasure is the intrinsic good, that is what we identify is the moral good.**
 - So far so good, but there is more we need to know about the nature of pleasure that Mill thinks gives us the ultimate account of the good.
 - First, the reason Mill takes the moral good to just be pleasure is because **pleasure is the only thing that has value in and of itself**. Pleasure is not instrumentally valuable. That is, **it's not valuable because it gives us something else. Pleasure is intrinsically valuable**. It's valuable in and of itself; it is sought for its own sake.
 - Second, Mill thinks that the pleasure that counts morally is the combined pleasure of people. If torturing babies would bring pleasure to one man, this does not mean that doing so is the morally correct thing on Mill's view. That is because the pleasure of this one man is not the only pleasure, or even he predominant pleasure, that counts towards the morality of a particular action. **The pleasure that matters is the aggregate pleasure**, the cumulative pleasure of the people.
 - Finally, **Mill is not concerned with the pleasure or pain of things that are not human**. The pleasures of dolphins and lions and dogs do not count morally for Mill, only the pleasures of people.
 - Now, Mill's view is not without drawbacks. Given our understanding so far, there are two ways Mill could be criticized. One could criticize his hedonism, his view that the right action is the one that maximizes the good. Or one could criticize his value theory that what makes a state of affairs good or bad is a function of his happiness.
 - The first set of criticisms we covered in class or go after Mill's hedonism. The question on the table is whether or not hedonism accords with our moral intuition. That is, **does hedonism yield intuitively acceptable results?**
 - One thing that might be an **objection to hedonism would be the rats who stimulate themselves to death**. But we didn't say a whole lot about what specifically that objection would be.
 - Another objection to hedonism might be that sometimes maximum overall happiness is not fair. Recall what's being claimed here. When we call an action morally correct what we really mean is that the action produces the greatest amount of happiness for all. But in this case in which jobs are exported, **the maximization of happiness cannot be, if we think of it as not fair, the good**. In other words, maximum pleasure and "good" cannot be the same thing because we have an instance in which something maximizes the pleasure, but because it's not fair, it's not the morally correct thing.
 - **The rats seeking pleasure in this way, causes us to question well-being, though they may be experiencing pleasure, they clearly don't have well-being and therefore, hedonism will not always yield well-being.**
 - Next we brought up another criticism to Mill's value theory; the idea that what makes an action good is

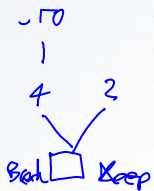
that it brings pleasure. There are two schools of thought on what human well-being might be.

- According to the first, human well-being is a matter of having certain experiences. According to the second it's a matter of your life being a certain way. So by the first school of thought, the thing that does me best as a person is experiencing certain things.
 - But by the second school of thought, the thing that does me best is that my life turns out a certain way.
 - This is where we brought up Nozick's experience machine. The idea is that we all want to be happy - we all want well being - but our intuitions are supposed to be that we would not plug into the machine; and this shows us that we do not strictly equate human well-being to pleasure.
 - The intuition we are supposed to draw from this case is that in addition to the pleasure of having things a certain way, we want it to be the case that things really are that way.
- At this point another objection can be raised. Consider the mother who gives up her child for adoption. *She doesn't want the world to be another way, but she had well-being?*
 - The final possible view that we look at is one the view that human well-being consists in having certain experiences and the view that it consists in life being a certain way are combined. So, **the good for a human is the satisfaction of informed desire.**
 - This, however, again seems inadequate. There are still other things we desire as a part of human well-being that

- Mill's Utilitarianism
 - Mill states that actions are right in the proportions that they produce happiness
 - Happiness = pleasure and the absence of pain
 - Need to look at the value theory and the claim that we can understand right as maximizing good
- Evaluation of Mill's Value Theory
 - Right action promotes happiness = does the most that can be done by that agent in that situation to promote human well being
 - Proposes that we understand human well being in terms of happiness (hedonic value theory)
 - Qualities of a good life: enjoyment, accomplishment, understanding / knowledge, autonomy, deep personal relationships.
 - Seems doubtful to accept his hedonic value theory when you assess other components of the good life (i.e. the man whose entire life was a facade funded by a millionaire.)
- How can Mill have both a hedonic value theory and all the other qualities of a good life?
 - The good life for a human being is a life lived doing distinctively human things.
 - **Have to make a distinction between the quality and quantity of pleasure**
 - A smaller amount of high quality pleasure is better than a larger amount of low quality pleasure, if you can distinguish between pleasures.
 - Higher faculty pleasure is worth more than much low quality pleasure
 - **Competent judges** = prefer activity which involves the exercise of the higher faculties
 - If there is a choice for pleasure there must be more to it than just quantity
 - In addition to just the pleasure, there are also the traits: **intensity, duration, and complexity**
 - Though something may be short and not intense, you can still derive pleasure from its complexity.
 - **PROBLEM:** Still suffers from the problem of "false beliefs" as in the experience machine (don't want pleasure to count unless it is connected to reality.
 - **PROBLEM:** dissatisfaction seems to be frustration though it is not pleasure or its lack (better to live the life of Socrates dissatisfied vs. a fool satisfied or a human dissatisfied than a pig satisfied) there must be something more...
 - Introduces a distinction between **happiness vs. contentment**
 - Pigs have contentment, but this isn't the same as happiness
 - **Mill is building into happiness the notion of maximizing high quality pleasure instead of any kind of pleasure**
 - Also builds in the notion of **tranquility vs. excitement**
- Jeremy Bentham: "quantity of pleasure, then pushpin is the same as poetry"
 - Also believes that a quality of life is distinctively human things
 - Fecundity - fertility
 - The more you engage in an activity that produces pleasure, the more you get out of it



- Mill's Hedonic Value Theory from the Consequentialist perspective
 - Must distinguish between **quantity** (intensity x duration) and **quality** (different types of pleasure)
 - Even though the quantity might not be as high, the pleasure that you do get are higher quality when you are exercising higher level capacities
 - Bentham's principle of Fecundity (pleasure at the beginning but more as you become proficient when playing an instrument versus the same pleasure all the time with a back rub)
 - Only thing that matters from the Hedonic value theory is the quantity
- The Utilitarian Principle (complements the value theory)
 - **The right action is the one that maximizes the good**
 - Brings with it other problems
 - Common sense teaches you "act type" values: no = lying, theft, murder yes = keep promises, truth
 - Prohibits some action and promotes others, but doesn't talk about consequences
 - The argument is **DEONTOLOGICAL**
 - In general, conforming to common sense prohibitions maximizes happiness
 - Different ways of drawing conclusions from this (you can maximize happiness in other ways, not just lying)
 - 1 - If you think you could do more good by violating a common sense prohibition, you are probably overlooking something.
 - You promise to babysit for a couple so they can go to the concert
 - A car breaks down with 4 people in it
 - Should you break your promise so 4 can go instead of two?
 - If you break your promise general confidence in promises is reduced and your trustworthiness is damaged
 - 2 - Desert Island Promise - Make a distinction between decision procedure and a standard
 - 5 million in my backyard, Promise me you'll give the money to lawn croquet society
 - You could do a lot more good by giving it to another organization "Doctors without borders"
 - No real issues for loss of confidence in promise making as in the other example
 - Many people hold this promise to be just as binding
 - What do you do?
 - **Standard:** defines what makes an action right or wrong, principle of utility (that which maximizes total aggregate happiness)
 - **Decision Procedure:** reasoning you go through trying to figure out what to do in a situation
 - **Common sense decision procedure:** first identify all the alternatives and determine which are ruled out by a common sense prohibition, and then once ruled out, do whatever you feel like.
 - You are very likely to make mistakes when you employ the utilitarian procedure... very hard to figure out exactly what will happen especially when the results might go far into the future
 - Might be **tempted** to convince yourself that what is good for you might increase total aggregate happiness.
 - Don't have the time (**time limitations**) to completely figure out what would maximize total aggregate happiness.
 - Common sense act types identify actions which for the most part have positive consequences
 - No decision procedure is going to be perfect in guaranteeing that whatever action you perform will increase aggregate happiness, but rather you look for the best percentage
 - You might have a better batting average using the common sense act types rather than following the utilitarian standard as your decision procedure.



- Intuitive Objections to Utilitarianism
 - **Common sense**
 - Understands things as do(s) or don't(s)
 - There is no particular guarantee either way
 - LYING = act type which morally ought not to be performed
 - May be some cases where aggregate happiness might be best served by lying though
 - Hedonic value theory then can be Counter-intuitive to common sense
 - Mill suggests that humans have learned tendencies for total aggregate happiness (second principle)
 - Common sense, then, should be used as part of a **decision procedure**
 - Identify options, rule out things prohibited, and select the action with most appeal
 - Standard of right and wrong may be best for total aggregate happiness, but may be more successful by following secondary principles (don't have time always to calculate)
 - **Utilitarianism is wrong because it allows too much**
 - (lies, broken promises, etc.)
 - **Utilitarianism Demands too much**
 - Dad and three kids in boat, one is his
 - Boat cut in half, save the two others or his one child
 - Utilitarianism says he must save the two others
 - Maybe a secondary principle - parents are to look out for their own children?
 - Giving money? All your money could better aid world happiness... but is counterintuitive to the difference between what is **required** and what is **supererogatory** (extraordinary sacrifices involved and morally commendable)
- Act Utilitarian vs. Rule Utilitarian
 - **Nonlinearity:** sometimes n performances of an act of a particular kind can have more than n times the consequences of one performance.
 - One person cutting across a lawn doesn't matter
 - When 1,000 do the aesthetic displeasure is noticeable to everybody.

	Gain	Loss
One	1	0
1000	1000	2000

 - Have to consider the result of many performances, and we should obey the rules, because if everybody violates them, it would be bad, not just you.
 - What would happen if everybody did that?
- Motive - Action - Outcome
 - Consequentialists judge outcomes as morally right
 - Actions are judged then as by which outcome they generate
 - People are judged based on their propensity toward actions
 - Utilitarian Standpoint:
 - Should pay close attention to secondary principles
 - Vindicates common sense because you are more likely to increase aggregate happiness
 - If you try to follow aggregate happiness you will probably make too many mistakes
 - Self-effacing theory = truth about morality which has the counter-intuitive consequence that it will work best when no one believes in it.
- CHAPTER 5: JUSTICE
- Justice:
 - How does utilitarianism account for it?

- Many people have the intuition that it is what must be done, regardless of overall happiness
- There is a very close connection between justice and fairness
- **Means respecting rights and giving people what they deserve (rewarding and punishment)**
- Rules that have some utilitarian justification can be either
 - Expedient: not the same case (not obligatory or should be punished)
 - Obligations: actions that ought to be compelled and violations ought to be punished
 - Justice is a further subcategory of obligations
- Why is it true that violations of a rule ought to be punished?

04 / 11 / 08

- Justice
 - Rights: things you are entitled to
 - Desert: things that you deserve
- "Do justice, though the heavens fall" = requirements of justice are to be respected, irrespective of the consequences, regardless to what will happen to aggregate happiness
- Mill on Justice
 - Why do we attach so much importance to it?
 - Moral rules: have utilitarian justification
 - Two main kinds
 - Rules that identify moral **obligations**
 - ◆ **Perfect duties**: necessary for life, someone's right (no murder, a promise being upheld affects a person directly) **THIS IS JUSTICE ACCORDING TO MILL**
 - ◆ **Imperfect obligation**: make life better, but respect not absolutely necessary (charitable activity: no body has a right to your money, but you should be charitable nonetheless)
 - Rules that identify the **expedient**
 - Rules that correspond to justice are part of the "moral obligations"
 - Some rules are such that people ought to be compelled to follow them or punished for not
 - The utilitarian justification for punishment: it maximizes happiness
 - And extra compliance as a result of threat of punishment
 - Also have to take into account the pain of the criminal when punished
 - Punishment's forms:
 - Legal sanction (police)
 - Moral sanction (informal, don't talk to them or engage in cooperative ventures)
 - Guilt feelings
 - "When, by sacrificing your life, you can save the lives of at least two people, you should do it" ?
 - In general, adherence to the rule would be utility maximizing
 - Not obligatory, because no rule or punishment will make you do it
 - Superogatory = morally good, but not required
 - "Usually you can do more to maximize total aggregate happiness by trying to maximize your own than by trying to maximize the happiness of others"
 - We have a better idea on what will benefit ourselves than others
 - Know ourselves better
 - Better placed to help ourselves
 - ★ Promote your own happiness
 - ★ Refrain from interfering with the efforts of others to promote their happiness
 - **Distributive Justice**
 - People should get a share of the product in proportion to their *effort*
 - People should get a share of the product in proportion to their *contribution*
 - People should get a share of the product in proportion to their *need*
 - Declining marginal utility of money
 - Money given to the poor creates much more happiness than it does giving it to the rich
 - Incentive effect: the more you work, the more you get to keep
 - Take from the rich and give to the poor
 - Total aggregate happiness goes up because no one is at the bottom of the graph



- Distributive Justice
 - Talked about by contemporaries of Mill, but not by Mill himself
 - Distributive = across united people
 - **Conflicting Ideals**
 - People who work harder should get more
 - People who make a bigger contribution should get more
 - People who need it most should get most
 - **Declining Marginal Utility of Money (or any material possession)**
 - The more you have, the less it proportionately does for happiness
 - If you are broke, 1000 dollars could mean big happiness.
 - If you are a millionaire, 1000 dollars doesn't mean much.
 - As long as there is any inequality of money, we can increase aggregate happiness by taking from people with more and giving to people with less
 - Complication for Distributing products
 - Metaphor: dividing the pie... for a pie of a given size, dividing it equally is most aggregate happiness, but if it is a bigger pie and not divided equally, it could still make more aggregate happiness.
 - **Incentive effects:** if you are highly talented, a bigger piece of the pie could yield a bigger pie for everyone.
 - Any inequality that is too great will be bad though
 - Have to balance out these two considerations
 - How should a utilitarian government handle this in a non-utilitarian population?
- Common sense and Utilitarianism
 - If utilitarianism is telling us what we thought anyway is right, what's the point?
 - "Do justice, though the heavens may fall"
 - General Theoretical Goal: (What is morality really all about?)
 - Greater purpose of philosophy: Identifying fundamental principles
- Approaches to Normative Moral Theory
 - Motive --> Action --> Consequences
 - **Consequentialist:** consequences are the most important
 - **Deontological theory:** primary object of evaluation is action
 - **Virtue Theory:** starts that psychological dispositions and traits are morally good
- Deontological Themes:
 - **1 - Double Standards are Wrong** (require of some what we don't require of others in same circumstances, or different privileges are wrong)
 - **2 - It is Wrong to Use People**
 - **3 - Autonomy is to be Respected** (have to let people make up their own minds about their lives)
 - Could all conceivably be in conflict with Consequentialist principles like Utilitarianism
 - Could increase happiness by double-standards, using people, etc.
 - How do you develop a deontological theory?
 - ★ **Practical Reason:** a faculty that allows us to draw conclusions or make inferences
 - Attempts to answer questions in the form of "What Should I Do?"
 - Involves transitions between mental elements
 - "Reason is and ought to be the slave of the passions"
 - **Empiricist Approach:** you move from a desire to another desire trying to find an effective means end. (**means end reasoning**) (start with wanting to be an investment banker so then you decide you want to go to business school). The reasoning you do to find the means to an end is really theoretical, but as a whole it is practical. Constructs a pipeline from desire A to desire B on its way to the end.

- **Rationalist Approach:** further aspect of practical reasoning (we can criticize our desires) we ought not have some desires that we do have, we ought have some that we don't. Problem with empiricist approach is that if you have no desires to do what is right, you have no reason to do what is morally right. Kant takes this approach. **Reason can create motivation.** Allows Kant to incorporate a strong theory on freedom of Will.
 - ★ **Theoretical Reason:** assesses evidence and trying to draw conclusions
 - aims to answer questions of the form "What is the Case?"
 - Involves transitions from belief to another belief as conclusion
 - **Requirements of reason:** not any inference is an example of reason, can make a mistake or reason correctly. Principles identify good or bad reasoning.
- Principles Governing Reasoning
 - **Principle of Non-Contradiction:** cannot affirm, or entertain, p and not p (sky is blue and not blue at the same time) (certain intentions involve us in contradictions)
- The Foundations of the Metaphysics of Morals
 - Metaphysics of Morals - study of the idea and principles of a possible pure will (one with only reason created motivation).
 - Turns out that a pure will adheres to principles which have a moral force
 - Brings to it a moral dimension
 - How does this give us an alternative to Consequentialism?
 - Reason sets ends according to Consequentialism
 - Kant says that Reason creates a filter on intention
 - **Intention:** a desire to perform some action based on some belief

- Kant on Morality

- Believes in the existence of **practical reasoning**
- Which option should we choose?
- Kant: Just as there are certain principles of theoretical reasoning, there are also principles of practical reasoning
- Practical reasoning can give us insight into morality because:
 - some have moral content
 - Act as filters on intention
- See whether an intention can get through the filter, if it can it's morally acceptable, if not, we must find another course of action
- This approach can work out in a way that is not Consequentialist.
- **Kant: The only thing good without qualification is a good will**
 - Might think that health is good without qualification... but it is better if an evil person is unhealthy because they can do less harm
 - Might think that Pleasure is good without qualification... but the pleasure of a sadist doesn't make the world better, but worse
- **Kant: a good will is a will that acts from duty**
 - Distinction between **acting from duty** and **acting according to duty**
 - To act from duty is to obey the law and bring behavior into conformity
 - To act according to duty: different reason:
 - **self interest** (benefits you) (i.e. honest business, may lose money in the short term, but makes more in the long term)
 - **direct inclination** (desire satisfied by doing your duty, a benevolent concern for other people)
 - **Because it is your duty** (do it simply because we must)
 - Rejoices in the happiness of others (not good will) vs. make self do duty (good-will)
 - Interesting contrast
 - This motive can never lead you astray
 - Self-interest can lead you astray and so can direct inclination
 - Doing what is right simply because you take it to be your duty
 - No inclinations but makes himself do it is better than one who is just inclined because it is more likely that you will do what is right
 - Think about a nice person who acquits a tragic figure from a crime on sympathy
- **An action has moral worth just when its done from duty**
 - An action is morally commendable because it is his/her duty
 - Approaching good will in this way, we need to know what people's duties are
 - The idea of duty provides a standard: this idea becomes a filter on intention
 - **Maxim**: linguistic statement of an intention, formed as "I will do A in circumstances C"
 - **Filter**: a condition that our maxims have to satisfy
 - The moral worth of an action is owing to the maxim on which it is based, rather than its success in realizing some desired end or purpose
 - **Duty**: duty is the necessity of action executed from respect from the law
 - A person has a duty to do something, or not do something, just when she would necessarily do it (or refrain from doing it) if she acted out of respect for the law

Candidate Maxims	-->Filter (idea of duty)	--> Maxim	--> Action	--> State of affairs (unimportant)
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 - This isn't about any particular law, but rather the concept of law
 - Looking for universality - law that is everywhere the same (law of gravity)
 - ★ **CATEGORICAL IMPERATIVE: Condition that our Maxims must Satisfy: Act only on that maxim by which you can at the same time will that is should become a universal law**
 - Requires you to ask the question "What if everybody did that?"
 - How is this different from Utilitarianism?

- Key to the Categorical Imperative: the phrase "at the same time"
- Idea presupposes that everyone would be able to do it:
- Can it be a general practice and you still do the action? (Borrow money and plan to never pay back, but if that was the case, your plan wouldn't work example)
- Not about aggregate happiness, but would everybody doing what you intend to do prevent you from doing what it is you plan to do?

- Kant on Duty
 - Kant: important thing is that you do what you do because it is your duty
 - Duty: your maxim satisfying some condition (your intentions as well)
 - Has nothing to do with achieving good results
 - Duty is the necessity of action with respect from the law (idea of universality)

- Kant's Fundamental Principle
 - Act only on that maxim by which you can at the same time will that it should be a universal law
 - Contradiction in the Will acting on one intention prevents action on the other intention
 - Maxim: do A in C
 - Universalized counter part: everyone does A in C
 - Two types of contradiction
 - Contradiction in conception: can't even conceive of a situation (issue in imagination)
 - Contradiction in the will: acting on one intention prevents action on the other intention
 - One of the consequences of nobody paying back loans is that no one would make loans
 - This is the reason why you couldn't act on your own maxim
 - **Double Standards are Wrong**
 - The success of your maxim cannot depend on other people not applying to you
 - Preconditions and Consequences for doing C
 - I'm imagining buying an apple for lunch...
 - There are not enough apples for everybody to have one now
 - Is it morally wrong, then, to buy an apple, if not everybody can do it?
 - Precondition for morality = apple industry has responded accordingly
 - Problem of Over-Specification:
 - Have to avoid packing into our maxims so much detail
 - Only someone just like me can rob a bank
 - So no great change to overall bank robbing difficulty
 - To overcome this problem, we have to be realistic with ourselves
 - Do I want to rob a bank because I am a student, have a cell phone, etc.
 - If you found one wasn't true, does that mean you would abandon intentions?
 - No, so you have to be honest with yourself when specifying the Maxim
 - Public Good
 - Can't be provided to anyone in a group without being provided to everyone
 - For instance: a movie theatre with an out-of-focus projector
 - Makes rational sense for one member of the group to expend the effort and get it for everyone
 - Some things like clean air are not rationally worth the cost for one person to bear the brunt
 - Listener supported radio station (cost is very high, but no one person may be able to do it) however, if a large number of people subscribe, it will be supported and may be worth it to them.
 - Problem with these kinds of goods though is called the "free rider problem"
 - Possible for someone to get the benefit without bearing the cost.
 - **Free riding is wrong because it involves a contradiction of the will** = benefitting presupposes that not everybody does what you do.
 - If you benefit from a public good, you have to bear your share of the cost.

- Kant on the Categorical Imperative
 - Categorical Imperative aims to find a Contradiction in the will
 - Need to take your maxim (Do A in C)
 - Need to Will the Universalized Equivalent of your Maxim (Everyone does A in C)
 - The maxim will flunk the test by the categorical imperative
 - Then you have to find a new maxim that will not find you in a contradiction in the will
 - i.e. you cannot will that everybody not pay back loans, because you won't be able to then
- Issues with the Categorical Imperative
 - "act only on that maxim by which at the same time you can will it to become a universal law"
 - 1 - might look like it rules out too much (apples example, can everyone have one?)
 - 2 - over specification (you are a legislator where everybody must do what you do) has to make specific what you plan to do. Not everybody will need to do what you do. Are you doing it because you are a philosopher or because you need money example.
 - 3 - Murder (Maxim: when I hate someone I will kill them) What would happen if everyone killed everyone they hated? This prevents the execution of your maxim.
 - Answer: the categorical imperative rules out free riding on a cooperative effort to produce a public good.
- Perfect vs. Imperfect Duties
 - The categorical imperative seems to be dealing with perfect duties
 - What about imperfect duties? (like the maxim: when I have the opportunity to help someone in distress, I will refrain from doing so)
 - My universalized equivalent will not interfere with my maxim
 - Distinction between a "contradiction in conception" (for imperfect duties) and "contradiction in the will" (for perfect duties)
 - But, there is still something that can be said about this
 - SOLUTION: Generalized background intention: to get what you need to satisfy your purpose
 - **Contradiction between universalized counterpart and Generalized background intention = imperfect duty violation**
 - **Contradiction between universalized counterpart and maxim = perfect duty violation**
- Kant's distinction on hypothetical and categorical imperatives:
 - Hypothetical Imperative: applies to you only based on a hypothesis (do what's necessary to achieve an end) (if you want E, you should do A)
 - Categorical Imperative: requirement of practical reason that applies to you regardless of your desires, something you just must do
 - How are categorical imperatives possible?
 - Kant is interested in freedom of the will
 - Kant doesn't really answer this question.
 - Kant is more interested if we can figure out from the concept of a categorical imperative if we can figure out what its contents would be.

- Short answer / Some multiple choice (10-15 questions, 10 minutes)
- 2 essay questions (20 minutes each, 50% of grade)
- Kant on Imperatives:
 - **Imperative:** a requirement of reason on a freethinking being with other desires
 - **Hypothetical Imperatives:** requirement of reason that tells you to do something if you want to achieve some desire... is hypothetical because it only applies if you have that want (want to go to law school? You should study then) often comes in the format of (if, then)
 - **Categorical Imperative:** something that applies to you regardless of your wants.
 - Kant: How is it possible?
 - Answer is easy in hypothetical: reason creates pipeline to what you want
 - In case of categorical imperative, how can you be motivated to do something you don't want to do
 - Takes up another question instead: does the formula yield a potential categorical imperative
 - Are there any categorical imperatives? And if so, what are they?
 - If we can answer yes to the first one, we can deduce the second
 - There is only one categorical imperative: "act only on that maxim by which you can at the same time will it become a universal law"
 - Must implies --> law and Law implies --> Universality

	Perfect Duties	Imperfect Duties
Self	Non-suicide	Developing your talents
Others	No false promises	Mutual aid

- 2 versions of categorical imperative
 - ★ □ **Universal Law:** "act only on that maxim by which you can at the same time will it be a universal law"
 - ★ □ **Objective Ends:** "act so that you treat humanity, whether in your own person, or that of another, always as an end and never as a means only"
 - ◆ Ultimate end for everybody is respecting rational nature
 - ◆ People you view as the ends of your action must be able to "contain the end" = have to be able to treat the people you are dealing with as autonomous, rational agents who participate in your plans only for good reasons of their own
 - ◆ You also have to help "promote the ends of rational beings as if they were your own" = help others with good means

- Using People
 - Idea against using people is very popular in deontological ethics
 - 2 cases where 5 dead and 1 alive (one needs all, the other 5 only need 1/5 of the medicine)
 - Option 1: give all to the 1, and 5 dead
 - Option 2: give to the 5 and 1 dead
 - Case 2: 5 people in a hospital needing organs, 1 person with good match comes in for checkup
 - Option 1: take the organs, 5 alive, 1 dead
 - Option 2: don't take the organs, 1 live, 5 dead
 - A utilitarian would answer both the same, save the 5, but it is intuitively wrong
 - Raises difference of allowing harm versus doing harm
 - In the second case, we use the man (without consent), but in the first, we don't.
 - Containing the end = informed consent

- Kant on Suicide
 - Suicide violates a perfect duty to yourself
 - You think you maximize your happiness by ending life, but...
 - You are treating your life as a means by which to get more pleasure

- You are failing to treat your rational nature as an end to itself
- Recreational use of drugs does much the same
- Kant on Developing Talents
 - Part of your life as a rational being is accomplishing ends
 - By not developing your talents, you are limiting the ends you can have
 - If you have skill at the piano, not practicing the piano then is morally wrong
- Morality
 - is concerned with the structuring of interaction
 - Idea is that when I behave in a way that is morally acceptable, the people you deal with will agree
 - Interaction is coordinated by what is permissible
 - How do we achieve this coordination in morality?
 - As rational agents who are ends in themselves and regard others as ends in themselves we should all reach the same conclusions
 - Realm of ends = community of autonomous self-legislatures
 - A systematic union of rational beings under common laws
 - Kant: **morality**: The relation of action to legislation through which along a realm of ends is possible
- Price Versus dignity
 - Two kinds of values something can have
 - **Price**: value of something based on an equivalent (cars have this, they can be replaced)
 - **Dignity**: a kind of value which is irreplaceable
 - To Kant, Dignity is something like an ends to itself
 - We respond differently to things with price versus dignity (we respect dignity)
 - Human beings really have both these kinds of value (especially in a free market economy)

Midterm Review Guide

Mill (Utilitarianism)

- **What is the principle of utility according to Mill?**

The right action maximizes happiness or minimizes pain

- **State and explain the two things that a Consequentialist theory has.**

Value Theory (what makes states of affairs good or bad)

Principle (the right action in any given situation is that which will maximize the good)

- **What, according to Mill, is the only good thing that is good in itself (or intrinsically good)?**

the only thing good in itself is pleasure, **Intrinsically Good** (in this case pleasure itself) primary objective of good, **Instrumentally Good** (things that cause pleasure) secondary things for good

- **Mill subscribes to what theory of value?**

Mill's theory is hedonic (the only thing good in itself is pleasure)

- **When morally assessing the various pleasures we can have, what things should we take into account?**

In addition to just the pleasure, there are also the traits: **intensity, duration, and complexity**

Though something may be short and not intense, you can still derive pleasure from its complexity.

- **State and explain the objection that utilitarianism demands too much.**

Dad and three kids in boat, one is his, Boat cut in half, save the two others or his one child

Utilitarianism says he must save the two others

Maybe a secondary principle - parents are to look out for their own children?

Giving money? All your money could better aid world happiness... but is counterintuitive to the difference between what is **required** and what is **supererogatory** (extraordinary sacrifices involved and morally commendable)

- **Besides pleasure, what other things have value that Mill's account needs to accommodate?**

- **Explain the role of the "competent judge" in Mill's moral theory.**

The competent judge is supposed to have experienced both sides of the pleasure argument and given the choice, will prefer activity which involves the exercise of the higher faculties, because it is worth far more than low level pleasures.

- **Explain what fecundity is in Mill's theory.**

Bentham's principle of Fecundity (pleasure at the beginning but more as you become proficient when playing an instrument versus the same pleasure all the time with a back rub)

- **Explain the general nature of the objection that utilitarianism allows too much.**

- There are cases that can be developed that would seem to count against Mill's theory. One strategy is to "bite the bullet" and go with what the theory says, but in certain cases this strategy is particularly undesirable. What are the other strategies? How do they solve the problem?
- Explain what Rule Utilitarianism (how it differs from Act Utilitarianism) is and how it is supposed to be a solution to problems faced by Act Utilitarianism.

Nonlinearity: sometimes n performances of an act of a particular kind can have more than n times the consequences of one performance.

One person cutting across a lawn doesn't matter

When 1,000 do the aesthetic displeasure is noticeable to everybody.

	Gain	Loss
One	1	0
1000	1000	2000

Have to consider the result of many performances, and we should obey the rules, because if everybody violates them, it would be bad, not just you.

What would happen if everybody did that?

- Explain the general nature of the objection that utilitarianism demands too much.

Answered above, probably important

- What two types of rules of justice have utilitarian justification?

Means respecting rights and giving people what they deserve (rewarding and punishment)

Rules that have some utilitarian justification can be either

Expedient: not the same case (not obligatory or should be punished)

Obligations: actions that ought to be compelled and violations ought to be punished

Justice is a further subcategory of obligations

- What makes a rule a rule of obligation?

Rules that identify moral **obligations**

Perfect duties: necessary for life, someone's right (no murder, a promise being upheld affects a person directly) **THIS IS JUSTICE ACCORDING TO MILL**

Imperfect obligation: make life better, but respect not absolutely necessary (charitable activity: no body has a right to your money, but you should be charitable nonetheless)

Rules that correspond to justice are part of the "moral obligations"

- What is distributive justice?

- What is Mill's principle of distributive justice?

People should get a share of the product in proportion to their *effort*

People should get a share of the product in proportion to their *contribution*

People should get a share of the product in proportion to their *need*

Kant (Deontology)

- What is the focus of a deontological theory?

Deontological: takes actions for granted

Different way of understanding what makes actions right or wrong

Evaluations of the outcomes is contingent upon the actions that produce them

Even if a lie is necessary for aggregate happiness it is morally wrong and the positive results don't matter

For example: Kant's theory, "the end does not justify the means", torture for information (?)

- **What does a deontological theory expressly not consider in determining the correctness of an action?**

Deontological theory does not consider the outcomes

- **What is the point of the shopkeepers example? What principle is Kant illustrating?**

This example is supposed to illustrate the differences between correct and incorrect moral reasoning

1 = does the wrong thing

2 = does right thing out of self-interest

3 = does right thing from a motivation of selflessness

4 = does the right thing out of respect for moral law (doesn't actually want to but does)

Only #4 did the right thing because his actions were from duty and not in accordance with duty like #

2 and 3. **Accordance with Duty and From Duty Illustration**

- **Explain the difference between acting in accordance with duty and acting from duty.**

Kant: a good will is a will that acts from duty

Distinction between **acting from duty** and **acting according to duty**

To act from duty is to obey the law and bring behavior into conformity

To act according to duty: different reason:

self interest (benefits you) (i.e. honest business, may lose money in the short term, but makes more in the long term)

direct inclination (desire satisfied by doing your duty, a benevolent concern for other people)

Because it is your duty (do it simply because we must)

An action has moral worth just when its done from duty

- **What is the good will according to Kant?**

Kant: The only thing good without qualification is a good will

Might think that health is good without qualification... but it is better if an evil person is unhealthy because they can do less harm

Might think that Pleasure is good without qualification... but the pleasure of a sadist doesn't make the world better, but worse

Kant: a good will is a will that acts from duty

- **What is a hypothetical imperative?**

Hypothetical Imperative: applies to you only based on a hypothesis (do what's necessary to achieve an end) (if you want E, you should do A) is hypothetical because it only applies if you have that want (want to go to law school? You should study then) often comes in the format of (if, then)

- **What is a categorical imperative?**

requirement of practical reason that applies to you regardless of your desires, something you just must do

Kant is more interested if we can figure out from the concept of a categorical imperative if we can figure out what its contents would be.

something that applies to you regardless of your wants.

There is only one categorical imperative: "act only on that maxim by which you can at the same time will it become a universal law"

- **What motivates a categorical imperative for Kant?**

Practical reasoning

- **What motivates a hypothetical imperative for Kant?**

A given desire and logical analysis of the best way to achieve that desire

- **Be able to state and explain the two formulations of the categorical imperative**

Universal Law: "act only on that maxim by which you can at the same time will it be a universal law"

Objective Ends: "act so that you treat humanity, whether in your own person, or that of another, always as an end and never as a means only"

Ultimate end for everybody is respecting rational nature

People you view as the ends of your action must be able to "contain the end" = have to be able to treat the people you are dealing with as autonomous, rational agents who participate in your plans only for good reasons of their own

You also have to help "promote the ends of rational beings as if they were your own" = help others with good means

- **State and explain the role that duty has with respect to intention.**

An action has moral worth just when its done from duty

An action is morally commendable because it is his/her duty

Approaching good will in this way, we need to know what people's duties are

The idea of duty provides a standard: this idea becomes a filter on intention

Duty: duty is the necessity of action executed from respect from the law

- **What is a maxim (hint: we're not talking about the magazine!)**

Maxim: linguistic statement of an intention, formed as "I will do A in circumstances C"

Filter: a condition that our maxims have to satisfy

The moral worth of an action is owing to the maxim on which it is based, rather than its success in realizing some desired end or purpose

- **Explain the difference between practical and theoretical reasoning.**



▪ **Practical Reason:** a faculty that allows us to draw conclusions or make inferences

- Attempts to answer questions in the form of "What Should I Do?"
- Involves transitions between mental elements
- "Reason is and ought to be the slave of the passions"
- **Empiricist Approach:** you move from a desire to another desire trying to find an effective means end. (**means end reasoning**) (start with wanting to be an investment banker so then you decide you want to go to business school). The reasoning you do to find the means to an end is really theoretical, but as a whole it is practical. Constructs a pipeline from desire A to desire B on its way to the end.
- **Rationalist Approach:** further aspect of practical reasoning (we can criticize our desires) we ought not have some desires that we do have, we ought have some that we don't. Problem with empiricist approach is that if you have no desires to do what is right, you have no reason to do what is morally right. Kant takes this approach. **Reason can create motivation.** Allows Kant to incorporate a strong theory on freedom of Will.



▪ **Theoretical Reason:** assesses evidence and trying to draw conclusions

- aims to answer questions of the form "What is the Case?"
- Involves transitions from belief to another belief as conclusion
- **Requirements of reason:** not any inference is an example of reason, can make a mistake or reason correctly. Principles identify good or bad reasoning.

- **What is the overspecification problem with the categorical imperative? (which formulation does it count**

against?)

over specification (you are a legislator where everybody must do what you do) has to make specific what you plan to do. Not everybody will need to do what you do. Are you doing it because you are a philosopher or because you need money example.

Have to avoid packing into our maxims so much detail

To overcome this problem, we have to be realistic with ourselves

Do I want to rob a bank because I am a student, have a cell phone, etc.

If you found one wasn't true, does that mean you would abandon intentions?

No, so you have to be honest with yourself when specifying the Maxim

- **What is a contradiction in conception?**

"contradiction in conception" (for imperfect duties)

can't even conceive of a situation (issue in imagination)

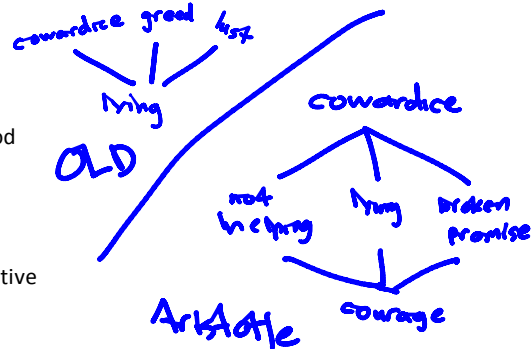
- **What is a contradiction in will?**

Contradiction in the will: acting on one intention prevents action on the other intention

"contradiction in the will" (for perfect duties)

- Recap

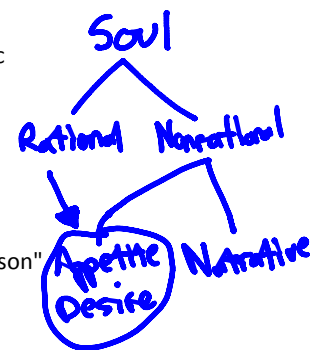
- Motive --> Action --> Consequences
- **Consequentialists - (Mill's Utilitarianism)**
 - Standard = principle that defines a right action
 - Decision procedure =
 - Judge the state of affairs according to a value theory
 - Value theory states that the right action maximizes the good
 - Rules can be followed that usually maximize happiness
- **Kant**
 - Understand a good will to be the only thing good in itself
 - A deontological theory
 - Proceeds from a right action and including idea of good motive



- Aristotle

- Have to be able to tell when we have a different motive
- **Individuation of Motives:** tell motives apart, but can't really do this without bring action into the picture
- **Motive:** a disposition toward a certain action
- If we are going to evaluate motives, WE WILL HAVE TO TAKE ACTIONS INTO ACCOUNT
 - Actions were already brought into the picture since they are observable
- Mill and Kant emphasize **impartiality** (weighing other's needs with your own as well)
- Aristotle - the good of the agent (an individual living well is happy)
- For Mill, happiness is a feeling, but Aristotle's "eudemonia" denotes "human flourishing"
- Egoistic hedonism: takes desires as given (not how Aristotle Views it)
- For Aristotle, in order to live a good life, **you have to engage in certain activities**
- Some activities are dependent upon having certain motives (can't do the actions without motive)
- Believes that friendship is a key portion of living a good life
- 1 - certain activities are such that acting from certain motives is logically necessary to engage in them
- 2 - certain motives are epistemically necessary to perform right actions
- 3 - good motives enable you to resist temptation
- For Aristotle, the highest science is political science
- Ethics book is a series of lecture notes, not meant to be in book form
- Aristotle views humans as a political animal (very biologically)
- Wants to examine how to form a political life which allows people to truly flourish
 - What rulers need to know about ruling
 - How to get virtuous individuals
 - Every activity aims at some good
 - Suggests that the good is "that at which everything aims"
- The three types of goods
 - Goods that are choiceworthy only in themselves (only one is happiness)
 - Goods that are choiceworthy for both themselves and what they lead to
 - Goods that are choiceworthy only for what they lead to
- Aristotle says that people understand happiness as the ends of life, but differently
 - Vulgar: happiness = pleasure
 - Politically active: happiness = honor, status
 - Intellectuals; happiness = study
 - ALL THESE ARE WRONG according to Aristotle
 - They are goods, but not flourishing, or the end of happiness
 - Aristotle is not an egalitarian, but is an elitist (some people are superior)
 - Aristotle doesn't view a flourishing life as accessible to everybody

- Aristotle's way of understanding good
 - Hierarchical view
 - There is an ultimate end that everything seeks
 - There are subordinate ends which contribute to the ultimate end
 - Similar to Mill's instrumental and intrinsic goods
 - Happiness is the ultimate end of human life
- Aristotle's Happiness
 - Happiness is to be understood as human flourishing
 - Pleasure enters this notion, but it not the end all be all as Mill's is
 - Good life is fundamentally a matter of engaging in certain kinds of activities
 - Not about mental states but is about activities
 - Aristotle says everyone knows happiness is the end, but disagree how to get there
 - Vulgar = pleasure
 - Political = honor / status
 - Intellectual = study
 - None of these are right... don't capture all happiness' facets
 - Logical points about concept of ultimate end (happiness) according to Aristotle
 - Many things we regard as good are choiceworthy
 - The ultimate end is choiceworthy only for its own sake
 - Three kinds of ends
 - Choiceworthy for the sake of something else alone (contribute)
 - Intermediate goods = choiceworthy both for own sake and for something else
 - Choiceworthy for their own sake and nothing else
 - Happiness is the only thing that satisfies the condition of being choiceworthy only for the sake of itself
 - Just because something is choiceworthy for something else, it doesn't mean that it is only a means like honor, but that it is a part (constituent) of that higher good.
- How are we to understand happiness?
 - The good of something that has a function is determined by its function
 - For instance, A good knife is good by the fact that it cuts well
 - A knife that doesn't cut well may be good for something else, but it's not a good knife
 - In Greek, "ergon" (function) is better defined as characteristic activity
 - Aristotle approaches ethics from a biological perspective
 - This can then be applied to a human being, once we find out what is a characteristic activity...
 - Characteristic human activities (?)
 - Nutrition and growth (Aristotle says no... plants and animals do this too)
 - Sense perception and movement (Aristotle says no... animals do this too)
 - **Reasoning / Rational activity** (Aristotle says YES... animals don't do this)
 - Rational activity is unique to human being (humans are rational animals)
 - "the human function (characteristic activity) is the soul's activity that expresses reason"
 - **Soul**: according to Aristotle: not immortal, but is the animating principle of a body
 - Implies that everything alive has a soul (vegetative souls for plants)
 - Animals and humans both have these as well
 - Persistent vegetative state (alive, only in the concept of a plant is alive)
 - **Virtue**: an excellence of a human being in which the characteristic activity is saliently displayed (or a state that makes possible this kind of display)
 - Particular virtues = particular respect in which something stands out
 - Virtues don't happen automatically like breathing
 - Virtues of thought vs. virtues of character based on his understanding of soul
 - Soul has a rational part and non-rational part
 - Non rational part is broken into nutritive (digestion) and appetitive/desiring
 - **Virtues of Thought:**
 - **Virtues of Character:** part of the desire part doing what it is told by reason
 - Prudence: able to keep long term goals in view, even when in pursuing them, you have to make short-term sacrifices
 - **Exercise of the virtues is necessary for a happy life, but it is not sufficient**



- We also need external goods (wealth, friends, power, etc.)

- Aristotle on Happiness

- **Happiness:** a certain kind of activity in certain circumstances
 - Provided by luck
 - This activity expresses the perfection of our rational nature
 - This perfection has certain salient features in human life
 - These features are the virtues
- The study of the good life is the study of the virtues (factors within our control)

- Aristotle on Virtues

- Aristotle questions if it really something we are in control of?
- Not a matter of using reason to impose a shape on your motives
- **Virtues of Thought:**
- **Virtues of Character:** ordering of the impetive (wanting) part of the soul by the logical part
 - Requires habituation (can't do it by act of will)
 - Important part of this is upbringing (parents shape your character)
 - state of the soul concerned with having the right amount of feeling
 - Have to find a mean between two extremes (**doctrine of the mean**)
- Two ways of understanding a mean:
 - **Mean in the object:** mathematical half way point between an object's two end points
 - **Mean relative to us:** not necessarily the mean in the object, is the right amount or position between the two extremes for the particular individual, living in such a way that reason is in control
 - Example: homeostasis = maintaining an internal environment in the face of changing external circumstances, goal is to maintain a proper environment for biological systems to function, as an analogy, want to make sure we keep an environment where reason can function properly
 - Bravery allows you to continue logically functioning in the face of fear (don't go overboard into rashness or flee in the case of cowardice)



- The Virtues:

- **Bravery:** certain kind of fearlessness that counteracts the push of fear
 - Cowardice (too afraid), bravery (more rash than coward), rashness (not afraid enough)
 - Not all fearlessness is bravery (not afraid of sickness, poverty, etc.)
 - Best example is in battle (stand fast in the face of danger for the sake of the fine/noble)
 - Standing up to stampeding horses does not defend this notion of the fine
 - About doing what REASON REQUIRES IN THE FACE OF DANGER
 - States Distinguished from Genuine Bravery
 - 1 = emotional bravery (cornered animal example) fighting something dangerous in an emotional fury, doesn't count because reason isn't in control
 - 2 = bravery out of fear of shame (or punishment), closest to genuine bravery, but what would happen if no one else were around
 - 3 = confidence bravery (other people may see them as doing what reason requires, but they don't recognize it as dangerous), genuine bravery involves an accurate assessment of the danger of the situation plus the emotional capacity to keep steadfast
- **Temperance:** counteracts the pull of pleasure
 - Insensibility (not pulled enough), temperance (balanced), intemperance (too pulled)
 - Mental pleasures do not count as intemperance
 - Mostly focused on the pleasures of taste and touch
 - Pleasures of appetite (eating, drinking, sex)
 - Intemperance gives too much weight to quantity of pleasure, not quantity
 - Certain pleasures are animal pleasures