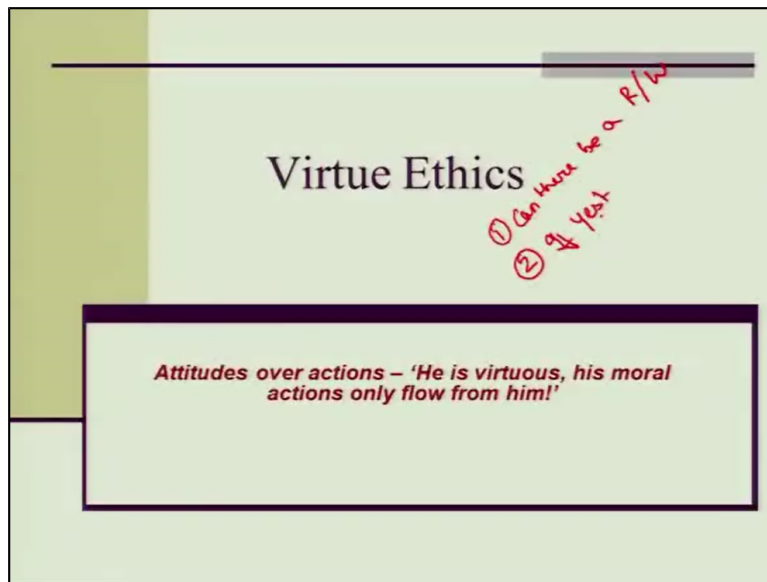


Ethics
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Module No #01
Lecture No #11
Virtue Ethics

Hello, everyone. Today, we are going to talk about, something called, Virtue Ethics.

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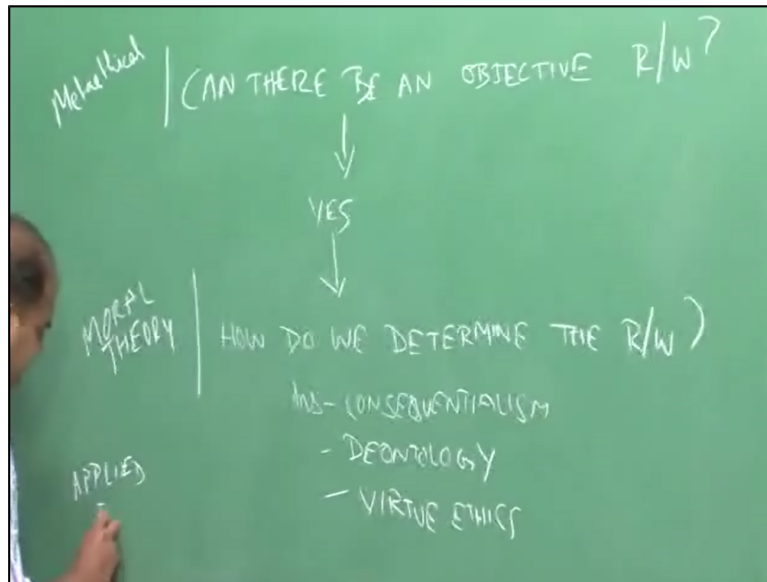


Now, Virtue Ethics, as I write over here, it says that, attitudes over actions. He is virtuous, his moral actions only flow from him. Now, let us recapitulate. We have been doing, a few kinds of Ethics before. We have talked about, Deontological Ethics. We have talked about, Consequentialism as an Ethical Theory. Consequentialism said that well, the consequences of an action, determine what a right action is. Deontological Theories claimed that, there was a rule, or a formula, to determine the right action.

Basically, the question that we have been tackling is, what is the means of determining, the right action. This question of course, assumes the answer to the, earlier more fundamental Metaethical question, can there be an objective right and wrong. If there can be an objective, right and wrong, how do we determine this objective, right and wrong. So basically, there are two questions. First is, can there be a right or wrong. And two, if yes. So basically, we are associated with two

questions.

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Now, the first question talks about, can there be an objective, right and wrong. Now, this is the Metaethical question, that we have talked about. Now, if the answer to this question, is yes. Which we have seen earlier, that the answer to this question, has been, yes. And, we will be revisiting this question, again and again. But, if we assume this as yes, now from the Metaethical Theory, we come to the level of Moral Theories.

How do we determine, the right and wrong? Now, one answer to this was, Consequentialism. The second answer to this was, Deontology. And, what we are going to talk today about is, Virtue Ethics. Okay. Now, if you would remember, the earlier classification is that, we have made. Is that well, this is the foundational Metaethical question, that debating the possibility of the moral domain. This is the deepest question. Above which, is the question of Moral Theory, that if there is an objective right and wrong, how do we determine.

What is the theory about determining the objective, right and wrong? And, this is the third level, which we talked about was, Applied Ethics. So, these Applied Ethics, questions about applications of these Moral Theories. Moral Theory suggests, Consequentialism, Deontology, and Virtue Ethics, as we have talked about. Applied Ethical questions could be like, well, is it morally right to abort a foetus, is software piracy morally justified.

Now, these are applied questions. Now, in our exploration of the Moral Theories, we have talked about Consequentialism, Deontology. And today, we will talk about, the third major theory, which is called Virtue Ethics. Now, what is virtue strike us as. Does it give us notion of a, medieval, puritan, social norm? Or, what does virtue do? Now well, the catch line here says, attitudes over actions. He is virtuous, his moral actions only flow from him. Now, let us take a look at the slide.

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What?

- Till now we have been exploring moral theories that are in the form of rules, principles and formulae to predict the right course of action.
- Is this how we actually reason? Are we missing some component of the moral domain?
- Virtue ethicists claim the importance of virtues (and vices) in moral theorizing.
- The question to ask is 'What sort of person ought we to be?' rather than 'How to decide on which act is to be chosen? Virtue ethicists claim that the former is more basic than the later.

CHARACTER TRAIT OR DISPOSITION

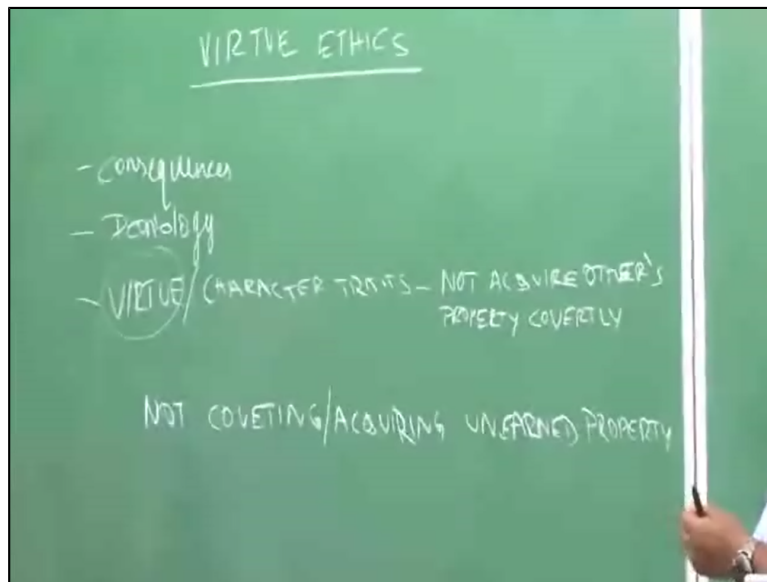
Rule/Consequentialist

(0) Virtue Ethics

Till now, we have been exploring, Moral Theories, that are in the form of rules, principles, and formulae, to predict the right course of action. Is this how, we actually reason. Are we missing, some component of the moral domain. Virtue Ethicists claim, the importance of virtues, and vices in moral theorizing. The question to ask is, what sort of person ought we to be, rather than, how do we decide, on which act is to be chosen. Virtue Ethicists claim that, the former is more basic, than the later. Okay.

And now, if this is broadly the layout of the, entire domain of moral philosophy. We are now trying to understand Moral Theories, of the three major Moral Theories. We have talked about, Consequentialism, and Deontology. Today, we talk about Virtue Ethics. Now, what is Virtue Ethics? Now, the claim of Virtue Ethics starts with.

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We have talked about, principles, rules, and consequences. Are these enough, to explain the moral domain. Or, is there something lacking. Now, there have been many philosophers, who have found it, insufficient. Now, let us introspectively look, how do we, an instance of moral reasoning, that we may go through in life. Let us say, I have found a gold coin, on the road. Do I pick it up. Or, do I not pick it up.

Now, how do we actually decide, whether I am going to pick up that gold coin, that I see lying on the road. Or, I am not going to pick up. There can be various combinations. First combination is well, first I see that, there are people seeing me. So, if I pick it up, and they would know that well, it does not belong to me. So perhaps, I would be known as a thief. But, the value of the gold coin is enormous for me, to jump that taboo.

May be another situation, where there is nobody looking, and I can quietly pick it up. Thirdly, I think of the consequences, right. If I am a Consequentialist, I think that well, if anybody who, people stop returning lost and found items, well, the trust level comes down in a collective, and that is harmful in the long term. So, I should not pick up the coin. Let us make this example, simpler.

Let us say, I see the coin, and I do not pick it up. What can be the reasons for it, right. First, consequences. Let us say, that well, picking up the coin, erodes the general trust factor, among

the collective, say the society, or the collective I belong to. And therefore, I do not pick it up. Another factor could be, well, Deontology. Or, I do not pick up the coin, because I have been told by my religion, to follow a rule, that you shall not take, what does not belong to you. Say, I am Deontological.

Say, if I am the Kantian Deontological, then I would say that well, if I had lost a coin, would I expect the find it, to return it to me. If I would expect so, then I would pick up the coin, and return it to. Or, try to have a lookout for, who the owner of the coin is. Or, if I do not just pick up the coin, well, I would function as a principle, that well what does not belong to me, I shall not take it.

Now, these are the same actions, under two perspectives. That well, I do not pick up the coin. Now, there is a third perspective, that people have talked about, that is called, because of my virtue, or more easily, my character traits. Now, I could also not pick it up, not as a matter of habit or tendency, but as a matter of my choice of how, I have decided to be as a person, to not acquire, what does not belong to me.

And, that is a character trait, right. Not acquire, others property, covertly. Now, if this is a character, that I have, that I am just not comfortable. Or, I have decided that, it is not right for me to, steal. I consider this, a stealing. Or, if I just do not have internalised it. That well, it is my predisposition, it is my character, that I do not want to acquire, somebody else's property, when it is lost. And, I am not earning it.

Now, is not this closer to the Virtue Ethicists would say, that this is the way, it is closer to the reasoning that takes place, in our mind. Now, look at it this way, in such a moral predicament, are we thinking by rules, are we thinking by Deontology, are we thinking by Consequentialism. Well. The Virtue Ethicists say that well; we act out of our character. Again, not to be confused with tendency, or behavioural patterns, but our thought through, and decided choices.

Virtue Ethicists claim, the importance of virtues, and vices in Moral Theorising. So, there is something called virtue, which has not been accounted for. When we go in for Moral Theorising.

We have talked about, consequences. We talked about, rules. But, is not there something, left out of the moral domain, which is essential to make, full sense of the moral domain. It is about being human. It is about having character traits.

Now, it is not that, a brave person, a person who exhibits the virtue of courage and bravery, is always brave. But, it is a part of his character trait, of his moral make up, that he chooses to be a brave person. So, when confronted with the situation, and if he finds the risks of courage, lesser than the drive of the character trait, then you should go ahead with a courageous act.

Taking a look at the slide. Virtue Ethicists are talking about, in the last bullet is that, the question to ask is, what sort of a person ought we to be, rather than, how to decide on, which act is to be chosen. Virtue Ethicists claim, that the former, is more basic, than the later. Now, what sort of a person ought we to be. Is that, is a question. And, the other question is, how to decide on, which act is to be chosen.

Now, the various theories, that we have come across right now, are answering the second question. That is, how to decide on, which act is to be chosen. Virtue Ethicists claim, that the former is more basic, than the later. Now, this is a question, what sort of person, ought we to be. This is a question of the various Moral Theories. But, how to decide, what act is to be chosen. Now, these are two crucial questions, which would determine, our stand on Moral Theory.

Now, Virtue Ethicists claim, that the former is more basic, than the later. That, what sort of a person, ought we to be. That is the crucial question. Are we going to be, what kind of a character trait? So, when we say, what kind of a person, we actually mean, what character trait or disposition, that we exhibit. Now, whereas on the second one, we either rule governed, or consequence governed. Now, coming to the next slide.

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Why?

- We, as moral agents do not need a theory to give us the right course of action or a subset of principles/formulae to arrive at the right action. *Rightly Character*
- What we need is to know about what kind of a person we ought to be – and the answer to this question will also determine the actions we do, the choices we make. *FUNDAMENTAL THAN*
- Character of the agent is prior to the actions of the agent. Actions flow from the character, thus character is the cornerstone of moral theorizing.

Temptation + Opportunity → Act
VIRTUE - To be tempted or not.

VS
 (g) Virtue Ethics

Why do we talk about, Virtue Ethics at all? Well. We as moral agents, do not need a theory to give us the right course of action, or a subset of principles, formulae, to arrive at the right action. This is a quite evident, when we talked of the agent, finding a coin example. Well, we really do not go through a moral reasoning, in the form of theories, or principles and formulae, to arrive at the right action. We simply reflect, or it is our character, that determines the choice, we make.

Now, a thief, would perhaps pick it up, instinctively. He has internalised it, into his character. Is respect for property rights, is negligible. Now, what we need, is to know about, what kind of a person, we ought to be. And, the answer to this question, will also determine, the actions we do, the choices we make. Now, that is interesting. Now, what kind of a person will we be? Now, that determines our actions.

Now, let us say, we have law enforcement agencies, putting forth claims. That well, if you would remember, if you have been through, any of the railway stations in India, it has rogue's gallery. A picture put up of, rogue's gallery. And, these are photos of habitual criminals, who have been caught, to alert passengers. Now, what is a rogue? A rogue is one, well, as per Virtue Ethicists understanding, and as put forth by the policeman, in the gallery of rogue's, on various stations.

Is that, well, these are people, who are of a character pattern, or who have character traits, which do not respect, the general moral ethos of the time, of then and there. So, a thief is somebody,

who is of a character, that he does not, or she does not, respect property rights. So well, given an opportunity, the thief would go ahead for, and steal whatever is available. Policeman, once told me, that well, for any crime to occur, there are two factors required.

The first is temptation. And, the second is opportunity. Now, if one is not stealing, or one is not succumbing to, or one is not involved in an active crime, because, one does not have an opportunity, well, that is only one factor taken away. Now, in this two factor analysis of the policeman, where it talked about temptation and opportunity, temptation is the one, that stands for the virtue of the agent. Now, taking a look at the slide

If I put the policeman's interpretation, temptation plus opportunity, tends to give the act. Right. In this case, the criminal act. Now, it is this temptation, which is the domain of virtue, whether to be tempted or not, that is an example of virtue, to be tempted or not. Now, many of us find the gold coin, lying on the road. And, if any of us find it there, there is the opportunity. But, whether we are tempted or not. Now, let us sweat bare analyse, what is it to have, the virtue of honesty, or non-covetous to unearned property. Right.

Now, let me write that down, for your clarification. Now, suppose this is the attitude, that I display, that not coveting, or acquiring the property, that one has not earned. Now, giving into this temptation, is displaying your character. Now, when we restrict, the same example, that there are so many agents, X, Y, and Z, all who find the gold coin, and who did not pick it up. Now, X did not pick up the gold coin, because he is afraid, that he would be punished. He would get caught, and be punished.

X does not display, Virtue Ethics. The moral reasoning, is definitely not Virtue Ethics. Y does not pick up the gold coin. Because, he is afraid, that others might see him, and call him a thief. Again, Y does not display, Virtue Ethics. Z does not pick it up. Because, he says that, my religion bans me to do it. Again, that is not an example of Virtue Ethics. Let us say, another person, say A. A does not pick it up. Because, he thinks that well, it is a part of his character trait.

That well, I should not take, what does not belong to me. Not coveting, or acquiring, unearned

property. Now, if this is the sentence, that we look at, not coveting or acquiring, un earned property. Here, A is displaying an example of, a virtue. That well, given the opportunity also, he finds it wrong. He his abiding by the norm, or the law, is only because, he does not have the temptation, to do it. In fact, he has the desire to conquer with the law, rather than break it.

So here, we talk about, the preliminary thing is, if you take a look at the slide, it is the character of the agent is prior, to the actions of the agent. Now, this is a crucial distinction, which Virtue Ethics talks about. The character of the agent is prior, or more fundamental, than the actions of the agent. Now, actions flow from the character. Thus, character is the cornerstone, of Moral Theorising. Now, if I say that character, is more fundamental than actions.

This would include, that well, it is not, that well, somebody who has been not stealing, all his life, becomes a good person, or displays the virtue of honesty. Well. There could be various reasons, for that person, not to steal. It could be the lack of opportunity. It could be the lack of courage. It could be a fear of punishment, in the other world. But, if the person does not steal, because he finds stealing unworthy of him. This being a internalised talk, through character trait, a decision, that one will not covet others property, or unearned, or found property. That is an example of, Virtue Ethics.

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Aristotelian ethics – an example of virtue ethics

- Aristotle's notion of ethics has been claimed as one of the earliest examples of virtue ethics.
- Aristotle claims 'Eudaemonia' or human flourishing/happiness as the goal of life and actions ought to be performed with this goal in mind.
- This has been variously critiqued – one perspective is that functionality/goal is a result of reason/rationality in the human agent, not the other way round. Another perspective is: Why the goal of the moral agent/man is unique to her/him? *Each individual is moral for his own eudaimonia*
- Modern virtue ethics do not have to take the neo Aristotelian approach

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Now, let us take a look at the next slide. Well. Aristotle, in the Western tradition, was the first one

to talk of. Plato and Aristotle, both, to give example of Virtue Ethics. Aristotle's notion of Ethics, has been claimed as one of the earliest examples of, Virtue Ethics. Aristotle claims, Eudaimonia, or human flourishing, or happiness, as the goal of life. And, actions ought to be performed, with this goal in mind. This has been, variously critiqued

One perspective is that, functionality, the goal is a result of a reason, or rationality in the human agent, not the other way round. Another perspective is: why the goal of the moral agent or man, is unique to him or her. Modern Virtue Ethics do not have to take, the new Aristotelian approach. Now well, let us take a look at this, now, Aristotle has claimed, that well, Aristotelian Ethics was about the virtues. He did not talk about principles. He did not talk about consequences. But, he talked about characters or qualities, that need to be developed.

And, why do they need to be developed. They need to be developed, for what he termed as Eudaimonia, or human flourishing. And, as the second bullet reads, Aristotle claims Eudaimonia, or human flourishing, or happiness, as the goal of life. And, actions ought to be performed, with this goal in mind. This has of course, been variously critiqued that, why is the goal, or a result of reason or rationality in the human agent, and not the other way round.

That well, it is our rationality, that brings us forth, that gives us reasons to act, or that makes us develop our character traits. Another perspective is, why the goal of the moral agent, is unique to him or her. The Aristotelian way of thinking, is making flourishing, most important. So, it brings uniqueness to each individual. Each individual is moral, for his own reason. And, that reason is Eudaimonia. Modern Virtue Ethics, of course, do not take this, neo Aristotelian approach.

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Modern Virtue Ethics

- There have been many ancient strains of virtue ethics – the Indian and Chinese traditions are some of them.
- Modern virtue ethics was given a new start in the 1950s with G E M Anscombe's seminal paper 'Modern Moral Philosophy'
- Since then Alasdair Macintyre and many other contemporary philosophers have carried forward virtue ethics in its modern avatar.

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Now, what about Modern Virtue Ethics. Well, there have been many ancient strains of Virtue Ethics, both in the Indian and the Chinese traditions too. Modern Virtue Ethics, was given a new start, or originates in the 1950's, with Anscombe's seminal paper titled, Modern Moral Philosophy. Since then, Alasdair Macintyre, and many other contemporary philosophers, have carried forward Virtue Ethics, in its modern avatar.

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What is a virtue?

- A virtue is not a habit or tendency to act in a certain manner.
- A virtue is a decided or thought through predisposition to orient one's actions for the simple reason that it is that kind of an action. aspirations
non-gain for its
own sake
- For example, being 'truthful' is a virtue only when one decides to be truthful not for any other reason but only because one values and wants to be truthful.
The 'truthful' agent is not amused by tales of chicanery, pities or despises dishonesty and is not surprised by the triumph of honesty.

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Now, let us look at this. What is a virtue? Because, this distinction or this clarity is important, if you want to know, proceed further about Virtue Ethics. Because, we would constantly be facing this question that perhaps, a virtue is nothing over and above, principles or rules. But, we leave

that for later. Right now, Well, what is a virtue. A virtue is not a habit or tendency, to act in a certain manner. So, suppose we have instincts.

Suppose, you have been trained to stand up, when a lady arrives, or enters the room. That is a part of your training. It has become a part of your habit. Well. A virtue is more of a decided, or thought through disposition. It is just a thought through disposition, not a predisposition. Also, a predisposition, can be said. Thought through disposition, to orient one's actions, for the simple reason that, it is that kind of an action. That means, we have decided to be honest, only because, our love for honesty, right. Honesty, for its own sake.

So, when we are valuing honesty, for its own sake, that is a kind of a virtue, and not for the consequences, it brings along. For example, being truthful is a virtue, only when one decides to be truthful, not for any other reason, but only because, one values and wants to be truthful. The truthful agent is not amused, by tales of chicanery, pities, or despises dishonesty, and is not surprised by the triumph of honesty. So, let us look at, what is meant by a virtue.

As we talked about, a virtue, is not a habit, or a tendency. Say, I have the tendency, to over eat. Now, that is not a wise, or a virtue, per say. But, if I have over years, cultivated my attitude to, say self-aggrandizement, or to courage. Or, I think that well, a courageous act is a good act. Because, it is courageous, not because, it yields something, or leads to something. Now, something, which is intrinsically valuable. So, an act of bravery, flows from the virtue of courage. Or, when a decision is taken.

Let us again, put this forth in an example, that would perhaps make it very clear, what is meant by virtue. Now, let us say an agent, let us use the familiar, X, Y, and Z. Now, X, Y, and Z, find a girl, drowning in the sea. They are at the seashore. And, they would like to go. And, each one of them, chooses to rescue the girl, in their respective scenario. Now, if X, or Y, or Z, all three of them, do the same action of rescuing the drowning girl, but they do it for various reasons.

What is their reasoning, that takes place? Now, a Virtue Ethicists claim is that well, when one does an act of courage, well, when one is evaluating the risks, consciously or subconsciously,

voluntary or involuntary, of taking the plunge into the sea, to save the girl. Say, on the cons, it is that well, it is a risky operation. I might be pulled, and drowned by the drowning girl. I am not very good in swimming. There is perhaps, nobody to help around.

And, whatever the list of cons are. Pros are well, I can save the girl's life, it will perhaps get me an award. It will get me recognition, from people around. It will get me a new friend, now if I am able to save the girl. So, there are various dimensions, that go on. But, if just that, this is an act of courage, to take a risk, to save a person. If, that is, in one of the pros, that is an example of virtue.

So, just as I am, a courage of virtue. Whereas, habitual trainings like etiquettes, are not strictly examples of virtue. Say, if I am trained to eat with my lips, shut. It will not strictly be an example of a virtue. It will be an example of etiquette, of a particular culture. Right. However, if I feel like sharing my food, even if I have little, with somebody who has none, and is starving, that is an example of generosity.

And, I do this, only because, I value generosity. And, I would like to be generous. And, with no other examples. So, a notice, virtue is a very interesting notion. It makes our fundamental attitudes, as the source of our actions. Now, what would be the other way, round of reasoning. Well. We would say that, somebody who does a lot of generous acts, is a generous person. But, the Virtue Ethicist way of saying is that, a generous person, does generous acts.

So, generosity is first, as a virtue or a character trait, and the acts follow from it, not the other way round. So, whether I am to be generous or not, depends on whether, I value generosity, intrinsically, per say. So, I will be hungry, if I spare my food, for the starving person. But, I value generosity, more than, what I value this. Now of course, now in such situation, there can be degrees of virtues. Right. We will talk about that, in our next slide.

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'virtue' contd...

Virtue more fundamental than actions

- ❖ One or a group of action(s) does not determine the virtue of an agent; a virtue is a multi-track disposition of the agent.
- ❖ There are degrees of virtue. There can be degrees of courage (virtue) exhibited by an agent, but courage is a virtue only if it is lived and valued for its own sake.
- ❖ It is about having an impulse, a generous/honest/courageous or any such virtuous impulse.

IMPULSE - THINGS FROM ONESELF WITH NO OTHER REASON (NO CONSEQUENCE OR RULE GOVERNING)

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Well. One or a group of actions, does not determine, the virtue of an agent. So again, this shows the example, that virtue is more fundamental, than actions. Because, just one or a group of actions, cannot be the source for inferring, the virtue of an agent. A virtue, as the Stanford Encyclopaedia of Philosophy puts it, is a multitrack disposition. This is a multitrack disposition. That is, it is a part of our, character trait. Now, there are degrees of virtue. There can be degrees of courage, exhibited by an agent.

But, courage is a virtue, only if it is lived and valued, for its own sake. It is about having an impulse, a generous, honest, courageous, or any such virtuous impulse. So, now let us think over it. Now, what is a virtue. When we talk so much about virtue, let us talk about the degrees of virtue. So, when we gave this example of generosity, as a virtue, where the agent would like to part with, his or her resource of food, at the cost of his or her own hunger, yet give it to somebody, who starving, or perhaps is in more need of it.

Now, why does one do, such an act. Why does that moral agent do, such an act? If she or he does that act, because he values generosity, When, he has, or she has, the character trait of generosity. So, doing generous actions. How do generous actions come along? Or, how do courageous actions come along. How does one decide, whether one wants to be courageous or not, whether one wants to be generous or not? And, to which degree?

Now, how much of your food, will you sacrifice, and how often would you sacrifice it, for the other, that depends. So, this clearly indicates, that the virtue classification also has degrees. So, let us talk about the drowning example. Now, if all the three agents, X, Y, and Z, find that well, the girl drowning is very deep into the sea, and it is shark infested waters. Would, X, Y, or Z do? Definitely, the decisions would be revised. Well.

X, consider in this second situation, the act of saving the girl, as foolhardiness. Or, almost stupidity, if it is a shark infested zone. Or, the water is too deep. Or, X is not very good at swimming. So, consider this that, virtues that well, the act of working out of courage, or valuing courage for its own sake, can also have degrees. Value in generosity, or any other virtue for its own sake, can have degrees. So, I can be generous, to a certain extent. I can be more generous.

So, we need to keep in mind, that well, generosity is about having an impulse. An impulse to be generous, honest, courageous, or any such virtue. So, this impulse, or it is the thrust, from the character, or from oneself, with no other reason. And, what particularly, we mean by no other reason is, no consequences, or rule governance. So, this is the example of Virtue Ethics.

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Why live a life of virtue?

- One Aristotelian answer has been that a life virtuously lived is necessary for *Eudaimonia* (loosely, human flourishing)
- Flourishing may not be understood as happiness, but closer to what could be called a good life or a meaningful life. ≠ COMPROMISE / PROSPEROUS LIFE
- A life of virtue enables the agent to live a good life, a life that would not be possible had the virtues been sacrificed.

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Now, why live a life of a virtue. Now, that comes out to be a very standard question, that why does one live a life of virtue. Well. The Aristotelian answer has been, briefly talked earlier, that a life virtuously lived is necessary for *Eudaimonia*, or loosely human flourishing. Now, for the

initial understanding, we did mention Eudaimonia, as both, flourishing / happiness.

But, strictly speaking, flourishing may not be understood as happiness. But, closer to what could be called, a good life, or a meaningful life. This is what, Aristotle put forth, that a virtuous life, a life lived according to virtues, is necessary for us to flourish in life. And, what is to flourish, is not just to prosper, but to lead a good life. A life of virtue enables the agent, to live a good life, or a meaningful life, or a significant life.

It does not necessarily mean, comfortable or prosperous life. Rather, it would mean, a deeper significant life. A life of virtue enables the agent, to live a good life. A life, that would not be possible, had the virtue is being sacrificed. Right. So, this was the Aristotelian justification, for following the life of virtue, that Eudaimonia or flourishing is necessary.

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Does Virtue Ethics make any distinctive claim?

- What if I say that the virtuous person is merely predisposed to do the right action, the rightness of the action being arrived at from the principle/rule (consequentialism/deontology) that the action emanates from?
- So, are virtues nothing but the predisposition to act rightly, and nothing more?
- Character is nothing but the predisposition to perform the right acts!

Virtue Ethics 4

Now, let us just briefly look at, what could be the problem with Virtue Ethics. Various critics have argued that, does Virtue Ethics make, any distinctive claim. Right. What if I say, that the virtuous person is nearly predisposed, to do the right action. The rightness of the action, being arrived at, from the principle, or rule, Consequentialism, Deontology, that the action emanates from. Because, this is a very tricky and difficult question, that we come across now.

What is more foundational. Is it the character trait, or the action? Do I choose to be generous. Do

I reason it from rules and principles. Or, do I wish to be a generous person. Now, this crucial difference, in conceptualising the primacy of, either the character trait, or the virtue, or the action, would determine, what Moral Theory, innately appeals to you. Now, if you are concerned with, every solution being derived from, a principle or a theory.

Well, a principle, of course, Virtue Ethics is also theory. A principle, or a rule, or a format, or an algorithm, to come out of the answer, you are more likely to be a Consequentialist, or a Deontologist. Let us take at some, real-life examples of, what could be problems with, the Deontological, or the Consequentialistic claim. And, how does a difference between, Virtue Ethics and Consequentialism come about. Now, say, that other conditions being equal.

Let us take the cliched example of a dam, to be built in an area, which would displace, say 1,000 people, but will benefit 50,000 people. Now, the Consequentialist would say, that well, this minority ought to sacrifice their own habitat, and offer themselves to be relocated, to equivalent or better habitat, for the benefit of the whole. Now, this is the Consequentialist argument.

A Kantian Deontological argument could be that well, if we were in the majority, if those 1,000 people were in the part of the majority, and there were some other 1,000 people, in that village itself. They require a relocation of 10 people, for the welfare of those 1,000 people. Would they be comfortable, or asking those 10 people to move? So likewise, they should offer, if they are happy with, if they expect the minority to move, or the 1,000 people to move, for the sake of the majority.

Then, anybody else in the majority, when shifts to the minority, should also be okay with that. Now, if the 50,000 people expect, the 1,000 people to move, and the 1,000 people expect, the 10 people to move, and the 10 people expect, the one person to move, these are examples of, well, Kantian Deontology that, well, do unto others, as you wish others, would do to you. But, the virtue perspective to this, is that, well, let us say, if I want to be generous person, I am a kind person.

Those 1,000 people are come from a culture, where kindness is valued. And, they have chosen to

be very, sharing, sacrificing, and kind, to the needs of others. So, without going into the moral mathematics, they would, right, happily offer themselves. Because, these are, those kinds of persons. So, very often, this would make sense to people, in the world out there, trying to move things, and having to make a crucial, sometimes ugly moral decision, that well.

It is easier to pursue, or to ask a virtuous. With virtuous, I mean, kindness as a virtue. It is easier to ask, kind people for sacrifices, than to ask stubborn people. So somebody, who has committed to, who wants to be kind, or who has chosen to be kind, will always be more sacrificing. Right. So, let us say, stickler for rules, who would like to, well, shut shop at 5 o'clock, every day evening. Because, that is the end of the working hours.

Suppose, now a strictly rule following person, he would shut the shop at exactly 5 o'clock, no matter what. But, if there is a longer queue. People are waiting. That particular day, has a lot of demand. Or, there is a certain requirement at his home, which requires him to shut the shop earlier. Well. If he is very, very determined about rule governance, then he would not shut the shop, one minute early, but you would also not shut the shop, a minute late.

Whereas, the virtuous one, if the virtue to be followed, is of generosity, or any value, such as kindness or helpfulness, then well, he would perhaps extend the time, a little bit on the days, when the demand is much more. He would shorten the time, a lit bit on the days, when demand is a little less. He would be able to go back, to the demand elsewhere, and shut shop earlier. Now, the disadvantage of this kind of virtue thinking is, it presumes, or resumes. It assumes a very high level of trust, on the agent, by the system

Now, imagine, if the system puts a lot of trust, in the virtues of, the front-line employees. Now, without a strict rule based system, well, it is likely that we fear, or the distrustful part in us would fear that well, there would be collusion, or a violation, or clear flouting of rules, to the consumer's disadvantage. But, if virtue is to be believed, well, then the person in the front-line, no more becomes a blind follower of rules, but has some discretionary power, which can he, can exercise, at that moment.

Because, there cannot be a strict set of rules, for every possible situation. So well, let us see the other disadvantages with virtues. Well. They have claimed that, virtues are nothing but the predisposition, to act rightly, and nothing more. Character, is nothing but the predisposition, to perform the right acts. Now, I leave you, with this question, that character, is it central, or foundational, and actions flow from it. Are actions chosen, and character is not inference drawn from, the various acts, performed by an agent. That would be all for now.