

Reading Guide #9

The following reading guide should help you to understand Aristotle Book II chapter 1-7, p. 23-37 and Book III: section 6-9, 49-55, Aristotle on Courage

Chapter 3, p.25-26: “We must take as a sign of states of character the pleasure or pain that supervenes upon acts... this is the right education.”

1. **According to these sentences, to be truly courageous, it is not enough that you stand your ground and not flee. What else is required of you to be truly courageous?**
2. Generalizing to other virtues, like generosity and friendliness, more is required to be generous than merely doing generous things and more is required of friendliness than merely doing friendly things? What more is required?
3. Recall Felicity from your Kant homework who had an immediate inclination to help others. Recall that Kant thought that Felicity had no moral worth. Does Felicity have the virtue of generosity according to Aristotle. Explain.

Chapter 4: p. 27-8 “Moreover the case of the arts is not really analogous...the very conditions which result from often doing just and temperate acts.”

4. Aristotle argues that for an action to be *done* justly or temperately (examples of virtues), it is not enough that the actions are in accordance with justice and temperance, they must also satisfy 3 conditions. State these three conditions.
5. **For each of the conditions mentioned in the previous question, provide an example of someone who does a virtuous action but fails to act virtuously because they fail to meet the requirement.**
6. Recall the shopkeeper from Kant. Is the shopkeeper acting justly? Why or why not?

Preamble to questions 7-10

Aristotle says that courage is actually a mean between 2 different emotions: confidence and fear. (p. 49) Aristotle describes confidence as a form of hopefulness. Aristotle proceeds to introduce us to 3 different pretenders to courage: the fearless man who has no name (but Aristotle says that insane people and the Celts might have no fear), the rash man, and the coward each of whom has an excess or deficiency in either confidence or fear. Aristotle also introduces the courageous man who strikes a perfect balance between confidence and fear.

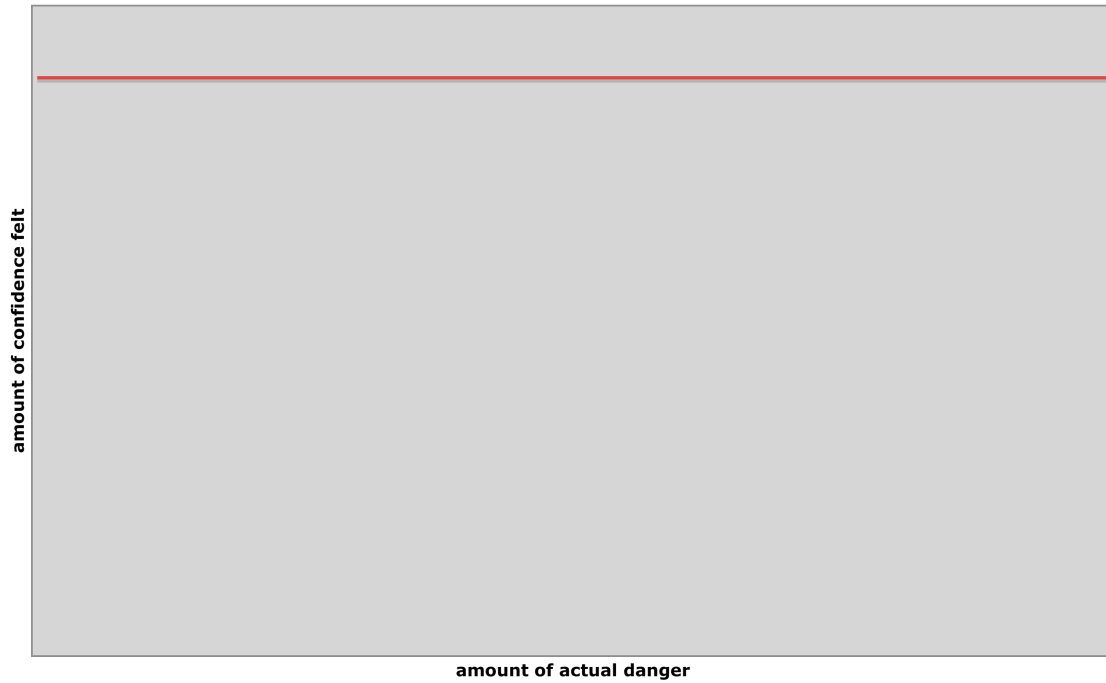
Consider first the fearless Celts (p. 51). Aristotle says that no matter how fearful the situation (i.e. no matter how much actual danger there is), the Celts never have an increase in fear. Although Aristotle doesn't say explicitly that their confidence remains unchanged no matter how much actual danger there is, we can assume this to be true

because they seem to be completely insensible to danger. Consider the following two graphs. In the first graph, I charted the amount of actual danger against the amount of fear felt. The Celts barely feel any fear ever and this does not change as the amount of actual danger increases. In the second graph, I have charted the amount of actual danger against the amount of confidence. The amount of confidence that the Celt feels also does not change with the amount of actual danger.

The man who exceeds in fearlessness (the Celts and the insane)

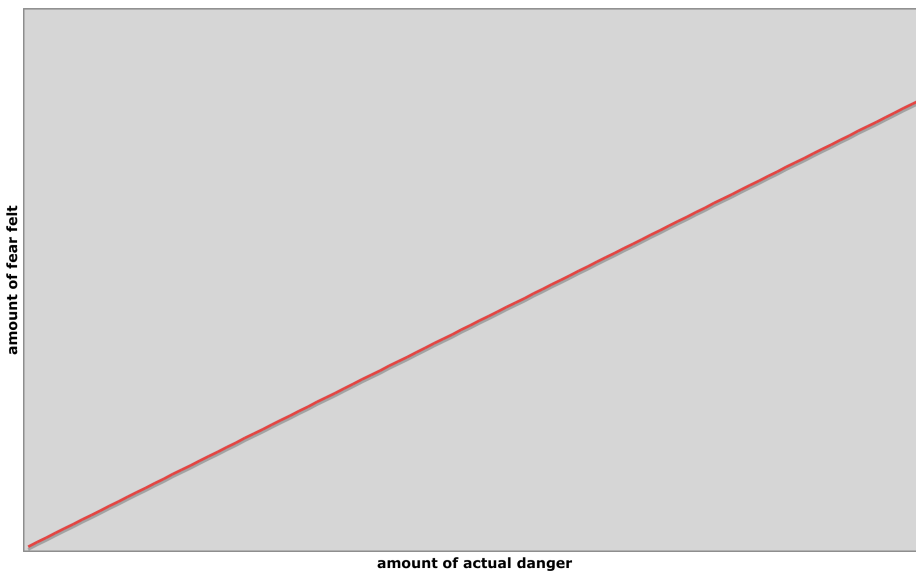


The man who exceeds in fearlessness (the Celts and the insane)

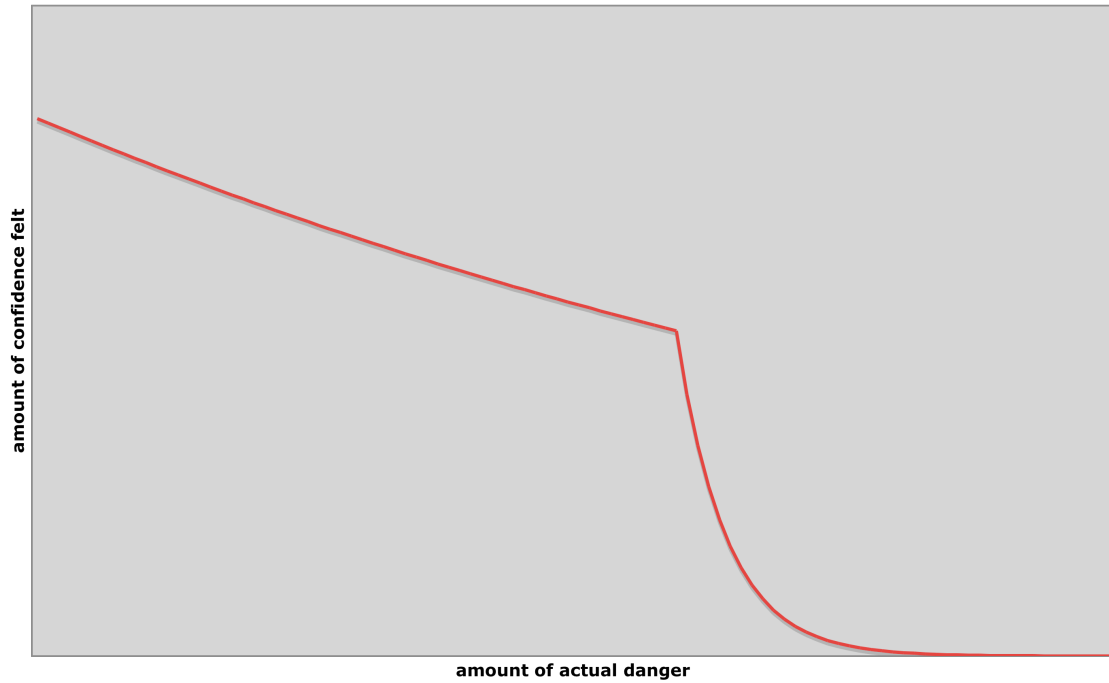


Next consider the rash man, who exceeds in confidence at first, but whose confidence fails him when it gets really dangerous. Since Aristotle doesn't say one way or another, we may as well assume that he has a normal amount of fear. (He gets more and more afraid as the actual danger increases.) It is only his confidence that fails him. He has plenty of confidence when he doesn't need it, but after a certain point this confidence plummets (this is the point where he panics and flees).

The rash man



The rash man



Now find the relevant descriptions of the cowardly man and the courageous man. Do they exceed in confidence (do they have more confidence than the situation demands) or do they exceed in fear (do they have more fear than the situation demands). Fill in the following graphs. Or perhaps they have the right amount of both.

Question #7-10. Please fill out the following four graphs along the lines indicated above.

Question 7-8: **Not to be turned in**

The Coward



The Coward



Question: 9-10. TO BE TURNED IN

