I. Institute for Human Flourishing: 9 virtues
1. Intellectual Virtues: enable the pursuit of truth, wisdom, understanding. Open-mindedness, Intellectual Humility, love of learning.
2. Executive Virtues: important for individual achievements, including developing other virtues. Perseverance, Self-Regulation, Honesty.
3. Civic Virtues equip us to flourish in communities. Civility, Fairness, Compassion.

II. What do all of these virtues have in common?
1. Rough starting point. Aristotle, *Nicomachean Ethics*, II.6: “Virtue is a state of character…lying in a mean, the mean relative to us, this being determined by a rational principle”.
2. All are character traits, stable dispositions. To have a virtue, one must be consistent. E.g., Occasionally caring about and being moved to help other people isn’t enough for the virtue of compassion. Volunteering once is not enough.
3. All of the virtues above involve stable patterns of action. E.g., type of action that is characteristic of compassion: helping other people.
4. All (most) involve stable patterns of motivation. E.g., The motivation characteristic of compassion is: caring about other people. If a HS student consistently volunteers at a homeless shelter, but only because she wants her own college applications to look good, then she doesn’t have the virtue of compassion.
5. These actions and motivations are good. They make the world a better place, and are intrinsically valuable. This is what makes these traits virtues rather than vices.
6. All of the virtues are context-sensitive. They are not canned responses. E.g., Even though a compassionate person typically helps others, she doesn’t always do so. Whether and whom she helps depends on the context. Most of us err on the side of deficiency—we don’t care about or help others enough. It is also possible to err on the side of excess—to always put others before oneself—doormat.
7. They are all developed through practice. Through a combination of formal instruction, imitation of exemplars, and repetition. Atistotle, NE.II.1: “we become just by doing just acts….brave by doing brave acts”; “states of character arise out of like activities.” Key question: what would a virtuous person do in this situation? Students can practice doing the same thing that a virtuous person would do (a virtuous act), even if they do not yet have the virtue themselves. They develop the stable habits of action and motivation that are needed for virtue by practicing these (virtuous) acts. By imitating virtuous people.
III. Intellectual Virtues: Intellectual Actions and Intellectual Motivations

1. Intellectual Action. What is an intellectual action? They are actions of the mind. Actions that influence which beliefs we acquire. Actions that help us conduct inquiries, or figure something out. They can be invisible to outside observers. In general, they can be good or bad (virtuous ones are good, vicious ones are bad).
   a. E.g. searching for evidence, jumping to a conclusion, asking a question, forming an hypothesis, seeking out alternative perspectives, ignoring alternatives, admitting you don’t know, pretending you do know, assuming you already know, defending a controversial belief, failing to stand up for a controversial belief, wondering whether ‘the received opinion’ is true.
   b. Clip from The Program (2015), Director: Stephen Frears, 30:00-34:35. David Walsh is a sports journalist. His investigative reports were vital in uncovering doping in the sport of cycling, including that of Lance Armstrong. What intellectual actions does David Walsh perform in these scenes?

   What intellectual actions do the other journalists perform?

2. Intellectual Motivation. What is an intellectual motivation? Motivations that influence the way we conduct inquiries and the beliefs we acquire. In general, they can be good or bad (virtuous ones will be good, vicious ones will be bad).
   a. e.g., wanting to get truth, knowledge, or understanding; wanting to believe whatever is easiest; wanting to believe whatever makes one feel good; wanting to believe whatever makes one fit in with the status quo; wanting to figure something out; wanting to learn something new; wanting to believe whatever will earn a good grade!
   b. Excerpt from Doubt (2008), director John Patrick Shanley, 35:00-49:00. The 2008 film Doubt, directed and written by John Patrick Shanley, is set in a Catholic School in the Bronx in 1964. Sister Aloysius (Meryl Streep), the principal of the school, suspects that Father Flynn (Philip Seymour Hoffman), the parish priest, is having a sexual relationship with one of the boys at the school. That boy, Donald Miller, is in Sister James’s (Amy Adams) class, when he is called away for a private meeting with Father Flynn. When Donald returns to her class, Sister James notices that he is behaving strangely and has the smell of alcohol on his breath. She reports this to Sister Aloysius. In scene 10 “Intolerance,” the two sisters confront Father Flynn with this evidence. What intellectual actions do Sister Aloysius and Sister James perform in this scene? What might the intellectual motivations of Sister Aloysius and Sister James be?

IV. Some Paradigms of Intellectual Virtue: Open-mindedness

1. Intellectual Action. An open-minded person seeks out, generates, and weighs alternative ideas and perspectives. E.g., she seeks out the views of people who disagree with her; she considers objections to her ideas.
2. **Intellectual Motivation.** An open-minded person wants to find the truth, or to get knowledge, or to understand someone else’s point of view. She doesn’t want to believe whatever is easiest, or whatever will make her feel good.

3. **These actions and motivations are intellectually good.** They are likely to produce truths and discoveries, and to enhance understanding.

4. **Disposition/habit/stable character trait.** An open-minded person consistently cares about truth/knowledge/understanding. And, she consistently seeks out and weighs alternative perspectives. She doesn’t just do this inside the classroom. An adult/child can do what an open-minded person would do, without having the stable virtue of open-mindedness themselves.

5. **Open-mindedness is context-sensitive.** There is more than one way to fall short.
   a. Most people err on the **side of deficiency**—we don’t care enough about getting the truth, we don’t consider as many alternatives as we should. When the going gets tough, we stop looking for alternatives and stick with what we already believe. We fall somewhere between open- and closed-mindedness.
   b. But, it is also possible to overdo it—to consider too many alternatives, to take seriously an alternative that is obviously false, that we have shown again and again to be false, or an alternative that is irrelevant. These people err on the **side of excess**—they fall somewhere between open-mindedness and naïveté.
   c. The open-minded person doesn’t always do the same thing. She usually seeks out and considers alternatives. But, not in every case—sometimes she ignores alternatives. E.g. 1. Guy with the sign. 2. Climate scientists can be open-minded and ignore the claim that the recent increase in temperature is due to the earth’s natural cycles (asked and answered).
   d. **Example of an open-minded person:** Dr. House
   e. **Clip from House “Occam’s Razor” 2:50-4:50**

Excerpt on NASA Mars Climate Orbiter from CNN.

V. Some Paradigms of Intellectual Virtue: **Intellectual Humility**

1. **Intellectual Action.** An intellectually humble person is aware of, and owns her intellectual limitations. E.g., She admits when she doesn’t know something, or has made a mistake, or doesn’t understand. She doesn’t deny her limitations, nor is she oblivious to them.

2. **Intellectual Motivation.** An IH person wants to get truth, knowledge, or understanding. She wants to learn. She is not motivated to look smart in front of other students.

3. **These actions and motivations are intellectually good.**

4. **Disposition/habit/stable character trait.** An IH person consistently cares about truth/knowledge/understanding. And, she consistently owns her intellectual limitations. An adult/child can do what an IH person would do, without yet having the stable virtue of IH.

5. **Int Humility is context-sensitive.** There is more than one way to fall short.
a. Most people err on the side of deficiency—we aren’t aware of our intellectual limitations—we are somewhat oblivious, we under-estimate our limitations—or even when we are aware, we don’t admit our limitations to others. These people fall somewhere between IH and arrogance.

b. But, it is also possible to overdo it—to over-emphasize one’s int. limitations, to focus on them too much, or to over-ascribe limitations to oneself. These people err on the side of excess—they fall somewhere between IH and int servility.

c. The IH person doesn’t always do the same thing. She doesn’t always focus on her limitations, or ascribe limitations to herself, or admit them. If she did, she would be servile, rather than humble.

d. Example of an intellectually humble person: Weiler and Stone?

VI. Some Paradigms of Executive Virtue: Perseverance

1. Action. A person with perseverance overcomes obstacles and continues to act in pursuit of her goals. E.g. After failing to solve a problem, she tries again. She sticks with a difficult class instead of dropping it. She practices sprints so as to run faster. She practices considering alternative perspectives in an effort to become more open-minded. She overcomes 11 hours of questioning before a congressional committee so as to run for President.

2. Motivation. One can have multiple motives. This is what makes Perseverance an executive virtue. One might be motivated to find truth, get knowledge, help others, produce a beautiful piece of music, etc.

3. These actions and motivations are good. They produce good outcomes.

4. Disposition/habit/stable character trait. A person with perseverance consistently has good motivations. And, consistently overcomes obstacles in pursuit of her goals. An adult/child can do what a person with perseverance would do, without yet having the stable virtue of perseverance.

5. Perseverance is context-sensitive. There is more than one way to fall short.

   A. Again, most people err on the side of deficiency—we don’t care enough, and so we give up on our projects too easily. We fall somewhere between int. perseverance and capitulation.

   B. But, it is also possible to overdo it—to stick with projects long after you should have abandoned them. (e.g. Michael Chabon). These people err on the side of excess—they fall somewhere between perseverance and recalcitrance.

   C. The persevering person doesn’t always do the same thing. She usually overcomes obstacles and sticks with her projects. But, if she comes to realize that the project is misguided, she capitulates.

   D. Example of a person with perseverance: Marie Curie, Nelson Mandela, Alice Paul.