Publisher's Note

Ethics: Questions & Morality of Human Actions, Third Edition, is the second revision of Salem Press's well-received *Ethics*, which was published in 1994. This new edition adds more than 50 articles to the set, raising the total to 1,038 essays and 6 appendices. This edition also updates and expands many of the original essays and adds other new features. For this set, articles have been organized into thirteen broad categories. Volume 1: Wondering About Ethics—includes The Concepts of Ethics; Theories & Traditions; and Theorists & Practitioners. Volume 2: Politics, Government, Law, Human Rights & War—includes Politics & Government; Law & Human Rights; and War. Volume 3: Ethics & Professional Practices—covers Bioethics: Health, Medicine & Mortality; Economics & Business; and Science, Technology & the Environment. Volume 4: Ethics & Human Identities—addresses Religion & Ethics; Gender, Sexuality & Reproduction; Race, Ethnicity & Tribalism; and Hope, Happiness & the Future.

Ethics, in one form or another, has been a central issue in history since the earliest human beings began living together in communities. Throughout human history, people have always wondered whether they were being held accountable for their actions by a higher power or powers. Those believing that such higher powers exist have needed to know what their relationships with those powers are and what they are required to do or not to do. Those lacking such beliefs have needed to believe that their lives have meaning; they, in turn, have wondered how they should act and what they should do. In addition, all people need to know what other people expect of them and what the limits of their freedom of action are. All these questions are essentially ethical matters.

Issues in Ethics

Many of the basic ethical issues with which early human societies wrestled still confront modern societies. However, early societies did not confront the vast variety of complex ethical issues that modern societies face. As societies have grown larger and more complex, and as human knowledge and technological ability have increased, the numbers and varieties of ethical issues that human beings face have also increased. For example, the twentieth century development of computer technology introduced knotty problems regarding privacy rights, the replacement of human workers by robots, and the possibility of artificially created intelligent beings. Along with the modern medical technologies that have extended human life spans have come complex bioethical questions such as balancing the needs of the productive young and the nonproductive old. Recent advances in biotechnology have raised a host of new ethical questions about genetic engineering and other matters that members of earlier societies could never have imagined.

Recent decades have seen unprecedented concerns about gross inequities in the worldwide distribution of food, resources, and power. These questions become more glaring as the world becomes more crowded and more interdependent and as the gaps between the rich and the poor and the powerful and the weak grow larger. These changes are raising questions about how much responsibility those who have the means to prosper should take for promoting the welfare of those who lack the resources to survive.

Religion is another field in which new ethical questions are being posed. Throughout much of the world, traditional attitudes toward religion have changed, and many societies have seen growing numbers of their members reject the old ethical and moral codes of the religions into which they were born, while not finding other codes to replace them.

At the same, many religious leaders, politicians, and other public figures have demonstrated that their own personal codes of ethics will not bear scrutiny. These developments and others have led many people to focus more attention on secular ethics. As a consequence, governments, professional organizations, industries, and individual businesses have adopted codes of ethics in attempts to improve their images, and many educational institutions have added ethics classes and programs to their curricula.

Expanded Coverage in This Edition

With the first two decades of the twenty-first century nearly gone, questions continue to be asked about politi-

cal, economic, social, and scientific ethics. Examples of topics this edition range from the gender identity to the role of religion in world terrorism. Before the appearance of the first edition of *Ethics* in 1994, students interested in learning more about ethics had to consult many separate, specialized studies to gain a general knowledge of applied ethics.

Salem Press created *Ethics* in its Ready Reference series to provide the first comprehensive reference work examining all aspects of applied ethics as well as the more traditional ethical areas of religion and philosophy. *Ethics, Third Edition*, expands the set's coverage by addressing many ethics issues that have come to prominence over the past decade. These include such religious topics as church-state separation, faith healers, Islamic ethics, the jihad concept, religion and violence, and the Roman Catholic priests' sexual abuse scandal.

Ethics, Third Edition, also gives particular attention to business and labor ethics, with articles on such topics as advertising, several aspects of computer misuse, corporate compensation, professional athlete incomes, downsizing and outsourcing, and the tobacco industry. Other topics related to political and economic issues include Congress, distributive justice, famine as an instrument of oppression, care of the homeless, lobbying, lotteries, minimum wage laws, and the fairness of taxes. Personal and social ethics issues are the subject of a similar number of new essays, which include topics ranging from workplace dress codes to premarital sex, college admissions, and professional resumes.

Some of the most important topics of the new essays concern the burgeoning field of bioethics. New topics in this field include biometrics, assisted suicide, cloning, genetic engineering, and stem-cell research. International relations is another field that is constantly raising new ethics questions. Among the topics covered in essays in this field are the globalization and terrorism. Topics dealing with ethics questions relating to more purely military issues include biological warfare and bioterrorism, child soldiers, the just war theory, mercenary soldiers, peacekeeping missions, and war crimes trials.

Formatting of Articles

Every article is written to emphasize the relevance of ethics to its subject. To that end, each essay begins with ready-reference top matter providing such information as dates and places of birth and death for important personages; dates of important events; a line identifying the most relevant type of ethics to which the topic relates; and a summary statement of the subject's significance in the field of ethics. In addition, at the end of every entry, a list of cross-references to other articles is provided to help guide readers to related subjects covered in the set. Within the main body of each article, clear subheads are provided to help guide readers. More than half the articles in the set—all those 500 or more words in length—include bibliographies. Additional bibliographical information is provided in an appendix in volume 4.

Special Features

The essays in *Ethics, Third Edition,* are illustrated by 180 photographs and more than 200 maps, graphs, charts, and textual sidebars. The set's attention to current ethical concerns can be seen in the selection of photographs—more than one third of which were created after the publication of the first edition of *Ethics.*

The six appendices in volume 4 include an annotated list of organizations and Websites devoted to ethics issues, with addresses and Website information; a comprehensive and categorized bibliography; a glossary of basic ethics terminology; a biographical directory of people mentioned in the essays; a list of Nobel Peace Prize winners through 2018; and a Time Line of Primary Works in Moral and Ethical Philosophy The set's three indexes include a categorized list of essay topics arranged by types of ethics, an index of personages, and a detailed subject index.

Acknowledgments

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The Concepts of Ethics

Wondering about ethics—what that action involves, how it works—includes learning about key words. The vocabulary of ethics includes *right* and *wrong*, *justice* and *injustice*, *responsibility* and *dishonesty*. What do such concepts mean? Already that question entails ethical considerations. It implies that these concepts have integrity; they do not make sense if we define them arbitrarily and carelessly. If someone said, for instance, lying is good and telling the truth is wrong, that confusion would be a sign that the speaker does not know or is willfully abusing the vocabulary of ethics.

Getting clarity about what the concepts of ethics mean is important. That work, however, is not as easy as relying on dictionary definitions. *Justice*, for example, is not a term that can reasonably be defined in any way one pleases, but questions about its meaning can reasonably be asked, and responsible answers to those questions may not always agree, let alone be universally accepted. Those possibilities can make us wonder and lead us to think twice about how the concepts of ethics are best understood. Such considerations govern the articles that follow in this section of *Ethics*.

Far from being abstract or merely theoretical, learning the vocabulary of ethics and knowing how to use it are often matters of life and death. Events in literature and history make that point. Plato's *Republic*, his most famous dialogue, is a careful analysis of the meaning of justice. At one point in that discussion, Plato creates a famous thought experiment. It involves what he calls the ring of Gyges. This magical ring enables its owner to become invisible. Imagine the opportunity and power this ring could give you. Undetectable, you could do almost anything you wanted, anytime and anywhere. But should you act that way? Would it be just to do so? If you could never be found out or caught, why not let desire rule? Even if by some theoretical understanding, it would be unjust to act that way, wouldn't you be able to get ahead and prosper anyway? Is it true that justice is better than injustice? Plato used the ring of Gyges to show that justice is about treating others fairly and respectfully and also about behaving in ways that do not corrupt ourselves. But the story is told again and again because it sparks significant discussion about right and wrong.

Centuries after Plato, the nineteenth-century Russian novelist Fyodor Dostoyevski wrote *The Brothers Karamazov*. This classic is also a profound reflection on justice. At one point, the brothers, Ivan and Alyosha, discuss the suffering of innocent children. The world is full of such misery. What does that fact do to the concept of justice? If justice is lacking, to what extent can it be a meaningful concept? Is this term in the vocabulary of ethics less important or even more important in a world so full of the suffering of innocent girls and boys? Wondering about the concepts of ethics includes flesh-and-blood dilemmas of that kind.

Meanwhile, fact checkers at the *Washington Post* published a story about real-life events that show more about the importance of concepts of ethics. According to the news report, between taking office on January 20, 2017, and August 1, 2018, the American president Donald Trump made more than four thousand public statements that were false or misleading. In a word, President Trump is often a liar. How do the concepts *right* and *wrong* work in that political context? What happens when powerful leaders lie and disrespect truth? In that case, does anything need to change? If so, what and who has the responsibility to make that change happen? The quality of political life depends on the strength or weakness of the concepts of ethics, including especially *responsibility* and *dishonesty*. Cheating, theft, fraud, deception, as well as lying—these acts and the plans that motivate them are by no means the only elements of the dishonesty that human life displays in abundance. The concepts of ethics are not always idealistic and high-minded. They include grappling with ideas about graft, corruption, sexual abuse, and violence—and their massive negative impact. Understood ethically, responsibility means doing all that I, you, we can to check the ruinous aspects of human thought and action. Appeals to such responsibility, however, are not likely to make much difference unless they emerge from sound understanding of those pronouns. No concepts of ethics are more important that *I*, *you*, *we*, and the senses of responsibility derived from and conferred by them.

The concepts of ethics are civilization's keystone. Disrespecting them wreaks havoc. No concept of ethics is more important than the one in the biblical Ten Commandments that says, "You shall not murder." So much depends on the strength or weakness of the concept. Murder often take the form of homicide—one person intentionally taking the life of another. Murder also takes the form of genocide—the deliberate and systematic destruction of a racial, political, or cultural group. What happens when we fail to defend the proposition that murder is wrong? If we believe that murder is wrong, then why do so many murderous acts take place?

During the Holocaust in World War II, Nazi Germany committed genocide against the European Jews. About six million of them were murdered, in one way or another, by the Nazis and their collaborators. How did those mass murderers use the vocabulary of ethics? Did they know that what they were doing was wrong, but they went ahead and slaughtered millions of people anyway? Or did they think that destroying Jewish lives was a good thing to do? Historical research indicates that many of the Nazis participated in genocide because they thought the Third Reich ought to be rid of Jewish children, women, and men. What happens to the concepts of ethics in a world where such ideas get the immense and destructive power that Nazi Germany gave them? How can the concepts of ethics be understood and strengthened so that human-inflicted suffering and death are curbed? No encyclopedia of ethics contains the answers to those complex questions, but without careful reflection on the concepts of ethics, sound responses to them will be harder to find. As you explore the articles that follow, consider the possibility that your doing so could help to change the world for good.
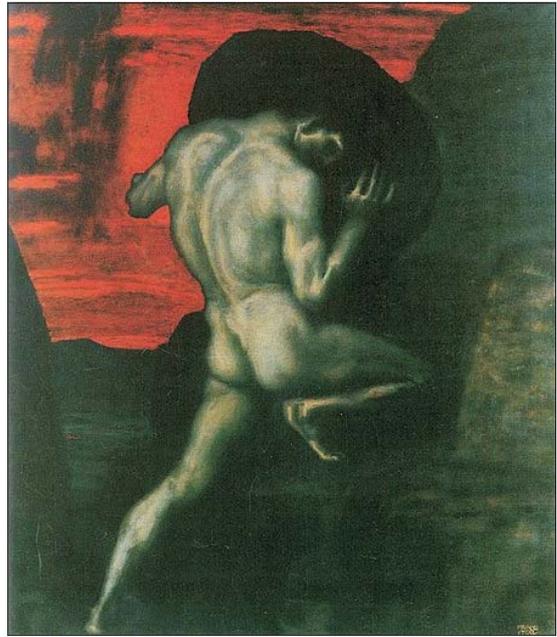
The Absurd

Definition: That which points toward the ultimately meaningless character of human life

Type of ethics: Modern history

Significance: In the view of French philosopher and novelist Albert Camus, the absurd presents philosophy with its most fundamental problem: justifying the value of human existence.

Owing largely to World War II and its aftermath, it seemed to Albert Camus that traditional values and ways of life had collapsed. He dramatized that situation in novels such as *The Stranger* (1942) and *The Plague* (1947)

Sisyphus, the symbol of the absurdity of existence. Painting by Franz Stuck (1920).

and reflected on it philosophically in essays such as *The Myth of Sisyphus* (1942). Especially in the latter work, Camus explained that absurdity arises from the confrontation between "human need and the unreasonable silence of the world." The absurd exists partly because human beings ask "Why?," but that is only part of the story. The other key component is that answers to the question "Why?"—at least ones that are complete, final, and convincing to all—never appear. The collision between the questioning human consciousness and "the unreasonable silence of the world" brings the absurd into existence.

Camus could see no way to overcome the absurd and its "total absence of hope." He did not, however, conclude that the absurd dictated nihilism and death. On the contrary, he argued that humanity's task was to rebel against the absurd by making life as good as it can possibly be.

See also: Camus, Albert; Evil; Existentialism; Sartre, Jean-Paul; Value.

Accountability

Definition: State of being responsible, liable, or answerable for one's thoughts or actions

Type of ethics: Concepts of ethics

Significance: Systems of morality generally require accountability, either individual or collective, before ethical evaluations can assign praise or blame.

Accountability can be either individual or collective, but the latter has been much more controversial (for example, the alleged collective responsibility of Germans for Nazi atrocities). Ethicists usually believe that individual accountability applies to any free or voluntary act. Accountability is thus a key concept in morality and metaphysics.

A key doctrine that is related to accountability is compatibilism, the view that the causal determination of actions is consistent with moral responsibility for those actions. For example, a compatibilist holds that one would still be accountable for one's actions even if a scientist or a god could predict all those actions in detail. Compatibilism is a metaphysical doctrine that is relevant to ethics. Incompatibilists claim that the causal determination of one's acts would prevent one from having the freedom necessary for having moral accountability for one's acts. Metaphysical libertarianism (which is completely distinct from political libertarianism) endorses incompatibilism but allows for accountability by denying that acts are causally determined.

Another key doctrine here is the idea that "ought" implies "can," which denies that an agent can be accountable for failing to do the impossible. Accountability assumes that there is a duty (that is, a responsibility or obligation) that one is to discharge. One can generally be held to account for failure to do one's duty. As Joseph F. Newton wrote, "A duty dodged is like a debt unpaid; it is only deferred, and we must come back and settle the account at last."

Accountability is a key concept in law, where ethical issues are often discussed in terms of liability. Strict liability implies that one is responsible even if one is not at fault. Thus, strict liability seems to be inconsistent with the doctrine that ought implies can.

Vicarious liability is responsibility for harm done by another (for example, one's child). Product liability is a field of law that holds manufacturers and merchants accountable for defective goods that they sell. Legal liability is the most general term for exposure to being held to account by a court or other legal institution. To be legally liable is to be subject to punishment or to an order to provide compensation to at least help make up for one's infraction.

Accountability is a key concept in politics. The Left (liberals, socialists, and communists) often calls for increased social responsibility for corporations and social elites, and often criticizes the allegedly unaccountable power that corporations and elites wield.

The Right (conservatives, traditionalists, and fascists) often calls for people to take more responsibility for their own actions, and often criticizes individuals for allegedly shirking their duties by claiming to be victims of circumstance or of society. The importance of accountability is thus something about which the political moralities of the Left and the Right seem to agree.

Some people argue that corporations cannot be accountable, because, first, they are not persons or agents that are distinct from corporate employees, and, second, praise and blame can apply only to distinct agents. Others argue that corporations are agents, since they have internal decision-making structures, which arguably provide enough of a chain of command for ethicists to attribute acts to corporations as distinct from merely attributing the acts to some individual or some subset of the corporation's employees.

Some argue that the whole is greater than the sum of its parts in this case. Even if no single employee were held accountable for a bad result, for example, the corporation could still be held accountable. Synergistic effects of individual acts of employees can produce corporate accountability for an immoral outcome. To deny this possibility would seem to be to commit the fallacy of composition, which assumes that whatever is true of each part of a whole (in this case, unaccountability) must be true of the whole as well.

—Sterling Harwood

Further Reading

Adkins, Arthur W. H. *Merit and Responsibility: A Study in Greek Values*. New York: Oxford University Press, 1960. Reprint. Chicago: University of Chicago Press, 1975.

Allen, Anita L. *Why Privacy Isn't Everything: Feminist Reflections on Personal Accountability.* Lanham, Md.: Rowman & Littlefield, 2003.

French, Peter A. *Collective and Corporate Responsibility*. New York: Columbia University Press, 1984.

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Gorr, Michael J., and Sterling Harwood, eds. *Controversies in Criminal Law: Philosophical Essays on Liability and Procedure*. Boulder, Colo.: Westview Press, 1992.

Theorists and Practitioners

What are the sources of the concepts, theories, and traditions that give ethics authority and character? Some responses to that question point toward religion. They invoke a divine source or the inspired teachers—for example, Buddha, Confucius, Moses, Jesus, Mohammed—who stand at the foundations of religious traditions. But other sources are diverse thinkers—women and men from a variety of historical and cultural circumstances—whose insights have significantly influenced attitudes and evaluations regarding right and wrong, justice and injustice. In Western philosophy, Aristotle, Mary Wollstonecraft, and Immanuel Kant are examples of that kind. Different sources of ethical insight are provided by people who put thought into action and decisively influenced political and social life. Mohandas Gandhi, Elizabeth Cady Stanton, Eleanor Roosevelt, and Martin Luther King, Jr., are examples of that kind of person.

In the articles found in this section of *Ethics*, you will encounter in more detail a wide variety of ethical theorists and practitioners. As you do so, it is important to consider that such theorists and practitioners are not always well-known or the subjects of articles in encyclopedias. Especially with respect to practitioners, they are mostly quite ordinary but still highly significant women, men, and children who, in their daily lives and sometimes in life-and-death situations do what is right, just, and good. As often is said, an example is worth a thousand words, and by their actions, the practitioners of ethics not only act well but also show what ethical theories at their best encourage and mean. To illustrate that point, consider two persons who do not appear elsewhere in *Ethics* but who help to show why its volumes deserve attention.

Born in Turin on July 31, 1919, Primo Levi, an Italian Jewish chemist, joined a partisan resistance group during World War II after Nazi Germany occupied northern Italy in the autumn of 1943. He was arrested as a suspect person by Fascists on December 13 of that year. Fearing that confirmation of his partisan identity would lead to torture and death, he admitted his status as an "Italian citizen of Jewish race," unaware of what that identification held in store for him. Levi was sent to a concentration camp at Fossoli, near the city of Modena, which had been intended for British and American prisoners of war. By mid-February 1944, more than six hundred Jews were imprisoned there. The arrival of German SS men meant that Levi and the other Jews at Fossoli would be deported.

On the evening of February 22, 1944, Levi's transport left the train station at Carpi. By then, Levi knew that its destination was Auschwitz. That name, he said, was "without significance for us at that time," but soon enough he realized that going there was, as he put it, "a journey towards nothingness." After reaching Auschwitz on the night of Saturday, February 26, Levi was spared for labor, received the tattooed number 174517 on his left arm, and endured Auschwitz for eleven months. For most of that time, he worked at Monowitz, a sub-camp in the vast Auschwitz complex. Monowitz—it was also called Auschwitz III or Buna—provided slave labor for the construction of an I.G. Farben plant, the Buna factory, whose name was taken from the synthetic rubber that the Germans wanted to produce there. Liberated by Russian troops on January 27, 1945, Levi eventually got back to Italy, where he resumed his life as a chemist and eventually became a chemical plant manager. He also became one of the most perceptive and respected writers about the Holocaust, Nazi Germany's attempt to destroy the Jewish people.

In his book *Moments of Reprieve*, Levi recalled his friend Lorenzo Perrone, the person Levi credited with saving his life in Auschwitz. Not a Jew but an Italian civilian, Lorenzo, a skilled mason, was "officially" a "voluntary" worker helping to build the industrial plant that the Germans were constructing at Auschwitz III. In fact, however, Lorenzo was a labor conscript. He despised the German cruelty that he witnessed.

After meeting Levi in late June 1944, Lorenzo decided to help his fellow Italian, although it was a crime with grave consequences for him even to speak to an Auschwitz prisoner. For months, Lorenzo got Levi extra food, which was the physical difference between life and death. "I believe that it was really due to Lorenzo that I am alive today," Levi would write, underscoring that Lorenzo's help meant much more than food alone. What also sustained him was that Lorenzo "constantly reminded me by his presence, by his natural and plain manner of being good, that there still existed a just world outside our own, something and someone still pure and whole, not

corrupt, not savage, extraneous to hatred and terror; something difficult to define, a remote possibility of good, but for which it was worth surviving."

When liberation came, Levi lost track of Lorenzo, but later he became determined to find out what had happened to his life-saving friend. They reconnected for a short time in Italy after the war, but despite the medical assistance that Levi arranged for him, Lorenzo, wracked by tuberculosis, died in 1952. Significantly, Levi's daughter, Lisa Lorenza, and his son called Renzo were named after Lorenzo Perrone. On June 7, 1998, he was recognized by Yad Vashem, the State of Israel's memorial to the victims of the Holocaust, as one of the Righteous Among the Nations, a special honor for non-Jews who rescued Jews during the Holocaust.

At one of their postwar meetings, Levi learned that he was not the only Auschwitz prisoner whom Lorenzo had helped, but Levi's friend had rarely told that story. In Lorenzo's view, wrote Levi, "We are in this world to do good, not to boast about it." Levi may have been right in thinking, as he did, that no universal human conscience exists, that there is no innate and shared moral compass to guide us all, if only we would pay attention and follow it. But that sensibility does not negate, at least not completely, the reminding presence of Lorenzo, which testifies that "we are in this world to do good." Remote though it often seems, difficult to define though it may be, that possibility remains. More than that, the possibility becomes an imperative if the world is to be less corrupt and savage and more opposed to hatred and terror.

Levi was right to suggest that it is difficult to define precisely how it is that we are in this world to do good, but it was not difficult for Levi to feel Lorenzo's "presence" and to discern his "natural and plain manner of being good." Those characteristics were oppression-resisting, hope-sustaining, death-defying, and life-giving.

More often than not, ethics at its best involves reminders of the kind embedded in Lorenzo's actions. Reminders are not always welcome or followed. But good reminders of the kind that Lorenzo gave Levi are testimonies about sometimes difficult-to-define realities—justice, compassion, respect, love—that have been experienced, at least at times, in word and deed. At their best, the theorists and practitioners of ethics remind us about those realities. That work is especially crucial when human flourishing is threatened, and hope is in short supply. Knowing that, Levi testified with insistence that Lorenzo's reminder—we are in this world to do good—should always be vivid and never abandoned.

Abelard, Peter

Identification: French theologian and philosopher
Born: c. 1079, Le Pallet, Brittany
Died: April 21, 1142, Chalon-sur-Saône, Burgundy
Type of ethics: Medieval history
Significance: Abelard was one of the earliest schoolmen to advance the study of dialectics (logic) and applied it to theology and moral philosophy; his later famous theory of intention was considered too radical at the time. He authored numerous works on theology, philosophy, logic, ethics, and biblical exegesis.

In his autobiographical *The Story of My Misfortunes* (*Historia calamitatum*, c. 1132), Abelard describes his rise to fame as a philosopher and theologian. His love affair with Héloïse—attested in their correspondence—compelled him to leave the cathedral school of Paris and become a monk at St. Denis. Later, Abelard became the leader of a hermitage, the Paraclete, which he gave to Héloïse and her nuns. He remained a wandering maverick because of his dialectics and his sharp criticism of monasticism. His *Sic et non* (c. 1123) used the new methods of the schools, which consisted of posing problems and resolving them by means of logic and close textual analysis. Older methods of teaching and writing consisted of the presentation of texts and commentaries on those texts.

Because Abelard's writings were twice condemned by the Church, his influence is difficult to gauge. As an ethical thinker, Abelard viewed himself as a monastic reformer who sought to restore the eremitic spirit to religious practice. Unlike his contemporaries, he believed that some monks should use the new dialectical methods to intensify the monastic life. As an admirer of the ancient pagan philosophers, he tried to reconcile natural law ethics with Christian morality and doctrine. Abelard defined sin as consenting to an evil will (concupiscence) rather than as performing evil actions. He believed that actions were, in themselves, morally neutral.

—Thomas Renna

See also: Christian ethics; Natural law; Post-Enlightenment ethics; Religion.

Aristotle

Identification: Greek philosopher
Born: 384 bce, Stagirus, Chalcidice, Greece
Died: 322 bce, Chalcis, Euboea, Greece
Type of ethics: Classical history

Significance: Aristotle wrote the *Nicomachean Ethics* (*Ethica Nicomachea*), the first systematic treatment of ethics in Western civilization. His definition of virtue, which combines fulfillment of function, striving for a mean between extremes, and rational control of the appetites, has influenced ethical theory for over two thousand years.

A philosopher with encyclopedic knowledge, Aristotle wrote on numerous topics, including physics, metaphysics, logic, ethics, politics, poetics, and rhetoric. In the area of ethics, his major works are the *Nicomachean Ethics*, the *Eudemian Ethics*, and the *Politics* (all written between 335 and 323 bce). He claims that the purpose of the state is to provide for the intellectual and moral development of its citizens. The *Nicomachean Ethics* is considered to contain Aristotle's mature moral theory.

The Good

Aristotle begins the *Nicomachean Ethics* by claiming, "Every art and every inquiry, and similarly every action and pursuit, is thought to aim at some good; and for this reason the good has rightly been declared to be that at which all things aim." The good is what human beings are seeking. The Greek word for this goal is *eudaimonia*, which can be roughly translated as "happiness." *Eudaimonia* means much more, however, than mere transitory happiness. *Eudaimonia* can be equated with having a good spirit or with the fulfillment of function. Humans have many goals, but *eudaimonia* is that goal that is final, self-sufficient, and attainable.

Aristotle discusses the fulfillment of function in terms of a member of a species doing what is distinctive to that species. Other species share with human beings the ability to live and to experience sensation. Neither of these capabilities is unique to the human species. No other species, however, is able to reason. Therefore, when a human being is performing his distinctive function, he is using reason. Aristotle remarks that the human is potentially a rational animal. He attains *eudaimonia* only when he is actually engaged in activity according to reason. (The use of the masculine pronoun is necessary for the above discussion, since Aristotle was referring specifically to the male of the species.)

Structure of the Soul

Aristotle claims that the human soul has two parts: a rational element and an irrational element. The irrational part of the soul may also be divided into two parts: the part concerned with nutrition and growth, which is shared with other living species, and the appetites, which are shared with other animal species. The rational part of the soul likewise has two divisions: One part is concerned with pure contemplation, while the other part is occupied with control of the appetites.

There are proper virtues, or excellences, which belong to each of the rational divisions of the soul. A virtue is the performing of a proper function. Intellectual virtues, such as wisdom, belong to the contemplative part of the soul; moral virtues, such as courage, belong to the part of the soul that is concerned with control of the appetites. Intellectual virtues are attained through education, whereas moral virtues are a matter of habit. One becomes courageous by repeatedly behaving courageously. According to Aristotle, it is important to behave in such a way as to develop the moral virtues.

Virtue as a Mean Between Extremes

Aristotle claims that for many activities and ways of behavior there is an excess and a deficiency. Reason shows

Drawing of ancient Greek philosopher Aristotle in "Thinking Man" position. (Library of Congress)