

This is a preliminary syllabus. A final syllabus will be distributed in class.

CE 4567
VIRTUE AND VICE

Spring, 2006
Tuesday 2:10-5:00 p.m.
FST

INSTRUCTORS:

Lisa Fullam (JSTB)
lfullam@jstb.edu

Richard M. Gula, S.S. (FST)
rgula@fst.edu

(510) 549-5019

(510) 848-5232 ext. 26

Office hours: By Appointment

COURSE DESCRIPTION:

This course aims to examine how our moral actions are a function of the habits of mind and heart that we bring to situations. To this end, we will draw upon classical and contemporary works in ethics, as well as “characters” in literature and history, to examine different interpretations of the meaning and role of virtue and vice in the moral life and to begin to articulate one’s own vision of the good life.

LEARNING OBJECTIVES:

1. To describe the narrative structure of the development of virtue and vice.
2. To articulate the characteristics of particular virtues and vices as they are found in exemplars.
3. To integrate these character traits into a vision of the good life.

PROCEDURES:

1. Class sessions will consist primarily of group discussions of required readings. The first hour and a half of class will focus on achieving a critical understanding of the assigned reading. The second hour will examine the practice of virtue and vice in some artistic expression, either from literature or films. Students will rotate responsibilities for leading each part of the class. Two students will be assigned for each week’s meeting, one for the first and one for the second segment of the class.

The responsibility of the student leader is to facilitate discussion. This means that in addition to reading the class materials and reflection papers for the day, the student

leader should be prepared with questions to direct or refocus the class as necessary. A good discussion leader makes sure that all who wish to participate are heard, and ensures that the salient aspects of the day's material are addressed. A good discussion leader elicits conversation rather than conduct it.

2. Reflection papers (one single spaced, typed page) will be the standard form of preparation for the discussion sessions. The following structure is to be used:

Main Paragraphs: In two paragraphs, develop the key insight that you will take from these readings to inform your grasp of virtue ethics.

Third paragraph: Articulate the characteristics of at least one salient virtue or vice of the major character of the literary assignment for the day.

EXPECTATIONS:

Each student is expected:

1. To read the assigned pages from the texts for this course. The required texts are:
 - Thomas Aquinas, Summa Theologiae (selected questions may be found at: <http://www.ccel.org/a/aquinas/summa/home.html>)
 - Aristotle, Nichomachean Ethics 2nd edition, translated by Terence Irwin (Indianapolis: Hackett Publishing Co., 1999).
 - Andre Dubus, Selected Stories. (New York: Vintage Books, 1988).
 - Stephen J. Pope, ed., The Ethics of Aquinas. (Washington: Georgetown University Press, 2002).
 - Daniel Statman, ed., Virtue Ethics. A Critical Reader. (Washington: Georgetown University Press, 1997)
 - Paul J. Wadell, Friendship and the Moral Life (Notre Dame: University of Notre Dame Press, 1989).
1. To be an active contributor to class discussions.
2. To complete a reflection paper for each class and to send it to each participant via email on Sunday night.
3. To complete a final paper 12-15 pages in length that demonstrates your ability to:
 - Describe the development in virtue and/or vice of the figure being studied. What are the principal influences that shaped his/her character?
 - Articulate the characteristics of at least three salient virtues/vices of the exemplary figure.
 - Briefly delineate the vision of the good life exemplified by the figure being studied.
 - For this final paper, you may choose one figure from among the following, or select your own historical or fictional character (with faculty approval.) **The texts listed are suggested as a starting place for your research:**

- i. Joseph Bernardin

The Gift of Peace, Joseph Cardinal Bernardin

The Journal to Peace, Joseph Cardinal Bernardin

- Selected Works of Joseph Cardinal Bernardin, 2 vols., Joseph Cardinal Bernardin
- This Man Bernardin, John White and Eugene Kennedy
- ii. Maya Angelou
I Know Why the Caged Bird Sings, Maya Angelou
- iii. Dieterich Bonhoeffer
Dietrich Bonhoeffer: A Biography, Eberhard Bethge, et al., ed.
The Cost of Moral Leadership: The Spirituality of Dietrich Bonhoeffer, Renate Bethge.
- iv. Luther
Martin Luther: The Christian Between God and Death, Richard Marius
Luther: Man Between God and the Devil, Heiko Oberman
My Conversations with Martin Luther, Timothy Lull
- v. Dorothy Day
The Long Loneliness, Dorothy Day
Dorothy Day: A Radical Devotion, Robert Coles
- vi. Malcolm X
The Autobiography of Malcolm X, Alex Haley
- vii. Albert Speer
Inside the Third Reich, Albert Speer
Spandau: The Secret Diaries, Albert Speer
- viii. Teresa of Avila
Autobiography, Teresa of Avila
Teresa of Avila, Rowan Williams
- ix. Martin Luther King, Jr.
A Testament of Hope, Martin Luther King, Jr.
The Autobiography of Martin Luther King, Jr., Martin Luther King, Jr.
Let the Trumpet Sound: The Life of Martin Luther King, Jr., Stephen B. Oates
- x. Rigoberta Menchu
I, Rigoberta Menchu: An Indian Woman in Guatemala, Rigoberta Menchu
The Rigoberta Menchu Controversy, Arturo Arias, ed.
Crossing Borders, Rigoberta Menchu
Journey for Peace: The Story of Rigoberta Menchu, Marlene Targ Brill and Ruben DeAnda
- xi. Nelson Mandela
Long Walk to Freedom, Nelson Mandela
Nelson Mandela: The Struggle is My Life, Nelson Mandela

EVALUATION PROCEDURE:

- Grades will be based on:
1. Participation in the class sessions (33%)
 2. Reflection papers (33%)

3. Final paper (33%)

The total point value for this course is 100.

A = 90 - 100

B = 80 - 89

C = 70 - 79

What we would be looking for when grading these papers is something along the following lines.
To “B” Or Not To “B”

- A Denotes excellent work. This would mean that you manifest (1) a superior grasp of the material; (2) present it in a clear and orderly fashion both orally in class and in your written work; and, (3) show initiative in presenting and applying the material.

You show a “superior” grasp of the material by comprehending the wide scope of the material. This means that you know a good deal about most of the material under consideration and that you are able to make connections between ideas, concepts, and themes so that none of these stand in isolation from those to which it is logically related.

You show initiative in your presentation and application by incorporating the assigned reading with classroom material; you can also link the material under consideration with other areas of theology.

- B Denotes good work. This means that you manifest (1) a good grasp of the material; (2) present it in a clear and orderly fashion both orally in class and in your written work; and, (3) show some initiative in presenting and applying the material.

You show a “good” grasp of the material by comprehending most of the material, though some areas remain obscure or beyond your reach. This means that you know something about most of the material under consideration but you do not make some key connections between ideas, concepts, and themes. Some of these still stand in isolation from others to which they are logically related.

As a “B” student, you show initiative in your presentation and application when you are able to incorporate assigned readings with classroom material and can make some connections of the material under consideration with other areas of theology.

- C Denotes above average work. This means that you manifest (1) a basic grasp of the material; and (2) present it somewhat clearly and orderly both orally in class and in your written work.

You have a “basic” grasp of the material when you comprehend most of the main ideas of the material under discussion but not much of the supporting notions from the broader scope of the material under consideration. Moreover, you are not able to make very many connections between related ideas, concepts, or themes.

As a “C” student, you present the material somewhat clearly and orderly when you give accurate, though incomplete, definitions or descriptions of major concepts and themes, and you distinguish major from minor themes.

SCHEDULE:

January 31

Introduction of the course

Preliminary understanding of virtue, vice and the good life

Springsteen, “Cautious Man” and “Spare Parts”

February 7: Why Virtue and Vice?

Statman, Chapters 1, 2

Wadell, Chapter 1

Dubus, “The Winter Father”

February 14: Primacy of Character

Statman, Chapters 7, 3, 8

Dubus, “The Pitcher”

February 21: Aristotle

Aristotle, Books 1, 2

Wadell, Chapter 2

Statman, Chapter 14

Film: “Crash”

February 28: Thomas Aquinas on Virtue

Thomas Aquinas Summa Theologiae, I IIae, q. 49, art. 1, 4. q. 55. a. 1, 2, 4. q. 56, a. 3, 4, 5, 6. q. 60, a. 1. q. 61, a. 1, 2. q. 62, a. 1, 3. q. 63, a. 1, 2, 3. q. 64, a. 1. q. 65, a. 1, 2, 3.

Pope, The Ethics of Aquinas:

Boyle, “The Setting of the Summa Theologiae of St. Thomas--Revisited”

Pope, “Overview of the Ethics of Thomas Aquinas”

Dubus, “Killings”

March 7: Courage and Temperance

Aristotle, Nichomachean Ethics, Book 3

Aquinas, Summa Theologiae II IIae, q. 123, a. 1-4, 6, 12. q. 141, a. 1-3, 8.

Pope: The Ethics of Aquinas

Houser, “The Virtue of Courage (IIa IIae, qq. 123-140)”

Cates, “The Virtue of Temperance (II IIae, qq. 141-170)”

Dubus, “The Curse”

March 14: Emotions and Virtue

Statman, Chapters 5, 6

Dubus, “Rose”

March 21: Justice

Aristotle, Nichomachean Ethics, Book 5

Aquinas, Summa Theologiae ST II IIae, q. 57, a. 1. q. 58, a. 1-5, 11, 12. q. 61, a. 1, 2.

Pope: The Ethics of Aquinas

Porter, "The Virtue of Justice (IIa IIae, qq. 58-122)"

Rhonheimer, "Sins Against Justice (IIa IIae, qq. 59-78)"

Film: Changing Lanes

April 4: Prudence

Aristotle, Nichomachean Ethics, Book 6

Aquinas, Summa Theologiae II IIae, q.47, a. 1, 2, 4, 6, 7, 13, 15.

Pope, The Ethics of Aquinas

Keenan, "The Virtue of Prudence (IIa IIae, qq.47-56)"

Dubus, "A Father's Story"

April 11: Vice

Aristotle, Nichomachean Ethics, Book 7

Aquinas, Summa Theologiae I IIae, q.71, a.1, 4. q.76, a.1, 2, 3. q.77, a. 2, 4. q.78, a. 1. q.79 a. 2, 3. q.82, a. 1, 3. q.84, a. 3, 4. q.85, a. 2. q.88, a. 1.

Pope: The Ethics of Aquinas

Sweeney, "Vice and Sin (Ia IIae, qq. 71-89)

Dubus, "Anna"

April 18: Friendship

Aristotle, Books 8, 9

Wadell, Chapters 3-6

Dubus, "Fat Girl"

April 25: Charity

Aquinas, Summa Theologiae II IIae, q. 23, a. 1, 3, 6, 7, 8. q. 24, a. 1, 4, 12. q. 31, a. 1, q. 32, a. 1. q. 33, a. 1.

Pope: The Ethics of Aquinas

Schockenhoff, "The Theological Virtue of Charity (IIa IIae, qq. 23-46)"

Dubus, "If They Knew Yvonne"

May 2: Happiness

Aristotle, Book 10

Aquinas, Summa Theologiae, I IIae, q. 1, art. 1, 5. q. 3, art. 1, 5, 6. q. 4, art. 1, 4, 5, 8. q. 5, art. 1, 3, 5, 7.

Pope: The Ethics of Aquinas

Wieland, "Happiness (Ia IIae, qq.1-5)"

Film: "The Mission"

May 9: Virtues and Vices of Virtue Ethics

Statman, Chapters 9, 10, 11, 15

