

Lecture 1. Robust Demands and the Need for Virtue

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Some goods/bads are objectively demanding (achievement, peace); they make subjective & non-subjective demands.

Some goods/bads are diachronically demanding (reputation, career); they make present and non-present demands.

Some goods/bads are modally or robustly demanding. They make actual and non-actual demands.

These are my concern in the lectures. In 1 I introduce a first category, in lecture 2 a second, and in 3 I go meta.

Fidelity and loyalty as robustly demanding goods

Suppose you love me, or suppose you are my friend. You will give me the actualist good of your care.

But it is important that you do not give me care just as things actually are, or as things are actually likely to be.

The Importance of being Earnest. 'Love is not love, Which alters when it alteration finds'.

The care must be available not just actually or probably but also over various unlikely changes in me.

And it must be also available over various perhaps unlikely changes in you. It must be both faithful and loyal.

Over which changes must it remain robustly in place? Not over all for sure. A good friend will help you move an apt.

Perhaps there is no non-circular characterization of the relevant possibilities. Understand love or friendship and..

The desirability of these robustly demanding goods

If I desire that you be faithful and loyal, therefore, I desire that things be thus and so in certain possible worlds.

But do I desire you to be faithful or loyal because I want you to display such non-actual care? Or the other way around?

The other way around. I desire that your will towards me should be a goodwill: specifically, a friend's or lover's will.

Such goodwill is constituted by care in the absence of probable incentives & in the presence of improbable temptations.

It has to be robust over potentially improbable scenarios that lack the incentives or present the temptations.

But why should I care about such goodwill? Because I think of you as an agent from within reactive attitudes.

I think of you, under agential idealization, as offering a permanent possibility of contra-incentive choice.

My only protection in relevant areas lies in your goodwill. If my wealth makes you care, e.g., that's still not enough.

The delivery of these robustly demanding goods

You can deliver the actualist good of care just by acting appropriately. Actualist goods are enactable.

But how do you deliver the robustly demanding counterparts? Just doing good won't deliver the required results.

You must constrain your will in my favor, so as not e.g. to calculate globally or opportunistically on how you do by me.

In a word, you must instantiate the virtues of fidelity and loyalty, accepting the constraints that they impose.

And this must be manifest if I am to enjoy that good consciously, as I normally will.

This means that you bring about this good for me, not just by doing good, but by being good.

Your virtue does not make good just by prompting you to do good or by priming you to see what is good.

It produces good — a distinctive, robustly demanding good — in its own right.

Generalizing

The fidelity and loyalty of a friend or lover exemplify a range of bi-lateral virtue-dependent goods.

But also a range of multi-lateral counterparts. The exemplar here is justice.

Digest (Ulpian): ‘Justice is the steady and enduring (‘constans et perpetua’) will to render unto everyone his right’

		Domain	Entrencher	Actualist benefit	Demanding value
	<i>matches</i>	<i>over changes in</i>	<i>as a result of</i>	<i>robustly providing</i>	<i>and so —</i>
Your response	my interests	my traits	your virtue	Care	Fidelity
Your response	my interests	your interest	your virtue	Care	Loyalty
Your action	my order	my order, your interest	your virtue	Compliance	Obedience
Your welcome	my identity	your interest, my acts	your virtue	Welcome	Acceptance
Your action	our claims	our claims, your interest	your virtue	Satisfaction	Justice
Your action	our trust	our trust, your interest	your virtue	Support	Trustworthiness
Your answer	the facts	your interest	your virtue	Information	Honesty
Your answer	the facts	our interest	your virtue	Information	Candor
Your action	our plight	your fears	your virtue	Relief	Courage
Your action	your values	your temptations	your virtue	Right dealing	Uprightness