

Virtue being, as we have seen, of two kinds, intellectual and moral, intellectual virtue is for the most part both produced and increased by instruction, and therefore requires experience and time; whereas moral or ethical virtue is the product of habit (ethos), and has indeed derived its name, with a slight variation of form, from that word.¹ [2] And therefore it is clear that none of the moral virtues formed is engendered in us by nature, for no natural property can be altered by habit. For instance, it is the nature of a stone to move downwards, and it cannot be trained to move upwards, even though you should try to train it to do so by throwing it up into the air ten thousand times; nor can fire be trained to move downwards, nor can anything else that naturally behaves in one way be trained into a habit of behaving in another way. [3] The virtues² therefore are engendered in us neither by nature nor yet in violation of nature; nature gives us the capacity to receive them, and this capacity is brought to maturity by habit.

[4] Moreover, the faculties given us by nature are bestowed on us first in a potential form; we exhibit their actual exercise afterwards. This is clearly so with our senses: we did not acquire the faculty of sight or hearing by repeatedly seeing or repeatedly listening, but the other way about—because we had the senses we began to use them, we did not get them by using them. The virtues on the other hand we acquire by first having actually practised them, just as we do the arts. We learn an art or craft by doing the things that we shall have to do when we have learnt it³: for instance, men become builders by building houses, harpers by playing on the harp. Similarly we become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts. [5] This truth is attested by the experience of states: lawgivers make the citizens good by training them in habits of right action—this is the aim of all legislation, and if it fails to do this it is a failure; this is what distinguishes a good form of constitution from a bad one. [6] Again, the actions from or through which any virtue is produced are the same as those through which it also is destroyed—just as is the case with skill in the arts, for both the good harpers and the bad ones are produced by harping, and similarly with builders and all the other craftsmen: as you will become a good builder from building well, so you will become a bad one from building badly. [7] Were this not so, there would be no need for teachers of the arts, but everybody would be born a good or bad craftsman as the case might be. The same then is true of the virtues. It is by taking part in transactions with our fellow-men that some of us become just and others unjust; by acting in dangerous situations and forming a habit of fear or of confidence we become courageous or cowardly. And the same holds good of our dispositions with regard to the appetites, and anger; some men become temperate and gentle, others profligate and irascible, by actually comporting themselves in one way or the other in relation to those

passions. In a word, our moral dispositions are formed as a result of the corresponding activities. [8] Hence it is incumbent on us to control the character of our activities, since on the quality of these depends the quality of our dispositions. It is therefore not of small moment whether we are trained from childhood in one set of habits or another; on the contrary it is of very great, or rather of supreme, importance.

Nicomachean Ethics, Book II