

Nietzsche and Virtue
University of Guelph
11-12 October, 2013

Friday, 11 October

All Friday sessions take place in Rozanski Hall (ROZH) 106

9:00 – 9:30 Continental Breakfast

9:30 – 9:45 Opening Remarks

9:45 – 11:00 Mark Migotti, University of Calgary
“The Trail of the Ascetic Serpent: Notes Towards an Exposition of *Genealogy of Morals* III”

11:00 – 12:15 Lester Hunt, University of Wisconsin-Madison
“Nietzsche on Virtue, Justice, and Utopia”

12:15 – 1:45 *Lunch options:*
On campus: The Bullring (just west of Rozanski Hall); Food Court (in University Centre)
Off Campus: Second Cup, 369 College Street; The Boathouse Tea Room, 116 Gordon Street; The Cornerstone Café, 1 Wyndham Street

1:45 – 3:00 Jessica Berry, Georgia State University
“On the Very Idea of a ‘Nietzschean’ Virtue Ethics”

3:00 – 3:15 Tea & Coffee

3:15 – 4:30 Ruth Abbey, University of Notre Dame
“Swanton and Nietzsche on Self-Love”

Dinner Options:
The Albion Hotel, 46 Norfolk Street
The Cornerstone Café, 1 Wyndham Street
OX, 37 Quebec Street
Baker Street Station, 76 Baker Street
The Woolwich Arrow, 176 Woolwich Street

8:00 – Reception, 50 West Restaurant, 50 Stone Road West
Light snacks

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Saturday, 12 October

All Saturday sessions take place in Macdonald Stewart Hall (MACS) 121

9:00 – 9:30 Continental Breakfast

9:30 – 10:45 Scott Jenkins, Kansas University
“Truthfulness as Nietzsche’s Highest Virtue”

10:45 – 12:00 Christine Daigle, Brock University
“The Nietzschean Virtue of Authenticity – ‘*Wie man wird, was man ist.*’”

12:00 – 1:00 *Lunch options:*
Second Cup, 369 College Street; The Boathouse Tea Room, 116 Gordon Street;
The Cornerstone Café, 1 Wyndham Street; more options in Campus Estates Plaza,
35 Harvard Road at Gordon.

1:00 – 2:15 Mark Alfano, University of Oregon
“Nietzsche’s Modest Unity of Virtue Thesis”

2:15 – 3:30 Rebecca Bamford, Quinnipiac University
TBA

3:30 – 3:45 Tea & Coffee

3:45 – 5:00 Bernard Reginster, Brown University
“Nietzsche, Proficiency, and the (New) Spirit of Capitalism”

Abstracts

Ruth Abbey, University of Notre Dame

“Swanton and Nietzsche on Self-Love”

In *Virtue Ethics: A Pluralistic View*, Christine Swanton strives to bring a deeper appreciation of psychology to virtue ethics. She mobilizes the thought of Friedrich Nietzsche (among others) in this endeavor, drawing in particular on Nietzsche’s understanding of self-love to help to demarcate virtue from vice. Most of Swanton’s quotations from and references to Nietzsche are drawn from his later writings. I suggest that *Human, All too Human* and *Daybreak*, two of Nietzsche’s most neglected works, provide a rich resource for Swanton’s interpretation of Nietzsche’s view of self-love and its role in ethical action. I take the opportunity provided by Swanton’s work to revisit some of the middle period passages on self-love and to consider to what extent they nourish, and to what extent they challenge or upset, the central place accorded to self-love in her approach to virtue ethics.

Christine Daigle, Brock University

“The Nietzschean Virtue of Authenticity – ‘*Wie man wird, was man ist.*’”

In §214 of *Beyond Good and Evil* Nietzsche asks “is there anything more beautiful than *looking* for one’s own virtues?” My paper will consider the answer to this question by inquiring into the notion of authenticity as it occurs in Nietzsche’s ethical thinking. Specifically, I will argue that in the middle period works the virtue of authenticity is paramount. What matters for Nietzsche is for human beings to seek authentic becoming and thereby become what/who they are. I will consider the arguments presented in *Human, All Too Human*, *Daybreak* and *The Gay Science* regarding morality, ethical flourishing, and authenticity. I will also examine Nietzsche’s early formulation of authenticity in *Schopenhauer as Educator* §1. I will argue that the essence of Nietzsche’s ethics of authenticity is to be found in these works. I will show that this ethics is similar to and yet distinct from Aristotelian virtue ethics. Indeed, Nietzsche argues for a cultivation of the self that rejects the role of Aristotelian rationality. However, the notion of care of the self that is entailed by his virtue ethics is akin to that which we find in ancient virtue ethics and Stoicism. It is at the heart of Nietzsche’s ethics insofar as this one focuses on the character development of the moral agent. What matters for Nietzsche is the style of one’s being, creating oneself as the agent of one’s own life. This ethical flourishing is possible only through paying attention to one’s own being and becoming through certain practices. References to Nietzsche’s own concern with his own becoming, as illustrated for example in *Ecce Homo*, will be used to illustrate this.

Lester Hunt, University of Wisconsin-Madison

“Nietzsche on Virtue, Justice, and Utopia”

In *Zarathustra*, Nietzsche presents a conception of the process of achieving virtue in which it is essentially individual and psychological: it is something that takes place within the virtuous individual. Elsewhere, he presents a conception of justice in which (very plausibly) what makes an act just essentially involves factors outside the psychology of the acting individual, facts about the person toward whom the act is done. This is a problem because it is now unclear how justice can be a virtue. It is also unclear how a Nietzschean hero, whose ultimate goal is self-overcoming and Nietzschean virtue, has a reason to be just. These problems are compounded by the fact that, as Nietzsche recognizes very clearly, the achievement of virtue rests on a certain sort of social structure, which in turn rests on certain principles of justice. Thus his conception of virtue seems to be self-defeating: it seems to undermine the conditions of its own existence. I will explore possible solutions to these problems.