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Aquinas and the *Nicomachean Ethics*

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Art and Imagination: Implications of Cognitive Science for Moral Education

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When the fine philosopher Lisa Murdoch says that “teaching art is teaching morals”^[1] she is at once in agreement with the poet Shelley and Tenny as well as with Julia Driver.^[2] She is also radically, even dangerously, susceptible to misunderstanding. She does not mean that the arts, or a study of them, will police a change in behavior, or even contribute to a discussion between Tenny and Shelley’s points of view. She does not mean that virtue may be understood as the unappreciating by looks of virtues, whose adherent to will you what virtue is, and why you have to do it that way. Further, she means something much deeper, something close to the heart of morality and of education. She says that art is good for the soul.

A working demonstration of such a concept is difficult. Kant tried it in the third critique, but his arguments are couched with the ideal of universal reason that informs his work. And some universal reason is problematic, as MacIntyre and others have recently suggested,^[3] so this leaves the question of what art actually does open for further study.

Murdoch relates perceptions of art and of ethics as both essentially imaginative enterprises. Knowledge of that imaginative enterprise can help us define and explain both. I would like to look at exceptionally strong support for this view from a study made in cognitive science about the imagination as a fundamental component of thought. We like to see whether moral reasoning can be seen less as a deductively reasoned enterprise, and more as an open-ended, constructive, part of thinking that potentially provides everyday life. Curiously, cognitive science shows how this does not imply any sort of relativism.

In his recent work *Moral Imagination: Implications of Cognitive Science for Ethics*, Mark Johnson argues that imagination is fundamental to moral reasoning.^[4] The subject matter here is clearly philosophy, what he teaches, but the conception is a novel one in the business (and, I think, as clear as any with a heritage Percy Shelley says in his *Essay on the Defence of Poetry*: “A man, to be greatly good, must imagine intensely and comprehensively. He must see the faculty which is the organ of the moral sense of man, in the same manner as exercise strengthens a limb”^[5] and Dewey says in *Art as Experience* that

The imagination is the great instrument of moral good. The ideal factors in every moral outlook and human life are imaginative. While art as acknowledged power is human invention and not merely as the glimmering of an ill-represented or as a mass of ostentatious display, and while moral understanding to be identical with every aspect of value that is placed in experience, the problem of the relation of art and morals would not exist.^[6]

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Aristotle's *Ethics* and Medieval Philosophy

Moral Goodness
and Practical Wisdom

Anthony Celano





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