



Research Paper

Investigating the Relationship between Virtue and Natural Talent based on Sosa's and Farabi's ViewPints

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[10.22080/jre.2023.23234.1154](https://doi.org/10.22080/jre.2023.23234.1154)

Received:

March 5, 2022

Accepted:

February 12, 2023

Available online:

March 15, 2023

Keywords:

virtue, natural talent, distinction, Farabi, Sosa

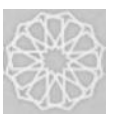
Abstract

One of the most important issues discussed in virtue theory is the relationship between natural talent and virtue. The speakers accepted the virtue theory that virtues are the excellences of the agent; But different views were raised about how they relate to natural talents. Two important answers given to the nature of this connection are: one is Ernest Sosa, the founder of the epistemology theory of virtue, and the other is Abu Nasr Farabi, the founder of Islamic philosophy. Sosa believes in the unity of virtue and natural talent and argues that virtues are the same natural talent such as vision, memory and introspection, and they improve with practice and help people to achieve honest beliefs. Farabi argues that virtue It arises in humans through habit, will, and free will, and for this reason, it is praiseworthy and blameworthy. On the other hand, natural talents are inherent and not acquired, and for that reason they cannot be praised or blamed. In this analytical research, using epistemological and ethical data in the literature, the basic components of Sosa and Farabi's view on the relationship between virtue and natural talents were extracted and the role of each in the formation of this theory was explained, then the weaknesses and strengths of their views on the relationship between natural talent and Virtue was discussed and evaluated.

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Introduction

The main goal of this study is to investigate the relationship between natural talent and virtue from Farabi's and Sosa's points of view and examine whether natural talents are the same natural capabilities that cannot be changed. To answer these questions, after discussing the relationship between natural talent and virtue, the correct view of their relationship is expressed.

Farabi is a rationalist philosopher and Sosa is an analytical philosopher and the founder of the epistemological theory of virtue. Although the main foundations of Sosa's and Farabi's thoughts are different from each other, there are common themes in the field of virtue theory and the relationship between virtue and natural talent, which makes the dialogue between them possible. However, their proximity lies in the appearance of terms and their distance lies in the depth of their thought and philosophy.

1. Methods

In this research, the information was collected using a library method. In terms of methodology, firstly, Sosa's and Farabi's views on the relationship between virtue and natural talent were expressed using the descriptive-analytical method, and the main components of the extraction discussion and the role of each in the formation of this relationship were explained. Then, the strengths and weaknesses of Sosa's and Farabi's views on the relationship between natural talent and virtue were discussed and evaluated.

2. Results

The findings of the study revealed that Ernest Sosa does not accept the distinction between virtue and natural talent and uses them synonymously. By defining natural talent as the ability to acquire a certain type of skill in certain circumstances, he acknowledges that our natural talents

are dependent on environmental conditions; "a person has natural talents only if he is in the domain f and there is a set of conditions c such that the person can distinguish right from wrong in the domain f and condition c " (Sosa, 1991, p274). For example, sight is a mental faculty and a natural talent because it allows us to distinguish right from wrong if the environmental conditions are normal, e.g. if there is enough light.

On the other hand, Farabi considers virtue as distinct from natural talent and mentions two reasons for distinguishing them:

First, virtue is created in humans through habit, while natural talents are inherent in humans and cannot be changed. According to Farabi, moral virtues and vices are placed in the soul through successive actions and habits. If these actions are good, virtue and if they are evil, vice will arise in the soul. The way to acquire ethics is like the way to learn science and industry through habit. Consider writing as an example: a person can become a writer with repetition and practice, and in fact, writing can become one of the characteristics of a person through habit so that he writes like a skilled person (Farabi, 2018, 14).

The second reason Farabi mentioned is the voluntary nature of virtue and the involuntary nature of natural talents. Man can do ugly, beautiful, unpleasant, and pleasant things through his will. On the other hand, natural talent is not acquired, and its root is natural feelings that man has as a gift from God, and that is why he is not praised or blamed; because these features are completely involuntary and anything completely involuntary is outside the realm of morality.



3. Conclusion

Farabi is one of the followers of virtue ethics and Sosa is the founder of virtue epistemology theory. The most important common factor between these two theories is that instead of relying on actions and beliefs, both of them pay attention to people and characteristics of the secretary and define the rightness and wrongness of actions and knowledge based on moral virtues and vices. Moreover, both emphasize the instrumental and practical aspects of virtue with a difference: according to Farabi, the goal of virtue is to achieve happiness, and according to Sosa, it is to achieve truth. Farabi raises the issue of virtue in civil science and discusses moral virtue more, while Sosa is concerned with epistemology and discusses rational virtues and seeks to achieve the correct belief, which from his point of view is through obtaining intellectual virtues. Farabi considers virtue as distinct from natural talents and believes that virtues are acquired habits that are obtained through the good use of natural talent. Since will and free will play a key role in the acquisition of virtues, the one who has them deserves to be praised and the one who lacks them deserves to be blamed. Sosa believes in the

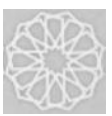
unity of natural talents and virtues and regards natural talents such as vision, memory, and reasoning power as virtues and claims that their correct application helps us to achieve correct knowledge. Farabi's and Sosa's points of view, although true, do not tell the whole truth about the relationship between virtue and natural talents. In fact, the important issue about the relationship between natural talent and virtue is that most natural characteristics such as virtue and acquired characteristics can be improved through training and practice. For this reason, it is important to be very careful in distinguishing between natural talents and virtue. Because although they are different from each other, natural talents and virtues both play an important role in acquiring knowledge and achieving happiness, with the difference that natural talents are the introduction and precondition of virtues, and due to the close relationship between them, sometimes they are considered the same.

Funding

There is no funding support

Conflict of interest

The authors declared no conflict of interest



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