

Misguided methodological temptations

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- The first temptation is to think that a good account of wisdom needs to be based upon a substantive moral theory.
- The second temptation when theorizing about wisdom is to start with the theorists' intuitions about wisdom

Authors' Methodology

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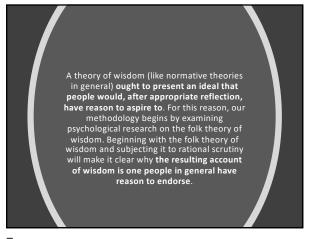
## Wide Reflective Equilibrium (WRE)

- a coherentist methodology
- seeks to reach an equilibrium among:
  - our considered moral judgments (or intuitions) about cases
  - our moral principles
  - background theories

Authors' Goal

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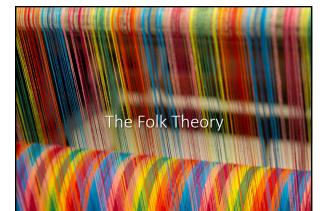


## Constraints on what counts as a good theory of wisdom

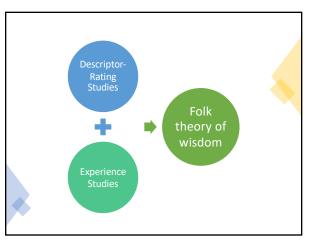
- 1. Rationally compelling
- 2. Empirically adequate
- 3. Action-guiding
- 4. Neutral with respect to moral theories

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we are looking for an ideal that captures what we aspire to; we want an ideal that is to some extent already ours. This is just the point that a theory of wisdom is a normative theory: if it is normative, then it must provide reasons that are both motivating for us and that justify the recommended course of action.



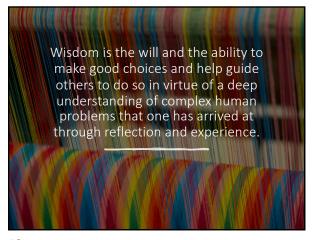
Components of the folk theory

- 1. Deep understanding
- 2. Reflective capacities\*

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- 3. Problem-solving capacities
- 4. Motivation to choose well and to help others\*

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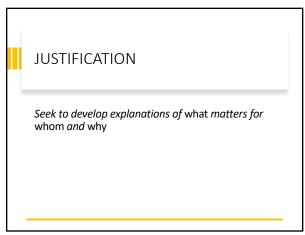


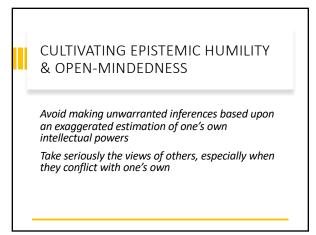
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