

Aristotelian Approach to Ethics

- A virtue-based system
- Evaluates the morality of persons and social constructs such as businesses, corporations, economic systems, and cultures and countries.

Virtue

- Complex and borderline cases with a great deal of “grey area” require *judgment*
- Good *Judgment* comes from virtuous people
- A good or virtuous person is a person who leads an excellent life
- Characteristics of virtue vary from culture to culture

Aristotle's Two Kinds of Virtue

•Intellectual

- Wisdom: the highest virtue
 - Reason separates humans from animals

•Moral

- come from the proper control of fleshly appetites and inclinations

Moral Virtues

- The way to control fleshly appetites is to seek the mean or middle of each of them

Starvation

Satisfaction

Gluttony

Foolhardiness

Courage

Cowardice

Overworking

Industriousness

Sloth

Abstinence

Social Drinking

drunkenness

Becoming a Virtuous Person

- Practice
- Upbringing
- Positive Role Models

Character and Character Development

- **Character**—the sum of all an individual's virtues and vices; your judgment and ability in controlling fleshly inclinations and finding the middle ground between extremes
- That pattern of behavior or disposition to act in certain ways regardless of circumstances especially with respect to moral issues

Ex. Job would not curse God

Conscience and Courage

- **Conscience**—the ability to reason about the morality of an action using values, or principles or ideals esteemed and given priority in life.
- **Courage**—bravery; not easily intimidated or discouraged from doing right

Virtue: Systems and Organizations

- People are the center of ethics, and the ethical analysis of systems and organizations will always in the end hinge on how people are affected.
- While systems and organizations are created by people, each individual is born into an already existing society that contains an economic, political, and social system, and a variety of organizations, all of which affect the individual.