## Chapter 1 : Social Responsibility and Ethics | Who Is Responsible And Why? | Pachamama Alliance

*Ethics and Action (Study in Ethics & Philosophy of Religion) [Peter Winch] on www.nxgvision.com *FREE* shipping on qualifying offers. Book by Winch, Peter.*

Under deontology, an act may be considered right even if the act produces a bad consequence, [35] if it follows the rule or moral law. According to the deontological view, people have a duty to act in a way that does those things that are inherently good as acts "truth-telling" for example , or follow an objectively obligatory rule as in rule utilitarianism. Kant then argues that those things that are usually thought to be good, such as intelligence , perseverance and pleasure , fail to be either intrinsically good or good without qualification. Pleasure, for example, appears to not be good without qualification, because when people take pleasure in watching someone suffer, they make the situation ethically worse. He concludes that there is only one thing that is truly good: Nothing in the worldâ€"indeed nothing even beyond the worldâ€"can possibly be conceived which could be called good without qualification except a good will. Pragmatic ethics Associated with the pragmatists , Charles Sanders Peirce , William James , and especially John Dewey , pragmatic ethics holds that moral correctness evolves similarly to scientific knowledge: Thus, we should prioritize social reform over attempts to account for consequences, individual virtue or duty although these may be worthwhile attempts, if social reform is provided for. Ethics of care Care ethics contrasts with more well-known ethical models, such as consequentialist theories e. These values include the importance of empathetic relationships and compassion. Care-focused feminism is a branch of feminist thought, informed primarily by ethics of care as developed by Carol Gilligan and Nel Noddings. Noddings proposes that ethical caring has the potential to be a more concrete evaluative model of moral dilemma than an ethic of justice. Role ethics Role ethics is an ethical theory based on family roles. Confucian roles are not rational , and originate through the xin, or human emotions. Anarchism Anarchist ethics is an ethical theory based on the studies of anarchist thinkers. The biggest contributor to the anarchist ethics is the Russian zoologist, geographer, economist, and political activist Peter Kropotkin. Kropotkin argues that ethics itself is evolutionary, and is inherited as a sort of a social instinct through cultural history, and by so, he rejects any religious and transcendental explanation of morality. The origin of ethical feeling in both animals and humans can be found, he claims, in the natural fact of "sociality" mutualistic symbiosis , which humans can then combine with the instinct for justice i. This principle of treating others as one wishes to be treated oneself, what is it but the very same principle as equality, the fundamental principle of anarchism? And how can any one manage to believe himself an anarchist unless he practices it? We do not wish to be ruled. And by this very fact, do we not declare that we ourselves wish to rule nobody? We do not wish to be deceived, we wish always to be told nothing but the truth. And by this very fact, do we not declare that we ourselves do not wish to deceive anybody, that we promise to always tell the truth, nothing but the truth, the whole truth? We do not wish to have the fruits of our labor stolen from us. By what right indeed can we demand that we should be treated in one fashion, reserving it to ourselves to treat others in a fashion entirely different? Our sense of equality revolts at such an idea. Postmodernism This article or section possibly contains synthesis of material which does not verifiably mention or relate to the main topic. Relevant discussion may be found on the talk page. July Learn how and when to remove this template message The 20th century saw a remarkable expansion and evolution of critical theory, following on earlier Marxist Theory efforts to locate individuals within larger structural frameworks of ideology and action. This was on the basis that personal identity was, at least in part, a social construction. Post-structuralism and postmodernism argue that ethics must study the complex and relational conditions of actions. A simple alignment of ideas of right and particular acts is not possible. There will always be an ethical remainder that cannot be taken into account or often even recognized. Such theorists find narrative or, following Nietzsche and Foucault, genealogy to be a helpful tool for understanding ethics because narrative is always about particular lived experiences in all their complexity rather than the assignment of an idea or norm to separate and individual actions. Zygmunt Bauman says postmodernity is best described as modernity without illusion, the illusion being the belief that humanity can be repaired by some ethic principle.

Postmodernity can be seen in this light as accepting the messy nature of humanity as unchangeable. Hoy describes post-critique ethics as the "obligations that present themselves as necessarily to be fulfilled but are neither forced on one or are enforceable" , p. Hoy concludes that The ethical resistance of the powerless others to our capacity to exert power over them is therefore what imposes unenforceable obligations on us. That actions are at once obligatory and at the same time unenforceable is what put them in the category of the ethical. Obligations that were enforced would, by the virtue of the force behind them, not be freely undertaken and would not be in the realm of the ethical. Applied ethics Applied ethics is a discipline of philosophy that attempts to apply ethical theory to real-life situations. The discipline has many specialized fields, such as engineering ethics , bioethics , geoethics , public service ethics and business ethics. Specific questions[ edit ] Applied ethics is used in some aspects of determining public policy, as well as by individuals facing difficult decisions. The sort of questions addressed by applied ethics include: But not all questions studied in applied ethics concern public policy. For example, making ethical judgments regarding questions such as, "Is lying always wrong? People, in general, are more comfortable with dichotomies two opposites. However, in ethics, the issues are most often multifaceted and the best-proposed actions address many different areas concurrently. In ethical decisions, the answer is almost never a "yes or no", "right or wrong" statement. Many buttons are pushed so that the overall condition is improved and not to the benefit of any particular faction. Particular fields of application[ edit ].

## Chapter 2 : Ethics | Internet Encyclopedia of Philosophy

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It persisted as the dominant approach in Western moral philosophy until at least the Enlightenment, suffered a momentary eclipse during the nineteenth century, but re-emerged in Anglo-American philosophy in the late s. Neither of them, at that time, paid attention to a number of topics that had always figured in the virtue ethics traditionâ€"virtues and vices, motives and moral character, moral education, moral wisdom or discernment, friendship and family relationships, a deep concept of happiness, the role of the emotions in our moral life and the fundamentally important questions of what sorts of persons we should be and how we should live. Its re-emergence had an invigorating effect on the other two approaches, many of whose proponents then began to address these topics in the terms of their favoured theory. It has also generated virtue ethical readings of philosophers other than Plato and Aristotle, such as Martineau, Hume and Nietzsche, and thereby different forms of virtue ethics have developed Slote ; Swanton , a. See Annas for a short, clear, and authoritative account of all three. We discuss the first two in the remainder of this section. Eudaimonia is discussed in connection with eudaimonist versions of virtue ethics in the next. It is a disposition, well entrenched in its possessorâ€"something that, as we say, goes all the way down, unlike a habit such as being a tea-drinkerâ€"to notice, expect, value, feel, desire, choose, act, and react in certain characteristic ways. To possess a virtue is to be a certain sort of person with a certain complex mindset. A significant aspect of this mindset is the wholehearted acceptance of a distinctive range of considerations as reasons for action. An honest person cannot be identified simply as one who, for example, practices honest dealing and does not cheat. An honest person cannot be identified simply as one who, for example, tells the truth because it is the truth, for one can have the virtue of honesty without being tactless or indiscreet. Valuing honesty as she does, she chooses, where possible to work with honest people, to have honest friends, to bring up her children to be honest. She disapproves of, dislikes, deplores dishonesty, is not amused by certain tales of chicanery, despises or pities those who succeed through deception rather than thinking they have been clever, is unsurprised, or pleased as appropriate when honesty triumphs, is shocked or distressed when those near and dear to her do what is dishonest and so on. Possessing a virtue is a matter of degree. To possess such a disposition fully is to possess full or perfect virtue, which is rare, and there are a number of ways of falling short of this ideal Athanassoulis Most people who can truly be described as fairly virtuous, and certainly markedly better than those who can truly be described as dishonest, self-centred and greedy, still have their blind spotsâ€"little areas where they do not act for the reasons one would expect. So someone honest or kind in most situations, and notably so in demanding ones, may nevertheless be trivially tainted by snobbery, inclined to be disingenuous about their forebears and less than kind to strangers with the wrong accent. I may be honest enough to recognise that I must own up to a mistake because it would be dishonest not to do so without my acceptance being so wholehearted that I can own up easily, with no inner conflict. The fully virtuous do what they should without a struggle against contrary desires; the continent have to control a desire or temptation to do otherwise. If it is the circumstances in which the agent actsâ€"say that she is very poor when she sees someone drop a full purse or that she is in deep grief when someone visits seeking helpâ€"then indeed it is particularly admirable of her to restore the purse or give the help when it is hard for her to do so. But if what makes it hard is an imperfection in her characterâ€"the temptation to keep what is not hers, or a callous indifference to the suffering of othersâ€"then it is not. The concept of a virtue is the concept of something that makes its possessor good: These are commonly accepted truisms. But it is equally common, in relation to particular putative examples of virtues to give these truisms up. It is also said that courage, in a desperado, enables him to do far more wicked things than he would have been able to do if he were timid. So it would appear that generosity, honesty, compassion and courage despite being virtues, are sometimes faults. Someone who is generous, honest, compassionate, and courageous might not be a morally good personâ€"or, if it is still held to be a truism that they are, then morally good people may be led by what makes them morally good to act

wrongly! How have we arrived at such an odd conclusion? The answer lies in too ready an acceptance of ordinary usage, which permits a fairly wide-ranging application of many of the virtue terms, combined, perhaps, with a modern readiness to suppose that the virtuous agent is motivated by emotion or inclination, not by rational choice. Aristotle makes a number of specific remarks about phronesis that are the subject of much scholarly debate, but the related modern concept is best understood by thinking of what the virtuous morally mature adult has that nice children, including nice adolescents, lack. Both the virtuous adult and the nice child have good intentions, but the child is much more prone to mess things up because he is ignorant of what he needs to know in order to do what he intends. A virtuous adult is not, of course, infallible and may also, on occasion, fail to do what she intended to do through lack of knowledge, but only on those occasions on which the lack of knowledge is not culpable. So, for example, children and adolescents often harm those they intend to benefit either because they do not know how to set about securing the benefit or because their understanding of what is beneficial and harmful is limited and often mistaken. Such ignorance in small children is rarely, if ever culpable. Adults, on the other hand, are culpable if they mess things up by being thoughtless, insensitive, reckless, impulsive, shortsighted, and by assuming that what suits them will suit everyone instead of taking a more objective viewpoint. They are also culpable if their understanding of what is beneficial and harmful is mistaken. It is part of practical wisdom to know how to secure real benefits effectively; those who have practical wisdom will not make the mistake of concealing the hurtful truth from the person who really needs to know it in the belief that they are benefiting him. The detailed specification of what is involved in such knowledge or understanding has not yet appeared in the literature, but some aspects of it are becoming well known. Even many deontologists now stress the point that their action-guiding rules cannot, reliably, be applied without practical wisdom, because correct application requires situational appreciationâ€"the capacity to recognise, in any particular situation, those features of it that are morally salient. This brings out two aspects of practical wisdom. One is that it characteristically comes only with experience of life. Amongst the morally relevant features of a situation may be the likely consequences, for the people involved, of a certain action, and this is something that adolescents are notoriously clueless about precisely because they are inexperienced. It is part of practical wisdom to be wise about human beings and human life. It should go without saying that the virtuous are mindful of the consequences of possible actions. How could they fail to be reckless, thoughtless and short-sighted if they were not? The wise do not see things in the same way as the nice adolescents who, with their under-developed virtues, still tend to see the personally disadvantageous nature of a certain action as competing in importance with its honesty or benevolence or justice. These aspects coalesce in the description of the practically wise as those who understand what is truly worthwhile, truly important, and thereby truly advantageous in life, who know, in short, how to live well. Forms of Virtue Ethics While all forms of virtue ethics agree that virtue is central and practical wisdom required, they differ in how they combine these and other concepts to illuminate what we should do in particular contexts and how we should live our lives as a whole. In what follows we sketch four distinct forms taken by contemporary virtue ethics, namely, a eudaimonist virtue ethics, b agent-based and exemplarist virtue ethics, c target-centered virtue ethics, and d Platonistic virtue ethics. A virtue is a trait that contributes to or is a constituent of eudaimonia and we ought to develop virtues, the eudaimonist claims, precisely because they contribute to eudaimonia. It is for me, not for you, to pronounce on whether I am happy. If I think I am happy then I amâ€"it is not something I can be wrong about barring advanced cases of self-deception. Contrast my being healthy or flourishing. Here we have no difficulty in recognizing that I might think I was healthy, either physically or psychologically, or think that I was flourishing but be wrong. Most versions of virtue ethics agree that living a life in accordance with virtue is necessary for eudaimonia. This supreme good is not conceived of as an independently defined state made up of, say, a list of non-moral goods that does not include virtuous activity which exercise of the virtues might be thought to promote. It is, within virtue ethics, already conceived of as something of which virtuous activity is at least partially constitutive Kraut  Thereby virtue ethicists claim that a human life devoted to physical pleasure or the acquisition of wealth is not eudaimon, but a wasted life. But although all standard versions of virtue ethics insist on that conceptual link between virtue and eudaimonia, further links are matters of dispute and generate

different versions. For Aristotle, virtue is necessary but not sufficientâ€"what is also needed are external goods which are a matter of luck. For Plato and the Stoics, virtue is both necessary and sufficient for eudaimonia Annas  According to eudaimonist virtue ethics, the good life is the eudaimon life, and the virtues are what enable a human being to be eudaimon because the virtues just are those character traits that benefit their possessor in that way, barring bad luck. So there is a link between eudaimonia and what confers virtue status on a character trait. For a discussion of the differences between eudaimonists see Baril  It is unclear how many other forms of normatively must be explained in terms of the qualities of agents in order for a theory to count as agent-based. The two best-known agent-based theorists, Michael Slote and Linda Zagzebski, trace a wide range of normative qualities back to the qualities of agents. Similarly, he explains the goodness of an action, the value of eudaimonia, the justice of a law or social institution, and the normativity of practical rationality in terms of the motivational and dispositional qualities of agents  Zagzebski likewise defines right and wrong actions by reference to the emotions, motives, and dispositions of virtuous and vicious agents. Her definitions of duties, good and bad ends, and good and bad states of affairs are similarly grounded in the motivational and dispositional states of exemplary agents , ,   However, there could also be less ambitious agent-based approaches to virtue ethics see Slote  At the very least, an agent-based approach must be committed to explaining what one should do by reference to the motivational and dispositional states of agents. But this is not yet a sufficient condition for counting as an agent-based approach, since the same condition will be met by every virtue ethical account. For a theory to count as an agent-based form of virtue ethics it must also be the case that the normative properties of motivations and dispositions cannot be explained in terms of the normative properties of something else such as eudaimonia or states of affairs which is taken to be more fundamental. Beyond this basic commitment, there is room for agent-based theories to be developed in a number of different directions. The most important distinguishing factor has to do with how motivations and dispositions are taken to matter for the purposes of explaining other normative qualities. If those motives are good then the action is good, if not then not. Another point on which agent-based forms of virtue ethics might differ concerns how one identifies virtuous motivations and dispositions. As we observe the people around us, we find ourselves wanting to be like some of them in at least some respects and not wanting to be like others. The former provide us with positive exemplars and the latter with negative ones. Our understanding of better and worse motivations and virtuous and vicious dispositions is grounded in these primitive responses to exemplars  This is not to say that every time we act we stop and ask ourselves what one of our exemplars would do in this situations. Our moral concepts become more refined over time as we encounter a wider variety of exemplars and begin to draw systematic connections between them, noting what they have in common, how they differ, and which of these commonalities and differences matter, morally speaking. Recognizable motivational profiles emerge and come to be labeled as virtues or vices, and these, in turn, shape our understanding of the obligations we have and the ends we should pursue. However, even though the systematising of moral thought can travel a long way from our starting point, according to the exemplarist it never reaches a stage where reference to exemplars is replaced by the recognition of something more fundamental. At the end of the day, according to the exemplarist, our moral system still rests on our basic propensity to take a liking or disliking to exemplars. The target-centered view developed by Christine Swanton , by contrast, begins with our existing conceptions of the virtues. We already have a passable idea of which traits are virtues and what they involve. Of course, this untutored understanding can be clarified and improved, and it is one of the tasks of the virtue ethicist to help us do precisely that. But rather than stripping things back to something as basic as the motivations we want to imitate or building it up to something as elaborate as an entire flourishing life, the target-centered view begins where most ethics students find themselves, namely, with the idea that generosity, courage, self-discipline, compassion, and the like get a tick of approval. It then examines what these traits involve. A complete account of virtue will map out 1 its field, 2 its mode of responsiveness, 3 its basis of moral acknowledgment, and 4 its target. Different virtues are concerned with different fields. Courage, for example, is concerned with what might harm us, whereas generosity is concerned with the sharing of time, talent, and property. Courage aims to control fear and handle danger, while generosity aims to share time, talents, or possessions with others in ways that benefit them. A

virtuous act is an act that hits the target of a virtue, which is to say that it succeeds in responding to items in its field in the specified way  Providing a target-centered definition of a right action requires us to move beyond the analysis of a single virtue and the actions that follow from it. This is because a single action context may involve a number of different, overlapping fields. Determination might lead me to persist in trying to complete a difficult task even if doing so requires a singleness of purpose.

## Chapter 3 : BBC - Ethics - Introduction to ethics: Ethics: a general introduction

*Moral theories are theories of right action. Moral principles are meant to guide action. And, if moral rules exist, they apply to all agents. Theories of action and agency seek to determine what counts as an action, what distinguishes agents from nonagents and the principles that govern what happens when agents act.*

Preliminaries Aristotle wrote two ethical treatises: In any case, these two works cover more or less the same ground: Both treatises examine the conditions in which praise or blame are appropriate, and the nature of pleasure and friendship; near the end of each work, we find a brief discussion of the proper relationship between human beings and the divine. Though the general point of view expressed in each work is the same, there are many subtle differences in organization and content as well. Clearly, one is a re-working of the other, and although no single piece of evidence shows conclusively what their order is, it is widely assumed that the Nicomachean Ethics is a later and improved version of the Eudemian Ethics. Not all of the Eudemian Ethics was revised: Perhaps the most telling indication of this ordering is that in several instances the Nicomachean Ethics develops a theme about which its Eudemian cousin is silent. The remainder of this article will therefore focus on this work. Page and line numbers shall henceforth refer to this treatise. It ranges over topics discussed more fully in the other two works and its point of view is similar to theirs. Why, being briefer, is it named the Magna Moralia? Because each of the two papyrus rolls into which it is divided is unusually long. Just as a big mouse can be a small animal, two big chapters can make a small book. A few authors in antiquity refer to a work with this name and attribute it to Aristotle, but it is not mentioned by several authorities, such as Cicero and Diogenes Laertius, whom we would expect to have known of it. No one had written ethical treatises before Aristotle. The Human Good and the Function Argument The principal idea with which Aristotle begins is that there are differences of opinion about what is best for human beings, and that to profit from ethical inquiry we must resolve this disagreement. He insists that ethics is not a theoretical discipline: In raising this questionâ€"what is the good? He assumes that such a list can be compiled rather easily; most would agree, for example, that it is good to have friends, to experience pleasure, to be healthy, to be honored, and to have such virtues as courage at least to some degree. The difficult and controversial question arises when we ask whether certain of these goods are more desirable than others. To be eudaimon is therefore to be living in a way that is well-favored by a god. But Aristotle never calls attention to this etymology in his ethical writings, and it seems to have little influence on his thinking. No one tries to live well for the sake of some further goal; rather, being eudaimon is the highest end, and all subordinate goalsâ€"health, wealth, and other such resourcesâ€"are sought because they promote well-being, not because they are what well-being consists in. But unless we can determine which good or goods happiness consists in, it is of little use to acknowledge that it is the highest end. One important component of this argument is expressed in terms of distinctions he makes in his psychological and biological works. The soul is analyzed into a connected series of capacities: The biological fact Aristotle makes use of is that human beings are the only species that has not only these lower capacities but a rational soul as well. The good of a human being must have something to do with being human; and what sets humanity off from other species, giving us the potential to live a better life, is our capacity to guide ourselves by using reason. If we use reason well, we live well as human beings; or, to be more precise, using reason well over the course of a full life is what happiness consists in. Doing anything well requires virtue or excellence, and therefore living well consists in activities caused by the rational soul in accordance with virtue or excellence. No other writer or thinker had said precisely what he says about what it is to live well. But at the same time his view is not too distant from a common idea. As he himself points out, one traditional conception of happiness identifies it with virtue b30â€"1. He says, not that happiness is virtue, but that it is virtuous activity. Living well consists in doing something, not just being in a certain state or condition. It consists in those lifelong activities that actualize the virtues of the rational part of the soul. At the same time, Aristotle makes it clear that in order to be happy one must possess others goods as wellâ€"such goods as friends, wealth, and power. Someone who is friendless, childless, powerless, weak, and ugly will simply not be able to find many opportunities for virtuous activity over a long period of time, and what little he can

accomplish will not be of great merit. To some extent, then, living well requires good fortune; happenstance can rob even the most excellent human beings of happiness. Nonetheless, Aristotle insists, the highest good, virtuous activity, is not something that comes to us by chance. Although we must be fortunate enough to have parents and fellow citizens who help us become virtuous, we ourselves share much of the responsibility for acquiring and exercising the virtues. Suppose we grant, at least for the sake of argument, that doing anything well, including living well, consists in exercising certain skills; and let us call these skills, whatever they turn out to be, virtues. Even so, that point does not by itself allow us to infer that such qualities as temperance, justice, courage, as they are normally understood, are virtues. They should be counted as virtues only if it can be shown that actualizing precisely these skills is what happiness consists in. What Aristotle owes us, then, is an account of these traditional qualities that explains why they must play a central role in any well-lived life. But perhaps Aristotle disagrees, and refuses to accept this argumentative burden. In one of several important methodological remarks he makes near the beginning of the Nicomachean Ethics, he says that in order to profit from the sort of study he is undertaking, one must already have been brought up in good habits b4â€"6. The audience he is addressing, in other words, consists of people who are already just, courageous, and generous; or, at any rate, they are well on their way to possessing these virtues. Why such a restricted audience? Why does he not address those who have serious doubts about the value of these traditional qualities, and who therefore have not yet decided to cultivate and embrace them? Addressing the moral skeptic, after all, is the project Plato undertook in the Republic: He does not appear to be addressing someone who has genuine doubts about the value of justice or kindred qualities. Perhaps, then, he realizes how little can be accomplished, in the study of ethics, to provide it with a rational foundation. Perhaps he thinks that no reason can be given for being just, generous, and courageous. These are qualities one learns to love when one is a child, and having been properly habituated, one no longer looks for or needs a reason to exercise them. One can show, as a general point, that happiness consists in exercising some skills or other, but that the moral skills of a virtuous person are what one needs is not a proposition that can be established on the basis of argument. This is not the only way of reading the Ethics, however. For surely we cannot expect Aristotle to show what it is about the traditional virtues that makes them so worthwhile until he has fully discussed the nature of those virtues. He himself warns us that his initial statement of what happiness is should be treated as a rough outline whose details are to be filled in later a20â€" His intention in Book I of the Ethics is to indicate in a general way why the virtues are important; why particular virtuesâ€"courage, justice, and the likeâ€"are components of happiness is something we should be able to better understand only at a later point. His point, rather, may be that in ethics, as in any other study, we cannot make progress towards understanding why things are as they are unless we begin with certain assumptions about what is the case. Neither theoretical nor practical inquiry starts from scratch. Someone who has made no observations of astronomical or biological phenomena is not yet equipped with sufficient data to develop an understanding of these sciences. The parallel point in ethics is that to make progress in this sphere we must already have come to enjoy doing what is just, courageous, generous and the like. We must experience these activities not as burdensome constraints, but as noble, worthwhile, and enjoyable in themselves. Then, when we engage in ethical inquiry, we can ask what it is about these activities that makes them worthwhile. We can also compare these goods with other things that are desirable in themselvesâ€"pleasure, friendship, honor, and so onâ€"and ask whether any of them is more desirable than the others. We approach ethical theory with a disorganized bundle of likes and dislikes based on habit and experience; such disorder is an inevitable feature of childhood. But what is not inevitable is that our early experience will be rich enough to provide an adequate basis for worthwhile ethical reflection; that is why we need to have been brought up well. Yet such an upbringing can take us only so far. We seek a deeper understanding of the objects of our childhood enthusiasms, and we must systematize our goals so that as adults we have a coherent plan of life. We need to engage in ethical theory, and to reason well in this field, if we are to move beyond the low-grade form of virtue we acquired as children. His project is to make ethics an autonomous field, and to show why a full understanding of what is good does not require expertise in any other field. There is another contrast with Plato that should be emphasized: In Book II of the Republic, we are told that the best type of good is one that is desirable both in itself and for the sake of its results da. Plato

argues that justice should be placed in this category, but since it is generally agreed that it is desirable for its consequences, he devotes most of his time to establishing his more controversial point—that justice is to be sought for its own sake. By contrast, Aristotle assumes that if A is desirable for the sake of B, then B is better than A a14—16 ; therefore, the highest kind of good must be one that is not desirable for the sake of anything else. To show that A deserves to be our ultimate end, one must show that all other goods are best thought of as instruments that promote A in some way or other. He needs to discuss honor, wealth, pleasure, and friendship in order to show how these goods, properly understood, can be seen as resources that serve the higher goal of virtuous activity. He vindicates the centrality of virtue in a well-lived life by showing that in the normal course of things a virtuous person will not live a life devoid of friends, honor, wealth, pleasure, and the like. Virtuous activity makes a life happy not by guaranteeing happiness in all circumstances, but by serving as the goal for the sake of which lesser goods are to be pursued. That is why he stresses that in this sort of study one must be satisfied with conclusions that hold only for the most part b11—" Poverty, isolation, and dishonor are normally impediments to the exercise of virtue and therefore to happiness, although there may be special circumstances in which they are not. The possibility of exceptions does not undermine the point that, as a rule, to live well is to have sufficient resources for the pursuit of virtue over the course of a lifetime. Virtues and Deficiencies, Continence and Incontinence Aristotle distinguishes two kinds of virtue a1—" Intellectual virtues are in turn divided into two sorts: He organizes his material by first studying ethical virtue in general, then moving to a discussion of particular ethical virtues temperance, courage, and so on , and finally completing his survey by considering the intellectual virtues practical wisdom, theoretical wisdom, etc. All free males are born with the potential to become ethically virtuous and practically wise, but to achieve these goals they must go through two stages: This does not mean that first we fully acquire the ethical virtues, and then, at a later stage, add on practical wisdom. Ethical virtue is fully developed only when it is combined with practical wisdom b14—" A low-grade form of ethical virtue emerges in us during childhood as we are repeatedly placed in situations that call for appropriate actions and emotions; but as we rely less on others and become capable of doing more of our own thinking, we learn to develop a larger picture of human life, our deliberative skills improve, and our emotional responses are perfected. Like anyone who has developed a skill in performing a complex and difficult activity, the virtuous person takes pleasure in exercising his intellectual skills. Furthermore, when he has decided what to do, he does not have to contend with internal pressures to act otherwise. He does not long to do something that he regards as shameful; and he is not greatly distressed at having to give up a pleasure that he realizes he should forego. Aristotle places those who suffer from such internal disorders into one of three categories: A Some agents, having reached a decision about what to do on a particular occasion, experience some counter-pressure brought on by an appetite for pleasure, or anger, or some other emotion; and this countervailing influence is not completely under the control of reason. Such people are not virtuous, although they generally do what a virtuous person does. But 2 others are less successful than the average person in resisting these counter-pressures. The explanation of akrasia is a topic to which we will return in section 7.

## Chapter 4 : Ethics: Ethics and Collective Bargaining: Calls to Action

*Virtue ethics is currently one of three major approaches in normative ethics. It may, initially, be identified as the one that emphasizes the virtues, or moral character, in contrast to the approach that emphasizes duties or rules (deontology) or that emphasizes the consequences of actions (consequentialism).*

The directives outline our duties to care, advocate and be faithful to those who entrust their health care to us. As the industry of health care continues its transformation and evolution, we may need to emphasize other elements of our ethical code. In this column, the past triumphs gained by collective bargaining and the erosions of those triumphs are discussed,. Then leadership opportunities that are grounded in ethics are discussed. Last, four calls to action are made that are based on Provisions six through nine of the Code. This resolution called upon the State Nurses Associations to work actively to secure the general and economic welfare of its members. Since that time nurses have had an expanding right and freedom to organize and bargain as units with employers. Although the initial journey began with limited rights, these rights have been expanded in the past 50 years. In , the National Labor Relations Act brought the rights and protections of federal law to non-supervisory employees of all health care facilities Ketter,  Budd, Warren, and Patton recently reviewed some of the outcomes of the expansion of these protections and rights. They found that many State Nurses Associations had successfully negotiated for salary and benefit increases, overtime and shift differential pay, shortened work hours, formal grievance procedures and some strategies to improve the patient care environment. The Joy of Triumph Dissolves with Time I recently asked a group of practicing registered nurses to comment on their thoughts and experiences with collective bargaining and striking. An intense conversation among these nurses followed. Two themes dominated the conversation. The first theme was the profound commitment of these nurses to their ethical duty to provide quality care to the patients. The second theme was the personal, internal conflict, distress, and tension with the collective bargaining experience. One of the most interesting aspects of this discussion was that regardless of the outcome, collective bargaining was not described with any sense of joy, triumph, or as a satisfying experience for any of these nurses. The nurses who had the experience of living through a collective bargaining process that threatened or resulted in an actual work stoppage described a period that was ripe with animosity, mistrust and lingering concerns about abandonment of their duty to provide care. Others in the group spoke of the experience of crossing the picket lines and being subjected to harassment and verbal abuse by their colleagues. Both groups of nurses found themselves pitted against not only management but also against other nurses. The nurses in this discussion did not seem to understand the basic underlying construct of traditional collective bargaining. It is an adversarial process. The basic goal is to win something that is presumably controlled by another. The weapon is the power of numbers. In the case of nurses, there is the overt or covert threat to economically disrupt the health care facility. Simply put, the goal is to win by defeating the opponent. However, the power and potency of nursing as an industry leader has been mitigated by history. More importantly, it may provide a key held within the ANA Code that has the potential to catapult nurses to capture the exhilaration that occurs with effective leadership and creative problem solving for a health system that is plagued with problems. Forty years ago managed care had not really begun its evolution. Instead, health services were provided in what could be compared to a retail transaction. Patients went to the physician providers of their choice and received care in the hospitals that they and their doctors elected. The supplier charges were calculated upon the cost of each aspect or procedure performed during an episode of care, and oversight was minimal. The more the provider did to or for the patient, the higher the charge and the greater the potential for incoming revenue. In the light of this type of basic commercial transaction, health care institutions had the potential to acquire and maintain a healthy financial position. Although those duties continue to exist, the role of the nurse has and continues to expand. Reimbursement or payment is not based on the provision of discrete procedures or services. It is a set rate that is negotiated with the federal and private insurers. The rate is based on the admitting diagnosis and the expected number of days the patient spends in a health care facility. The retail commerce of health care has essentially disappeared. The pressure of the

spiraling price tag of care that neither federal programs nor employers could any longer afford brought a close to retail health care. The intensity or the amount of incidental care that arises during a hospital stay does not play a significant role in the reimbursement equation Stewart, With this type of payment arrangement, health care has become an industry struggling for fiscal solvency. The basic commercial transaction and fiscal strength of health care organizations that existed during the journey of nurses as members of traditional collective bargaining units has died. This is grim, but not nearly as grim as when one realizes that in some areas of the country over half the hospitals are deficit operations Stewart, However, the potential of nursing to provide solutions to an industry under siege has never been greater. More than half the provisions of the Code are rich with implications for caring, respectful, collaborative, and creative behaviors that extend beyond the isolated relationships among the nurse, patient, and employer. Although collective action and advocacy are noted in the Code, the participation in an adversarial process of traditional labor relationships is not part of its primary fabric. If one considers the Code as an essential element of the collective consciousness of the discipline of nursing, one senses a rich intellectual and practice texture that provides the foundation for a synergy of collaboration with others to creatively solve problems arising in a complex industry. Consider for a moment that the largest and most educated professional group in the health care industry is nursing--a group with a tradition steeped in values and an ethical code that presses the nurse to consider the value of the human as patient, as community member and as fellow health professional. These assets may hold the critical edge for nurses as collaborative problem solvers, solution strategists and leaders for a health care system. There are several basic assumptions that nurses will need to adopt, if we are to effectively step away from the adversarial process of traditional collective bargaining into effective leadership roles. This is a non-traditional style of bargaining that attempts to problem solve differences between labor and industry. Although this style of bargaining and mediation will not always eliminate the need for the more traditional and adversarial collective bargaining, this non-adversarial approach of negotiation may be closer to the basic fabric of the discipline of nursing and its ethical code. IBB is a process that requires health care disciplines to understand the interests and outcomes that are important to the other members of the industry. Once this understanding is achieved, a creative dialogue for the accomplishment of these interests can begin to evolve Budd et al. The last three provisions speak to the broader obligations beyond care. While all of the provisions must be understood for nurses to fully appreciate their own practice, provisions six though nine provide a framework that is particularly helpful to understanding collective bargaining from an ethical framework. It is apparent much of the ANA Code is focused on care. This focus on care has led some nurses to be less prepared to understand issues e. Therefore, based on the last four provisions of the Code, I call all nurses to consider the following actions. Calls to Action Call for Action: Number One Nurses are creative and powerful problem solvers who have much to offer systems that are confronted with the need to improve the quality and cost effectiveness of the process of care delivery. They need to recognize the power that they have to observe, identify, and improve the processes within the health care system. Number Two Health care and hospital administrators are not the enemy. They are health professionals. They too have professional codes of ethics. Their obligations and duties are different from those of the nurse, but are no less important. The finance and industry issues of health care have a very small role in the educational preparation of the nurse Copeland et al. As an alumna of an institution that provided your basic nursing education, you have power. Insist that any basic curriculum pay close attention to the business of health care delivery. Educators have an obligation to provide graduates with a working understanding of all aspects of the ANA Code , especially provision six, which addresses collective action and advocacy. Number Four As nurses identify leaders and spokespersons for their groups, care should be taken to identify those persons who are able to listen, understand and communicate the interests and problems identified by the other parties at the negotiating table. These leaders need to be able to communicate the interests and problems encountered by other health care leaders back to nursing. The ability to articulate the nursing position alone does not suffice. It will limit the rise of the powerful and creative leadership that is nested in the heart and mind of each individual nurse. Nurses should take pride in the richness of the ANA Code. It continues to cement our relationship and obligations to patients. It continues to identify our obligation to collaborate and respect the members of our own discipline and other health care disciplines. Additionally, it

propels us to advance our journey to participate and lead in finding solutions to problems that face our local, regional and global health system. To step up to the challenges of the provisions of our ethical code, we will need to understand the interests of all involved in the health delivery system. We need to take on the responsibilities to share, lead and become accountable for the evolution of a health system that provides safety, dignity, and care to both our local communities and our global neighbors. One of the first steps required to make this ascent to live the Code is to broaden and enrich our understanding of the complexity of our industry. This means that we need to strengthen our ability to understand the issues that are outside the traditional province of the care of the individual patient and our own interests. We need to begin to see ourselves as owners of health system problems. These problems are large and require the synergistic collaboration of many to solve. The evolution of health care, collective bargaining, and the ANA Code for Nurses presents us with new areas to consider and question. I will close this column with two questions: Is it in our best interest, the interest of the health care system, and the interest of those we serve to continue a traditional approach to collective bargaining? Will we not be better positioned to lead if we sit at the table with the mindset of leadership, partnership, collaboration, and collective problem ownership of the challenges facing the industry? Her current position on the Kent State University faculty focuses on acute and long term health care delivery. Prior to joining the academic community, Dr. Williams gained a broad range of experiences within various health care systems. She has served as an administrator concerned with creativity and cost effective service delivery, a staff nurse, a nursing assistant, a dietary aide, and a dishwasher. These experiences have provoked Dr. Williams to take note of and puzzle over many complex aspects of labor, leadership, and ethics within the health care delivery system. References American Nurses Association. Code of ethics for nurses with interpretive statements. Cooperative bargaining styles at Federal Mediation and Conciliation Services: A movement toward choices.

## Chapter 5 : Aristotle's Ethics (Stanford Encyclopedia of Philosophy)

*Normative ethics is the study of ethical action. It is the branch of ethics that investigates the set of questions that arise when considering how one ought to act, morally speaking.*

Support Us Social Responsibility and Ethics Social responsibility is an ethical theory, in which individuals are accountable for fulfilling their civic duty; the actions of an individual must benefit the whole of society. In this way, there must be a balance between economic growth and the welfare of society and the environment. If this equilibrium is maintained, then social responsibility is accomplished. What it Means to be Socially Responsible and Ethical? The theory of social responsibility is built on a system of ethics, in which decisions and actions must be ethically validated before proceeding. If the action or decision causes harm to society or the environment then it would be considered to be socially irresponsible. Moral values that are inherent in society create a distinction between right and wrong. Every individual has a responsibility to act in manner that is beneficial to society and not solely to the individual. The theory of social responsibility and ethics applies in both individual and group capacities. In the larger, group capacity, a code of social responsibility and ethics is applied within said group as well as during interactions with another group or an individual. Businesses have developed a system of social responsibility that is tailored to their company environment. Maintaining social responsibility within a company ensures the integrity of society and the environment are protected. This frequently manifests itself in companies that attempt to cheat environmental regulations. When this happens, government interference is necessary. Unfortunately, social responsibility and ethics are often not practiced by American companies outside of U. Our partnership between the indigenous Ecuadorian tribe, the Achuar , began when they recognized the imminent threat of oil drilling in their home. This tribe, hidden deep in the Amazon forest, has inhabited this area for thousands of years and is at risk of total destruction. The goal of The Pachamama Alliance is to restore a sense of active decision making to the people and companies of the modern world. Currently, the Achuar and their home are in danger because of our addiction to crude oil. This addiction is the result of a faulty system of belifs that disregards the environment, its inhabitants, and the consequences of our actions. A change in this universal mentality is imperative if the Achuar are to survive this threat; in order to do so pandemic social responsibility is essential. More on Social Justice.

## Chapter 6 : Ethic | Definition of Ethic by Merriam-Webster

*The Focus of Ethics Is Human Action 51 attempting to interpret what meaning can be found in human actions and, through reflection, how right or wrong are these actions.*

Back to Top Ethics or Moral Philosophy is concerned with questions of how people ought to act, and the search for a definition of right conduct identified as the one causing the greatest good and the good life in the sense of a life worth living or a life that is satisfying or happy. The word "ethics" is derived from the Greek "ethos" meaning "custom" or "habit". Ethics differs from morals and morality in that ethics denotes the theory of right action and the greater good, while morals indicate their practice. It asks questions like "How should people act? See below for more discussion of these categories. He asserted that people will naturally do what is good provided that they know what is right, and that evil or bad actions are purely the result of ignorance: So, in essence, he considered self-knowledge and self-awareness to be the essential good, because the truly wise i. According to Aristotle , "Nature does nothing in vain", so it is only when a person acts in accordance with their nature and thereby realizes their full potential, that they will do good and therefore be content in life. He encouraged moderation in all things, the extremes being degraded and immoral, e. Virtue, for Aristotle , denotes doing the right thing to the right person at the right time to the proper extent in the correct fashion and for the right reason - something of a tall order. Cynicism is an ancient doctrine best exemplified by the Greek philosopher Diogenes of Sinope , who lived in a tub on the streets of Athens. He taught that a life lived according to Nature was better than one that conformed to convention, and that a simple life is essential to virtue and happiness. As a moral teacher, Diogenes emphasized detachment from many of those things conventionally considered "good". Hedonism posits that the principal ethic is maximizing pleasure and minimizing pain. This may range from those advocating self-gratification regardless of the pain and expense to others and with no thought for the future Cyrenaic Hedonism , to those who believe that the most ethical pursuit maximizes pleasure and happiness for the most people. Somewhere in the middle of this continuum, Epicureanism observed that indiscriminate indulgence sometimes results in negative consequences, such as pain and fear, which are to be avoided. According to Epictetus , difficult problems in life should not be avoided, but rather embraced as spiritual exercises needed for the health of the spirit. Pyrrho , the founding figure of Pyrrhonian Skepticism , taught that one cannot rationally decide between what is good and what is bad although, generally speaking, self-interest is the primary motive of human behavior, and he was disinclined to rely upon sincerity, virtue or Altruism as motivations. Humanism , with its emphasis on the dignity and worth of all people and their ability to determine right and wrong purely by appeal to universal human qualities especially rationality , can be traced back to Thales , Xenophanes of Colophon - B. These early Greek thinkers were all instrumental in the move away from a spiritual morality based on the supernatural, and the development of a more humanistic freethought the view that beliefs should be formed on the basis of science and logic, and not be influenced by emotion, authority, tradition or dogma. Normative Ethics Back to Top Normative Ethics or Prescriptive Ethics is the branch of ethics concerned with establishing how things should or ought to be, how to value them, which things are good or bad, and which actions are right or wrong. It attempts to develop a set of rules governing human conduct, or a set of norms for action. Normative ethical theories are usually split into three main categories: Consequentialism, Deontology and Virtue Ethics: Thus, a morally right action is one that produces a good outcome or consequence. Consequentialist theories must consider questions like "What sort of consequences count as good consequences? Utilitarianism , which holds that an action is right if it leads to the most happiness for the greatest number of people "happiness" here is defined as the maximization of pleasure and the minimization of pain. The origins of Utilitarianism can be traced back as far as the Greek philosopher Epicurus , but its full formulation is usually credited to Jeremy Bentham , with John Stuart Mill as its foremost proponent. Hedonism , which is the philosophy that pleasure is the most important pursuit of mankind, and that individuals should strive to maximize their own total pleasure net of any pain or suffering. Epicureanism is a more moderate approach which still seeks to maximize happiness, but which defines happiness more as a state

of tranquillity than pleasure. Egoism , which holds that an action is right if it maximizes good for the self. Thus, Egoism may license actions which are good for the individual, but detrimental to the general welfare. Individual Egoism holds that all people should do whatever benefits him or her self. Personal Egoism holds that each person should act in his own self-interest, but makes no claims about what anyone else ought to do. Universal Egoism holds that everyone should act in ways that are in their own interest. Asceticism , which is, in some ways, the opposite of Egoism in that it describes a life characterized by abstinence from egoistic pleasures especially to achieve a spiritual goal. Thus, individuals have a moral obligation to help, serve or benefit others, if necessary at the sacrifice of self-interest. Rule Consequentialism, which is a theory sometimes seen as an attempt to reconcile Consequentialism and Deontology , that moral behavior involves following certain rules, but that those rules should be chosen based on the consequences that the selection of those rules have. Negative Consequentialism, which focuses on minimizing bad consequences rather than promoting good consequences. This may actually require active intervention to prevent harm from being done , or may only require passive avoidance of bad outcomes. Deontology is an approach to ethics that focuses on the rightness or wrongness of actions themselves, as opposed to the rightness or wrongness of the consequences of those actions. Some deontological theories include: Natural Rights Theory such as that espoused by Thomas Hobbes and John Locke , which holds that humans have absolute, natural rights in the sense of universal rights that are inherent in the nature of ethics, and not contingent on human actions or beliefs. This eventually developed into what we today call human rights. Pluralistic Deontology is a description of the deontological ethics propounded by W. Ross -  He argues that there are seven prima facie duties which need to be taken into consideration when deciding which duty should be acted upon: In some circumstances, there may be clashes or conflicts between these duties and a decision must be made whereby one duty may "trump" another, although there are no hard and fast rules and no fixed order of significance. Contractarian Ethics or the Moral Theory of Contractarianism claims that moral norms derive their normative force from the idea of contract or mutual agreement. It holds that moral acts are those that we would all agree to if we were unbiased, and that moral rules themselves are a sort of a contract, and therefore only people who understand and agree to the terms of the contract are bound by it. Contractualism is a variation on Contractarianism, although based more on the Kantian ideas that ethics is an essentially interpersonal matter, and that right and wrong are a matter of whether we can justify the action to other people. Virtue Ethics , focuses on the inherent character of a person rather than on the nature or consequences of specific actions performed. The system identifies virtues those habits and behaviors that will allow a person to achieve "eudaimonia", or well being or a good life , counsels practical wisdom to resolve any conflicts between virtues, and claims that a lifetime of practicing these virtues leads to, or in effect constitutes, happiness and the good life. It was first advocated by Plato and is particularly associated with Aristotle , and became the prevailing approach to ethical thinking in the Ancient and Medieval periods. It fell out of favor in the Early Modern period, but has recently undergone a modern resurgence. Agent-Based Theories give an account of virtue based on our common-sense intuitions about which character traits are admirable e. Ethics of Care was developed mainly by Feminist writers, and calls for a change in how we view morality and the virtues, shifting towards the more marginalized virtues exemplified by women, such as taking care of others, patience, the ability to nurture, self-sacrifice, etc. Meta-Ethics Back to Top Meta-Ethics is concerned primarily with the meaning of ethical judgments, and seeks to understand the nature of ethical properties, statements, attitudes, and judgments and how they may be supported or defended. A meta-ethical theory, unlike a normative ethical theory see below , does not attempt to evaluate specific choices as being better, worse, good, bad or evil; rather it tries to define the essential meaning and nature of the problem being discussed. It concerns itself with second order questions, specifically the semantics, epistemology and ontology of ethics. The major meta-ethical views are commonly divided into two camps: Moral Realism and Moral Anti-Realism: Moral Realism or Moral Objectivism holds that there are objective moral values, so that evaluative statements are essentially factual claims, which are either true or false, and that their truth or falsity are independent of our beliefs, feelings or other attitudes towards the things being evaluated. It is a cognitivist view in that it holds that ethical sentences express valid propositions and are therefore truth-apt. There are two main variants:

Ethical Naturalism This doctrine holds that there are objective moral properties of which we have empirical knowledge, but that these properties are reducible to entirely non-ethical properties. It assumes cognitivism the view that ethical sentences express propositions and can therefore be true or false , and that the meanings of these ethical sentences can be expressed as natural properties without the use of ethical terms. Ethical Non-Naturalism This doctrine whose major apologist is G. Moore holds that ethical statements express propositions in that sense it is also cognitivist that cannot be reduced to non-ethical statements e. Moore claimed that a naturalistic fallacy is committed by any attempt to prove a claim about ethics by appealing to a definition in terms of one or more natural properties e. Ethical Intuitionism is a variant of Ethical Non-Naturalism which claims that we sometimes have intuitive awareness of moral properties or of moral truths. Moral Anti-Realism holds that there are no objective moral values, and comes in one of three forms, depending on whether ethical statements are believed to be subjective claims Ethical Subjectivism , not genuine claims at all Non-Cognitivism or mistaken objective claims Moral Nihilism or Moral Skepticism: There are several different variants: Moral Relativism or Ethical Relativism: Non-Cognitivism , which holds that ethical sentences are neither true nor false because they do not express genuine propositions, thus implying that moral knowledge is impossible. Again there are different versions: Prescriptivism or Universal Prescriptivism: Hare - , that moral statements function as imperatives which are universalizable i. Therefore, because the function of moral language is non-descriptive, moral sentences do not have any truth conditions. Blackburn argues that ethics cannot be entirely realist, for this would not allow for phenomena such as the gradual development of ethical positions over time or in differing cultural traditions. Projectivism in Ethics originally proposed by David Hume and more recently championed by Simon Blackburn is associated by many with Moral Relativism , and is considered controversial, even though it was philosophical orthodoxy throughout much of the 20th Century. This has led to charges of individuals claiming to hold attitudes that they do not really have, and therefore are in some way insincere. Moral Nihilism , which holds that ethical claims are generally false. It holds that there are no objective values that nothing is morally good, bad, wrong, right, etc. Error Theory is a form of Moral Nihilism which combines Cognitivism the belief that moral language consists of truth-apt statements with Moral Nihilism the belief that there are no moral facts. Moral Skepticism , which holds that no one has any moral knowledge or the stronger claim that no one can have any moral knowledge. It is particularly opposed to Moral Realism see above and perhaps its most famous proponent is Friedrich Nietzsche. An alternative division of meta-ethical views is between:

## Chapter 7 : Ethics - By Branch / Doctrine - The Basics of Philosophy

*"Ethics in Action" Carnegie Council announces its fifth annual Global Ethics Day (#globalethicsday) on October 17, Inspired by Earth Day, Global Ethics Day provides an opportunity for organizations around the world to hold events on or around this day, exploring the meaning of ethics in international affairs â€" and to share.*

References and Further Reading 1. We may define metaethics as the study of the origin and meaning of ethical concepts. When compared to normative ethics and applied ethics, the field of metaethics is the least precisely defined area of moral philosophy. It covers issues from moral semantics to moral epistemology. Two issues, though, are prominent: Objectivism and Relativism Metaphysics is the study of the kinds of things that exist in the universe. Some things in the universe are made of physical stuff, such as rocks; and perhaps other things are nonphysical in nature, such as thoughts, spirits, and gods. The metaphysical component of metaethics involves discovering specifically whether moral values are eternal truths that exist in a spirit-like realm, or simply human conventions. There are two general directions that discussions of this topic take, one other-worldly and one this-worldly. Proponents of the other-worldly view typically hold that moral values are objective in the sense that they exist in a spirit-like realm beyond subjective human conventions. They also hold that they are absolute, or eternal, in that they never change, and also that they are universal insofar as they apply to all rational creatures around the world and throughout time. The most dramatic example of this view is Plato , who was inspired by the field of mathematics. Humans do not invent numbers, and humans cannot alter them. Plato explained the eternal character of mathematics by stating that they are abstract entities that exist in a spirit-like realm. He noted that moral values also are absolute truths and thus are also abstract, spirit-like entities. In this sense, for Plato, moral values are spiritual objects. Medieval philosophers commonly grouped all moral principles together under the heading of "eternal law" which were also frequently seen as spirit-like objects. In either case, though, they exist in a spirit-like realm. Sometimes called voluntarism or divine command theory , this view was inspired by the notion of an all-powerful God who is in control of everything. God simply wills things, and they become reality. He wills the physical world into existence, he wills human life into existence and, similarly, he wills all moral values into existence. God informs humans of these commands by implanting us with moral intuitions or revealing these commands in scripture. The second and more this-worldly approach to the metaphysical status of morality follows in the skeptical philosophical tradition, such as that articulated by Greek philosopher Sextus Empiricus, and denies the objective status of moral values. Technically, skeptics did not reject moral values themselves, but only denied that values exist as spirit-like objects, or as divine commands in the mind of God. Moral values, they argued, are strictly human inventions, a position that has since been called moral relativism. There are two distinct forms of moral relativism. The first is individual relativism, which holds that individual people create their own moral standards. Friedrich Nietzsche, for example, argued that the superhuman creates his or her morality distinct from and in reaction to the slave-like value system of the masses. In addition to espousing skepticism and relativism, this-worldly approaches to the metaphysical status of morality deny the absolute and universal nature of morality and hold instead that moral values in fact change from society to society throughout time and throughout the world. They frequently attempt to defend their position by citing examples of values that differ dramatically from one culture to another, such as attitudes about polygamy, homosexuality and human sacrifice. Psychological Issues in Metaethics A second area of metaethics involves the psychological basis of our moral judgments and conduct, particularly understanding what motivates us to be moral. We might explore this subject by asking the simple question, "Why be moral? Some answers to the question "Why be moral? Egoism and Altruism One important area of moral psychology concerns the inherent selfishness of humans. Even if an action seems selfless, such as donating to charity, there are still selfish causes for this, such as experiencing power over other people. This view is called psychological egoism and maintains that self-oriented interests ultimately motivate all human actions. Closely related to psychological egoism is a view called psychological hedonism which is the view that pleasure is the specific driving force behind all of our actions. However, Butler argued that we also have an inherent psychological capacity to show benevolence to

others. This view is called psychological altruism and maintains that at least some of our actions are motivated by instinctive benevolence. Emotion and Reason A second area of moral psychology involves a dispute concerning the role of reason in motivating moral actions. If, for example, I make the statement "abortion is morally wrong," am I making a rational assessment or only expressing my feelings? On the one side of the dispute, 18th century British philosopher David Hume argued that moral assessments involve our emotions, and not our reason. We can amass all the reasons we want, but that alone will not constitute a moral assessment. We need a distinctly emotional reaction in order to make a moral pronouncement. Ayer, similarly denied that moral assessments are factual descriptions. For example, although the statement "it is good to donate to charity" may on the surface look as though it is a factual description about charity, it is not. Instead, a moral utterance like this involves two things. First, I the speaker I am expressing my personal feelings of approval about charitable donations and I am in essence saying "Hooray for charity! Second, I the speaker am trying to get you to donate to charity and am essentially giving the command, "Donate to charity! Although emotional factors often do influence our conduct, he argued, we should nevertheless resist that kind of sway. Instead, true moral action is motivated only by reason when it is free from emotions and desires. A recent rationalist approach, offered by Kurt Baier , was proposed in direct opposition to the emotivist and prescriptivist theories of Ayer and others. Baier focuses more broadly on the reasoning and argumentation process that takes place when making moral choices. All of our moral choices are, or at least can be, backed by some reason or justification. According to Baier, then, proper moral decision making involves giving the best reasons in support of one course of action versus another. Male and Female Morality A third area of moral psychology focuses on whether there is a distinctly female approach to ethics that is grounded in the psychological differences between men and women. Discussions of this issue focus on two claims: According to many feminist philosophers, traditional morality is male-centered since it is modeled after practices that have been traditionally male-dominated, such as acquiring property, engaging in business contracts, and governing societies. The rigid systems of rules required for trade and government were then taken as models for the creation of equally rigid systems of moral rules, such as lists of rights and duties. Women, by contrast, have traditionally had a nurturing role by raising children and overseeing domestic life. These tasks require less rule following, and more spontaneous and creative action. On this model, the agent becomes part of the situation and acts caringly within that context. This stands in contrast with male-modeled morality where the agent is a mechanical actor who performs his required duty, but can remain distanced from and unaffected by the situation. A care-based approach to morality, as it is sometimes called, is offered by feminist ethicists as either a replacement for or a supplement to traditional male-modeled moral systems. Normative Ethics Normative ethics involves arriving at moral standards that regulate right and wrong conduct. In a sense, it is a search for an ideal litmus test of proper behavior. The Golden Rule is a classic example of a normative principle: We should do to others what we would want others to do to us. Since I do not want my neighbor to steal my car, then it is wrong for me to steal her car. Since I would want people to feed me if I was starving, then I should help feed starving people. Using this same reasoning, I can theoretically determine whether any possible action is right or wrong. So, based on the Golden Rule, it would also be wrong for me to lie to, harass, victimize, assault, or kill others. The Golden Rule is an example of a normative theory that establishes a single principle against which we judge all actions. Other normative theories focus on a set of foundational principles, or a set of good character traits. The key assumption in normative ethics is that there is only one ultimate criterion of moral conduct, whether it is a single rule or a set of principles. Three strategies will be noted here: Virtue ethics , however, places less emphasis on learning rules, and instead stresses the importance of developing good habits of character, such as benevolence see moral character. Historically, virtue theory is one of the oldest normative traditions in Western philosophy, having its roots in ancient Greek civilization. Plato emphasized four virtues in particular, which were later called cardinal virtues: Other important virtues are fortitude, generosity, self-respect, good temper, and sincerity. In addition to advocating good habits of character, virtue theorists hold that we should avoid acquiring bad character traits, or vices, such as cowardice, insensibility, injustice, and vanity. Adults, therefore, are responsible for instilling virtues in the young. Aristotle argued that virtues are good habits that we acquire, which regulate our emotions. For example, in

response to my natural feelings of fear, I should develop the virtue of courage which allows me to be firm when facing danger. Analyzing 11 specific virtues, Aristotle argued that most virtues fall at a mean between more extreme character traits. With courage, for example, if I do not have enough courage, I develop the disposition of cowardice, which is a vice. If I have too much courage I develop the disposition of rashness which is also a vice. According to Aristotle, it is not an easy task to find the perfect mean between extreme character traits. In fact, we need assistance from our reason to do this. After Aristotle, medieval theologians supplemented Greek lists of virtues with three Christian ones, or theological virtues: Interest in virtue theory continued through the middle ages and declined in the 19th century with the rise of alternative moral theories below. In the mid 20th century virtue theory received special attention from philosophers who believed that more recent ethical theories were misguided for focusing too heavily on rules and actions, rather than on virtuous character traits. Alasdaire MacIntyre defended the central role of virtues in moral theory and argued that virtues are grounded in and emerge from within social traditions. Duty Theories Many of us feel that there are clear obligations we have as human beings, such as to care for our children, and to not commit murder. Duty theories base morality on specific, foundational principles of obligation. These theories are sometimes called deontological, from the Greek word deon, or duty, in view of the foundational nature of our duty or obligation. They are also sometimes called nonconsequentialist since these principles are obligatory, irrespective of the consequences that might follow from our actions. For example, it is wrong to not care for our children even if it results in some great benefit, such as financial savings. There are four central duty theories.

## Chapter 8 : Ethics | Define Ethics at www.nxgvision.com

*Ethics differs from morals and morality in that ethics denotes the theory of right action and the greater good, while morals indicate their practice. Ethics is not limited to specific acts and defined moral codes, but encompasses the whole of moral ideals and behaviors, a person's philosophy of life (or Weltanschauung).*

Consumers have the right and power to decide which companies succeed or fail; so marketers have a major responsibility to ensure their practices are seen as philanthropic without being phony. BrandKarma is the perfect example of one of the means by which consumers make these decisions. Ethical Marketing in General Ethical Marketing is a philosophy that focus focuses on honesty, fairness and responsibility. Principles of this practice include: The introduction of the statement reads in summary that values are the representation of the collective idea of desirable and morally correct conduct. And that the values outlined in the document serve as the standard by which individuals measure their own actions and those of others including marketers. These values facilitate best practices when transacting business with the public and all involved. There are 6 ethical values that marketers are expected to uphold, and these are: Honesty â€" Be forthright in dealings and offer value and integrity. Responsibility â€" Accept consequences of marketing practices and serve the needs of customers of all types, while being good stewards of the environment. Fairness â€" Balance buyer needs and seller interest fairly, and avoid manipulation in all forms while protecting the information of the consumers. Respect â€" Acknowledge basic human dignity of all the people involved through efforts to communicate, understand and meet needs and appreciate contributions of others. Transparency â€" Create a spirit of openness in the practice of marketing through communication, constructive criticism, action, and disclosure. Citizenship â€" Fulfill all legal, economic, philanthropic and societal responsibilities to all stakeholders as well as giveback to the community and protect the ecological environment. Canadian Marketing Code of Ethics and Standards and Practices The Canadian Marketing Association also has a code of ethics and standards, which is a self-regulatory guideline for marketers. Though marketers are responsible for their marketing content, members of the CMA must abide the code. The principles of this code include: Truthfulness, which is an accurate representation of products and support of claims, made. Campaign Limitation covers non-involvement in disparaging or exploitative practices and the protection of vulnerable consumer groups such as children, teenagers, people with disabilities and the elderly. Merging Social Responsibility and Marketing Companies are aware that consumers are savvy and opinionated. So with this in mind, firms should create an ethically sound marketing plan and integrate it into all aspects of their marketing mix. Do good not just to look good â€" focus on being responsible and how your firm can truly help the neighborhood or country. It is in doing so that your customers, the press, and all those watching will be impressed. Think about long term effects, not short term gains â€" short sighted companies will undervalue the impact of responsible marketing for instantly gratifying increase. Speak up against company policies that do not reflect the ethical profile of the company â€" as the face of the company, marketers should voice their concerns when there is a potential for a practice to be seen as unethical. Ethics tends to focus on the individual or marketing group decision, while social responsibility takes into consideration the total effect of marketing practices on society. Next, marketers should forecast the long-term effects of the decisions that pertain to those changes. Bearing in mind that a company cannot satisfy the needs of an entire society, it best serves marketers to focus their most costly efforts on their target market, while being aware of the values of society as a whole. Five simple steps every marketer can take to create a sustainable socially responsible market plan are: Define what is ethical marketing for your firm. Decide which branch of ethics your marketers will apply. Determine how the ethical approach to marketing will be implemented. Analyse and assess how much ethical marketing will cost the company and compare this against the benefits of ethical marketing in the long run. And get regular tips and tricks on topics such as marketing, financing, strategy, and management, so you can start and grow your company more successful. This philosophy states according to Chron. Below is the list of main aspects socially responsible marketing practice rely on. Consumer Orientation This socially responsible practice teaches that companies should base policies and operations on a consumer perspective. As an

example, an over crowded website with lots of ads dumped onto it will be easily spotted if the marketers were to practice this method. Innovation Improving products and services in innovative manner improves the experience for users. And improving marketing strategies, polices, and brand personality, on an ongoing basis will position your company as an innovative experience to be repeated and passed on. Value of the product A company that produces valuable products and focuses on offering the customer great pricing, excellent experiences and great customer service will not have to resort to pushy sales tactics and gimmicks. Apple brand is famous for having people happily wait in line overnight to be first to own an upgraded product. Sense of Mission A clearly defined corporate mission will help companies be clear about their plans, goals, and practices. By putting the good of the community and associates over profit, companies will indeed see an increase in the number of consumers willing to pay premium prices for their products. Impact On Society Unlike traditional marketing focus, which was cost reduction and profit increase, socially responsible marketers are more focused on providing goods and services consumers want, gaining feedback for improvement and giving back to the communities that helped them become who they are. Ethical marketers ensure the products meet and exceed their needs, back up their claims and offer value to the customers over time while finding opportunities to pay it forward. A company that uses ethical and socially responsible marketing strategy will gain the respect and trust of the customers they target and interact with. Over long term, this will translate to greater benefits all round. Any product or service that could be hazardous to the health conditions of people, animals or the environment should have clear advisories and warnings. Once the problem is identified the company can collect data to help improve the product and reduce or eliminate the danger. An example would be fast food restaurants eliminating the use of hydrogenated oils even before trans fats were banned. Ensuring a product satisfies a need it promises to, or aids in providing a lifestyle it advertises. Advertising should be transparent about possible side effects and not puff up results, so clients come to respect the honesty of your advertising. Any techniques to manipulate and hide facts and information customers need could harm a company. Just think of the way people regard a company such as Enron that hid information and was not open to the stakeholders about what was happening. Gathering data about your target market will give you information on how much they are willing to pay for your product. The rest of the pricing strategy, in a simplified manner, should be based on overhead costs and supply and demand. Creating fake shortages and bad mouthing the competition are considered unethical marketing practices. Nobody wants to buy from the creepy guys, no matter how beautifully packaged their products are. This is especially important in economic downturns, when unethical practices become tempting. The focus on customer value will increase company value. Reduces the risk of cutting corners and turning a blind eye. Goodwill and strong reputation among clients and associates are the benefits which companies cannot afford to overlook. Not only will customers believe that the company cares for them, but will also associate the brand with pleasant feelings and experiences and spread the word. Improved quality of recruits and increases retention: A good company attracts good employees, suppliers, investors, and customers, who will be happy to help the company to achieve its goals. Great marketing practices make new marketers feel like their time on the job will make a difference and so will be less likely to change jobs, as will suppliers and other people involved. However, there can also be some problems that arise from trying to employ an ethical marketing strategy. Improper market research and grouping can lead to stereotyping that shapes undesirable beliefs and attitudes and consequently affect marketing behavior. For example, assuming that all women like pink and therefore basing an entire advertising campaign on that belief could be a costly mistake. Selecting Specific Market Audience: Unethical Advertising and Promotion: Making false claims about what the product does and its importance is an unethical way to gain profit. This manipulative marketing technique has caused a lot of damage and loss to these children and their families. Marketing in ways like cold calling through telemarketing companies that purchase leads are not only annoying, they are disruptive and untrustworthy. Unsolicited approaches are these days almost synonymous with direct marketing and has left the industry with a tainted reputation. So have television commercials, email spam and direct mail, which people are going to significant lengths to avoid. Many online surveys and work at home opportunities use this unethical marketing technique. Predatory pricing or pricing beneath the competition so as to cannibalize the market and restrict the competition is an

unethical pricing strategy. And setting up barriers that prevent smaller companies from entering the market is unethical as well. Unethical marketing behaviors will achieve the exact opposite and in time could even lead companies into legal troubles and dissemination of a bad reputation and worse customer experience. Below are practices of unethical marketing, which you should avoid in order not to ruin your company. Exploitation â€" avoid using scare tactics and hard sell and protect the vulnerable consumer. Misleading Advertisement and Information â€"any exaggerated claims or dishonest promises will cause the customers to mistrust you and even determine the failure of your brand. Philanthropic gestures for public relations â€" giving to charities solely for a tax write off will make the company appear callous and uncaring and people tend to shy away from these types of companies and spend money where they feel the leaders and marketers are especially humane and gracious.

## Chapter 9 : Peter Winch, Ethics and Action - PhilPapers

*Aristotle conceives of ethical theory as a field distinct from the theoretical sciences. Its methodology must match its subject matter€"good action€"and must respect the fact that in this field many generalizations hold only for the most part.*

Retrieved November 13, , from https: Moral principles are meant to guide action. And, if moral rules exist, they apply to all agents. Theories of action and agency seek to determine what counts as an action, what distinguishes agents from nonagents and the principles that govern what happens when agents act. These joint ventures both depend on and inform one another. When we deliberate about what to do, we often consider what moral requirements we might be under. We think about what we morally ought to do. It often seems like the answer to that question can depend on what sorts of abilities we have, what options are available. If I cannot do something, either because I lack the ability to do it or because I do not have the opportunity to act in that way, then plausibly it is not the case that I should do that thing. More importantly, perhaps, it is not the case that I failed a moral requirement. So what sorts of abilities do we have and how do they constrain what we ought to do? Moral principles tell us what we should do. But action theory tells us that what people do is a complicated affair. Typically, agents want and believe things, form intentions to act, then act on those intentions, while producing various results or outcomes. So an important question for ethics and action theory is: What parts of my action determine whether I act wrongly? Am I morally evaluable only for those parts I intend explicitly? Or must I answer for unintended consequences? In difficult cases, which take priority? Only moral agents need concern themselves with right action. However, we also think that morality is not optional. If some action is wrong, then no one should do it. No matter how much you want to, you still should not. And this seems like an important and necessary feature of morality. Ethicists have struggled, however, to justify why moral requirements should be universally binding. Some think that if we pay close attention to what it is to be an agent, one who performs actions for reasons, then we will find such a justification. Thus, a major foundational question of morality depends on a deeply foundational question from action theory: What does agency consist in?