"Dr. Stockman: Well, but is it not the duty of a citizen to let the public share in any new ideas he may have? 
Peter Stockman: Oh, the public doesn’t require any new ideas. The public is best served by the good, old-established ideas it already has."

(Ibsen, An Enemy of the People, Act II)

After the Bible, Aristotle is the founder of the philosophy of ethics in his book 'Ethics' or 'The Nicomachean Ethics'. According to Aristotle man aspires to be happy, in the sense of eudaimonia, happiness, as the summum bonum of his existence. Happiness is not identical to pleasure, and the ethical man will aspire to live a happy life but not necessarily a pleasurable life. Happiness is not the end of each action, but it is nevertheless the supreme goal of life. "For even if the good of the community coincides with that of the individual, it is clearly a greater and more perfect thing to achieve and preserve that of a community; for while it is desirable to secure what is good in the case of an individual, to do so in the case of a people or a state is something finer and more sublime." (Aristotle, Ethics, p.64) Aristotle maintains that wealth is certainly not the happiness that we are looking for, as it is only a means to obtain other goods. Money does not bring happiness, but it helps to obtain it. Man is by nature a social creature and his good should include his parents, his wife, his children, his friends, and his compatriots. "The conclusion is that the good for man is an activity of soul in accordance with virtue, or if there are more kinds of virtue than one, in accordance with the best and most perfect kind." (Aristotle, Ethics, p.76) "And if, as we said, the quality of a life is determined by its activities, no man who is truly happy can become miserable; because he will never do things that are hateful and mean. For we believe that the truly good and wise man bears all his fortunes with dignity, and always takes the most honourable course that circumstances permit." (Aristotle, Ethics, p.84)

Virtue has two faces – intellectual and moral. The intellectual virtue is acquired by education and experience. But the moral virtue is acquired by habit and ethos. "The moral virtues, then, are engendered in us either by nor contrary to nature; we are constituted by nature to receive them, but their full development in us is due to habit. Again, of all those faculties with which nature endows us we first acquire the potentialities, and only later effect their actualization." (Aristotle, Ethics, p.91) A man is not ethical or unethical by
nature, he can become so by habit, and the social role of humanity is to
develop the ethical aptitudes of all humankind. One cannot be wholly happy
without being wholly ethical and moral, and if we could inculcate these
notions to the business world, and prove that it is not only a philosophical
theory, but also a reality, which is proved in many cases, we could change the
aptitudes of a large number of businessmen. As the businessmen at the start of
their career are not good or bad, it is circumstances, milieu, ambiance of their
companies, example of their superiors, influence of their families, which
make them more or less ethical. The businessmen who remain ethical in spite
of an unethical environment are very rare. A very strong character is needed,
serious convictions and a vast intellectuality.

The good conduct is incompatible with excess, one has to be moderate in
order to preserve his moral qualities. An excessive or insufficient sportive
activity is harmful, and it is the same with food, drink, courage, pleasure, and
all other human activities. Moderation is not equal to everybody and
everybody has to aspire to find his equilibrium in the moderation that suits
him. Aristotle treats ethical ignorance with indulgence “When a man repents
of an act done through ignorance, he is considered to have acted
involuntarily.” (Aristotle, Ethics, p.113)

This book will refer to the feigned or true ignorance of businessmen who do
not behave ethically. If we oversee it, if we do not publish it, if we do not
dissect it, if we do not blame it in the press and on the Internet, in a nutshell -
if we are not activist ethicists, these businessmen will continue to abuse the
rights of the stakeholders or the minority shareholders without feeling an iota
of guilt. If they are treated like spoiled irresponsible children, they will never
regret their acts, and they would say that they did not know. If there is a
certainty that resulted from the atrocities of the Nazis, it is that we cannot let
the world remain in ignorance, feigned or real. The Allied Forces could
always say that they did not bomb Auschwitz because the atrocities were not
published, the Poles in Krakow, at 70 kilometers from the camps, could
always say that they did not know what happened beneath their noses. But in
the modern world, it is impossible to ignore atrocities, and what happens in
Rwanda, Kossovo or Bosnia, or in the recent past in Argentina, Chile, Kuwait
or Greece, is known throughout the world, which cannot feign ignorance and
is obliged to intervene. This book affirms that in the same manner we should
not let the ethical wrongdoing committed by companies remain hidden from
the public eye and we have to publicize them through the Internet, press,
books, articles, theses, the Institute of Ethics, university lectures,
shareholders’ assemblies, courts, parliament, literature, theatre and cinema.

According to Aristotle, the unjust men have chosen deliberately to be so, and
now that they are so, they cannot change. This theory is in contradiction to
Christian theory, which enables followers to repent even at their dying breath.