

# Credible ethics

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Task: Credible Ethics A morally right decision would be the transition point between two extreme points; the deficiency and excess. An action or the choice of the action meets the threshold of being morally right if it would develop a character that is of moral righteousness. This is according to the virtue theory of Aristotle. The theory also provides that it is morally wrong if coming up with a choice, or acting according to the choice would make the character morally vicious. For instance, anger is an emotion that many people undergo. It would make a vice if one never gets angry. That is, being not irascible. In this case, it is a deficiency. It would, as well, be a vice if one get too angry and, therefore, irascible. In this case, it is in excess. What would be a virtue would entail being mild. That is, not being deficient of anger or having excess anger, but the mean.

Aristotle is correct to state that virtue is a transition between two extremes, deficiency and excess. This is because moral virtues differ from intellectual virtues. Taking moral virtues from this perspective puts emphasis on the notion of the soul. The view brings the soul close to the body and refutes the ground that the soul is independent of the body. It emphasizes on the three components of the soul (passions, faculties and characters). In Aristotle's view, the ability to control desires constitutes (moral) virtue (Fieser 36). For, instance, Aristotle does not praise or direct blames to people for experiencing anger as an emotion. He rather tends to praise the notion that characters only experience anger only when it is necessary, probably by situations that prevail. It, therefore, provides that virtue do not link with the capabilities of the person.

Works Cited

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Fieser, James. *Moral Philosophy Through The Ages*. California, CA: James Fieser, 2000. Print.