

# The Virtuous Manager: A Vision for Leadership in Business

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**ABSTRACT.** This article seeks to contribute to a vision for leadership in business based on a recovery of virtue. The vision for leadership articulated here draws principally on the writings of the classical philosopher Aristotle and of the contemporary philosopher Josef Pieper. Without discounting the ever-increasing complexity of modern business, this essay will attempt to reconstruct Aristotle's emphasis on virtue and moral character, and argues for the philosopher's relevance to modern management and corporate leadership. The paper concludes that the message of virtue is a message of hope and attempts to find plain language to articulate its value to those engaged in business or concerned with the formulation of government policy.

**KEY WORDS:** Aristotle, ethics, Ireland, leadership, leisure, manager, responsibility, virtues, Thomistic ethics

## Introduction<sup>1</sup>

The purpose of this paper is to contribute to a vision for leadership in business based on a recovery of virtue. While others also have undertaken to furnish such a vision,<sup>2</sup> my aim here is, first, to enter in depth into Aristotle's thought, keeping in mind the managerial work, and, second, to present and to discuss some ideas of the brilliant German philosopher Josef

Pieper (1904–97), whose lucidity earned the praise of T. S. Eliot: "Pieper's sentences" – he said – "are admirably constructed and his ideas are expressed with maximum clarity. He restores to philosophy what common sense obstinately tells us ought to be found there: *wisdom and insight*".<sup>3</sup>

I shall argue that an ethics of virtue provides important elements of a possible riposte to the serious financial scandals currently affecting business globally. I want to demonstrate that virtue ethics contributes to an environment for business that fosters best practice. The formulation and successful enactment of such a vision for leadership requires a complex and normally difficult series of interactions between relevant parties, including, among others, ethicists, financiers, bankers, business entrepreneurs and executives, representatives of the business schools and public representatives, parliamentarians and members of the trade union movement. The objective is not to create another 'Utopia', to illustrate a new theory of perfection. The unfortunately all too common phenomenon of financial and political scandals has effectively obliterated the notion of a perfect society in the minds of the present and future generations. Informed rather by the highly competitive environment of business and enterprise, where success is normally determined by margins of profit and where ethics is largely confined to the periphery or beyond, an appropriate application of virtue in the domain of business would contribute concomitantly to enhanced company profits and to the well-being of employees. My point is that the coalescence of virtue and profit is possible only when daring, creative and insightful business leadership is practiced in society. Such leadership should take cognisance of the psychological, social and spiritual values, and associated needs, of individual workers and their families, thereby placing

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business at the service of society as a whole. It is incontrovertible that ethics plays an important role in the creation of a business environment in which virtues and values are brought into relationship for the good of all. In this regard, character and, in particular, the character of leaders is paramount. As one commentator, in a discussion of the intersection of business ethics and leadership, comments:

Ethics is about the assessment and evaluation of values, because all of life is value-laden. [...] In regard to leadership, says [Gail] Sheehy, character is fundamental and prophetic. [...] What society is now demanding, and what business ethics is advocating, is that our business leaders and public servants should be held accountable to an even higher standard of behaviour than we might demand and expect of ourselves.<sup>4</sup>

### **Ireland's 'Celtic Tiger' economy: an introductory case**

The experience of a shared loss in Ireland where recent economic and political history provides clear testimony to a widespread erosion of trust in some of the key institutions of society, principally politics and banking, has given rise to an increased interest in business ethics.<sup>5</sup> This loss of confidence has also adversely affected business and finance. The phenomenon of costly state tribunals of enquiry,<sup>6</sup> established to investigate and eradicate unethical practices in business and politics, has had only limited success, while the notion of corporate social responsibility is commonly perceived as cosmetic, a precise oxymoron. Such perceptions, perhaps unfair or inaccurate, are nonetheless a stark reminder that the concept of "business ethics" appears to many as contradictory and in urgent need of rehabilitation. This infelicitous situation in turn begs the question: Is it possible to effect a restoration of confidence in business and its related institutions in Ireland and elsewhere in the developed world? As part of a positive response, I suggest that the restoration of confidence in a society's institutions requires a dual strategy that operates concomitantly at the level of personal morality and private ethics, as well as on the plane of corporate ethics and public policy. In such a process of restoration, virtue can play an important

role. Direct action by the Irish government since the 1990s to investigate large-scale financial scandals through state tribunals of enquiry, difficulties of cost, duration and procedure notwithstanding, has played an important psychological role in the creation of a good environment for business. The latter is of utmost importance for ongoing inward investment and future prosperity.<sup>7</sup> The tribunals constitute an essential ethical initiative that distinguishes Ireland from various southern European countries, including Greece and Spain, which also received significant EU structural funding but whose economies still lag behind Ireland.<sup>8</sup> I now wish to draw attention to the early history of the modern Irish state because it shows how effective political leadership, combined with the right ethical environment for business, constitutes indispensable foundational elements for the creation of a world-class economy.

It is often pointed out that the dreams and ideals of youth inspire confidence, courage and vision for great deeds. It is worth noting at this point that the vision and leadership of the early generations of Irish political leaders, in the decades following independence in 1922, combined education and a policy of strategic alignment both within Europe and with the USA as a foundation for the eventual reversal of the legacy of colonial impoverishment, both cultural and economic, as well as chronic unemployment, and long-term, large-scale emigration.<sup>9</sup> As a young nation possessed of an irresistible democratic impulse and remarkable political stability since the foundation of the modern state in 1922,<sup>10</sup> the country is currently enjoying unprecedented economic prosperity.<sup>11</sup> Thus, Ireland is in a privileged position to effect changes at home and to exert influence abroad for the mutual enrichment of her own economy, as well as of the economies of other nations. The highly successful model of social partnership involving all the major participants in the Irish economy, based on equality, trust and mutual well-being, has contributed to industrial peace, sustained high level economic growth and social harmony.<sup>12</sup> Regarded as a model within the euro zone,<sup>13</sup> Ireland's greatest asset remains her people. She boasts the youngest population in Europe, and one of the best educated, mobile and highly skilled workforces in the world.<sup>14</sup> Ireland's knowledge economy is, however, constrained by the problems of global outsourcing

and competitiveness.<sup>15</sup> In order to improve competitiveness in the business and trading sectors, what is called for is higher investment in education and in research and development, as well as adaptation to the global market, and increased entrepreneurial creativity and innovation. From all this it is clear that the greatest challenge facing Ireland's business and political leaders, as well as those of her neighbours and friends, is to enrich and develop to their full potential the most precious resource of any nation or union of nations, namely, the people. Any strategic economic plan that is not people-centred is ultimately destined to fail.

In the process of restoration of confidence in the institutions of business, conscience can also play an important role. To understand the place of conscience on the executive's compass, we are helped by the work of the American ethicist Reinhold Niebuhr (1892–1971). He argues that the 'imperatives' of personal conscience should not be sacrificed to the needs of society. *Moral Man and Immoral Society* (1932) is Niebuhr's important study in ethics and politics. He asserted that individual morality could overcome social immorality:

The needs of an adequate political strategy do not obviate the necessity of cultivating the strictest individual moral discipline and the most uncompromising idealism. Individuals, even when involved in their communities, will always have the opportunity of loyalty to the highest canons of personal morality. Sometimes, when their group is obviously bent upon evil, they may have to express their individual ideals by dissociating themselves from their group.<sup>16</sup>

Niebuhr's claim that the triumph of individual conscience is 'a necessity of the soul' rather than a 'luxury'<sup>17</sup> in modern technological civilisation is still relevant today. The problem with this view of personal and social morality, however, is that it places an inequitable burden of responsibility on the individual. Niebuhr's contribution is nonetheless important and any attendant difficulties can be surmounted through education. I shall consider below how education in virtue, combined with personal conscience, contributes to business, and assists its leaders and schools in the important work of the

formation of future generations of businessmen and women.

### Virtue ethics

In common parlance, a virtue is a trait of character or intellect, which is morally laudable. Virtue ethics is an ethics of character, concerned to promote 'integrity' and 'excellence.' It is the approach of the ancients, including Plato, Aristotle, neo-Platonists, Stoics, and Epicureans.<sup>18</sup> With the addition of the ideals of virtue derived from Scripture, virtue ethics became a distinctive normative system in Christian moral thought. Its main modern competitors are Utilitarianism and Kantianism. In recent years, the virtues and the ethics of virtue have enjoyed a revival of interest. This began with G. E. M. Anscombe's ground-breaking essay 'Modern Moral Philosophy' (1958), but is perhaps best known though Alasdair MacIntyre's acclaimed work *After Virtue* (1981). My present concern is to indicate that virtue ethics provides an appropriate ethical framework for managers at a time of profound social change and political crisis in the world. As Jean Porter of Notre Dame University comments: "Virtue ethics, understood as a process of systematic, critical reflection on the virtues and related topics, is particularly likely to emerge in conditions of social change, when received traditions of the virtues undergo development and criticism."<sup>19</sup> Since business ethics is concerned with the grey areas between good and bad behaviour in the conduct of business, areas not covered by law or easily subject to regulation, it will be helped by the pluralist, flexible approach offered by a renewed engagement with virtue ethics.

For the proposed vision of the virtuous executive, I shall draw principally on the writings of the classical philosopher Aristotle (384–322 BC), and the contemporary Catholic philosopher Josef Pieper (1904–97).<sup>20</sup> Pieper was a philosopher in the classical tradition, a catalyst between the Greek philosophical tradition and the Christian theological tradition, whose chief concern was with the real and then with rendering the truth of reality transparent through language. In search of wisdom and happiness, Pieper drew on 'the perennial philosophy' of the West rooted in Plato and Aristotle. Aristotle's *Ethics* is one of the most important and central texts in the history

of Western philosophy.<sup>21</sup> It lies at the heart of contemporary moral theory and is essential to an understanding of the history of ethics. Pieper's famous book *Leisure: the Basis of Culture*, first published in German in 1948, is considered by many to be his greatest work. Its timeless reflections on silence, insight and inactivity offer a new vision of reality that challenges the profit and productivity driven environment of the contemporary world. The contribution of Aristotle and Pieper to ethics and society is of permanent value; my *modus operandi* in this paper is based on a consideration of their respective ethical systems and their application to business.

Reflection on the sources and history of ethics in general and of Christian ethics in particular leads inevitably to Aristotle. In fact, Christian reflection on the virtues draws on two sources: the ideals and theories articulated in Greek antiquity and further elaborated in the Hellenistic Roman Empire, and the ideals of virtue set forth in Scripture. The claims to rational superiority of Aristotle's *Ethics* against its rivals, whether ancient, medieval or modern are a matter of debate.<sup>22</sup> Alasdair MacIntyre, a leading contemporary philosopher, argues that there are sufficient grounds for reasserting central Aristotelian positions. He makes the further claim that Aristotelianism is worthy of consideration because it possesses the capacity of revival in new forms in different cultures.

Aristotle's ethics, in its central account of the virtues [...] and of the rules of justice required for a community of ordered practices, captures essential features not only of human practice within Greek city-states but of human practice as such. And because this is so, whenever such practices as those of the arts and sciences, of such productive and practical activities as those of farming, fishing, and architecture, of physics laboratories and string quartets and chess clubs, types of activity whose practitioners cannot but recognize the goods internal to them and the virtues and rules necessary to achieve those goods, are in a flourishing state, then Aristotelian conceptions of goods, virtues, and rules are regenerated and reembody in practice. This is not to say that those who practice them are aware that they have become to some significant

degree, in their practice, although commonly not in their theory, Aristotelians. It is to say that Aristotelianism always has possibilities of revival in new forms in different cultures.<sup>23</sup>

If MacIntyre's assessment is correct, notwithstanding his admission that the large majority of contemporary moral philosophers disagree, then Aristotle's *Ethics* may still be relevant to those engaged in business today. This claim may be made clearer by considering his outstanding contribution to the practical science of human happiness, the subject of both the *Ethics* and the *Politics*, considered its sequel. As regards the contribution of the *Ethics* to business, I shall discuss it briefly in the next section.

#### *Doing business with Aristotle: dialogue on virtue*

Introductions to Aristotle's life and commentaries on his thought abound.<sup>24</sup> Some brief introductory remarks may, however, be apposite in order to understand how Aristotle is of use in responding to the moral and ethical dilemmas at the beginning of the twenty-first century. Aristotle was born in Stagira, a small town in northern Greece, in 384 BC. His father, Nicomachus, was a doctor, friend and physician to King Amyntas of Macedon, and this may partly explain the preponderance of medical analogies in Aristotle's ethical writings. In 367 BC, Aristotle arrived in Athens, the leading cultural centre of the region, to begin his 'university' studies. 'University' in this case meant the Academy, the philosophical school founded by Plato who himself had been a disciple of Socrates. The two great influences on Aristotle's philosophy were Plato and his own research into biology, especially animal biology.<sup>25</sup> Aristotle retained Plato's interest in ethics and politics. Like Plato, he is concerned with how people ought to live, with the nature of moral virtues, justice, personal responsibility and moral weakness. Unlike Socrates and Plato, however, he emphasized virtuous activity, considered to be *the* source of happiness, as opposed to merely possessing a virtue. As Roger Crisp remarks: "For Aristotle, happiness consists in, and only in, virtuous activity."<sup>26</sup>

Among Aristotle's outstanding works of moral philosophy are the *Nicomachean Ethics* and the *Eudemian Ethics*. A third work on ethics traditionally ascribed to Aristotle – the *Magna Moralia* – is now

generally considered not to have been written by him, but perhaps by a student. The *Nicomachean Ethics* (referred to as the *Ethics* or *NE*), viewed by scholars as almost certainly the product of Aristotle's developed intellect, is a revision of his earlier *Eudemian Ethics*. Some argue, however, that the *Eudemian Ethics* is later and contains Aristotle's mature positions.<sup>27</sup> Like most of his works, the *Nicomachean Ethics* was not written for publication. It consists of a full set of lecture notes, the audience consisting primarily of privileged young men, most of whom would have been seeking a career in public life. Some of Aristotle's views, notably those on the role of women in society, moral weakness, and foreigners, unreflectively adopted from Greek culture, are clearly unacceptable today.<sup>28</sup> It is, nonetheless, possible to identify a clear current of thought among scholars concerning the enduring relevance of the *Nicomachean Ethics*, a work dominated entirely by the primacy of praxis in the moral life.<sup>29</sup>

The difficulties of reclaiming Aristotle in the context of modernity notwithstanding,<sup>30</sup> the task of reconstructing his emphasis on moral character and wedding his views with an essentially Christian vision of virtue, a central concern of this paper, is both useful and legitimate and will be discussed below. First, I shall comment briefly on Aristotle's view of virtue.

Aristotle's aim in writing the *Ethics* and the *Politics* was to provide an account of how the good person should live, and how society should be organized in order to realize that goal. Virtue is perceived as the ideal to which all good living aspires, the zenith of human activity. The most important question a young person has to face may be variously formulated as follows: "How can I make my life a success?" or "What makes life worth living?" These are the questions with which Aristotle starts his *Ethics*. His answer is disconcertingly brief: what makes a life worth living is *eudaimonia*; and to live a life which can be characterized by *eudaimonia* is precisely the aim of morality. However, it is not at all obvious what Aristotle means by *eudaimonia*. A correct understanding of his technical terms *eudaimonia* (happiness) and *aretē* (virtue) is then important. Hughes points out that *eudaimonia* is almost always translated as 'happiness.' This translation is apt to cause misunderstanding since in English 'happiness' suggests contentment or pleasure. Aristotle, however, makes it quite clear in Book X, 7, 1177a that

*eudaimonia* is achieving one's full potential which in turn is possible only by being ethical. In Book I, 4, 1095a *eudaimonia* is 'living well' or 'doing well'. In summary, we may say that, for Aristotle, a fulfilled, happy or successful life consists finally in living entirely virtuously, together with moderate good fortune, throughout an entire lifetime.<sup>31</sup> The second term we need to look at briefly is *aretē*. For someone to possess an *aretē* is for that person to be good at something, so that the word is often translated as 'virtue', though not always in a moral sense. In the *Ethics*, Aristotle speaks in particular of two kinds of *aretē*, distinguished by the fact that some virtues belong to one's moral character (for example, courage or generosity), and others to one's skill at thinking (such as being good at planning). To conclude on the question of terminology, it is clear that the terms referred to here have different meanings depending on the context: 'happiness', 'fulfilment', 'human flourishing' or 'success' for *eudaimonia*; and 'virtue', 'excellence' or 'skill' for *aretē*.

According to Alasdair MacIntyre, Aristotle's account of the virtues "decisively constitutes the classical tradition as a tradition of moral thought. [...] The *Nicomachean Ethics*...is magisterial and it is unique."<sup>32</sup> In Aristotle's view, a fulfilled life is a life lived *kat' aretēn* – in accordance with virtue. It is a life in which our human capabilities are put to their best use. From the end of Book III, Chapter 6 to the end of Book IV of the *Ethics*, Aristotle discusses several virtues, including courage, temperance, generosity, magnificence, wittiness, mildness, and friendliness. He distinguishes between virtues of character (moral virtues) and virtues of mind (intellectual virtues). The five virtues by which a person may achieve excellence in reasoning and truth (the most important of which in connection with ethics is practical wisdom) may be called the intellectual virtues; these are acquired primarily through teaching. The intellectual virtues are enumerated in Book VI, Chapter 3, 1139b: "Let us assume that there are five ways in which the soul arrives at truth by affirmation or denial, namely, skill, scientific knowledge, practical wisdom, wisdom, and intellect; for supposition and belief can be mistaken."<sup>33</sup> The moral virtues (virtues of character), such as courage, generosity, arise through habit. Developing virtues of character is like learning a skill. Virtues, then, are dispositions engendered in us



through practice or habituation.<sup>34</sup> Aristotle defines moral virtue in Book II, Chapter 6, 1106b–1107a: “[Moral] virtue, then, is a state involving rational choice, consisting in a mean relative to us and determined by reason – the reason, that is, by reference to which the practically wise person would determine it.” To say that virtues lie in the ‘mean’ says no more than that appropriate patterns of response will come somewhere between over- and under-reacting. Practical wisdom, a not uncontroversial element in Aristotle’s thought,<sup>35</sup> is as a bridge between the intellectual and moral virtues. It entails an appreciation of the difference between what is good and bad in order to live a worthwhile life, and necessitates virtue of character in the sense that it cannot function properly without correct habits. Business people should foster practical wisdom; a vital element in Aristotle’s thought and critical in the decision-making process.

I conclude the penultimate section of the present paper by appealing again to the *Politics* and the *Ethics* because the questions considered in these ancient books are perennial.<sup>36</sup> Though the problems of the business community may be greater and more complex than ever, Aristotle’s presentation of the virtues as dispositions engendered through practice or habituation is still relevant and should be repeated again and again in the lecture halls of business schools and in the boardrooms of multinational corporations.<sup>37</sup> The message of virtue is a message of hope; it strikes against all injustice. In both religious and non-religious ethics, virtue forms an important part of the struggle for a wholly just worldwide community. The vision for a new world order based on justice and virtue must become a practical imperative for the leaders of business. Without underestimating the difficulties concerning the use of virtue ethics in business ethics,<sup>38</sup> it is clear that the realization of such a vision is the greatest challenge facing the business community and professional ethicists.<sup>39</sup>

In the remaining sections, I shall endeavour to advance the vision for the virtuous executive by considering the contribution of Josef Pieper.

### Personal responsibility in business

The importance of personal responsibility in business is paramount since failure in this domain can

contribute to corporate collapse, with inevitable and detrimental social consequences. The formulation of an ‘ethics of responsibility’ (*Verantwortungsethik*) aimed at consequences, as opposed to an ‘ethics of conviction’ (*Gesinnungsethik*) aimed at abstract principles or ultimate ends, following the classic distinction of Max Weber (1864–1920) is directly relevant to our discussion of the virtuous manager. In the politically charged atmosphere following 1918, Weber emphatically asserted that ideals do not justify either the means or results of an action, and that responsibility for effects rests squarely with the person who makes himself/herself a cause.<sup>40</sup> A crucial problem in the West, however, is that the previously close connection between ‘act’ and ‘consequence’ in the moral evaluation of an act has been lost due to the near-total domination of economic consequences (profit), the prevalence of anonymity in society, and a growing tendency to delegate responsibility for the marginalized to government agencies. As a result, ethics has turned increasingly inwards while the individual has all but displaced the previously powerful external collective sources of authority as the sole arbiter of moral dilemmas. Only a reaffirmation of the ethic of social responsibility as an urgent imperative for the leaders of business as well as of society can begin to redress this problematic state of affairs. An ethics of social responsibility is both an ethics of conviction (respect for human dignity, commitment to the common good, etc.) and an ethics of consequences, unlike Utilitarianism, which considers only the satisfaction of those affected by the decision, but not the social consequences for human flourishing.

Whatever claims may be made regarding present advances in communications, from cyberspace and beyond, the world appears more fragmented and divided than at any point in history, a fragmentation that is perhaps most evident in the normally aggressive, competitive world of business. From the heart of the world’s centres of trade and finance emanates a cry for healing of its own fractured society. The vision for leadership in business presented here involves a profound engagement with the human condition and points to a source of meaning beyond excessive individualism, self-interest and the accumulation of wealth. What is required, in order to cross the Rubicon of acquisition and accumulation, is a

renewed commitment to an ethic of personal responsibility, directed primarily towards the leaders of business.

I suggest that a new concern for the integral needs of a person (psychological, social, cultural and spiritual) by the owners and managers of business would help to reduce some of the most deleterious trends in modern society, including increased levels of stress and a concomitant rise in the rates of suicide, marital breakdown and the disintegration of family life, as well as a continued decline in the mental and physical health of workers.<sup>41</sup> It goes without saying that personal responsibility in business requires imagination, creativity, and financial resources. My concern here is to indicate how Pieper's philosophy, through its triple foci of virtue, leisure, and the human person, provides a starting point for the formation of the broad parameters of such an ethics.

In the world of philosophy, Pieper represents "something of a pioneer in the way he understands the virtues and their importance for the total fulfillment of the person, an approach that became fashionable in the 1980s, with the appearance of MacIntyre's celebrated book, *After Virtue*."<sup>42</sup> Pieper, a leading figure in the Thomistic revival in the twentieth century, does not present a disputation on the various modes of ethical statement but is rather concerned to describe just one of those modes, namely, the four cardinal virtues. It is these basic virtues, which enable the human person "to attain the furthest potentialities of his nature."<sup>43</sup> Pieper emphasizes the close connection between moral and intellectual virtues.<sup>44</sup> His treatment of virtue is eminently practical: it is by practicing the virtues that one becomes virtuous. In this regard, prudence is the pre-eminent virtue: "Ethical virtue is the print and seal placed by prudence upon volition and action. Prudence works in all the virtues; and all virtue participates in prudence. [...] The pre-eminence of prudence signifies first of all the direction of volition and action toward truth."<sup>45</sup> Practice of the virtue of prudence, far from implying moralistic or casuistic regimentation of the person, involves the highest ethical maturity and moral freedom: "The first of the cardinal virtues is not only the quintessence of ethical maturity, but in so being is also the quintessence of moral freedom."<sup>46</sup> The ultimate success of the virtuous life depends on the harmonious collabora-

tion of prudence and charity; a process in which, ironically, the latter supersedes the former. As Pieper remarks: "This collaboration is linked to the pre-eminence of charity over prudence. Prudence is the mold of the moral virtues; but charity molds even prudence itself."<sup>47</sup> It is the practice of charity, which elevates the human person to an otherwise unattainable and inaccessible supernatural plane.<sup>48</sup>

Pieper has, without intending to perhaps, provided a way forward in the quagmire of modern business, by again drawing attention to the value of virtue and of the person. He favoured the doctrine of virtue over a doctrine of duties because the latter always involves a danger of arbitrarily constructing a list of requirements, which risk obfuscating the human person who is obliged to do this or that. As Pieper writes: "The doctrine of virtue, on the other hand, has things to say about this human person; it speaks both of the kind of being which is his when he enters the world, as a consequence of his createdness, and the kind of being he ought to strive toward and attain to – by being prudent, just, brave and temperate."<sup>49</sup> For Pieper, as also for Aristotle, virtue is the source of goodness and happiness in a person's life: "Prudence, then, is the mold and mother of all virtues, the circumspect and resolute shaping power of our minds which transforms knowledge of reality into realization of the good. [...] In prudence, the commanding virtue of the 'conduct' of life, the happiness of active life is essentially comprised."<sup>50</sup> Citing Aquinas' *Summa Theologiae*, (I–II, 2, 8), Pieper argues that the universal good (*bonum universale*) can be found in God alone.<sup>51</sup>

To make Pieper's position clearer, it should be added that he was acutely aware of the limits entailed in the life of virtue, a long and painstaking process that requires a transformation of a person's character. There is also the difficulty of possible discontinuity between the natural and the theological virtues, a moot point in his philosophical edifice. As one commentator remarks: "We can understand why Pieper may wish to have it both ways – experiencing discontinuity but affirming continuity. [...] Our evaluation of Pieper's ethic of the virtues must partially depend upon how well he has managed to make persuasively a case for both continuity and discontinuity between the virtues we naturally acquire and the special virtues of the Christian

life.”<sup>52</sup> Hailed as a philosopher of virtue, Pieper clearly achieved a successful and fruitful coalescence of the Greek philosophical tradition and Christian thought, referred to earlier.

### Compulsive busyness and leisure

But it is Pieper’s *Leisure: The Basis of Culture* (1952), the fruit of his wartime research that provides the most effective antidote to the compulsive busyness of our modern business-dominated, materialist culture. Without forgoing the necessity and value of work, Pieper was resolutely opposed to absolutizing it, that is, to viewing the whole of human life from the point of view of work: “The original meaning of the concept of ‘leisure’ has practically been forgotten in today’s leisure-less culture of ‘total work’: in order to win our way to a real understanding of leisure, we must confront the contradiction that rises from our overemphasis on the world of work.”<sup>53</sup> The dominance of the work culture makes festivities impossible, and neutralizes culture, whereas leisure, ‘the basis for culture,’ becomes an opportunity for immersion in the real and mysterious character of the world – truth and transcendence. Pieper argues succinctly that culture arises from leisure and that leisure has its original and correct context in religious cult: “Culture depends for its very existence on leisure, and leisure, in its turn, is not possible unless it has a durable and consequently living link with the *cultus*, with divine worship.”<sup>54</sup>

Pieper’s definition of leisure proposes a radically different view of reality to that of “the exclusiveness of the paradigm of work as *activity*.”<sup>55</sup> He places the human person at the centre of all human endeavours, and emphasizes an experiential rather than a utilitarian perspective on life:

Leisure is a form of that stillness that is the necessary preparation for accepting reality; only the person who is still can hear, and whoever is not still, cannot hear. Such stillness as this is not mere soundlessness or a dead muteness; it means, rather, that the soul’s power, as real, of responding to the real – a *co*-respondence, eternally established in nature – has not yet descended into words.<sup>56</sup>

Pieper, following Aristotle, distinguishes between *theoria* and *praxis*. *Theoria* is the core attitude of the philosopher who silently contemplates reality with an attitude of openness and receptivity. *Praxis*, on the other hand, entails the loss of wonder and contemplation.<sup>57</sup> Pieper describes a mortal conflict between *praxis* and *theoria* in the course of human history. The former has become increasingly important and seeks to govern absolutely in a world dominated by work. In this totalitarian workaday world, “the human being is a functional entity” deprived of “any genuine poetry, music, leisure, celebration, or, of course, philosophy.”<sup>58</sup> The obsession with work for work’s sake and the need for incessant activity, results ultimately, according to Pieper, in despair: “For only someone who has lost the spiritual power to be at leisure can be bored. And then Despair, the sister of Restlessness, rears its hideous head.”<sup>59</sup> Pieper was a profoundly practical, resourceful thinker; his writings offer solace to the tired post-modern citizens of the Western world and the possibility of salvation from the idolatrous mindlessness of the age of work.<sup>60</sup> But perhaps we are too busy to grasp such a profound *Aufklärung* (‘Enlightenment’).

### Conclusion

The vision for leadership presented in this paper advocates an innovative ethic of work centred on the restoration of virtue and leisure in business and enterprise, important elements in the Christian ethical heritage. The paper attempts to contribute to a restoration of *balance* in the lives of business executives as well as rank and file workers. The proposed new work ethic is a study in duality: work and leisure and profit and virtue. To grasp this concept, business leaders are invited to study and effect in practice the principles propounded in Aristotle’s *Ethics* and Pieper’s *Leisure: the Basis of Culture*. The challenge of constructing an enduring great company depends on virtuous managers with a capacity for high principles and inspired standards, coupled with understanding of persons and profits. I have argued in this essay for the elevation of the person and respect for his/her unique dignity, and for the rights of all to leisure as well as work. The recent remarkable success of Ireland’s economy tes-



tifies to the necessity and permanent value of the ethics of virtue and responsibility. If the significance of virtue, alongside leisure and responsibility, is not appreciated by the present generation of leaders, then the children of future generations risk becoming, 'the dull slaves of toil,' to borrow a painful phrase from Mark Twain's *Roughing It*.

## Notes

- 1 I thank Patricia H. Werhane and Edwin M. Hartman for useful suggestions on an earlier draft of this paper. Anonymous referees also offered good advice. A previous version of this paper was originally presented at the IESE Business School, University of Navarra, for the 14th International Symposium on Ethics, Business and Society: "Towards a Comprehensive Integration of Ethics Into Management: Problems and Prospects". May 18–19, 2006.
- 2 In the past two decades, many hundreds of books and innumerable articles have been written on the theme of leadership, and many of these have expatiated on the role of virtue in management. Among the scholarly research studies, see, for example: Ciulla, J. B. (ed.): 2004, *Ethics, the Heart of Leadership*, 2nd ed. (Praeger, Westport, Connecticut); Sison, A. J. G.: 2003, *The Moral Capital of Leaders: Why Virtue Matters* (Edward Elgar, Cheltenham, UK); Goleman, D., R. Boyatzis and A. McKee: 2002, *The New Leaders: Transforming the Art of Leadership into the Science of Results* (Little Brown, London); Kouzes, J. M. and B. Z. Posner: 2002, *The Leadership Challenge*, 3rd ed. (Jossey-Bass, San Francisco); Bianco-Mathis, V. E., L. K. Nobors, and C. H. Roman: 2002, *Leading from the Inside Out: A Coaching Model* (Sage Publications, Thousand Oaks, California); Kakabadse, A. and N. Kakabadse: 1999, *Essence of Leadership* (International Thomson Business Press, London); Greenleaf, R. K. and Larry C. Spears (ed.): 1998, *The Power of Servant-Leadership*, (Berrett-Koehler Publishers, San Francisco); Mintzberg, H.: 1998, *Harvard Business Review on Leadership*, 5th ed. (Harvard Business School Publishing, Boston, Massachusetts); Grint, K. (ed.): 1997, *Leadership: Classical, Contemporary, and Critical Approaches* (Oxford University Press, Oxford); Kanungo, R. N. and M. Mendonca: 1996, *Ethical Dimensions of Leadership* (Sage Publications, Thousand Oaks, California); Connock, S. and T. Johns: 1995, *Ethical Leadership* (IPD, London); Bennis, W.: 1992, *Leaders on Leadership: Interviews with Top Executives*, 6th ed. (Harvard Business School Publishing, Boston, Massachusetts); Solomon, R. C.: 1992, 'Corporate Roles, Personal Virtues: An Aristotelian Approach to Business Ethics,' *Business Ethics Quarterly* 2, pp. 317–339; Smith, David C.: 1995, 'Ethics and Leadership: The 1990's Introduction to the Special Issue of the Business Ethics Quarterly,' *Business Ethics Quarterly* 5, pp. 1–3; Ciulla, J. B.: 1995, 'Leadership Ethics: Mapping the Territory,' *Business Ethics Quarterly* 5, pp. 5–28; Fisher, D. H. and Fowler, S. B.: 1995, 'Reimagining Moral Leadership in Business: Image, Identity and Difference,' *Business Ethics Quarterly* 5, pp. 29–42; Lichtenstein, B. M., B. A. Smith and W. R. Torbert: 1995, 'Leadership and Ethical Development: Balancing Light and Shadow,' *Business Ethics Quarterly* 5, pp. 97–116; Murphy, P. E. and G. Enderle: 1995, 'Managerial Ethical Leadership: Examples Do Matter,' *Business Ethics Quarterly* 5, pp. 117–128; Collins, J.: 2001, 'Level 5 Leadership: The Triumph of Humility and Fierce Resolve,' *Harvard Business Review* 79, pp. 66–76; Hartman, E. M.: 1998, 'The Role of Character in Business Ethics,' *Business Ethics Quarterly* 8, pp. 547–559; Hartman, E. M.: 2001, 'Character and Leadership,' *Business and Professional Ethics Journal* 20, pp. 3–21; Whetstone, J. T.: 2003, 'The Language of Managerial Excellence: Virtues as Understood and Applied,' *Journal of Business Ethics* 44, 343–357; Melé, D.: 2005, 'Ethical Education in Accounting: Integrating Rules, Values and Virtues,' *Journal of Business Ethics* 57, pp. 97–109; Galie, P. J. and Bopst, C.: 2006, 'Machiavelli and Modern Business: Realist Thought in Contemporary Corporate Leadership Manuals,' *Journal of Business Ethics* 65, pp. 235–250.
- 3 Pieper, J.: 1991, *A Brief Reader on the Virtues of the Human Heart*, trans. Paul C. Duggan (Ignatius, San Francisco).
- 4 Gini, A., 'Moral Leadership and Business Ethics,' in J. B. Ciulla (ed.): 2004, *Ethics, the Heart of Leadership*, 2nd ed. (Praeger, Westport, Connecticut), pp. 25–43 at 34, 36.
- 5 See Spollen, A. L.: 1997, *Corporate Fraud: The Danger from Within*, (Oak Tree Press, Dublin). See, further, Solomon, R. C. and F. Flores: 2001, *Building Trust in Business, Politics, Relationships, and Life* (Oxford University Press, Oxford), p. 3.
- 6 Transparency International, Global corruption report shines light on Ireland: "The light shed on corruption through tribunals may have affected

- Ireland's position on a list of the world's least corrupt countries. Ireland lay in 12th position on TI's Corruption Perception Index in 1997. Ireland now stands in 17th place out of 146 countries. The index measures attitudes to corruption as captured in various domestic and international business surveys. Tribunals of Inquiry are estimated to have cost the Irish taxpayer €200 million to date. An additional €1.6 billion in unexpected funds has been collected by the Revenue Commissioners since the tribunals started their work." Available at: [http://www.transparency.ie/news\\_events/global\\_corruption.htm](http://www.transparency.ie/news_events/global_corruption.htm) (accessed: 28 April 2006).
- 7 Collins, N. and A. Quinlivan: 2005, 'Multi-level governance', in J. Coakley and M. Gallagher (eds.), *Politics in the Republic of Ireland*, 4th ed. (Routledge, London), pp. 384–403 at 395–401. The Irish response to recent financial and political scandals has resulted in "more laws and codes, harsher penalties, and new forms of checks and investigations."
  - 8 See *IMD World Competitiveness Yearbook* (2006). In the IMD World Competitiveness Rankings 2006, Ireland ranks 11th in the world, while Spain and Greece are ranked 36th and 42nd respectively. The *IMD World Competitiveness Yearbook* features 61 national and regional economies and includes 312 different criteria, grouped into four competitiveness factors. Available at: <http://www02.imd.ch/documents/wcc/content/ovreallgraph/pdf> (accessed 2 June 2006). See, further, 'Activities of the European Union: Summaries of Legislation.' Regarding Structural Funds: "The Community's contribution rate can be increased to 80% for the regions located in one of the Member States eligible for assistance from the Cohesion Fund (Greece, Spain, Ireland and Portugal), and to 85% for all the most remote regions as well as the smaller islands in the Aegean Sea in Greece" (emphasis original). Available at: <http://europa.eu.int/scadplus/leg/en/lvb/l60014.htm> (accessed 12 June 2006).
  - 9 FitzGerald, G.: 2003, *Reflections on the Irish State* (Irish Academic Press, Dublin), pp. 16–24. See, further, Walsh, J.: 2005, 'The Politics of Educational Expansion', in Brian Girvin and Gary Murphy (eds), *The Lemass Era: Politics and Society in the Ireland of Seán Lemass* (University College Dublin Press, Dublin), pp. 146–165 at 156, 165. The period 1945–1973, appropriately described by the appellation 'the Lemass era', witnessed the transformation of Ireland into a modern state, a process in which education was pivotal. Seán Lemass, Taoiseach (Prime minister) from 1959–1966, commented that education was "both a cause of economic growth and a product of such growth." By making education "a key national priority" in the allocation of national resources, Lemass ensured the success of the state's policy of providing free post-primary education.
  - 10 Garvin, T.: 2005, *1922: The Birth of Irish Democracy*, 2nd ed. (Gill and Macmillan, Dublin), p. 30.
  - 11 See 'The World in 2005', *The Economist* Intelligence Unit's 'Quality of Life Index': "When one understands the interplay of modernity and tradition in determining life satisfaction, it is then easy to see why Ireland ranks a convincing first in the international quality-of-life league table. It successfully combines the most desirable elements of the new—material wellbeing, low unemployment rates, political liberties—with the preservation of certain life satisfaction-enhancing, or modernity-cushioning, elements of the old, such as stable family life and the avoidance of the breakdown of community. Its score on all of these factors are above the eu-15 average, easily offsetting its slightly lower scores on health, climate and gender equality." Available at: [http://www.economist.com/media/pdf/QUALITY\\_OF\\_LIFE.pdf](http://www.economist.com/media/pdf/QUALITY_OF_LIFE.pdf) (accessed: 30 April 2006). See, further, the Human Development Index (HDI), published annually by the UN. This ranks nations according to their citizens' quality of life rather than strictly by a nation's traditional economic figures. The criteria for calculating rankings include life expectancy, educational attainment, and adjusted real income. The 2005 index, based on 2003 figures, ranks Ireland 8th in the world. Available at: <http://www.infoplease.com/ipa/A0778562.html> (accessed: 26 September 2006). See, further, McWilliams D.: 2005, *The Pope's Children: Ireland's New Elite* (Gill and Macmillan, Dublin), 3.
  - 12 See ESRI (Economic and Social Research Institute), 'Irish Economy Overview': "Ireland is a small, open, trade-dependent economy and is one of the fastest growing economies in the developed world. [...] Over the last decade, unprecedented economic growth has seen the level of Irish real GDP almost double in size. There have been many reasons advanced for Ireland's success, which in combination can help explain the exceptionally strong growth rates experienced. They include EU membership and access to the Single Market; Ireland's low corporation tax rate and a large multinational presence; a high proportion of the population of working age; increased participation in the labour market especially by females; a reversal of the trend of emigration toward immigration;

- sustained investment in education and training; co-ordinated social partnership agreements and a more stable public finance position. [...] Irish living standards have increased significantly over the last decade. The OECD estimates that in terms of GDP per capita, based on current Purchasing Power Parities, Ireland is ranked 4th in the world. Ireland's GDP per capita in 2003 is estimated at US\$ 33,200, with only the US, Norway and Luxembourg ranking higher." Available at: <http://www.esri.ie/content.cfm?t=Irish%20Economy&mId=4> (accessed 28 April 2006). See, further, FitzGerald, G.: 2003, *Reflections on the Irish State* (Irish Academic Press, Dublin), pp. 161–162. "As the Irish economy expanded rapidly during the 1990s, resentment against Ireland grew in countries like Germany, France and the Netherlands, where it was simplistically – and erroneously – assumed that the prime factor in this exceptional growth was the resources being transferred to Ireland from these countries through the Community budget. In fact, whilst the Structural Funds did help Ireland to catch up on its infrastructural deficit, and thus to reduce some capacity limitations on growth, their actual direct contribution to growth was quite small. Much more important to the achievement of rapid economic growth have been domestic policies such as the rapid expansion of education, and the low rate of corporate taxation." On 2 May 2006, Philippe Léger, the advocate general at the European Court of Justice, Europe's highest court, said that Ireland's strategy of attracting foreign investment by offering one of Europe's lowest corporate tax rates – 12.5% is "not abusing" EU law. The opinion of the advocate general which has yet to be confirmed by the full court is good news for Ireland and vindicates the right of companies to locate in the jurisdiction. See Jamie Smyth, 'Key Opinion boosts Irish Foreign Investment Strategy', *The Irish Times*, 3 May 2006, p. 1.
- 13 *The Irish Times*, 27 May 2006, p. 14. A full-page article by a special correspondent in *Le Figaro* on 17 April 2006 lauded Ireland for the flexibility of employment and as a prime location for business: "In Ireland, they have grasped that everything is provisional. Ephemeral. Like life itself. But they are no longer prurient about it. Because they have discovered that the flexibility of the labour market is the sole protection of jobs. Firms disappear? Others are created. Basic jobs are outsourced? More modern and better-paid sectors take their place." See Mansergh, M., "Our neighbours discover a fair land of opportunity".
- 14 "While Ireland has about 1% of the European Union's population, it receives 25% of US investment in manufacturing industry in Europe. Since 1980, 40% of all inward investment in the European electronics sector has been based in Ireland. Five of the world's ten largest software companies have development or production facilities in Ireland and 60% of all software packages sold in Europe are produced in the country. Ireland is now the largest exporter of computer software on the planet. Thirteen of the world's top fifteen pharmaceutical companies have R and D and/or manufacturing operations in Ireland. The Dublin International Financial Services Centre is the prime return on investment location within the EU for the financial services industry." See: Ireland Business Directory, available at: <http://www.io-l.ie/~discover/bus1.htm> (accessed: 29 April 2006). See, further, McWilliams, D., *The Pope's Children: Ireland's New Elite*, p. 222. See, further, Brown, T.: 2004, *Ireland: A Social and Cultural History 1922–2002*, 3rd ed. (HarperCollins Publishers, London), p. 241. "From the early 1960s, therefore, Irish secondary education became an integral part of a system of mass education. A writer in 1970, reflecting on Ireland's position in a world educational crisis, remarked, 'Education is the most rapidly and inexorably expanding business in the country.'" For an historical account of the capital investment of the fledgling state in education, see Garvin, T.: 2005, *Preventing the Future: Why was Ireland so Poor for so Long?* 2nd ed. (Gill and Macmillan, Dublin), pp. 158–214.
- 15 See *IMD World Competitiveness Yearbook* (2006), available at: <http://www02.imd.ch/documents/wcc/content/ovreallgraph/pdf> (accessed 2 June 2006). See, further, the Irish government's National Competitiveness Council's, eighth *Annual Competitiveness Report* (2005). This report analyses Ireland's competitiveness using 171 indicators. Although ranked 2nd in the EU and 7th among the OECD countries for entrepreneurial activity, Ireland's performance is relatively weak in some sectors required to drive the knowledge economy. In education, Ireland continues to enjoy relatively strong attainment levels despite lower levels of investment at both primary and secondary levels. Likewise, levels of investment in R&D, as well as development of patents and the use of modern technologies are below those of other advanced economies. See McDowell, A. *et al.*, *Annual Competitiveness Report 2005* (Forfás–National Competitiveness Council, Dublin).

- 16 Niebuhr, R.: 1960, *Moral Man and Immoral Society: A Study in Ethics and Politics*, 2nd ed. (Charles Scribner's Sons, New York), p. 273.
- 17 Niebuhr, R., *Moral Man and Immoral Society*, p. 277.
- 18 For an introduction to virtue ethics, see Devettere, R. J.: 2002, *Introduction to Virtue Ethics: Insights of the Ancient Greeks* (Georgetown University Press, Washington, DC ). See, further, Murphy, J. G.: 2005, "Virtue Ethics and Christian Moral Reflection", *Milltown Studies* **55**, pp. 82–112; Birsch, D.: 2002, *Ethical Insights: A Brief Introduction*, 2nd ed. (McGraw-Hill, Boston), pp. 135–153; Koehn, D.: 1995, 'A Role for Virtue Ethics in the Analysis of Business Practice', *Business Ethics Quarterly* **5**, pp. 533–539; Solomon, R. C.: 2000, 'Business With Virtue: Maybe Next Year', *Business Ethics Quarterly* **10**, pp. 339–341; Libby, T. and L. Thorne: 2004, 'The Identification and Categorization of Auditors' Virtues', *Business Ethics Quarterly* **14**, pp. 479–498; Moore, G.: 2005, 'Corporate Character: Modern Virtue Ethics and the Virtuous Corporation', *Business Ethics Quarterly* **15**, pp. 659–685; Naughton, M. J. and J. R. Cornwall: 2006, 'The Virtue of Courage in Entrepreneurship: Engaging the Catholic Social Tradition and the Life-Cycle of the Business', *Business Ethics Quarterly* **16**, pp. 69–93; Moberg, D. J.: 2000, 'Role Models and Moral Exemplars: How do Employees Acquire Virtues by Observing Others?', *Business Ethics Quarterly* **10**, pp. 675–696; Mintz, S. M.: 1996, 'Aristotelian Virtue and Business Ethics Education', *Journal of Business Ethics* **15**, pp. 827–838. See, further, McCloskey, D. N.: 2006, *The Bourgeois Virtues: Ethics for an Age of Commerce* (The University of Chicago Press, Chicago). McCloskey presents a new interpretation of 'virtue ethics' as 'better than Kantianism.'
- 19 Porter, J.: 2001, 'Virtue Ethics', in Robin Gill, (ed.), *The Cambridge Companion to Christian Ethics*, (Cambridge University Press, Cambridge) pp. 96–111 at 96.
- 20 Hoye, W. J.: 2004, 'A Transparent Philosopher', *America: The National Catholic Weekly* **191**, pp. 16–19, 22.
- 21 Kenny, A. (ed.): 2001, *The Oxford Illustrated History of Western Philosophy*, 3rd ed. (Oxford University Press, Oxford). See, further, Rowe, C.: 2003, 'Ethics in Ancient Greece', in Singer, P. (ed.), *Blackwell Companions to Philosophy: A Companion to Ethics*, 18th ed. (Blackwell, Oxford), pp. 121–132.
- 22 Copleston, F. C., SJ: 1966, *A History of Philosophy*, vol. I Greece and Rome, The Bellarmine Series IX, Series ed. Sutcliffe, E. F., SJ (Burns and Oates: London), pp. 500–502.
- 23 MacIntyre, A.: 1998, *A Short History of Ethics: A history of moral philosophy from the Homeric Age to the twentieth century*, 2nd ed. (Routledge and Kegan Paul, London), pp. xvii–xviii.
- 24 Crisp, R.: 2002, 'Introduction' in Aristotle, *Nicomachean Ethics*, trans. and ed. Roger Crisp, 3rd ed. (Cambridge University Press, Cambridge), vii–xxxv; Copleston, F. C., SJ, *A History of Philosophy*, vol. I Greece and Rome, pp. 266–378; Hughes, G. J.: 2001, *Routledge Philosophy Guidebook to Aristotle on Ethics* (Routledge, London); Barnes, J. (ed.): 1999, *The Cambridge Companion to Aristotle*, 6th ed. (Cambridge University Press: Cambridge); Nussbaum, M. C.: 2001, *The Fragility of Goodness: Luck and Ethics in Greek Tragedy and Philosophy*, revised ed. (Cambridge University Press, Cambridge), pp. 235–394.
- 25 Hughes, G. J., *Routledge Philosophy Guidebook to Aristotle on Ethics*, loc. cit., p. 4.
- 26 Crisp, R., 'Introduction' in Aristotle, *Nicomachean Ethics*, loc. cit., p. ix.
- 27 Kenny, A.: 1978, *The Aristotelian Ethics: A Study of the Relationship between the Eudemian and Nicomachean Ethics of Aristotle* (Clarendon Press, Oxford). See, further, MacIntyre, A.: 1985, *After Virtue: A Study in Moral Theory*, 2nd ed. (Duckworth, London), p. 147; Hutchinson, D. S., "Ethics" in Barnes, J. (ed.), *The Cambridge Companion to Aristotle*, pp. 195–232 at 198.
- 28 Hughes, J. G., *Routledge Philosophy Guidebook to Aristotle on Ethics*, loc. cit., p. 211. See, further, Hutchinson, D. S., 'Ethics', in Jonathan Barnes, (ed.), *The Cambridge Companion to Aristotle*, loc. cit., pp. 214–215.
- 29 Kosman, L. A.: 1980, 'Being Properly Affected: Virtues and Feelings in Aristotle's Ethics', in Amélie Oksenberg Rorty, (ed.), *Essays on Aristotle's Ethics* (University of California Press, Berkeley), pp. 103–116 at 115.
- 30 Johnson, P.: 1996, 'Reclaiming the Aristotelian Ruler', in Horton, J. and Mendus, S. (eds), *After MacIntyre: Critical Perspectives on the Work of Alasdair MacIntyre*, 2nd ed. (Polity Press, Cambridge), pp. 44–64 at 45. See, further, Birsch, D., *Ethical Insights: A Brief Introduction*, loc. cit., pp. 148–152.
- 31 Hutchinson, D. S., 'Ethics' in Jonathan Barnes, (ed.), *The Cambridge Companion to Aristotle*, loc. cit., 203.
- 32 MacIntyre A., *After Virtue: A Study in Moral Theory*, loc. cit., p. 147.



- 33 Aristotle, *Nicomachean Ethics*, Crisp, R., (ed.), 105. See, further, Birsch, D., *Ethical Insights: A Brief Introduction*, loc. cit., p. 138.
- 34 Crisp, R., 'Introduction' in Aristotle, *Nicomachean Ethics*, loc. cit., p. xv.
- 35 Hughes, G. J., *Routledge Philosophy Guidebook to Aristotle on Ethics*, loc. cit., p. 84.
- 36 Sinclair, T. A.: 1992, 'Translator's Introduction', Aristotle, *The Politics*, trans. T. A. Sinclair, Revised and Re-presented by T. J. Saunders, 3rd ed. (Penguin Books, London), pp. 13–28 at 18.
- 37 Solomon, R. C.: 2002, 'Historicism, Communitarianism, and Commerce: An Aristotelian Approach to Business Ethics', in P. Koslowski (ed.), *Contemporary Economic Ethics and Business Ethics* (Springer, Berlin), pp. 117–147 at 146–147. See, further, Solomon, R. C.: 2003, *A Better Way to Think About Business: How Personal Integrity Leads to Corporate Success*, 2nd ed., (Oxford University Press, Oxford), pp. xxi–xxii. Solomon writes: "Ethics, to put the matter bluntly, is good business. Amoralism, by contrast, just won't sell in the long run. [...] Let me be very clear about this: Whatever else it may be, virtue is bound to culture, to politics, to institutions." See, further, Hartman, E. M.: 2000, 'An Aristotelian Approach to Moral Imagination', *Professional Ethics* 8, pp. 57–77 at 69–71. Hartman's arguments for the relevance of Aristotle to business and professional ethics are noteworthy.
- 38 See Solomon, R. C.: 2000, 'Business With Virtue: Maybe Next Year', *Business Ethics Quarterly* 10, pp. 339–341; Solomon, R. C.: 1992, 'Corporate Roles, Personal Virtues: An Aristotelian Approach to Business Ethics', *Business Ethics Quarterly* 2, pp. 317–339; Koehn, D.: 1995, 'A Role for Virtue Ethics in the Analysis of Business Practice', *Business Ethics Quarterly* 5, pp. 533–539 at 538. Koehn, who criticizes recent discussion of virtue ethics as unclear and confusing, nonetheless presents a positive assessment of the distinctive contribution of virtue ethics to business practice.
- 39 See, Solomon, R. C.: 2003, *A Better Way to Think About Business: How Personal Integrity Leads to Corporate Success*, p. 121. See, further, Nussbaum, M. C.: 2006, *Frontiers of Justice: Disability, Nationality, Species Membership* (Harvard University Press, Cambridge, Massachusetts), p. 92.
- 40 See Voegelin, E.: 1987, *The New Science of Politics: An Introduction*, 3rd ed. (The University of Chicago Press, Chicago), p. 15.
- 41 "Suicide estimates suggest deaths worldwide could rise to 1.5 million by 2020. Suicide causes almost half of all violent deaths as well as economic costs in the billions of dollars, says the World Health Organization (WHO). In its third year, World Suicide Prevention Day, a venture between the International Association for Suicide Prevention (IASP) and the WHO, is being held to focus attention and call for global action. The total figure for suicides and undetermined deaths for the UK and the Republic and Ireland for 2003 was 6003 as against 6163 in 2002. This is around three times as many deaths as there are from road traffic accidents." See *Befrienders Worldwide with Samaritans*, available at: <http://www.befrienders.org/about/index.asp?PageURL=news/PR-050905.php> (Accessed: 10 June 2006). See, further, Clarity, J. F., 'Lost Youth in Ireland: Suicide Rate is Climbing', in *The New York Times*, 14 March 1999, available at <http://query.nytimes.com/gst/fullpage.html?res=9A03EEDD153EF937A25750C0A96F958260&sec=health&pagewanted=2> (Accessed: 10 June 2006).
- 42 Schumacher, B. N.: 2003, *A Philosophy of Hope: Josef Pieper and the Contemporary Debate on Hope*, trans. D. C. Schindler (Fordham University Press, New York), p. 5.
- 43 Pieper, J.: 1996, *The Four Cardinal Virtues: Prudence, Justice, Fortitude, Temperance* (University of Notre Dame Press, Notre Dame), p. xii.
- 44 See Meilaender, G.: 1998, 'A Philosopher of Virtue', *First Things* 82, pp. 16–17. See, further, Meilaender, G.: 1983, 'Josef Pieper: Explorations in the Thought of a Philosopher of Virtue', *Journal of Religious Ethics* 11, pp. 114–134.
- 45 Pieper, J., *The Four Cardinal Virtues*, loc. cit., pp. 8–9.
- 46 Pieper, J., *The Four Cardinal Virtues*, p. 31.
- 47 Pieper, J., *The Four Cardinal Virtues*, p. 37.
- 48 See Pieper, J., *The Four Cardinal Virtues*, p. 37.
- 49 Pieper, J., *The Four Cardinal Virtues*, p. xii.
- 50 Pieper, J., *The Four Cardinal Virtues*, p. 22.
- 51 See Pieper, J., 'Happiness and Contemplation', p. 41. Cited in, Schumacher, B.N.: 2003, *A Philosophy of Hope*, loc. cit., p. 37, footnote 118.
- 52 Meilaender, G.: 1983, 'Josef Pieper: Explorations in the Thought of a Philosopher of Virtue,' loc. cit., p. 127.
- 53 Pieper, J.: 1998, *Leisure: The Basis of Culture*, new trans. Gerard Malsbary (St Augustine's Press, South Bend, Indiana), p. 4.
- 54 Pieper, J., *Leisure: The Basis of Culture*, p. xiv.
- 55 Pieper, J., *Leisure: The Basis of Culture*, p. 31.
- 56 Pieper, J., *Leisure: The Basis of Culture*, p. 31.
- 57 Pieper, J., *Leisure: The Basis of Culture*, pp. 101–116.



- 58 Schumacher, B. N., *A Philosophy of Hope*, p. 16.
- 59 Pieper, J., *Leisure: The Basis of Culture*, loc. cit., 54. See, further, Schumacher, B.N., *A Philosophy of Hope*, loc. cit., p. 16–17.
- 60 For an assessment of the attitudes of Europeans towards work for the period 1999–2000, see Halman L.: 2001 (ed.), *The European Values Study: A Third Wave*, *Source Book of the 1999/2000 European Val-*

*ues Study Surveys* (Tilburg University Press, Tilburg), pp. 44–71.

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