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Nicomachean Utilitarianism: A holistic ethical system integrating Aristotelian, Kantian, and 21st Century Utilitarianism

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Abstract

Aim: This study aimed to examine the theoretical convergence of deontology, virtue ethics, and utilitarianism and to develop a unified ethical framework, termed Nicomachean Utilitarianism, that integrates these major normative ethical systems. The integrative model proposes a utilitarian approach to looking at virtue ethics while acknowledging deontological thought; it illustrates that virtue can be viewed in an interactive combination of character traits, intentionality, and dependable utilitarian outcome.

Methodology: The study employed a theoretical-analytical research design using post-positivist content analysis of classical and contemporary philosophical texts. Comparative and exegetical analysis was conducted to identify conceptual overlaps, limitations, and points of integration among the three ethical traditions.

Results: The findings demonstrated that the major normative ethical systems share overlapping moral constructs that allow for systematic integration. The study established an integrated ethical model supported by a graphical representation of eudaimonia and a logical-mathematical formalism incorporating intentionality, moral worth, proportionality of phronesis, and the conditional transition between rule, act, and preference utilitarianism within a virtue-ethical paradigm.

Conclusion: The study concluded that deontology, virtue ethics, and utilitarianism are not strictly compartmentalized ethical systems but can be coherently integrated into a mathematically and conceptually unified framework. The proposed model offers a pragmatic, intention-sensitive, and outcome-oriented ethical system that enhances consistency and applicability in moral evaluation. It provided an advanced mathematical formulation than the felicific calculus of Bentham (1789) and Resolved R. M. Hare (1981) utilitarian inclusions and provides a more quantifiable virtue ethics that does not solely rely on tacit knowledge and phronesis.

Keywords: *utilitarianism, virtue ethics, deontology, Nicomachean utilitarianism, moral philosophy*

INTRODUCTION

Three normative ethical systems in philosophy have impacted how we view morality today. Philosophers like Parfit (2017), de Maagt (2018), and Nussbaum (1986) have tried to reconcile two or more of them namely Kantian, Aristotelian, and Utilitarianism. Hare (1981) was among the first to provide an avenue where deontological principles and consequentialism can be viewed together. Since then very few papers have been done to integrate Deontology, Aristotelian Virtue Ethics, and 21st Century Utilitarianism.

In the Philippines context, the cultural values of Filipinos are all interconnected within the three normative ethical framework. For instance, they value duty, obligation, and respect (pakikisama, bayanihan and utang na loob), according to Jose et al. (2024) which are deontologically inclined values. On the other hand, Filipinos also value character traits like kindness, hospitality, and respect, including the aforementioned bayanihan (generosity) which are virtue inclined ethics (Casiño et al., 2025). Additionally Filipinos often appeal to collectivist consequential values considering the greater happiness of its family and society which is a utilitarian oriented value (Bernardo et al. 2016).

129



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This overlap implicates the complexity of ethical values that some integrated models within deontology, virtue ethics, and utilitarianism can comprehensively explain. International scale studies in cross-cultural research on moral values utilizing moral foundations theory (MFT) found overlapping moralities of the three normative ethical philosophies (Wang et al., 2022).

Limitations in the two-way utilitarianism and reconciliation of other consequential traditions such as considering both act utilitarianism founded by Bentham (1789), and Hare (1981) preference utilitarianism (Driver, 2012). Negative consequentialism is also neglected in the conversation as pointed out by Mulgan (2017). Integrative theoretical-analytical models for it should account for a cohesive synthesis of some major consequentialist school of thought. This research aims to consider a new ethical system paradigm where postpositivist notions of inclusion of qualitative aspects of a moral theory and mathematical models for sequential or mixed methodological academic research designation can account for the effectivity of an ethical model as well as modern philosophers to reevaluate ethical models and refined integrative normative philosophy.

Review of Related Literature and Studies

This section explores philosophical works on normative ethics relating to virtue ethics, deontology, utilitarianism, consequentialism within an integrated framework and comparative analysis. It explores comprehensive critical evaluation of those theory's similarity and differences. Limitations and gaps are also examined to be explored and improved upon for the initial ethical system design of the merging between the three ethical system.

Virtue Ethics and Consequentialism

Virtue ethicists have long debated the interpretation of the golden mean and its limitations. How Aristotle (trans. 2009) explains it in the Nicomachean ethics, are in between vice and vice deficiency, however issues of its restrictive nature and the multiple virtues problem prompted other proponents of Aristotelian ethics to include consideration of adjusting to lower virtues to another to have an overall better categorical golden mean (Corder, 1994; Halbig, 2020). Those modifications are very indicative not just in the practical realism of the emerging century, but also close to the consequentialist approach of a utilitarian (Driver, 2012; Hooker, 2000). For that reason, an examination of this plausible relationship becomes a necessary topic of investigation. Target-Centered Virtue ethics has then given emphasis beyond inclinations to the golden mean and eudaimonia and more inclined to flexibility of the virtues based on what is at those context be reasonably infer as a target virtue to practice (Swanton, 2021)

Deontology and Virtue Ethics

Kantian ethics (Kant, 1785/2012) being a primary basis while act or preference utilitarian being an advanced ethical position have been explored; however, inclusion of virtue ethics' golden mean, eudaimonia, is not extensively explored that often (Hursthouse & Pettigrove, 2018). In addition, while Kantian ethics is in disagreement with pleasure, happiness, or flourishing as an end goal, which aristotelian and utilitarianism is in relative agreement with, limitations of incorporating deontology must be considered. Issues also in virtue ethics on having multiple primary virtues has been criticized (MacIntyre, 2016; Stamatikos, 2025), possible merging of the utilitarian framework can potentially make it parsimonious and making those primary virtues malleable, and secondary when consequentialist thought may be a robust disposition.

Utilitarianism and Deontology

The Three Theory model of Parfit (2017) has been a long standing philosophical exploration spanning more than half a decade from 2011-2017. Its exploration of contractualism rationales and utilitarian, deontological resemblance become instrumental in recognizing deontological leanings with utilitarian principles as Wolfendale (2022) argued that reason-based morals justifiable maintained integration between utilitarianism, deontology and contractualism models. Current studies like Singer (2023) uses deontologically related concepts on his preference such as supererogation, showing contemporary affinities towards moral concepts that both can attempt to accommodate. A lot of virtues can also be justified in deontology such as truthfulness, honesty, fidelity, justice (Smith, 2017). Examination of those overlapping concepts through multicultural context from Smith (2017) implicate conceptual relations to character, virtue ethical leanings. Furthermore, integrated ethical understanding of both deontology and virtue ethics have been developed by Formosa (2017) accounting for the resemblance of the two theoretical models.

Current Gaps in Philosophical Literatures

Considerable gaps in philosophical research is made on normative ethics are as follows: Firstly, most integrative research are dual theoretic rather than tri-theoretical. Although contemporary normative ethics has long



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gave focal concerns with deontology, utilitarianism, and virtue ethics, much of the contemporary literature still treats these theories separately or in pairwise comparison rather than as fully integrated frameworks (von der Pfordten, 2012). Secondly, current convergence prioritize conceptual but not formal integrations, current AI ethics also highlights this problem in that the paradigm of AI ethics aggregate outputs instead of cohesively mapping philosophical models that considers duties, virtues and aggregated outcomes; recent AI approaches, instead of accounting for logical mathematical architectures for normative ethical theories, it only aggregates on a computational sense (Takeshita et al., 2023). Thirdly, Virtue ethics inclusion on integrated models that is reconciliatory is scarce, it is often viewed with limited value or importance rather than an equal partner (Taggart & Zenor, 2022). Fourthly, although certain facets of normative ethics can be interpreted as involving modelling, scholars note that explicit mathematical or logical modelling remains uncommon in mainstream philosophical ethics. Normative ethical methods in literature argues that ethical theorizing has historically focused on conceptual reasoning and interpretive frameworks, and that formal models as used in scientific or analytical contexts are not predominant (Roussos, 2022).

Synthesis and Justification for the Study

To synthesize, while research from multiple disciplines does show overlaps of those three normative ethics, they do not directly explore it and limited literature is made even in Filipino philosophical inclined studies, this study provided an in-depth analysis of it and contributed to novel ethical Filipino informed generated models for its conference. The literature explores integrated models on deontology and utilitarianism (Hursthouse & Pettigrove, 2018; Singer, 2023; Parfit, 2017; Wolfendale, 2022), relationship between virtue ethics and consequentialism (Driver, 2012, Swanton, 2021). That literature is instrumental for furthering philosophical thought and critical evaluation of the theories, nevertheless there is enough substantial reason to generate an integrated model of those three normative ethics as literature suggest that a holistic approach is more plausible than the past decades. An examination of classical text is a proper initial assessment to develop a foundational understanding. Parfit for instance, while presenting a convergence argument of ethics, it did not wrestle with considering the potential harmony of certain virtue ethics philosophies (Hursthouse & Pettigrove, 2018; Annas, 2011). Driver's virtue consequentialism proposes convergence between virtue ethics and consequentialism; however, the necessary demands of what type of consequentialism should ground it remains and it did not consider the substantial dynamic of the triple-theory, deontology, and current contractualism (Hursthouse & Pettigrove, 2018). Lastly, Target-centered virtue ethics of Swanton (2021) while influential for reframing virtue away from strict compliance to eudaimonia and the golden mean, provides that virtue may be subject to flexibility, yet its foundational implications remain agnostic to an aggregative approach in targeting specific virtues, having the same problematic criticism of both naïve Aristotelian and traditional Aristotelian ethics (Swanton, 2003/2021; Annas, 2011; Driver, 2012).

Theoretical Framework

Three theoretical frameworks of this study are based upon: 1) Triple-theory reconciliation by Parfit (2017), which supports contemporary practice of integrating theories, it also supports the convergence between rule utilitarianism and deontology with an inclusion of form of contractualism. 2) Driver (2012) Virtue Consequentialism Theory, which arrives at the philosophical position that the production of good consequences is what makes a trait virtuous which is in complimentary with the intended integration of the model relating to utilitarianism and virtue ethics. 3) Swanton (2021), Target-Centered Virtue Ethics which shifted its conceptualization of virtues beyond the golden mean and eudaimonia endorsing the aim of a virtue rather than inherently following the golden mean. This shows that modern virtue ethics considers plausible flexibility of the virtues.



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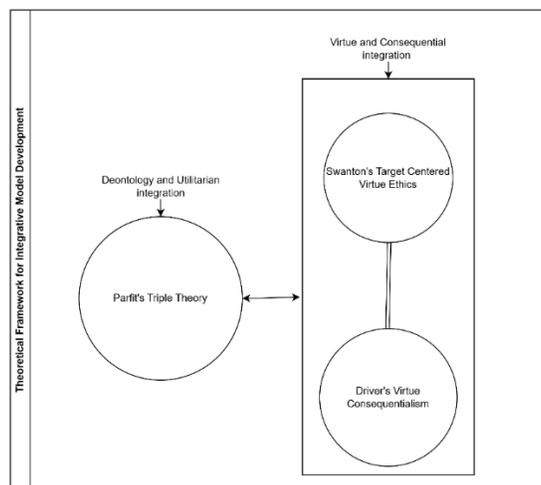


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Figure 1. Illustration of the dynamics for the theoretical framework



The three theoretical models will be useful in examining classical philosophical works for virtue ethics, deontology and utilitarianism. The paradigm of which the aforementioned theories influence further developments of a holistic ethical model through theoretical-analytical approach and consideration for post-positivist consequential mixed method design utilizing analysis of the contents. Relations with deontological thought with utilitarianism, the consequential aspect of virtue ethics, and justification of some classical virtues to deontological groundwork is examined with the aid of the Triple Theory, Target-Centered Virtue Ethics, and Virtue Consequentialism.

Statement of the Problem

Despite the extensive body of philosophical literature on deontology, virtue ethics, and utilitarianism, these normative ethical systems have largely been examined in isolation or through limited two-theory integrations. Contemporary attempts at ethical reconciliation, including those by Parfit (2017) and Swanton (2021), Driver (2012) acknowledge conceptual overlaps among ethical traditions but do not provide a fully integrated, theoretically aligned framework that systematically incorporates eudaimonia, virtue, intentionality, and moral outcomes within a formal logical or mathematical structure. As a result, ethical theory remains fragmented, particularly when applied to complex moral evaluations that require consistency, proportionality, and analytical rigor. This gap highlights the need for a comprehensive ethical model that unifies the three major normative ethical systems into a cohesive framework capable of addressing both theoretical coherence and practical applicability in modern moral philosophy.

Research Objectives

This study aimed to examine the theoretical alignment of the three major normative ethical systems—deontology, virtue ethics, and utilitarianism—and to develop an integrated ethical framework. Specifically, the study sought to:

1. To integrate the three normative ethical theories into a cohesive logical–mathematical framework.
2. To develop a graphical model representing the core virtue ethics concept of eudaimonia within the integrated ethical system.
3. To formulate ethical conditionals that incorporate intentionality and merit-based criteria in moral evaluation.
4. To construct a formal mathematical notational expression for the proposed integrated ethical system.

Research Questions

1. How can the three major normative ethical theories be integrated using a logical–mathematical approach?
2. What graphical model can be developed to represent eudaimonia within the proposed integrated ethical system?
3. In what ways can ethical conditionals incorporating intentionality and merit-based criteria be formulated within the integrated framework?



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4. What mathematical notational expression can be constructed to represent the proposed integrated ethical system?

Research Design

The study used a theoretical-analytical research design, analyzing through post-positivist content analysis. Data is gathered through classical philosophical works of Kant (1785/2012) on the metaphysics of morals, Aristotle (trans. 2009) ethics, Bentham (1789) regarding principles and moral legislation, Mill (1863) Utilitarianism, Hare (1981) works on moral thinking, and Smart & Williams (1973) regarding systems of utilitarian ethics for negative consequentialism.

Post-positivist content analysis is used for our theoretical-analytical design because it covers an in-depth analysis of the contents, patterns, and themes of the text in a qualitative and quantitative manner (Krippendorff, 2019). When analyzed creation of an integrated model with mathematical formalism will be established through the theoretical-analytical methodology using also the rigor of qualitative content analysis as suggested by Elo and Kyngäs (2008) raising the importance of the qualitative aspect for the post-positivist approach.

Data Collection Procedure

The data collection procedure uses literary and archival works for modern integrative support. Classical texts for virtue ethics, Kantian/deontology, utilitarianism, and negative consequentialism was use to do content comparative analysis. Accordingly utilization of robust scenario analysis considering percentage changes equitable for primary and secondary concepts tackled by the classical literature used was prompted to make a more robust and sound content analysis.

Table 1. Concept and Terms Use for Content Analysis Use

Concept	Related Terms
Duty	Duty, obligation, moral law, deontic, categorical imperative, must, ought
Consequences	Consequence, result, utility, pleasure, pain, harm, benefit, maximize, minimize
Virtue	Virtue, character, excellence, eudaimonia, moral development, habit, disposition
Rule or Universalizability	Universal, rule, principle, law, general, consistency
Preference	Preference, choice, want, desire, consent, autonomy (sometimes), individual)
Intentionality or Good Will	intention, motive, good will, aim, purpose, deliberate
Autonomy	Autonomy, freedom, liberty, self-rule, rational agent, independence

Prompt to be use to reproduce: Perform a post-positivist content analysis of the following primary ethical texts: Kant’s Groundwork of the Metaphysics of Kant (1785/2012), Aristotle (trans. 2009) Nicomachean Ethics, An Introduction to the Principles of Morals and Legislation by Bentham (1789), Utilitarianism of Mill (1863), Moral Thinking Hare (1981), and Smart & Williams Utilitarianism: For and Smart & Williams (1973). Identify and quantify the thematic presence of key normative ethical concepts—Duty, Consequences, Virtue, Rule/Universalizability, Preference, Intentionality/Good Will, and Autonomy—using approximate semantic recognition, not strict keyword counts. Code the thematic presence of the following concepts: Duty, Consequences, Virtue, Rule/Universalizability, Preference, Intentionality/Good Will, and Autonomy. Treat each philosopher’s defining concept as the reference point (100%) and



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report raw frequencies with corresponding percentages reflecting relative conceptual centrality within each theory. Allow concepts to overlap across theories and ensure that no framework is treated as conceptually exclusive unless explicitly rejected by the philosopher. Present results in a frequency distribution table, followed by a brief discussion identifying dominant conceptual alignments (e.g., deontology with duty, virtue ethics with virtue, utilitarianism with consequences), indirect associations, and negligible relationships, supported by representative canonical quotations. Then conduct a secondary, penalized coding to reduce frequencies for concepts that are indirect, instrumental, or subordinated to a theory's primary framework, and present these results in a second table. Finally, interpret how deontology, virtue ethics, classical utilitarianism, and refined utilitarianism (Mill and Hare) exhibit non-zero but asymmetrical conceptual relationships across all constructs, noting similarities between Mill and Hare, the conceptual limitations of Bentham's act utilitarianism, and the broader implication that normative ethical theories occupy a graded spectrum of conceptual association rather than discrete categorical isolation.

The concepts and related terms within the table above is the pattern recognition analysis would correspond. Using transformer-based architectural models for Large Language Modelling (LLM) from Vaswani et al. (2017), integrated within a language model machine through PyTorch and TensorFlow making it possible to analyze semantic and heuristic terms in a considerably accurate manner. Ethical concepts regarding the three normative ethics like duty, consequence, rule or universality, preference, intentionality, and autonomy.

Treatment of Data

Descriptive statistics such as frequency and within-text and cross-text relative percentages per particular concepts was used following the content analysis. PyTorch and TensorFlow regarding Vaswani et al. (2017), for pattern recognition assists for the approximate tally of the conceptual relations. Content analysis therefore was done concurrently with quantitative and qualitative methodology. From that generating new models based on comparative analysis of the contents and philosophical inclinations will be utilized for an ethical system that considers the findings of the thematized and quantized data.

Ethics in Research

This research adheres to the utmost ethical standards in academic inquiry. Since it involves the analysis of open access classical and modern philosophical texts, no human participants were involved, and thus issues of consent or confidentiality do not apply. The study maintains academic integrity by making sure to cite all primary and secondary sources, avoiding plagiarism, and ensuring proper delegation of ideas. Furthermore, the use of a large language model (LLM) for content analysis was guided by transparency and reproducibility principles.

Results and Discussion

Table 2. Frequency Distribution Table of The Content Analysis

Concept	Kant	Aristotle	Bentham	Mill	Hare	Smart & Williams
Duty	150 (100%)	40 (27%)	5 (3%)	20 (13%)	25 (17%)	10 (7%)
Consequences	15 (11%)	50 (36%)	180 (100%)	90 (50%)	70 (39%)	140 (78%)
Virtue	25 (13%)	200 (100%)	5 (3%)	15 (8%)	15 (8%)	5 (3%)
Rule	120 (100%)	30 (25%)	30 (25%)	50 (42%)	60 (50%)	25 (21%)
Preference	10 (20%)	20 (40%)	10 (20%)	10 (20%)	50 (100%)	10 (20%)
Intentionality	100 (87%)	15 (13%)	2 (2%)	10 (9%)	10 (9%)	15 (13%)
Autonomy	90 (100%)	25 (28%)	15 (17%)	35 (39%)	40 (44%)	20 (22%)

The frequency distribution table of the content analysis shows the content analytic relationship of all the normative ethical theories on the column. Naturally most associated concepts like consequence to Bentham, Mill, Hare, and Smart & Williams are high (f 70, 39% - f 180, 100%), Deontology on duty, rule, intentionality and autonomy (f 100, 87% - f 150, 100%), and Aristotelian ethics on virtue (f 200, 100%).



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“The will is therefore not merely subject to the law but subject in such a way that it must be considered also as the author of the law of which it regards itself as subject.” (Groundwork, 4:431)

“Happiness is an activity of soul in accordance with virtue.” (NE I.7, 1098a16)

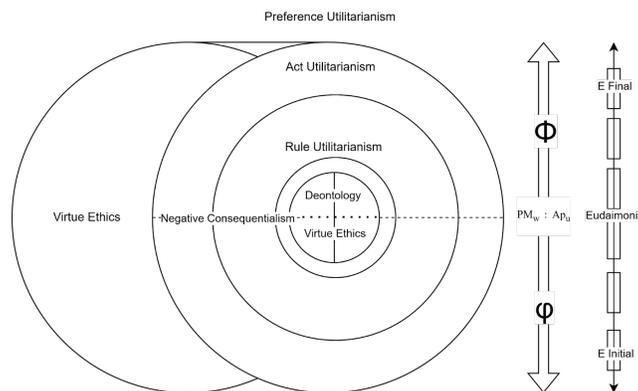
“It is the greatest happiness of the greatest number that is the measure of right and wrong.” (Principles, Ch. 1)

Table 3. Robust Scenario Analysis Considering for Secondary Concept Through Penalized Secondary Coding

Concept	Kant	Aristotle	Bentham	Mill	Hare	Smart & Williams
Duty	150 (100%)	24 (12%)	3 (2%)	12 (8%)	15 (10%)	6 (4%)
Consequences	9 (6%)	30 (18%)	180 (100%)	54 (30%)	42 (24%)	140 (100%)
Virtue	15 (10%)	200 (100%)	3 (2%)	9 (5%)	9 (5%)	3 (2%)
Rule	120 (80%)	18 (9%)	18 (10%)	50 (28%)	60 (34%)	15 (11%)
Preference	6 (4%)	12 (6%)	6 (3%)	6 (3%)	50 (100%)	6 (4%)
Intentionality	60 (40%)	9 (5%)	1 (1%)	6 (3%)	6 (3%)	9 (6%)
Autonomy	90 (60%)	15 (8%)	9 (5%)	21 (12%)	24 (14%)	12 (9%)

The findings however show that on a content analysis basis using approximation pattern recognition, none of the theories are fully associated with the concepts. While some are negligent associations, the quantitative data shows that the ethical theory follows a non zero spectrum of conceptual relationship. Negative consequentialism in the content analysis indicates a preliminary utilitarian consideration and more robust than the act utilitarianism of Bentham (1789). Aristotelian ethics are indirectly tied to all the constructs besides its main conceptual distinction being virtue. Bentham’s utilitarianism as well as all other utilitarian ethics, are high in the consequence, however in terms of other constructs, it has no thematically present relationship with duty, virtue, and intention, something that the system was criticized for lacking in most literature. Mill and Hare’s utilitarianism however, are the most similar with each other having the only difference is the preference or agency concept. Negative consequentialism has an indirect presence to all the philosophical concepts except virtue which makes it an incomplete consequentialist theory in terms of conceptual robustness. The initial conceptual analysis shows that deontology and virtue ethics have an indirect to strong relationship to all the concepts, while classical refined utilitarianism like Mill and Hare mirrors that relationship.

Figure 2. Initial Nicomachean Utilitarian Integrated Model Illustration for a Holistic Ethical System



Virtue ethics provide a noticeable relationship with all the concepts, while deontology in other argumentative versions also have indirect relationships making it a conditional related philosophy for rule utilitarianism, Mill’s higher order utilitarianism, and other variations. From this, it is reasonable to make virtue ethics and utilitarianism as a primary



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paradigm for a model with deontology having a secondary initial relationship, negative consequentialism would appear in all modalities indirectly because of its theoretical implications of at least minimizing harm.

The dash lines represent the relationship of negative consequentialism with all the ethical systems, in the integrated model primary virtues would be based on intentionality and utilitarian dependability, being a constant virtue therefore examination of the FDT implicates that while the initial conceptual content analysis show negligent relationship on virtues the nature of the negative consequentialist heavily relates to eudaimonia in a sense of minimization of harm. Pointed lines like how negative consequentialism passes through deontology is meant to represent its low but sufficient acknowledgement of its influence with the ethical theory. Two-way lines indicate the two-way utilitarian category with consideration to preference utilitarianism including merit metrics on moral worth and power, and pronesis with golden mean transformations further explained on proceeding texts.

Recognition of the difference of rule utilitarianism and other forms of deontological justification was also included and some virtues justification through deontology noted by the pure y-axis straight line to show the similarity and differences of both of them. Act and preference utilitarianism are in that order due to the level of complexity of the preference criteria as opposed to classic pleasure calculus. Literary and academic support of some of this integrated model is shown on the proceeding paragraphs from the tables as well as mathematical formalism to make virtue ethics a measurable theory that is logically grounded. Lastly, relations with the growth of eudaimonia to practicing the ethical model is considered a dash of the two-way arrow representing the imperfect relationship between eudaimonia and doing virtues.

Mathematical Formula for Nicomachean Utilitarian

$$M_w = \sum \int_{t=0}^{\infty} F(Y * X) = \begin{cases} X_1, x^{+i} = 1 \\ X_2, x^{-i} = 2i^y \\ X_3, x^{0i} = 0 \\ y_1, y^{+Q} = i^0 \\ y_2, y^{-Q} = i^{\pm 2} \end{cases}$$

Table 4. Expository Matrix for The Nicomachean Utilitarian Formula

Symbol	Interpretation	Classical Normative Tradition	Integrative Support
1. X	The intention of doing an action, the mentality of the person	Deontology, Virtue Ethics	Stamatikos (2025)
2. Y	The Outcome of the action	Consequentialism, Utilitarianism	Suikkanen (2024), Singer (2023)
3. i	The Type of The Intention <i>Positive = 1</i> <i>Negative = 2i</i> <i>No intentions or undecided = 0</i>	Deontic	Archer (2020)
4. Q	Is a rational number	Atheoretical	Parfit (2017)

The Imaginary number “i” is used here primarily for bad outcomes and intentions. In basic arithmetic, the multiplication of 2 negative numbers results in a positive outcome. Using conditions where bad or good outcomes are based on good or bad intentions (i⁰, i^{±2}). While it somehow makes sense that “i” is used as intentions in combination with outcomes is an abstract valuation rather than just outcomes, it is used primarily to not confuse the use of operations to create an output that has a positive score when it should be negative (Archer, 2020).

The use of rational numbers is done so that a continuous scale of measurement for an outcome can be practiced or calculated. In this form of utilitarianism, outcomes with intentions are primarily the determinant of a moral worth; this incorporates the moral character (personhood) of a person, its “virtue” (X), and its capacity to uphold such virtue, determined by the outcome (Suikkanen, 2024; Singer, 2023). A virtuous man (X1, x⁺ⁱ) tasks is to do a virtuous deed successfully (Y⁺). This then determines his moral worth (X*Y). The difference between consequentialist theories



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before this is that we also examined if a man is virtuous in that what he intends to do, what his character is, upholds the nature of goodness because they are a virtuous person (Aristotle, trans. 2009; Campodonico & Navarini, 2020), and so, this influences our judgment of the person based on the outcome of intentions (Stamatikos, 2025; Slote, 2001; Kristjánsson, 2018; Parfit, 2017).

$$PM_w \propto Ap_u$$

$$PM_w = kAp_u$$

Table 5. Expository Matrix for Proportionality of Moral Worth and Act, Preference Utilitarianism

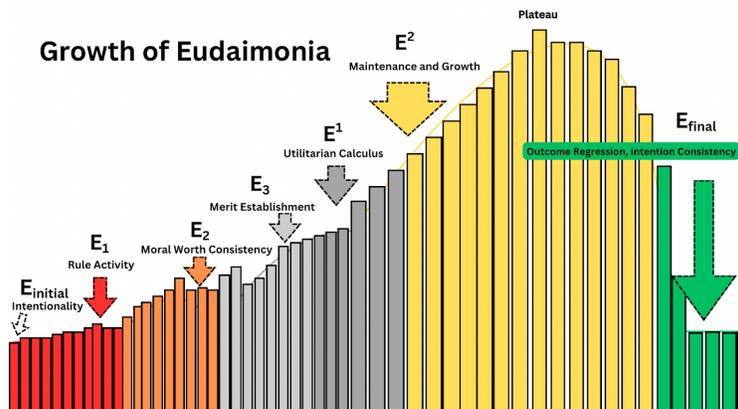
Symbol	Interpretation	Classical Normative Tradition	Integrative Support
1. P	Power	Virtue ethics	Swanton (2021)
2. M _w	Moral Worth	Virtue ethics	
3. A _u	Act and Preference Utilitarian	Utilitarianism	Kristjánsson (2018)

Therefore one must not commit to actions he/she cannot do, exercise actions of which he/she is not competent. The information or knowledge is not sufficient and does not have practical wisdom on (Aristotle, trans. 2009; Kristjánsson, 2018). An evaluation of their competence, merit, knowledge, phronesis, and power must be taken into account (Parfit, 2017; Hare, 1981; Singer, 2023). If one is still not in a position to act utilitarian in all accounts. And so the frequency of doing act and preference utilitarian actions is dependent upon power and moral worth for that reason proportionality equation and k weights are added.

A sort of Two-Level Utilitarianism, therefore, it ought to be acknowledged. The difference, however, in how acting and following are obtained here is through considering the moral character of a person as well as their merit to have a license to do so. Something that the current Two-Level utilitarian model of R.M. Hare has not exactly been considered (Hare, 1981; Singer, 2023). Mere critical evaluation of the circumstances is not enough, one must also be capable of doing so and be in a state where its calculus of moral worth suggests they have enough confidence to even execute the act utilitarian principles (Hooker, 2000). Additionally R.M. Hare, though an influential figure that led me to stress myself just to establish an ethics of my own, has left a deceptive bedrock to morals, in that they are not true statements but rather a prescription of how to act. The utilitarianism I am upholding is not one which approves of this metaethical claims as it approves the realism of morality, and at the same time, that there are essences in which morals, the character of a moral man is based upon (Swanton, 2021; Kristjánsson, 2018).

Growth of Eudaimonia

Figure 3. Nicomachean Utilitarianism’s Graphical Model of Eudaimonia





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Intentionality $X = E_{initial}$. There are levels of Eudaimonia (Aristotle, trans. 2009; Kristjánsson 2018; Fowers, 2015) and in the case of this philosophy, it starts with the evaluation of X . i^T can of course not have it x^0i or i^T can have the opposite of it x^{-i} but it starts with purity of intention x^{+i} (Lombardi, 2025; Snow, 2015). This makes it possible to attain a sense of a flourishing of ones own moral character, the motivation to do good (Parfit, 2017; Williams et al., 2024).

Rule Activity $Y(Ru) = E_j$. So to achieve this as a Nicomachean Utilitarian, we will adhere to the rules that maximizes the happiness of the people (Mill, 1863), generally first ($Y = Ru$), especially when one is still not in a socio-economic, political, intellectual status enough to not adhere to the rules (Sampaio da Silva, 2018; Ardel & Kingsbury, 2024).

Moral Worth Consistency $rY(Ru) = E^2$ Therefore, strive to do good consistently in a way that our intentions to do so are still at the side of the good and not to any immoral motivations (Aristotle, trans. 2009; Sampaio da Silva, 2018; Kim et al., 2024). In this way our moral worth is becoming a basis for us to see whether we can consider breaking some rules in favor of the greater good. ($r =$ reliability or consistency) as also supported by Hursthouse & Pettigrove (2018).

Merit Establishment $P(Ru) = E^2$. In doing good consistently, we enhance our capacity to reason logically, strategically, it also strive to become more knowledgeable, attain certain awards or at least recognition of our service that makes us influential. We strive to achieve a more sustainable, as well as powerful standing to our peers and others, and we build connections both in the realm of the weak, strong, and intelligible (Ardelt & Kingsbury, 2024) so that we can be confident of our moral judgement to do something more abstract and complicated ($Y = Apu$) which is noted by Williams et al., (2024).

Utilitarian Calculus $Y(Au) = E^2$. When people are confident of their own capability to reason, influence, have practical wisdom, gather information. If the current situation is sufficient enough little by little we act more in such a way that maximizes the happiness of the greater good (Y to Au) rather than adhering to the set of rules that are made to generally maximize it (Parfit, 2017; Hooker, 2000; Swanton, 2021).

Maintenance and Growth $\bar{x}(PMu : Apu) = E^2$. We make sure that our decisions based on good intentions often lead to a good outcome and proportion our merit (Sinnott-Armstrong, 2019) to act on the premise of a classical utilitarian and preference in its intention-based hedonistic utilitarian calculus as much as we can (Parfit, 2017; Swanton, 2021; Ardel & Kingsbury, 2024).

Outcome Regression, Intention Consistency $Lim Y, r^{x+i} = E_{final}$. When one is no longer capable due to any obstruction of being caused or circumvented by an external force or internal ailments, such as inability due to age, cognitive decay, physical abnormality, mental illnesses, medical diseases, accidents, and injuries (Lombardi, 2025). Then so long as his capability to have intentions still decides to side with the good, to be pure of heart, then he has achieved the finality of moral fulfillment, of eudaimonia.

Virtues and The Golden Mean

While in classical Nicomachean Ethics, they have some conception of virtue with regards to the golden mean for instance, honesty is a virtue, its vice is pathological lying, and its vice deficient is excessive truth telling (Aristotle, trans. 2009; Hursthouse & Pettigrove, 2018). What this model argued however is that there are 2 main virtues: Intentionality (X) and Utilitarian Dependability (Y). Therefore, the sub-virtues can be Wisdom and Competence. For when it has wisdom it knows to act in a way that produces a pleasurable outcome and when it has competence, it can execute that act successfully. Another is Kindness and Empathy as one must act in such a way that produces a pleasurable outcome while still having kindness and empathy to those people that may have been necessary to use as means to an end. In this way while they have acted upon people as if they are meant to an end, they still see them in good conscience in an ideal world as ends in themselves (Kant, 1785/2012; MacIntyre, 1981). We just don't simply live in the world of the ideal and thus we ought to create an ideal world that is grounded in reality. Essentially the sub-virtues are the classical Aristotelian conception of virtues regarding the golden mean while constant virtues are in line with utilitarian conception and deontic appeal of intentionality (Parfit, 2017; Hooker, 2000).



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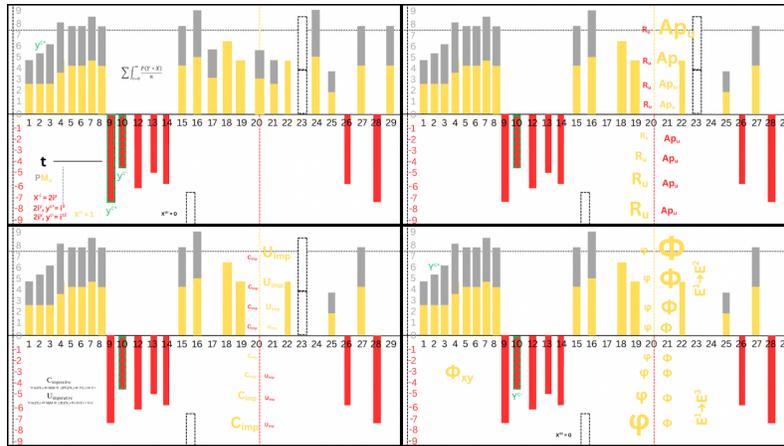


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Figure 4. Sample Cartesian Plane of Nicomachean Utilitarianism From Normal, Rule-Act, Deontological-Utilitarian, and Golden Mean Transformations



The vice and vice deficiency of intentionality are evil intentions and unnecessary moralizing. While the vice and vice deficiency of dependability is undependable and a utility monster (Meyer, 2023; Campodonico & Navarini 2020; Nozick, 1974). It is important to note that the trait of dependability is framed in a way that one is dependable to have the desirable pleasurable outcome to the common good, and the trait of having the proper intention is a virtue. It can be argued that these two virtues together make it absolute, and so it has only one frame of reference: To have good intentions and be dependable in a utilitarian manner; as such, any other actions must then be changed by having the virtue of intentions and utilitarian dependability (Parfit, 2017).

What Aristotle (trans. 2009) has perhaps failed to do is he did not make the Golden Mean as flexible, no formal re-calibration that demonstrated mathematically, in that its frame of reference is only aligning it to the median of the two (especially in naive/strict virtue ethics), the median and the mean can sometimes be the same indeed, but there has to be a frame of reference in which our conception of the mean should be shifted (Nussbaum, 1986; MacIntyre, 1981). This is what deviates my philosophy to the philosophy of Aristotle (trans. 2009). This is of course the reason for Nicomachean Utilitarianism. Since, out of all utilitarian theories this is the most closest it has ever been in both deontological thought and aristotelian combined with logical formalism, this research opted to justifiably call it Nicomachean Utilitarianism to uphold the golden mean of virtues, this research intended to do a similar path, not of virtues, but of moral philosophies (Hare, 1981; de Maagt, 2018 ; Mill, 1863; Bentham, 1789).

$$\Phi = X(Y(Apu))$$

Here, the Golden Mean is what the intention of the outcome requires. The centrality of the trait is influenced by its ability to produce a pleasurable outcome with good intentions. Therefore, this philosophy means relativity. One has to therefore produce an outcome without losing the intention to do good as these are two constants in Nicomachean Utilitarianism. Intentions and collective pleasure-based outcomes is the reference of all other virtues and so a virtuous man must practice the balance of the two.

Let us consider numerically quantifying honesty to be 5, it's vice as 10 and 1, this is a numeric illustration only to expound upon the mechanics. Same with humility as 5 vice and vice deficiency as 1 and 10. Our intention is to do good (X = 1) and our desired outcome is a good outcome but the desired outcome is considered as a vice (10, 1). The outcome is therefore good (10). But if one were to not do so one knows that they would kill their friends (-10), there would be less pleasure in service of their appetite to kill. If it is then multiplied the outcome and the virtues that we would administer, Naïve Aristotelian Virtue Ethics Golden Mean would have resulted in a negative, and Nicomachean a positive.

$$F(\Phi) = XAu = (1)(10+1) = 11$$

If we then consider the Golden Mean of a naïve aristotelian $\phi = 1/2$ this is what we will get:



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$$F(\varphi) = 1/2 + 1/2 = 5+5 = 10$$

The fraction (1/2) represents the proportional contributions of each virtue from a 1-10 scale. The Naïve Aristotelian Golden Mean is not successful in having a virtuous outcome. This is because its frame of reference remained rigid and did not account for the necessary mean required for the situation. While the Nicomachean Utilitarian Mean with a virtuous intention in its own way produced a virtuous outcome.

The necessary shift of the Golden Mean is the difference between the good intention of the outcome that requires it and the Naïve Aristotelian Golden Mean. In this case there is two:

$$\Phi - \varphi = X_{A\varphi} - 1/2 \text{ of } 10$$

$$\text{Mean Transformation: } (\varphi_1, \varphi_2) \rightarrow (\varphi_1', \varphi_2')$$

$$X_{A\varphi} - \varphi_1 = 1(10) - 5 = 5$$

$$X_{A\varphi} - \varphi_2 = 1(1) - 5 = -4$$

$$\text{Mean Transformation: } (\varphi_1, \varphi_2) \rightarrow (\varphi_1+5, \varphi_2 - 4)$$

What if it went into a similar situation? The brutal honesty is still the one that will get it the outcome but it would not work if one is not 75% more humble. But in the best of all possible worlds, the result of the outcome is just 20% better because other than that there is no way to stop those groups of friends. Since it requires a shift from the frame of reference, how much does the classical golden mean ought to shift?

$$X_{A\varphi} - \varphi = (1)10 - 5 = +5$$

$$X_{A\varphi} - \varphi = (1)2.5 - 5 = -2.5$$

X is necessary because if X is a bad intention then according to Mu formula $X = 2iy$ and if Y is a good outcome then $y-Q = i\pm 2$ our assessment of the person's morality is bad multiplicity. As intentions have weight in this moral theory.

$$M = \sum P M_w \propto \sum_{\varphi_{xy} E(i)_{1 \rightarrow 3}} \varphi_{xy} E(f)_{1 \rightarrow 2}^3 R_u^{C_{imp}} \xrightarrow{\text{Two-way}_u} A P_u^{U_{imp}}$$

Mathematical Notation Expression for Nicomachean Utilitarianism

In the upper and lower parts of the second summation notation, it functions as how summation notation works yet it just describes the transformations using the Nicomachean virtue ethics paradigm describing the lower part as initial and the upper part which indicates the stages of eudaimonia ($E_{initial}$ to E_{final}). This final equation is meant to represent all the previous mathematical formalism that was invented earlier and it is meant to complement the Nicomachean Framework given in figure 2 and figure 3. The φ transformation already encapsulates the moral worth expression and the two-way labeled arrow represents the shift from rule utilitarian close to categorical imperative principles to Act and Preference Utilitarian decisive actions.

Conclusion

The findings showed a relative relationship with ethnic normative ethical theories as well as differences. Content analysis showed that virtue ethics and deontology relate to most of the ethical concepts such as duty, consequences, preference, autonomy, virtue, rule, and intentionality. Integration of virtue ethics and utilitarianism as a primary ethical model for a novel ethical system was derived from literature reviews given in the introduction, initial conceptual content analysis, frequency distribution table of the content analysis using 6 classical philosophical works on deontology, virtue ethics, and utilitarianism. Constant virtues such as intentionality and utilitarian dependability



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while the classic primary virtues in virtue ethics turn into a secondary, relative virtue influenced by the transformation of the golden mean.

A graphical model of eudaimonia according to the integrated ethical model was established showing phases regarding the growth of eudaimonia. The graphical model starting from intentionality then rule activity, moral worth consistency, merit establishment, utilitarian calculus, maintenance and growth, to finally outcome regression, intention consistency following a lifespan approach.

Conditionals for limitations of relationship with deontology and rule utilitarianism was logically established. While merit-based criteria use phronesis, power, and moral worth mathematical formulations to identify levels of competence in doing act and preference utilitarian actions and roles more often. This make the integrative model cohesive and robust, accounting for limitations and theoretical strength following classical interpretative textual consideration with 21st-century philosophical positions. Mathematical notation expression was also made to illustrate the relationship of the ideological connections from the integrative ethical model.

Recommendations

Given that the framework is fresh, recommendations of improving and further analyzing possible areas of research to better legitimize the philosophy and be integrated into other scientific disciplines, social science disciplines.

Rigorous content analysis using manual comparative qualitative analysis can support the conceptual findings of this research as use of statistical software while might help in convenience, it does not tell the full story but gives sufficient robustness.

Further research regarding moral development that can be tied to their inclinations of having close Nicomachean Utilitarian leanings so percentiles, z or t distributions, and norming can be made as a more objective measure of permissibility from Rule to Act/Preference Utilitarianism. It can be done by either categorical (history, anthropology, psychology studies) or hard mixed-method research for a more dimensional approach.

Optimal Threshold for maximization and minimization. While the ideal is to go towards actual maximization and minimization the practice of getting there should include maintenance and sustainability of producing above average results rather than burning out just at getting there. So a certain threshold for outcomes (ka for max, kb for min) may be proposed.

The transformative aggregation of Y is positive or Negative but person P has negative X may be reevaluated. $X = 2iy$ indicates that its moral character results is 2 times as horrendous when intention is bad. If $|2|$ is too much it can be reduced but preferably not to the level of which it is just the polar just opposite of X positive as it would not stress the importance of X positive.

Consider integrating the philosophy to Humanistic Psychology Approaches, Positive Psychology Research by using mixed method designs that provides possible support for the philosophical construct. Development of Psychometric Test that measures Nicomachean Utilitarianism concepts (Intentionality, Utilitarian Dependability, Primary and Sub-virtues) as traits or style for categorization which can later be used by educational, advocacy driven organizations.

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