

The Ethics Of Assistance Morality And The Distant Needy Cambridge Studies In Philosophy And Public Policy

Modernity has challenged the ancient ideal of a universal quest for wisdom, and today's world of conflicting cultures and values has raised further doubts regarding the possibility of objective ethical standards. Robert Kane refocuses the debate on the philosophical quest for wisdom, and argues that ethical principles about right action and the good life can be seen to emerge from that very quest itself. This book contends that the search for wisdom involves a persistent striving to overcome narrowness of vision that comes from the inevitable limitations of finite points of view. When applied to questions of value and the good life, this striving has ethical implications about the way we should treat ourselves and others. This study argues for the merits of this central thesis against alternative theories in contemporary normative ethics, and discusses its practical applications for social ethics, political philosophy, law and moral education.

Presenting new developments in the field of global ethics, this volume focuses

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specifically on how to re-conceive ethics in order to come to grips with ethical and political life today. It sets out an agenda for the field of global ethics, addresses the critiques and illustrates the rapprochement of global ethics.

Annotation This two-volume Encyclopedia of Global Justice, published by Springer, along with Springer's book series, Studies in Global Justice, is a major publication venture toward a comprehensive coverage of this timely topic. The Encyclopedia is an international, interdisciplinary, and collaborative project, spanning all the relevant areas of scholarship related to issues of global justice, and edited and advised by leading scholars from around the world. The wide-ranging entries present the latest ideas on this complex subject by authors who are at the cutting edge of inquiry. The Encyclopedia sets the tone and direction of this increasingly important area of scholarship for years to come. The entries number around 500 and consist of essays of 300 to 5000 words. The inclusion and length of entries are based on their significance to the topic of global justice, regardless of their importance in other areas.

Many of us take it for granted that we ought to cooperate to tackle climate change. But where does this requirement come from and what does it mean for us as individuals trying to do the right thing? Although climate change does untold harm to our fellow humans and to the non-human world, no one causes it

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on their own and it is not the result of intentionally collective action. In the face of the current failure of institutions to confront the problem, is there anything we can do as individuals that will leave us able to live with ourselves? This book responds to these challenges. It makes a moral case for collective action on climate change by appealing to moralized collective self-interest, collective ability to aid, and an expanded understanding of collective responsibility for harm. It also argues that collective action is something we owe to ourselves, as moral agents, because without it we are left facing marring choices. In the absence of collective action, individuals should focus on trying to promote such action (whether through or by bypassing existing institutions), with a supplementary duty to aid victims directly. The argument is not that we should not be cutting our own emissions this can be a vital part of bringing about collective action or alleviating harm but that such `green lifestyle choices cannot straightforwardly be defended as duties in their own right, and should not take priority over trying to bring about collective change.

Is morality too hard for human beings? Kant said it was, except with God's assistance. Contemporary moral philosophers have usually discussed the question without reference to Christian doctrine. They have either diminished the moral demand or exaggerated human moral capacity, or tried to find a substitute

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in nature for God's assistance. This book looks at these philosophers - from Kierkegaard to Swinburne and the author's own father, R.M. Hare - and the alternative in Christianity. - ;This book is about the gap between the moral demand on us and our natural capacities to meet it. John Hare starts with Kant's statement of the moral demand and his acknowledgement of this gap. Hare then analyses Kant's use of the resources of the Christian tradition to make sense of this gap, especially the notions of revelation, providence, and God's grace. Kant reflects the traditional way of making sense of the gap, which is to invoke God's assistance in bridging it. Hare goes on to examine various contemporary philosophers who do not use these resources. He considers three main strategies; exaggerating our natural capacities, diminishing the moral demand, and finding some naturalistic substitute for God's assistance. He argues that these strategies do not work, and that we are therefore left with the gap and with the problem that it is unreasonable to demand of ourselves a standard which we cannot reach. In the final section of the book, Hare looks in more detail at the Christian doctrines of atonement, justification, and regeneration. He discusses Kierkegaard's account of the relation between the ethical life and the Christian life, and ends by considering human forgiveness of each other. The book is intended for those interested in both ethical theory and in Christian theology. -

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;this careful, rigorous contribution to the series of Oxford Studies in Theological Ethics looks prudently round the corners, investigates the blind alleys, turns over the stones, and leaves the reader intellectually stretched and well instructed ... Hare's is a worthy undertaking to remind us of the Christian dimensions to our philosophical traditions, to demonstrate "the credibility of a God who loves us enough both to demand a high standard from us and to help us to meet it". - Church Times

F.M. Kamm is one of the leading ethical theorists working in philosophy today. In 'Intricate Ethics', she questions the moral importance of some non-consequentialist distinctions and then introduces and argues for the moral importance of other distinctions.

This monograph opens with an examination of the aid industry and the claims of leading practitioners that the industry is experiencing a crisis of confidence due to an absence of clear moral guidelines. The book then undertakes a critical review of the leading philosophical accounts of the duty to aid, including the narrow, instructive accounts in the writings of John Rawls and Peter Singer, and broad, disruptive accounts in the writings of Onora O'Neill and Amartya Sen. Through an elaboration of the elements of interconnection, responsible action, inclusive engagement, and accumulative duties, the comparative approach developed in

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the book has the potential to overcome the philosophical tensions between the accounts and provide guidance to aid practitioners, donors and recipients in the complex contemporary circumstances of assistance. Informed by real world examples, this book grapples with complex and multi-dimensional questions concerning practices and the ethics of aid. The author judiciously guides us through the debate between deontological and consequentialist moral theories to arrive at a sophisticated consequentialist account that does justice to the complexity of the problems and facilitates our deliberation in discharging our duty to aid, without yielding, as it should not, a determinate answer for each specific situation. Researchers, students, and practitioners of international aid will all find this book rewarding. Win-chiat Lee, Professor and Chair, Department of Philosophy, Wake Forest University Susan Murphy's book offers us a sophisticated exploration of the philosophical basis for aid. It is grounded in a full understanding of the complexities and pitfalls of the aid industry, but its particular strength lies, mainly through an extensive discussion of Singer, Rawls, O'Neill and Sen, in a comparison of consequentialist and duty-based approaches, eventually endorsing a broad non-idealised, situated consequentialist account in what she calls an interconnected ethical approach to the practice of assistance. For anyone wanting to think carefully about why we should give aid, this book

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has much to offer. Dr Nigel Dower Honorary Senior Lecturer, University of Aberdeen Author of *World Ethics – the New Agenda* (2007)

A new approach to an issue of tremendous moral, political and legal importance, and explains why the international community should have intervened in Rwanda.

The Kyoto Protocol became law in February 2005—eight years after its conception as a framework for reducing emissions and a full four years after the United States abandoned it. But while President George W. Bush embarrassed much of the scientific community by challenging the veracity of the greenhouse effect, and thus the impetus for Kyoto, officials elsewhere expressed far different concerns. Reading the Kyoto Protocol explores their qualms and objections to everything from Kyoto's controversial policies on emissions trading to the question of a "post-Kyoto era." Contributors include internationally known philosophers, researchers, and environmentalists.

This book is a collection of original essays by some of the leading moral and political thinkers of our time on the ethical and legal implications of humanitarian military intervention. As the rules for the new world order are worked out in the aftermath of the Cold War, this issue is likely to arise more and more frequently, and the moral implications of such interventions will become a major focus for international law, the United Nations, regional organizations such as NATO, and the foreign policies of nations. The essays collected here present a variety of normative perspectives on topics such as the just-war theory and its limits, secession and international law, and new approaches toward the moral legitimacy of intervention. They form a

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challenging and timely volume that will interest political philosophers, political theorists, readers in law and international relations, and anyone interested in moral dimensions of international affairs.

In this book, eleven leading theorists debate the normative challenges of preventive war through the lens of important public and political issues of war and peace in the twenty-first century. Their discussion covers complex and topical subjects including terrorism, the 'Bush doctrine' and the invasion of Iraq, Iran's nuclear capabilities, superpower unilateralism and international war tribunals. They examine the moral conundrum of preventive intervention and emphasize the need for a stronger and more effective international legal and political order and a corresponding re-evaluation of the normative status of international law. Together their essays form a challenging and timely volume that will be of interest to scholars in ethics and political philosophy, political theory, international relations, international law and peace studies and to general readers interested in the broader issues of peace and justice in the new world order.

As globalization has deepened worldwide economic integration, moral and political philosophers have become increasingly concerned to assess duties to help needy people in foreign countries. The essays in this volume present ideas on this important topic by authors who are leading figures in these debates. At issue are both the political responsibility of governments of affluent countries to relieve poverty abroad and the personal responsibility of individuals to assist the distant needy. The wide-ranging arguments shed light on global distributive justice, human rights and their implementation, the varieties of community and the obligations they generate, and the moral relevance of distance. This provocative volume will

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interest scholars in ethics, political philosophy, political theory, international law and development economics, as well as policy makers, aid agencies, and general readers interested in the moral dimensions of poverty and affluence.

International Political Theory (IPT) focuses on the point where two fields of study meet - International Relations and Political Theory. It takes from the former a central concern with the 'international' broadly defined; from the latter it takes a broadly normative identity. IPT studies the 'ought' questions that have been ignored or side-lined by the modern study of International Relations and the 'international' dimension that Political Theory has in the past neglected. A central proposition of IPT is that the 'domestic' and the 'international' cannot be treated as self-contained spheres, although this does not preclude states and the states-system from being regarded by some practitioners of IPT as central points of reference. This Handbook provides an authoritative account of the issues, debates, and perspectives in the field, guided by two basic questions concerning its purposes and methods of inquiry. First, how does IPT connect with real world politics? In particular, how does it engage with real world problems, and position itself in relation to the practices of real world politics? And second, following on from this, what is the relationship between IPT and empirical research in international relations? This Handbook showcases the distinctive and valuable contribution of normative inquiry not just for its own sake but also in addressing real world problems. The Oxford Handbooks of International Relations is a twelve-volume set of reference books offering authoritative and innovative engagements with the principal sub-fields of International Relations. The series as a whole is under the General Editorship of Christian Reus-Smith of the University of Queensland and Duncan Snidal of the University of Oxford, with each volume edited by a distinguished pair

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of specialists in their respective fields. The series both surveys the broad terrain of International Relations scholarship and reshapes it, pushing each sub-field in challenging new directions. Following the example of the original Reus-Smit and Snidal *The Oxford Handbook of International Relations*, each volume is organized around a strong central thematic by a pair of scholars drawn from alternative perspectives, reading its sub-field in an entirely new way, and pushing scholarship in challenging new directions.

This indispensable research companion widens the perspective of moral consideration in international relations from 'ethics and international relations' to 'ethics in international relations', redressing the (mis)perception that ethical concepts, principles, norms and rules are not in part constitutive of the international system and the agents acting within that system.

"[A] masterpiece . . . an astonishing book that will leave you questioning your own life and political views . . . Kidder opens a window into Farmer's soul, letting the reader peek in and see what truly makes the good doctor tick."—Nicholas Thomas, *USA Today* In medical school, Paul Farmer found his life's calling: to cure infectious diseases and to bring the lifesaving tools of modern medicine to those who need them most. Tracy Kidder's magnificent account shows how one person can make a difference in solving global health problems through a clear-eyed understanding of the interaction of politics, wealth, social systems, and disease. Profound and powerful, *Mountains Beyond Mountains* takes us from Harvard to Haiti, Peru, Cuba, and Russia as Farmer changes people's minds through his dedication to the philosophy that "the only real nation is humanity." Praise for *Mountains Beyond Mountains* "A true-to-life fairy tale, one that inspires you to believe in happy endings . . . Its stark sense of reality comes as much from the grit between the pages as from the pure gold those pages spin."—Laura Claridge,

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Boston Sunday Globe “Stunning . . . Mountains Beyond Mountains will move you, restore your faith in the ability of one person to make a difference in these increasingly maddening, dispiriting times.”—John Wilkens, The San Diego Union-Tribune “Easily the most fascinating, most entertaining and, yes, most inspiring work of nonfiction I’ve read this year.”—Charles Matthews, San Jose Mercury News “It’ll fill you equally with wonder and hope.”—Cathy Burke, People “In this excellent work, Pulitzer Prize-winner Kidder immerses himself in and beautifully explores the rich drama that exists in the life of Dr. Paul Farmer. . . . Throughout, Kidder captures the almost saintly effect Farmer has on those whom he treats.”—Publisher’s Weekly (starred review) “[A] skilled and graceful exploration of the soul of an astonishing human being.”—Kirkus Reviews (starred review)

The five volumes of this ultimate resource recognize the inherent unity between business ethics and business and society, that stems from their shared primary concern with value in commerce. This Encyclopedia spans the relationships among business, ethics, and society by including more than 800 entries that feature broad coverage of corporate social responsibility, the obligation of companies to various stakeholder groups, the contribution of business to society and culture, and the relationship between organizations and the quality of the environment.

This book explores the nature of moral responsibilities of affluent individuals in the developed world, addressing global poverty and arguments that philosophers have offered for having these responsibilities. The first type of argument grounds responsibilities in the ability to avert serious suffering by taking on some cost. The second argument seeks to ground responsibilities in the fact that the affluent are contributing to such poverty. The authors

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criticise many of the claims advanced by those who seek to ground stringent responsibilities to the poor by invoking these two types of arguments. It does not follow from this that the affluent are meeting responsibilities to the poor. The book argues that while people are not ordinarily required to make large sacrifices in assisting others in severe need, they are required to incur moderate costs to do so. If the affluent fail consistently to meet standards, this fact can substantially increase the costs they are required to bear in order to address it.

This volume will be of interest to scholars examining the relationship between culture and identity, concepts of individual and group agency in multicultural settings, and the effect that our globalising world has on regional cultural systems and local communities. From Conflict to Recognition: Moving Multiculturalism Forward grew out of research presented at the 3rd Global Conference of Multiculturalism, Conflict and Belonging held by Inter-Disciplinary.net at Mansfield College, Oxford University in September 2009. The conference provided a platform for researchers from diverse regions of the world and a variety of fields to present their work and engage each other on the major cultural transformations and epistemological shifts occurring in the current global paradigm. A unique aspect of the volume is its dialogic structure: each author refers to the work of other authors in the book; thus forming threads through-out the work, which link what are often perceived as unrelated issues. The volume is comprised of thirteen chapters divided into four thematic sections: Rights, Culture and Recognition; Complex Stories of Identity Formation; The Interweaving of Self and Other – Being and Belonging; and Crossing Boundaries and the Language of the Aesthetic.

Global poverty and responsibility -- Duties of beneficence -- Duties of redress -- Duties of institutional justice -- Responsibilities of affluent individuals.

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In this time of mass communication, rich people like us know very well the horrible conditions in which many poor people must live. In "Affluent in the Face of Poverty" Jos Philips wonders what we should do about poverty. The book argues that if we can do great good at little cost to ourselves, we ought to do so - and perhaps we ought to do great good even if the cost to ourselves of doing so, is not small. Also, it is argued that rich individuals like us can often, at little cost to ourselves, undertake a number of concrete actions which help to fight poverty, and that we are morally obligated to undertake acts such as giving tithes, living within our ecological footprint, and frequently buying fair trade products.

An exploration of the moral theory examines the characteristics of the ethics of care, discussing the feminist roots of this moral approach, what is meant by "care," and the potential of the ethics of care for dealing with social issues.

The Global Justice Reader is a first-of-its kind collection that brings together key foundational and contemporary writings on this important topic in moral and political philosophy. Brings together key foundational and contemporary writings on this important topic in moral and political philosophy Offers a brief introduction followed by important readings on subjects ranging from sovereignty, human rights, and nationalism to global poverty, terrorism, and international environmental justice Presents the writings of key figures in the field, including Thomas Hobbes, Immanuel Kant, John Rawls, Thomas Pogge, Peter Singer, and many others God and Morality evaluates the ethical theories of four principle philosophers, Aristotle, Duns Scotus, Kant, and R.M. Hare. Uses their thinking as the basis for telling the story of the history and development of ethical thought more broadly Focuses specifically on their writings on virtue, will, duty, and consequence Concentrates on the theistic beliefs to highlight continuity of

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philosophical thought

Perhaps because love is a feeling rather than a thought, there is a serious shortage of thinking on love available for the increasing number of students studying on courses devoted to the subject. This volume aims to address this lack, providing a much-needed resource that will support and enliven research across a wide range of disciplines. The essays collected here have been contributed by both established and emerging international scholars in the field, and are drawn from a variety of subject areas including continental philosophy, ethics, critical theory, psychoanalysis, feminist theory, post-colonial theory, literary theory and personal memoir. Addressing a varied but overlapping set of concerns that speak of desire, friendship, obsession, destructiveness, sympathy and loss, the writers here bring a shared commitment to the theme of love in the face of its denial and destruction in so many quarters so much of the time. In such 'dark times', it is work such as this that, perhaps, can restore our faith in the power of thinking. This volume will be of interest to undergraduate and postgraduate students, as well as researchers in the field, but, most of all, is intended for all readers, whether specialist or non-specialist, who wish to give some serious thought to the most human of human feelings: love.

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In *Intricate Ethics*, Kamm questions the moral importance of some non-consequentialist distinctions and then introduces and argues for the moral importance of other distinctions. The first section discusses nonconsequentialist ethical theory and the trolley problem; the second deals with the notions of moral status and rights; the third

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takes up the issues of responsibility and complicity and the possible moral significance of distance; and the fourth section analyzes the views of others in the non-consequentialist and consequentialist camps.

An anthology of original essays, *The Morality and Global Justice Reader* (ISBN: 978-0-8133-4433-1) is also available as a complementary or a standalone text. --Book Jacket.

Responds to the demanding political and ethical challenges faced by the international disaster management community.

Applied philosophy has been a growing area of research for the last 40 years. Until now, however, almost all of this research has been centered around the field of ethics. *A Companion to Applied Philosophy* breaks new ground, demonstrating that all areas of philosophy, including epistemology, metaphysics, philosophy of science, and philosophy of mind, can be applied, and are relevant to questions of everyday life. This perennial topic in philosophy provides an overview of these various applied philosophy developments, highlighting similarities and differences between various areas of applied philosophy, and examining the very nature of this topic. It is an area to which many of the towering figures in the history of philosophy have contributed, and this timely Companion demonstrates how various historical contributions are actually contributions within applied philosophy, even if they are not traditionally seen as such. The Companion contains 42 essays covering major areas of philosophy; the articles

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themselves are all original contributions to the literature and represent the state of the art on this topic, as well as offering a map to the current debates.

The Global Financial Crisis is acknowledged to be the most severe economic downturn since the 1930s, and one that is unique in its underlying causes, its scope, and its wider social, political and economic implications. This volume explores some of the ethical issues that it has raised.

'Richard Shapcott has produced a thoughtful, lively and stimulating account of international ethics that speaks directly to contemporary audiences. It is an accessible yet sophisticated guide to the hard questions raised by moral reflection and ethical practice in today's increasingly globalized world.' --

The essays in this book engage the original and controversial claims from Michael Boylan's *A Just Society*. Each essay discusses Boylan's claims from a particular chapter and offers a critical analysis of these claims. Boylan responds to the essays in his lengthy and philosophically rich reply.

Human rights have a rich life in the world around us. Political rhetoric pays tribute to them, or scorns them. Citizens and activists strive for them. The law enshrines them. And they live inside us too. For many of us, human rights form part of how we understand the world and what must (or must not) be done within it. The ubiquity of human rights raises questions for the philosopher. If we want to understand these rights, where do we look? As a set of moral norms, it is

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tempting to think they can be grasped strictly from the armchair, say, by appeal to moral intuition. But what, if anything, can that kind of inquiry tell us about the human rights of contemporary politics, law, and civil society — that is, human rights as we ordinarily know them? This volume brings together a distinguished, interdisciplinary group of scholars to address philosophical questions raised by the many facets of human rights: moral, legal, political, and historical. Its original chapters, each accompanied by a critical commentary, explore topics including: the purpose and methods of a philosophical theory of human rights; the "Orthodox-Political" debate; the relevance of history to philosophy; the relationship between human rights morality and law; and the value of political critiques of human rights.

Do we have a duty to end poverty? Is this duty to alleviate poverty, or is it for healing of disempowerment? Based on what moral reasoning is this duty grounded? Must this reasoning be based on value consensus, or can it result in convergence on conclusions from plural moral premises? What results derive from this duty? To whom is this duty addressed? What are the dimensions of this duty? Is this a duty to help or a duty for justice? Is it a uniform duty or are there diverse lines of reasoning and justifications for it? Who must undertake this duty? How is the duty undertaken and fulfilled? Bringing together contributions

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investigating fundamental themes related to globality and ethics of duty, this volume offers a detailed analysis of these questions, while providing some policy solutions. Indeed, it provides a multifaceted and interdisciplinary dialogue about the ethics of duty in an age of globality and extreme poverty.

The rapid spread of large-scale and innovative social transfers in the developing world has made a key contribution to the significant reduction in global poverty over the last decade. Explaining how flagship anti-poverty programmes emerged, this book provides the first comprehensive account of the global growth of social assistance transfers in developing countries. Armando Barrientos begins by focusing on the ethical and conceptual foundations of social assistance, and he discusses the justifications for assisting those in poverty. He provides a primer on poverty analysis, and introduces readers to the theory of optimal transfers. He then shifts the focus to practice, and introduces a classification of social assistance programmes to help readers understand the diversity in approaches and design in developing countries. The book concludes with an analysis of the financing and politics of the emerging institutions and of their potential to address global poverty.

This cutting-edge volume of original essays features a diverse, international team of prominent scholars examining issues of morality and justice within a global

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perspective. The chapters are grouped according to an integrative design that progresses from normative principles to normative theories to normative applications. Applications chapters address current significant and provocative topics such as poverty and the global economy; global health; religion; war; and gender, identity, and family. Distinguished philosopher and volume editor Michael Boylan provides a unifying introduction to each section. In addition, an abstract and list of key words provide readers with an informative entry into each reading. An engaging resource for all students of philosophy and politics, *The Morality and Global Justice Reader* not only offers an essential foundation of global justice and its policy implications, but also aims to inspire readers to positive action for change.

In modern democracies, existing moral pluralism conflicts with a commitment to resolve political disputes by way of moral reasoning. Given this fact, how can there be moral resolutions to political disputes and what type of reasoning is appropriate in the public sphere? Fives explores this by closely analysing the work of MacIntyre and Rawls.

This philosophical examination of trade and aid argues that a compassionate, rational and humane engagement with the global economy could lead to a better world.

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How much are we morally required to do to help people who are much worse off than us? On any credible moral outlook, other people's pressing need for assistance can ground moral requirements on us to help them—requirements of beneficence. Garrett Cullity examines, refines, and defends this argument. He then identifies its limits. We stand under requirements of beneficence to help the needy, but these requirements only make sense if a fulfilling life is one that it is not wrong for us to live.

This text presents the concepts, theories, methods, and traditions of ethical analysis and then applies them to case studies in the areas of human rights, military force, foreign intervention, economic statecraft, and global political justice.

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