

The Ethics Of Virtue By James Rachels Norman R Schultz

The Supremacy of Love advocates an agape-centered vision of virtue ethics, combining traditional Aristotelian ethics with insights from Thomas Aquinas. It shows why virtue is good for the virtuous individual, reimagines impartiality so that it is compatible with close personal relationships, and has pluralistic cross-cultural applications.

Aristotle is the father of virtue ethics—a discipline which is receiving renewed scholarly attention. Yet Aristotle's accounts of the individual virtues remain opaque, for most contemporary commentators of Aristotle's *Nicomachean Ethics* have focused upon other matters. In contrast, Howard J. Curzer takes Aristotle's detailed description of the individual virtues to be central to his ethical theory. Working through the *Nicomachean Ethics* virtue-by-virtue, explaining and generally defending Aristotle's claims, this book brings each of Aristotle's virtues alive. A new Aristotle emerges, an Aristotle fascinated by the details of the individual virtues. Justice and friendship hold special places in Aristotle's virtue theory. Many contemporary discussions place justice and friendship at opposite, perhaps even conflicting, poles of a spectrum. Justice seems to be very much a public, impartial, and dispassionate thing, while friendship is paradigmatically private, partial, and passionate. Yet Curzer argues that in Aristotle's view they are actually symbiotic. Justice is defined in terms of friendship, and good friendship is defined in terms of justice. Curzer goes on to reveal how virtue ethics is not only about being good; it is also about becoming good. Aristotle and the Virtues reconstructs

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Aristotle's account of moral development. Certain character types serve as stages of moral development. Certain catalysts and mechanisms lead from one stage to the next. Explaining why some people cannot make moral progress specifies the preconditions of moral development. Finally, Curzer describes Aristotle's quest to determine the ultimate goal of moral development, happiness.

Professionals, it is said, have no use for simple lists of virtues and vices. The complexities and constraints of professional roles create peculiar moral demands on the people who occupy them, and traits that are vices in ordinary life are praised as virtues in the context of professional roles. Should this disturb us, or is it naive to presume that things should be otherwise? Taking medical and legal practice as key examples, Justin Oakley and Dean Cocking develop a rigorous articulation and defence of virtue ethics, contrasting it with other types of character-based ethical theories and showing that it offers a promising new approach to the ethics of professional roles. They provide insights into the central notions of professional detachment, professional integrity, and moral character in professional life, and demonstrate how a virtue-based approach can help us better understand what ethical professional-client relationships would be like.

Virtue ethics occupies the strange position of being one of the oldest and most prominently discussed ethical theories throughout history, and yet many contemporary moral philosophers do not recognize it as a genuine alternative to currently prominent normative theories, such as utilitarianism or Kantian ethics. In *Virtue Rediscovered: Deontology, Consequentialism, and Virtue Ethics in the Contemporary Moral Landscape*, Nathan Wood argues that this discrepancy requires us to rethink how we understand the function and purpose of normative

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ethical theories, especially insofar as such theories are expected to be action guiding. All ethical theories guide action, but they do so in two different ways. One way is through stipulating criteria for what we ought to do, but another way is setting a core concern that represents an account of what lies at the heart of morality and determines the moral salience of features in the world. This framework not only clarifies the nature of deontology, consequentialism, and virtue ethics, but also recasts the debate among them.

Jean-Jacques Rousseau is an enigmatic figure in many ways. There is much debate about whether he was an advocate of the Enlightenment project or a critic of it. Sometimes Rousseau seems to be arguing against traditional values and hierarchies. But elsewhere he seems to be an enemy of progress altogether. This book explains Rousseau's true place in the Enlightenment by paying particular attention to his account of virtue. Virtue ethics is one of the main branches in moral philosophy, and its most famous advocate is Aristotle. Many recent philosophers have tried to revive virtue ethics, most notably Alasdair MacIntyre in his 1984 book, *After Virtue*. MacIntyre argues that the Enlightenment project was doomed to fail precisely because Enlightenment philosophers had discarded Aristotle. They do this by rejecting Aristotle's claim that all things are, by nature, directed towards some proper end. The enlightenment figures whom MacIntyre discusses at length in his critique are Hume, Kant, and Kierkegaard. And while Rousseau is mentioned as an Enlightenment thinker, very little attention is paid to him. This book puts Rousseau's ethics into historical perspective, showing that Rousseau shares important characteristics with his contemporaries as well as with the tradition of Aristotle. The dichotomy set up by MacIntyre and others between the ethics of the ancient tradition and that of the Enlightenment is oversimplified. By taking a serious look at

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Rousseau's ethics, we can see that he forms a bridge between these two rich traditions in the history of Western philosophy.

"The emergence of virtue ethics, which might be the most significant development in contemporary ethics, takes Aristotle's ethics as the most important paradigm. Aristotle's ethical thinking, in contrast to modern Western moral philosophy, starts with a reflection on human life as a whole instead of on some moral acts, and focuses on character and virtue instead of on principles and rules. This way of doing ethics is shared by Confucius. First, Confucius seeks to find the human dao, i.e. the way to become a good person. Second, to become a good person, one must cultivate de, that is, a dispositional character (indeed, de has been generally translated as "virtue" in English). Confucius calls this dispositional character ren. Ren has been generally translated as "benevolence" or "humanity," but is also widely referred to as "virtue," "complete virtue," or "cardinal virtue." "It is in elaborating how one person can become a good person by cultivating ren that Confucius reflects on and discusses issues such as human nature and its fulfillment, the doctrine of the mean, the role of social customs and traditions, self-cultivation and moral education, love, family, virtue politics, moral emotion, moral reasoning, family, and so on. These are also the central themes in Aristotle's theory of virtue. To a great extent, Aristotle's ethics is taken as the model in contemporary virtue ethics precisely because these important ethical concerns have been left out or at least marginalized in dominant modern moral theories."--Jacket.

This book explores recent developments in ethics of virtue. While acknowledging the Aristotelian roots of modern virtue ethics – with its emphasis on the moral importance of character – this collection recognizes that more recent accounts of virtue have been shaped by

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many other influences, such as Aquinas, Hume, Nietzsche, Hegel and Marx, Confucius and Lao-tzu. The authors also examine the bearing of virtue ethics on other disciplines such as psychology, sociology and theology, as well as attending to some wider public, professional and educational implications of the ethics of virtue. This pioneering book will be invaluable to researchers and students concerned with the many contemporary varieties and applications of virtue ethics.

This volume brings together much of the most influential work undertaken in the field of virtue ethics over the last four decades. The ethics of virtue predominated in the ancient world, and recent moral philosophy has seen a revival of interest in virtue ethics as a rival to Kantian and utilitarian approaches to morality. Divided into four sections, the collection includes articles critical of other traditions; early attempts to offer a positive vision of virtue ethics; some later criticisms of the revival of virtue ethics; and, finally, some recent, more theoretically ambitious essays in virtue ethics.

We live in a time of moral confusion: many believe there are no overarching moral norms, and we have lost an accepted body of moral knowledge. Alasdair MacIntyre addresses this problem in his much-heralded restatement of Aristotelian and Thomistic virtue ethics; Stanley Hauerwas does so through his highly influential work in Christian ethics. Both recast virtue ethics in light of their interpretations of the later Wittgenstein's views of language. This book systematically assesses the underlying presuppositions of MacIntyre and Hauerwas, finding that their attempts to secure moral knowledge and restate virtue ethics, both philosophical and theological, fail. Scott Smith proposes alternative indications as to how we can secure moral knowledge, and how we should proceed in virtue ethics.

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This volume provides a clear and accessible overview of central concepts, positions, and arguments in virtue ethics today. While it focuses primarily on Aristotelian virtue ethics, it also includes discussion of alternative forms of virtue ethics (sentimentalism and pluralism) and competing normative theories (consequentialism and deontology). The first six chapters are organized around central questions in normative ethics that are of particular concern to virtue ethicists and their critics: What is virtue ethics? What makes a trait a virtue? Is there a link between virtue and happiness? What is involved in being well-motivated? What is practical wisdom? What makes an action right? The last four chapters focus on important challenges or objections to virtue ethics: Can virtue ethics be applied to particular moral problems? Does virtue ethics ultimately rely on moral principles? Can it withstand the situationist critique? What are the prospects for an environmental virtue ethics? ?

Virtue at Work is about good organizations, good managers, and good people, and how these can contribute to good communities. It provides an integrated and philosophically-grounded framework that enables a coherent approach to organizations and organizational ethics from the perspective of practitioners in the workplace, from the perspective of managers in organizations, as well as from the perspective of organizations themselves. The philosophical grounding comes from the work of the moral philosopher Alasdair MacIntyre. In line with MacIntyre's own commitments, Virtue at Work makes philosophy down-to-earth and practical. It provides a new way of understanding ethics and organizations that is both realistic and attractive, but also challenging. And it also provides tough but realistic suggestions in order to put this approach into practice. Virtue at Work not only applies theory in a readable and compelling manner, but also shows how this has been applied to a wide variety of

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organizations and occupations. Examples are drawn from Architecture, Accounting, Human Resource Management, Banking, Investment Advising, Open Source Software, Pharmaceuticals, Fair Trade, the UK's National Health Service, Churches, and Journalism, among many others.

The Virtue of Aristotle's Ethics Cambridge University Press

While Aristotle's account of the happy life continues to receive attention, many of his claims about virtue of character seem so puzzling that modern philosophers have often discarded them, or have reworked them to fit more familiar theories that do not make virtue of character central. In this book, Paula Gottlieb takes a fresh look at Aristotle's claims, particularly the much-maligned doctrine of the mean. She shows how they form a thought-provoking ethic of virtue, one that deserves to be developed and refined. The first part of the book addresses the nature of virtue and the virtues, illuminated by the doctrine of the mean. Building on the conclusions of this analysis, the second part explains the mentality of the good person and the type of society that will allow such a person to flourish.

Highly controversial when it was first published in 1981, Alasdair MacIntyre's *After Virtue* has since established itself as a landmark work in contemporary moral philosophy. In this book, MacIntyre sought to address a crisis in moral language that he traced back to a European Enlightenment that had made the formulation of moral principles increasingly difficult. In the search for a way out of this impasse, MacIntyre returns to an earlier strand of ethical thinking, that of Aristotle, who emphasised the importance of 'virtue' to the ethical life. More than thirty years after its original publication, *After Virtue* remains a work that is impossible to ignore for anyone interested in our understanding of ethics and morality today.

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"There are grounds for saying that contemporary work in virtue ethics is, if not quite in its theoretical infancy, at least not far out of diapers. And this suggests that we should be gentle and nurturing, allowing it time to flourish before coming to any definitive verdict on its merits.... However, it is hard to deny that modern-day virtue ethics is part of a long, sophisticated and fairly continuous tradition. Not only does the approach have origins almost as ancient as philosophy itself, but its history also includes extensive work by such philosophical luminaries as (at least) Socrates, Plato, Aristotle, the Stoics, Aquinas, and (perhaps) Hume and Nietzsche. And this suggests that we should already be in a good position to assess its appeal."—from the Introduction In *Virtue Ethics, Old and New*, ten philosophers seek to enrich the contemporary understanding and development of virtue ethics through a detailed examination of some key contributions from its past. Their essays demonstrate the continuing relevance of the history of moral philosophy to contemporary debates.

The late twentieth and early twenty-first centuries have seen a renaissance in the study of virtue -- a topic that has prevailed in philosophical work since the time of Aristotle. Several major developments have conspired to mark this new age. Foremost among them, some argue, is the birth of virtue ethics, an approach to ethics that focuses on virtue in place of consequentialism (the view that normative properties depend only on consequences) or deontology (the study of what we have a moral duty to do). The emergence of new virtue theories also marks this new wave of work on virtue. Put simply, these are theories about what virtue is, and they include Kantian and utilitarian virtue theories. Concurrently, virtue ethics is being applied to other fields where it hasn't been used before, including bioethics and education. In addition to these developments, the study of virtue in epistemological theories

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has become increasingly widespread to the point that it has spawned a subfield known as 'virtue epistemology.' This volume therefore provides a representative overview of philosophical work on virtue. It is divided into seven parts: conceptualizations of virtue, historical and religious accounts, contemporary virtue ethics and theories of virtue, central concepts and issues, critical examinations, applied virtue ethics, and virtue epistemology. Forty-two chapters by distinguished scholars offer insights and directions for further research. In addition to philosophy, authors also deal with virtues in non-western philosophical traditions, religion, and psychological perspectives on virtue.

The book will be invaluable to upper-level students of sociology and health care, as well as those who are interested in the ethical uncertainties currently raced by the medical world"--Jacket.

More and more philosophers have advocated varieties of virtue-based ethics that challenge moral theory traditionally founded on moral obligation and the delineation of what is right or wrong in given situations. Virtue ethics, which focuses upon the character of moral agents more than on the moral status of their actions or the consequences of those actions, has become one of the most important and stimulating areas of contemporary ethical theory.

"Understanding Virtue Ethics" is an accessible and lively introduction to the subject. It provides a broad overview of the history of virtue ethics from Aristotle to Nietzsche as well as examining the ideas of such contemporary writers as Ricoeur and Levinas. Major themes dealt with by moral theory are examined and how a virtue ethics approach to them differs from those of other traditions is explored. Practical problems of moral complexity such as abortion, euthanasia, and integrity in politics, and how they might be approached from a virtue

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perspective are considered. The charges of relativism and egoism that are often mounted against virtue ethics are rebutted and virtues that are especially relevant to contemporary life, namely, courage, taking responsibility, and reverence are examined in depth. Finally, the author argues that virtue ethics is highly relevant to our understanding of the moral dimensions of professional roles.

Unlike most books on the ethics of war, this book rejects the 'just war' tradition, proposing a virtue ethics of war to take its place. Like torture, war cannot be justified. It answers the question: 'If war is a very great evil, would a leader with courage, justice, compassion, and all the other moral virtues ever choose to fight a war?'

In recent decades, many philosophers have considered the strengths and weaknesses of a virtue-centered approach to moral theory. Much less attention has been given to how such an approach bears on issues in applied ethics. The essays in this volume apply a virtue-centered perspective to a variety of contemporary moral issues, and in so doing offer a fresh and illuminating perspective. Some of the essays focus on a particular virtue and its application to one or more realms of applied ethics, such as temperance and sex or humility and environmental ethics. Other chapters focus on an issue in applied ethics and bring several virtues into a discussion of that issue or realm of life, such as sport, education, and business. Finally, several of the chapters engage relevant psychological research as well as current neuroscience, which enhances the strength of the philosophical arguments.

Virtue ethics is perhaps the most important development within late 20th-century moral philosophy. Rosalind Hursthouse presents an exposition and defence of her neo-Aristotelian version of virtue ethics.

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This book considers what virtue theory can tell us about parenting in relation to both moral development and specific ethical dilemmas. It is of interest to those who work in virtue theory, applied ethics, and the ethics of parenthood.

What does pleasure have to do with morality? What role, if any, should intuition have in the formation of moral theory? If something is 'simulated', can it be immoral? This accessible and wide-ranging textbook explores these questions and many more. Key ideas in the fields of normative ethics, metaethics and applied ethics are explained rigorously and systematically, with a vivid writing style that enlivens the topics with energy and wit. Individual theories are discussed in detail in the first part of the book, before these positions are applied to a wide range of contemporary situations including business ethics, sexual ethics, and the acceptability of eating animals. A wealth of real-life examples, set out with depth and care, illuminate the complexities of different ethical approaches while conveying their modern-day relevance. This concise and highly engaging resource is tailored to the Ethics components of AQA Philosophy and OCR Religious Studies, with a clear and practical layout that includes end-of-chapter summaries, key terms, and common mistakes to avoid. It should also be of practical use for those teaching Philosophy as part of the International Baccalaureate. Ethics for A-Level is of particular value to students and teachers, but Fisher and Dimmock's precise and scholarly approach will appeal to anyone seeking a rigorous and lively introduction to the challenging subject of ethics. Tailored to the Ethics components of AQA Philosophy and OCR Religious Studies.

The central question in contemporary ethics is whether virtue can replace duty as the primary notion in ethical theory. The subject of intense contemporary debate in ethical theory, virtue

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ethics is currently enjoying an increase in interest. This is the first book to focus directly on the subject. It provides a clear, systematic introduction to the area and houses under one cover a collection of the central articles published on the debate over the past decade. The essays encompass a wide range of aspects: the difference between virtue ethics and traditional duty ethics; present arguments for and against virtue ethics; the practical implications of virtue ethics and the Aristotelian and Kantian attitudes to virtue ethics.

This ground-breaking and lucid contribution to the vibrant field of virtue ethics focuses on the influential work of Hume and Nietzsche, providing fresh perspectives on their philosophies and a compelling account of their impact on the development of virtue ethics. A ground-breaking text that moves the field of virtue ethics beyond ancient moral theorists and examines the highly influential ethical work of Hume and Nietzsche from a virtue ethics perspective. Contributes both to virtue ethics and a refreshed understanding of Hume's and Nietzsche's ethics. Skillfully bridges the gap between continental and analytical philosophy. Lucidly written and clearly organized, allowing students to focus on either Hume or Nietzsche. Written by one of the most important figures contributing to virtue ethics today.

Virtue ethics has emerged as a distinct field within moral theory - whether as an alternative account of right action or as a conception of normativity which departs

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entirely from the obligatoriness of morality - and has proved itself invaluable to many aspects of contemporary applied ethics. Virtue ethics now flourishes in philosophy, sociology and theology and its applications extend to law, politics and bioethics. "The Handbook of Virtue Ethics" brings together leading international scholars to provide an overview of the field. Each chapter summarizes and assesses the most important work on a particular topic and sets this work in the context of historical developments. Taking a global approach by embracing a variety of major cultural traditions along with the Western, the "Handbook" maps the emergence of virtue ethics and provides a framework for future developments.

Virtue Ethics collects, for the first time, the main classical sources and the central contemporary expressions of virtue ethics approach to normative ethical theory. Edited and introduced by Stephen Darwall, these readings are essential for anyone interested in normative theory. Introduced by Stephen Darwall, this collection brings together classic and contemporary readings which define and advance the literature on virtue ethics. Includes six essays which respond to the classic sources. Includes a contemporary discussion on character and virtue by Gary Watson. Includes classic essays by Aristotle, Francis Hutcheson and David Hume, and recent reactions to this work by philosophers including Philippa Foot,

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John McDowell, Alasdair MacIntyre, Annette Baier, Rosalind Hursthouse, and Michael Slote.

The Theory and Practice of Virtue presents a series of connected essays--drawing on the thoughts of such diverse figures as Josef Pieper, Plato Lawrence Kohlberg, and Martin Luther--which explore theories of virtue and the practical task of being virtuous.

This remarkable book is the first attempt to establish a theory of knowledge based on the model of virtue theory in ethics.

Addresses the history, future and contemporary application of virtue ethics.

In this fresh evaluation of Western ethics, noted philosopher Richard Taylor argues that philosophy must return to the classical notion of virtue as the basis of ethics. To ancient Greek and Roman philosophers, ethics was chiefly the study of how individuals attain personal excellence, or virtue, defined as intellectual sophistication, wisdom, strength of character, and creativity. With the ascendancy of the Judeo-Christian ethic, says Taylor, this emphasis on pride of personal worth was lost. Instead, philosophy became preoccupied with defining right and wrong in terms of a divine lawgiver, and the concept of virtue was debased to mean mere obedience to divine law. Even today, in the absence of religious belief, modern thinkers unwittingly continue this legacy by creating hairsplitting

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definitions of good and evil. Taylor points out that the ancients rightly understood the ultimate concern of ethics to be the search for happiness, a concept that seems to have eluded contemporary society despite unprecedented prosperity and convenience. Extolling Aristotle's *Nicomachean Ethics*, Taylor urges us to reread this brilliant and still relevant treatise, especially its emphasis on an ethic of aspiration. Richard Taylor (Interlaken, NY) has held professorships in philosophy at Brown University, the graduate faculty of Columbia University, and the University of Rochester. He is the author of *Restoring Pride*; *Love Affairs: Marriage & Infidelity*; and *Freedom, Anarchy, and the Law*.

This book shows how pressing issues in bioethics – e.g. the ownership of biological material and human cognitive enhancement – successfully can be discussed within a virtue ethics framework. This is not intended as a complete or exegetic account of virtue ethics. Rather, the aim here is to discuss how some key ideas in Aristotle's *Nicomachean Ethics*, when interpreted pragmatically, can be a productive way to approach some hot issues in bioethics. In spite of being a very promising theoretical perspective virtue ethics has so far been underdeveloped both in bioethics and neuroethics and most discussions have been conducted in consequentialist and/or deontological terms. ?

Rethinking Virtue Ethics offers a model of Aristotelian virtue ethics based on a

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deductive paradigm. This book argues that, contrary to what many contemporary thinkers are inclined to believe, Aristotelian virtue ethics is consistent with at least some action-guiding moral principles being true unconditionally, and that a justification for general moral principles can be grounded in fundamental concepts within Aristotle's theory. An analysis of ethical propositions that hold for the most part is proposed that fits well within the deductive paradigm developed. This unique interpretation of virtue ethics has implications for recent discussions of the virtues in social psychology, issues about how fundamental moral principles are known, questions about the justification of inalienable rights, debates about moral particularism and generalism, and discussions of moral realism and anti-realism.

Virtue ethics is on the move both in Anglo-American philosophy and in the rest of the world. This volume uniquely emphasizes non-Western varieties of virtue ethics at the same time that it includes work in the many different fields or areas of philosophy where virtue ethics has recently spread its wings. Just as significantly, several chapters make comparisons between virtue ethics and other ways of approaching ethics or political philosophy or show how virtue ethics can be applied to "real world" problems.

This volume presents the fruits of an extended dialogue among American and Chinese philosophers concerning the relations between virtue ethics and the Confucian tradition. Based on recent advances in English-language scholarship on and translation of Confucian philosophy, the book demonstrates that cross-tradition stimulus, challenge,

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and learning are now eminently possible. Anyone interested in the role of virtue in contemporary moral philosophy, in Chinese thought, or in the future possibilities for cross-tradition philosophizing will find much to engage with in the twenty essays collected here.

In this book, Slote offers the first full-scale foundational account of virtue ethics to have appeared since the recent revival of interest in the ethics of virtue. Slote advocates a particular form of such ethics for its intuitive and structural advantages over Kantianism, utilitarianism, and common-sense morality, and he argues that the problems of other views can be avoided and a contemporary plausible version of virtue ethics achieved only by abandoning specifically moral concepts for general aretaic notions like admirability and virtue. Although this study is not bound by particular Aristotelian doctrines, it places an Aristotelian emphasis on both self-benefiting and other-benefiting virtues. Slote criticizes Kantian and common-sense morality for internal incoherencies and for downgrading the moral individual and her well-being in some previously unnoticed ways. By contrast, this book defends a distinctive, intuitive, and symmetric ethical principle according to which we should balance self-concern with concern for others, but it also concludes that there is, contrary to utilitarianism, no single basis for status as a virtue nor any simple relation between the virtues and human well-being. Howard J. Curzer presents a fresh new reading of Aristotle's *Nicomachean Ethics*, which brings each of the virtues alive. He argues that justice and friendship are

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symbiotic in Aristotle's view; reveals how virtue ethics is not only about being good, but about becoming good; and describes Aristotle's ultimate quest to determine happiness. This book locates Christine de Pizan's argument that women are virtuous members of the political community within the context of earlier discussions of the relative virtues of men and women. It is the first to explore how women were represented and addressed within medieval discussions of the virtues. It introduces readers to the little studied *Speculum Dominarum* (Mirror of Ladies), a mirror for a princess, compiled for Jeanne of Navarre, which circulated in the courtly milieu that nurtured Christine. Throwing new light on the way in which Medieval women understood the virtues, and were represented by others as virtuous subjects, it positions the ethical ideas of Anne of France, Laura Cereta, Marguerite of Navarre and the Dames de la Roche within an evolving discourse on the virtues that is marked by the transition from Medieval to Renaissance thought. *Virtue Ethics for Women 1250-1500* will be of interest to those studying virtue ethics, the history of women's ideas and Medieval and Renaissance thought in general.

This fascinating examination of the development of virtue ethics in the early stages of western civilization deals with a wide range of philosophers and schools of philosophy—from Socrates and the Stoics to Plato, Aristotle, and the Epicureans, among others. This introduction examines those human attributes that we have come to know as the "stuff" of virtue: desire, happiness, the "good," character, the role of pride,

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prudence, and wisdom, and links them to more current or modern conceptions and controversies. The tension between viewing ethics and morality as fundamentally religious or as fundamentally rational still runs deep in our culture. A second tension centers on whether we view morality primarily in terms of our obligations or primarily in terms of our desires for what is good. The Greek term arete, which we generally translate as "virtue," can also be translated as "excellence." Arete embraced both intellectual and moral excellence as well as human creations and achievements. Useful, certainly, for classrooms, Virtue Ethics is also for anyone interested in the fundamental question Socrates posed, "What kind of life is worth living?"

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