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Given these worries about strategic ethical egoism, we might conclude that morality and rationality are two independent points of view. ... Handout #5: Anti-rationalism and internalism about practical reason. David O. Brink.

Reproduction of the original: An Enquiry Concerning the Principles of Morals by David Hume

W. David Solomon sits at the very center of the revival of virtue ethics. Solomon's work extended what began with the publication of G. E. M. Anscombe's "Modern Moral Philosophy" (1958) by solidifying virtue ethics as a viable approach within contemporary moral philosophy. Beyond the Self: Virtue Ethics and the Problem of Culture comprises twelve chapters: eleven that employ Solomon's work and legacy, followed by a twelfth concluding chapter by Solomon himself. Each chapter deepens and develops virtue ethics as a rich intellectual tradition rooted in Aristotle and Thomas

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Aquinas. Editor Raymond Hain divides the volume into three sections. The first addresses the historical contexts of happiness, justice, and mercy in the tradition of Aristotle and Thomas Aquinas. The second turns to recent themes in normative ethics, focusing on topics such as morality, virtue, and egoism. The third discusses broader ethical issues with significant cultural implications, such as human dignity, physician-assisted suicide, and secularization. Beyond the Self uncovers the shortcomings of contemporary moral philosophy and the depth and capacity of the Aristotelian and Thomistic traditions, reminding the reader that classical virtue ethics remains the most promising framework for understanding the moral life. Contributors include: Michael Beaty, Kevin L. Flannery, Raymond Hain, John Haldane, Thomas Hibbs, Irfan Khawaja, Alasdair MacIntyre, John O'Callaghan, Bryan C. Pilkington, W. David Solomon, Christopher Toner, and Candace Vogler.

The Pursuit of Justice: A Personal Philosophical History is a collection of renowned scholar and philosopher James P. Sterba's finest works - essays spanning the full spectrum of his illustrious career along with new scholarship on the enduring struggle for justice we face as a society, and as individuals in the modern world. That struggle, or pursuit, may be ongoing, but — as this book details — it has come a long way, and that progress, however frustrating it may be to obtain and secure, is a testament to the work to which scholars like Sterba have devoted their lives and careers.

ETHICS: DISCOVERING RIGHT AND WRONG, 8E is a conversational and non-dogmatic overview of ethical theory. Written by one of contemporary philosophy's top teachers and revised by a best selling author, this textbook even-handedly raises important ethical questions and challenges

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readers to develop their own moral theories by applying them. This revision also presents an even broader presentation of various positions, featuring more feminist and multicultural perspectives as well. ETHICS: DISCOVERING RIGHT AND WRONG, 8E begins with easy to read chapters that introduce questions of meta-ethics and major moral theories. Later chapters address special topics in personal and religious ethics as well as the most recent developments in moral theory, including a new chapter on Biology and Ethics. Study questions for each chapter, along with useful bibliographies, make grasping the material more accessible than ever. Important Notice: Media content referenced within the product description or the product text may not be available in the ebook version.

Socrates said that moral philosophy deals with 'no small matter, but how we ought to live'. Beginning with a minimum conception of what morality is, the author offers discussions of the most important ethical theories. He includes treatments of such topics as cultural relativism, ethical subjectivism, psychological egoism, and ethical egoism.

The dawn of the Enlightenment saw heated debates on self-love. Do people only act out of self-interest? Or is there a less pessimistic explanation for human behaviour? Maurer delves into the contributions to these debates from both famous and lesser known authors, including Lord Shaftesbury, Bernard Mandeville, Francis Hutcheson, Joseph Butler, Archibald Campbell, David Hume and Adam Smith, and puts them in their philosophical, theological and economic context. Maurer identifies five distinct conceptions of self-love and looks at their role within theories of human psychology and morality while drawing attention to the heuristic limits of our contemporary notion of egoism. He compares the central

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arguments and the different strategies intended to morally rehabilitate human nature and self-love before and during the Enlightenment.

Firmly established as the standard text for undergraduate courses in ethics, James Rachels and Stuart Rachels' *The Elements of Moral Philosophy* introduces readers to major moral concepts and theories through eloquent explanations and compelling, thought-provoking discussions.

Arthur F. Holmes examines some of the major approaches to ethics, including cultural relativism, emotivism, ethical egoism and utilitarianism. He then outlines a Christian ethic and applies it to four moral issues: human rights, criminal punishment, the legislation of morality, and sexual behavior. Over the years the philosophical landscape has changed somewhat, and in this new edition Arthur Holmes adjusts the argument and information throughout, completely rewriting the earlier chapter on virtue ethics and adding a new chapter on the moral agent. - Publisher.

Steve Wilkens exposes the complex ethical systems lurking behind the most common slogans of our culture, offering a Christian evaluation of each. In this revised and expanded edition, the author has updated his introductory remarks about each ethical system and has included new chapters on evolutionary ethics and narrative ethics.

1. The Aim of This Essay Ethical Egoism, the doctrine that, roughly speaking, one should promote one's own good, has been a live issue since the very beginnings of moral philosophy. Historically, it is the most widely held normative theory, and, next to Utilitarianism, it is the most intensely debated one. What is at stake in this debate is a fundamental

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question of ethics: 'Is there any reason, except self-interest, for considering the interests of other people?' The ethical egoist answers No to this question, thus rejecting the received conception of morality. Is Ethical Egoism an acceptable position? There are many forms of Ethical Egoism, and each may be interpreted in several different ways. So the relevant question is rather, 'Is there an acceptable version of Ethical Egoism?' It is the main aim of this essay to answer this question. This means that I will be confronted with many other controversial questions, for example, 'What is a moral principle?', 'Is value objective or subjective?', 'What is the nature of the self?' For the acceptability of most versions of Ethical Egoism, it has been alleged, depends on what answers are given to questions such as these. (I will show that in some of these cases there is in fact no such dependence.) It is, of course, impossible to adequately discuss all these questions within the compass of my essay.

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