

Download Free Morality And The Good Life An Introduction To Ethics Through Classical Sources

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Kierkegaard's God and the Good Life
Organizational Ethics and the Good Life
Morality and the Good Life
How Adam Smith Can Change Your Life
Religion and the Good Life
A Good Life After Virtue
Public Philosophy
Loving Life
What Is a Person?
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Doing Theology
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The Good Life
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Evolution, Morality, and the Meaning of Life
Meaning in Life and Why It Matters
Moral Wisdom and Good Lives
What We Owe to Each Other
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The Christian Moral Life
Lonely Mystic

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The premise of this ethical theory anthology is that the study of ethics represents, above all else, participation in the thinking of a long tradition of philosophers. Organized historically by philosopher, the book provides an introductory chapter on ethical concepts and helpful commentary and study questions throughout the reading selections. *Morality and the Good Life* is substantial enough for a full course in ethics, but it is concise enough to allow the instructor time to include other approaches in addition to the classic texts and materials presented in this volume.

Kierkegaard's God and the Good Life

Studies in Theology and Religion,¹⁰ In this volume, fourteen philosophers of religion reflect on religious views of the good life. Some authors focus on positive religion and its specific religious representations of the good life, while others abstract from these and focus on philosophical religion and its conceptual articulations of the good life. The tension between positive religion and philosophical religion, between representation and concept, is itself also analyzed. This volume is a result of the co-operation of the philosophers of religion who are senior members of the Netherlands School for Advanced Studies in Theology and Religion NOSTER. Religion and the Good Life Religion and the Good Life: Introduction - Marcel Sarot (Utrecht) and Wessel Stoker (Amsterdam) PART I - THE RELATIONSHIP BETWEEN REPRESENTATION AND CONCEPT The Tension between

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Representation and Concept as a Challenge for Philosophy of Religion - Peter Jonkers (Utrecht) Beyond Representation and Concept: The Language of Testimony - R.D.N. van Riessen (Kampen) PART II - THE TENSION BETWEEN REPRESENTATION AND CONCEPT Seduction and Guidance: Some Remarks on the Ambiguities of Reason and Reflective Thought in Connection with Religion and the Good Life - W. Dupré (Nijmegen) The Good Life is Historical - Ben Vedder (Nijmegen) The Quality of Life: Comic Vision in Charles Dickens and Iris Murdoch - Henry Jansen (Amsterdam) Narrative, Atonement, and the Christian Conception of the Good Life - Gijbert van den Brink (Leyden) Myths and the Good Life: Ricoeur's Hermeneutical Approach to Myth - Wessel Stoker (Amsterdam) Bhajans and their Symbols: Religious Hermeneutics of "the Good Life" - Hendrik M. Vroom (Amsterdam) PART III - REPRESENTATIONS OF THE GOOD LIFE Models of the Good Life - Marcel Sarot (Utrecht) The Highest Good and the Kingdom of God in the Philosophy of Kant: A Moral Concept and a Religious Metaphor of the Good Life - Donald Loose (Tilburg-Rotterdam) Jacques Derrida and Messianity - Victor Kal (Amsterdam) Skepticism and the Meaning of Life - Michael Scott (Manchester) Ultimate Happiness and the Love of God - Vincent Brümmer (Utrecht) Human Being and the Natural Desire for God: Reflections on the Natural and the Supernatural - Eef Dekker (Utrecht)

Organizational Ethics and the Good Life

Contemporary moral philosophers have produced an enormous amount of rich and

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varied published work on virtually all the issues falling within the scope of ethics and moral philosophy. *Morality and the Good Life* is a comprehensive survey of contemporary ethical theory which collects thirty-four selections on morality and the theory of value. Emphasizing value theory, metaethics, and normative ethics, it is non-technical and accessible to a wide range of readers. Selections are organized under six main topics: (1) Concepts of Goodness, (2) What Things are Good?, (3) Virtues and Ethics, (4) Realism vs. Anti-Realism, (5) Value and Obligation, and (6) The Value and Meaning of Life. The text includes both a substantial general introduction featuring explanatory summaries of all the selections and an extensive topical bibliography, which enhance the volume's research and pedagogical utility. The most up-to-date and wide-ranging survey of its kind, *Morality and the Good Life* is ideal for advanced undergraduate and graduate courses in contemporary ethical theory, moral philosophy, and theory of value.

Morality and the Good Life

In this profound and yet accessible book, John Kekes discusses moral wisdom: a virtue essential to living a morally good and personally satisfying life. He advances a broad, nontechnical argument that considers the adversities inherent in the human condition and assists in the achievement of good lives. The possession of moral wisdom, Kekes asserts, is a matter of degree: more of it makes lives better,

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less makes them worse. Exactly what is moral wisdom, however, and how should it be sought? Ancient Greek and medieval Christian philosophers were centrally concerned with it. By contrast, modern Western sensibility doubts the existence of a moral order in reality; and because we doubt it, and have developed no alternatives, we have grown dubious about the traditional idea of wisdom. Kekes returns to the classical Greek sources of Western philosophy to argue for the contemporary significance of moral wisdom. He develops a proposal that is eudaimonistic—secular, anthropocentric, pluralistic, individualistic, and agonistic. He understands moral wisdom as focusing on the human effort to create many different forms of good lives. Although the approach is Aristotelian, the author concentrates on formulating and defending a contemporary moral ideal. The importance of this ideal, he shows, lies in increasing our ability to cope with life's adversities by improving our judgment. In chapters on moral imagination, self-knowledge, and moral depth, Kekes calls attention to aspects of our inner life that have been neglected because of our cultural inattention to moral wisdom. He discusses these inner processes through the tragedies of Sophocles, which can inspire us with their enduring moral significance and help us to understand the importance of moral wisdom to living a good life.

How Adam Smith Can Change Your Life

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Religion and the Good Life

Most people, including philosophers, tend to classify human motives as falling into one of two categories: the egoistic or the altruistic, the self-interested or the moral. According to Susan Wolf, however, much of what motivates us does not comfortably fit into this scheme. Often we act neither for our own sake nor out of duty or an impersonal concern for the world. Rather, we act out of love for objects that we rightly perceive as worthy of love--and it is these actions that give meaning to our lives. Wolf makes a compelling case that, along with happiness and morality, this kind of meaningfulness constitutes a distinctive dimension of a good life. Written in a lively and engaging style, and full of provocative examples, *Meaning in Life and Why It Matters* is a profound and original reflection on a subject of permanent human concern.

A Good Life

The field of biotechnology has provided us with radical revisions and reappraisals of the nature and possibilities of our biological existence. Yet beyond its immediate utility, does a life that is healthier, longer, or freer from disease make us 'better' or more moral people? *Bioscience and the Good Life* explores the complex relationship between modern biosciences and human flourishing, their sympathies

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and schisms, and the instances of their reconciliation. Here cognitive enhancement, longevity, and the spectacle of excellence in sports, are examined within the context of what constitutes a life well lived. Framing biotechnological innovation in the discourse of duty and ethics, Brassington advances an insightful and involved response to the existing debates between bioscientific optimists and pessimists, one which mediates their differences, and expands the traditional scope of their arguments.

After Virtue

Framed by the story of a son finding his late father's journal, a meditation on love, meaning, and morality by the author of *The Philosopher and the Wolf*. Myshkin was born on a certain day and died on a certain day—and some things happened to him in between. These things presented him with ethical questions, and this book is a record of his attempt to answer those questions. Discovered in 2054 by his son after Myshkin's death in the Florida Keys, *A Good Life* is one man's reckoning with the life he has led and the choices he made. It is at once a philosophical handbook for living and a page-turning narrative, following one man's life (birth, death, education, religion, morality, illness, and so on) told through a philosophical lens. It is a riveting examination of the ethical questions we face, and the decisions we must make, and a defense of the idea that at the beating heart of morality we find love. Sometimes profoundly funny, sometimes deeply serious, *A Good Life* is as

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readable as a novel and as provocative as the best philosophy. It is the finest work to date by a charming and brilliant thinker. “A lovely writer, funny and moving.”—Observer

Public Philosophy

For the introductory course in ethics, basic moral problems, or advanced courses in moral theory, *MORALITY AND THE MEANING OF LIFE* offers a jargon-free approach without sacrificing the rigors of logic.

Loving Life

Can one be both an ethical person and an effective businessperson? Stephen Green, an ordained priest and the chairman of HSBC, thinks so. In *Good Value*, Green retraces the history of the global economy and its financial systems, and shows that while the marketplace has delivered huge advantages to humanity, it has also abandoned over a billion people to extreme poverty, encouraged overconsumption and debt, and ravaged the environment. How do we reconcile the demands of capitalism with both the common good and our own spiritual and psychological needs as individuals? To answer that, and some of the most vexing questions of our age, Green takes us on a lively and erudite journey through

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history, looking for lessons in the work of economists and philosophers, businessmen and poets, theologians and novelists, playwrights and political scientists. An essential business book by a man who is uniquely qualified to write it, Good Value is a timely and persuasive analysis of the most pressing financial and moral questions we face.

What Is a Person?

To take a journey, travelers must know where they are, where they are going, and how to get there. Moral theology examines the same three truths. The Christian Moral Life is a handbook for moral theology that uses the theme of a journey to explain its key ethical concepts. First, humans begin with their creation in the image of God. Secondly, the goal of the journey is explained as a loving union with God, to achieve a share in his eternal happiness. Third and finally, the majority of the book examines how to attain this goal. Within the journey motif, the book covers the moral principles essential for attaining true happiness. Based on an examination of the moral methodology in the bible, the book discusses the importance of participating in divine nature through grace in order to attain eternal happiness. It further notes the role of law, virtue, and the gifts of the Holy Spirit in guiding and transforming humans into friends of God, who participate in his happiness. Following this section on moral theology in general, the book analyzes the individual virtues to give more concrete guidance. The entire project builds

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upon the insights of great Christian thinkers, such as Thomas Aquinas, Thérèse of Lisieux, and John Paul II, to uncover the moral wisdom in scripture and to show people how to be truly happy both in this life and the next. This book will be of great interest to undergraduate students of moral theology, priests and seminarians, parents and teachers seeking to raise and to form happy children, and anyone interested in discovering the meaning of true happiness.

Life, Sex and Ideas

This Christian introduction to ethics familiarizes both seminary and secular university students with basic processes of ethical decision making. This text, updated with a new chapter, tackles the ethical issues involved in genetic technologies.

What I Believe

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,

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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.

Patterns of Moral Complexity

An introduction to the Christian moral life that is concerned with the kind of persons we ought to be and the kind of life we ought to live by virtue of our commitment to God in Christ and through the Spirit.

Moral Laboratories

Should we pay children to read books or to get good grades? Should we allow corporations to pay for the right to pollute the atmosphere? Is it ethical to pay people to test risky new drugs or to donate their organs? What about hiring mercenaries to fight our wars? Auctioning admission to elite universities? Selling citizenship to immigrants willing to pay? In *What Money Can't Buy*, Michael J. Sandel takes on one of the biggest ethical questions of our time: Is there something wrong with a world in which everything is for sale? If so, how can we prevent market values from reaching into spheres of life where they don't belong?

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What are the moral limits of markets? In recent decades, market values have crowded out nonmarket norms in almost every aspect of life—medicine, education, government, law, art, sports, even family life and personal relations. Without quite realizing it, Sandel argues, we have drifted from having a market economy to being a market society. Is this where we want to be? In his New York Times bestseller *Justice*, Sandel showed himself to be a master at illuminating, with clarity and verve, the hard moral questions we confront in our everyday lives. Now, in *What Money Can't Buy*, he provokes an essential discussion that we, in our market-driven age, need to have: What is the proper role of markets in a democratic society—and how can we protect the moral and civic goods that markets don't honor and that money can't buy?

Urban Ethics

What is a person? This fundamental question is a perennial concern of philosophers and theologians. But, Christian Smith here argues, it also lies at the center of the social scientist's quest to interpret and explain social life. In this ambitious book, Smith presents a new model for social theory that does justice to the best of our humanistic visions of people, life, and society. Finding much current thinking on personhood to be confusing or misleading, Smith finds inspiration in critical realism and personalism. Drawing on these ideas, he constructs a theory of personhood that forges a middle path between the extremes of positivist science and

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relativism. Smith then builds on the work of Pierre Bourdieu, Anthony Giddens, and William Sewell to demonstrate the importance of personhood to our understanding of social structures. From there he broadens his scope to consider how we can know what is good in personal and social life and what sociology can tell us about human rights and dignity. Innovative, critical, and constructive, *What Is a Person?* offers an inspiring vision of a social science committed to pursuing causal explanations, interpretive understanding, and general knowledge in the service of truth and the moral good.

The Moral Landscape

"Fr. Wicks offers guidelines for theological work in the Church's tradition as manifested in creeds, the fathers, liturgy, and holy lives. He also traces the emergence of the Church's teaching office, showing its particular charism for contributing to Christian thought and life when its teachings are properly weighed and interpreted. A set of appendices immerses the reader in the documents of Vatican II and follows the astounding service provided by the Council's experts." "Seminary and college courses in theology and theological method will benefit immensely from *Doing Theology*. In addition, the book will help any teacher of Catholic theology to refresh his or her hold on a sound theological method of listening to the sources and explaining the coherence of God's saving work and word."--BOOK JACKET.

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Moral Choices

Intended for use in the introduction to ethics course, *The Good Life: Options in Ethics*, Fifth Edition is designed to engage today's practical-minded student in more fundamental questions. The book ranges from ideals in living (the good) to contemporary moral problems (the right), exploring and analyzing both areas in order to stimulate deeper reflection. The first section of the book clears away the obstacles to pursuing ethical understanding - relativism, determinism, and egoism. Then traditional definitions of the good life are discussed, theories such as hedonism, self-realization, duty, evolutionism, religious ethics, and virtue ethic. The final section addresses today's social problems including abortion, euthanasia, animal welfare, capital punishment, and sexual morality. Provocative questions are raised throughout such as "Does mutual consent legitimize any behavior or are there actions we ought not to consent to?" "Are there better and worse ways for us to enjoy ourselves?" "If self-actualization is the ideal, then can we fault Atilla the Hun or Genghis Khan for realizing themselves?"

The Nicomachean Ethics

Good Value

Bioscience and the Good Life

You're probably never going to be a saint. Even so, let's face it: you could be a better person. We all could. But what does that mean for you? In a world full of suffering and deprivation, it's easy to despair--and it's also easy to judge ourselves for not doing more. Even if we gave away everything we own and devoted ourselves to good works, it wouldn't solve all the world's problems. It would make them better, though. So is that what we have to do? Is anything less a moral failure? Can we lead a fundamentally decent life without taking such drastic steps? Todd May has answers. He's not the sort of philosopher who tells us we have to be model citizens who display perfect ethics in every decision we make. He's realistic: he understands that living up to ideals is a constant struggle. In *A Decent Life*, May leads readers through the traditional philosophical bases of a number of arguments about what ethics asks of us, then he develops a more reasonable and achievable way of thinking about them, one that shows us how we can use philosophical insights to participate in the complicated world around us. He explores how we should approach the many relationships in our lives--with friends, family, animals, people in need--through the use of a more forgiving, if no less fundamentally serious, moral compass. With humor, insight, and a lively and accessible style, May opens a discussion about how we can, realistically, lead the good life that we aspire to. A philosophy of goodness that leaves it all but unattainable is ultimately

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self-defeating. Instead, Todd May stands at the forefront of a new wave of philosophy that sensibly reframes our morals and redefines what it means to live a decent life.

What Money Can't Buy

Based on a series of lectures delivered at the University of Virginia in October 1981. Includes bibliographical references and index.

The Morality of Pluralism

Moral Laboratories is an engaging ethnography and a groundbreaking foray into the anthropology of morality. It takes us on a journey into the lives of African American families caring for children with serious chronic medical conditions, and it foregrounds the uncertainty that affects their struggles for a good life. Challenging depictions of moral transformation as possible only in moments of breakdown or in radical breaches from the ordinary, it offers a compelling portrait of the transformative powers embedded in day-to-day existence. From soccer fields to dinner tables, the everyday emerges as a moral laboratory for reshaping moral life. Cheryl Mattingly offers vivid and heart-wrenching stories to elaborate a first-person ethical framework, forcefully showing the limits of third-person renderings of

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morality.

Morality and the Meaning of Life

Short and elegantly written, this volume contains 60 essays organized under the categories of moral matters, public culture, community and society, anger and war, and grief and remembrance.

Morality and the Good Life

Calls for an end to religion's role in dictating morality, demonstrating how the scientific community's understandings about the human brain may enable the establishment of secular codes of behavior.

Doing Theology

Fleming offers an alternative to enlightened liberalism, where moral and political problems are looked at from an objective point of view and a decision made from a distant perspective that is both rational and universally applied to all comparable cases. He instead places importance on the particular, the local, and moral complexity, advocating a return to premodern traditions for a solution to ethical

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predicaments. In his view, liberalism and postmodernism ignore the fact that human beings by their very nature refuse to live in a world of abstractions where the attachments of friends, neighbors, family, and country make no difference. Fleming believes that a modern type of "casuistry" should be applied to moral conflicts, using examples from history, literature, and religion to explain this moral ecology that refuses to divorce organisms from their interactions with each other and with their environment.

Morality and the Human Goods

The premise of this ethical theory anthology is that the study of ethics represents, above all else, participation in the thinking of a long tradition of philosophers. Organized historically by philosopher, the book provides an introductory chapter on ethical concepts and helpful commentary and study questions throughout the reading selections. *Morality and the Good Life* is substantial enough for a full course in ethics, but it is concise enough to allow the instructor time to include other approaches in addition to the classic texts and materials presented in this volume.

The Good Life

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Morality and the Good Life

Kierkegaard's *God and the Good Life* focuses on faith and love, two central topics in Kierkegaard's writings, to grapple with complex questions at the intersection of religion and ethics. Here, leading scholars reflect on Kierkegaard's understanding of God, the religious life, and what it means to exist ethically. The contributors then shift to psychology, hope, knowledge, and the emotions as they offer critical and constructive readings for contemporary philosophical debates in the philosophy of religion, moral philosophy, and epistemology. Together, they show how Kierkegaard continues to be an important resource for understandings of religious existence, public discourse, social life, and how to live virtuously.

Morality and the Good Life

A new, original study of loneliness and friendship in the life and writings of Henri Nouwen.

Morality and the Good Life

A concise and accessible introduction to natural law ethics, this book introduces readers to the mainstream tradition of Western moral philosophy. Building on

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philosophers from Plato through Aquinas to John Finnis, Alfonso Gómez-Lobo links morality to the protection of basic human goods--life, family, friendship, work and play, the experience of beauty, knowledge, and integrity--elements essential to a flourishing, happy human life. Gómez-Lobo begins with a discussion of Plato's *Crito* as an introduction to the practice of moral philosophy, showing that it requires that its participants treat each other as equals and offer rational arguments to persuade each other. He then puts forth a general principle for practical rationality: one should pursue what is good and avoid what is bad. The human goods form the basis for moral norms that provide a standard by which actions can be evaluated: do they support or harm the human goods? He argues that moral norms should be understood as a system of rules whose rationale is the protection and enhancement of human goods. A moral norm that does not enjoin the preservation or enhancement of a specific good is unjustifiable. Shifting to a case study approach, Gómez-Lobo applies these principles to a discussion of abortion and euthanasia. The book ends with a brief treatment of rival positions, including utilitarianism and libertarianism, and of conscience as our ultimate moral guide. Written as an introductory text for students of ethics and natural law, *Morality and the Human Goods* makes arguments consistent with Catholic teaching but is not based on theological considerations. The work falls squarely within the field of philosophical ethics and will be of interest to readers of any background.

Evolution, Morality, and the Meaning of Life

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Meaning in Life and Why It Matters

Controversies about abortion, the environment, pornography, AIDS, and similar issues naturally lead to the question of whether there are any values that can be ultimately justified, or whether values are simply conventional. John Kekes argues that the present moral and political uncertainties are due to a deep change in our society from a dogmatic to a pluralistic view of values. Dogmatism is committed to there being only one justifiable system of values. Pluralism recognizes many such systems, and yet it avoids a chaotic relativism according to which all values are in the end arbitrary. Maintaining that good lives must be reasonable, but denying that they must conform to one true pattern, Kekes develops and justifies a pluralistic account of good lives and values, and works out its political, moral, and personal implications.

Moral Wisdom and Good Lives

This is an anthology of substantive selections from key texts in the history of moral philosophy or ethical theory. It may be used in an ethics course or in the ethics segment of an introduction to philosophy course. Student apparatus includes a concise introductory chapter, "What Is Ethics?" surveying major concepts, an end

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of book glossary of terms, a concise introduction to each philosopher, a helpful running commentary within each selection, and thought-provoking discussion questions at the end of each chapter. The revision features a new chapter 11 on Rawls, A Theory of Justice. The interspersed, extensive commentary and guide to the text and readings has been expanded throughout.

What We Owe to Each Other

How do we judge whether an action is morally right or wrong? If an action is wrong, what reason does that give us not to do it? Why should we give such reasons priority over our other concerns and values? In this book, T. M. Scanlon offers new answers to these questions, as they apply to the central part of morality that concerns what we owe to each other. According to his contractualist view, thinking about right and wrong is thinking about what we do in terms that could be justified to others and that they could not reasonably reject. He shows how the special authority of conclusions about right and wrong arises from the value of being related to others in this way, and he shows how familiar moral ideas such as fairness and responsibility can be understood through their role in this process of mutual justification and criticism. Scanlon bases his contractualism on a broader account of reasons, value, and individual well-being that challenges standard views about these crucial notions. He argues that desires do not provide us with reasons, that states of affairs are not the primary bearers of value, and that well-being is

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not as important for rational decision-making as it is commonly held to be. Scanlon is a pluralist about both moral and non-moral values. He argues that, taking this plurality of values into account, contractualism allows for most of the variability in moral requirements that relativists have claimed, while still accounting for the full force of our judgments of right and wrong.

The Morality of Everyday Life

In this book, Michael Sandel takes up some of the hotly contested moral and political issues of our time, including affirmative action, assisted suicide, abortion, gay rights, stem cell research, the meaning of toleration and civility, the gap between rich and poor, the role of markets, and the place of religion in public life. He argues that the most prominent ideals in our political life--individual rights and freedom of choice--do not by themselves provide an adequate ethic for a democratic society. Sandel calls for a politics that gives greater emphasis to citizenship, community, and civic virtue, and that grapples more directly with questions of the good life. Liberals often worry that inviting moral and religious argument into the public sphere runs the risk of intolerance and coercion. These essays respond to that concern by showing that substantive moral discourse is not at odds with progressive public purposes, and that a pluralist society need not shrink from engaging the moral and religious convictions that its citizens bring to public life.

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The Good Life

An exploration of the complexities involved in the role of moral judgement, the nature of liberalism, and the foundation of ethics argues that modern moral theories, Kantian and utilitarian, have wrongly portrayed virtue as simply the conscientious adherence to principle.

A Decent Life

In giving an account of what is ethical, we can begin by describing the community that accommodates the good life; to be ethical, then, is to be a contributor to that sort of community. We live in political communities as well as in communities built around families, neighborhoods, churches, and other associations. But for many of us the community that will afford the good life that is the purpose of morality is the organization that employs us. Aristotle claimed tht the greatest ethical questions are political ones; today we have reason to believe that the greatest ethical questions are organizational ones. In *Organizational Ethics and the Good Life*, Edwin Hartman contends that, as ethics is about the good community, a great part of business ethics is about the good organization. He argues that a large and complex organization has the characteristic of the "commons" studied by game theorists, and that it is the task of management to preserve the commons in the

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long-term interests of all its members, principally by creating an appropriate corporate culture. A good corporate culture not only serves the interests of the participants but makes the organization a place in which they can develop interests that are compatible with both autonomy and good corporate citizenship: that is, they can develop a sense of the good life that is appropriate to the moral person. Hartman opposes the standard view that the study of organizational ethics is a matter of considering how certain foundational ethical principles apply in organizational settings; instead, he argues, business ethicists should consider how free and rational people arrive at a consensus on practical ethical principles in a morally good organization that leaves room for moral progress. And what makes an organization morally good? In discussing justice, loyalty, and other features of a morally good organization, Hartman draws largely on the work of Rawls and Hirschman. In describing the good life as one in which well-being and morality overlap, Hartman proposes a new version of an idea as old as Aristotle, who taught that human beings are rational but also irreducibly communal creatures.

The Christian Moral Life

"How the insights of an 18th century economist can help us live better in the 21st century. Adam Smith became famous for *The Wealth of Nations*, but the Scottish economist also cared deeply about our moral choices and behavior--the subjects of his other brilliant book, *The Theory of Moral Sentiments* (1759). Now, economist

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Russ Roberts shows why Smith's neglected work might be the greatest self-help book you've never read. Roberts explores Smith's unique and fascinating approach to fundamental questions such as: - What is the deepest source of human satisfaction? - Why do we sometimes swing between selfishness and altruism? - What's the connection between morality and happiness? Drawing on current events, literature, history, and pop culture, Roberts offers an accessible and thought-provoking view of human behavior through the lenses of behavioral economics and philosophy"--

Lonely Mystic

This book delves into the ethical dimension of urban life: how should one live in the city? What constitutes a 'good' life under urban condition? Who gets to live a 'good' life, and whose ideas of morality, propriety and 'good' prevail? What is the connection between the 'good' and the 'just' in urban life? Rather than philosophizing the 'good' and proper life in cities, the book considers what happens when urban conflicts and urban futures are carried out as conflicts over the good and proper life in cities. It offers an understanding of how ethical discourses, ideals and values are harmonized with material interests of different groups, taking up cases studies about environmental protection, co-housing schemes, political protest, heritage preservation, participatory planning, collaborative art production, and other topics from different eras and parts of the globe. This book offers

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multidisciplinary insights, ethnographic research and conceptual tools and resources to explore and better understand such conflicts. It questions the ways in which urban ethics draw on tacit moral economies of urban life and the ways in which such moral economies become explicit, political and programmatic.

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