

Humanitarian Reason A Moral History Of The Present

Humanitarian Reason A Moral History Of The Present humanitarian reason a moral history of the present explores the evolving moral landscape that shapes contemporary global society, emphasizing the profound influence of humanitarian ideals on political, social, and ethical discourses. As the world becomes increasingly interconnected, the concept of humanitarian reason serves as both a guiding principle and a reflection of moral commitments to alleviate suffering, promote human dignity, and uphold universal rights. This article delves into the historical development of humanitarian reasoning, its philosophical foundations, contemporary applications, and the ongoing debates surrounding its role in shaping the present and future of global ethics.

The Origins of Humanitarian Reason

Historical Roots and Philosophical Foundations The notion of humanitarian reason is deeply rooted in Enlightenment thought, which emphasized reason, individual rights, and the idea of progress. Philosophers like Immanuel Kant advocated for the inherent dignity of every person and the moral imperative to act according to principles that could be universally applied. Kant's formulation of the categorical imperative—"Act only according to that maxim whereby you can at the same time will that it should become a universal law"—lays the groundwork for universal human rights and moral duties grounded in rationality. During the 18th and 19th centuries, humanitarian ideas gained momentum through the efforts of reformers, abolitionists, and pioneers of international aid. The abolition of slavery, the establishment of charitable organizations, and the development of international law reflected a moral shift toward recognizing the inherent worth of all human beings and the need to protect them from violence and exploitation.

The Rise of Humanitarian Organizations The 19th century marked the formal institutionalization of humanitarian reason through organizations like the International Committee of the Red Cross (founded in 1863) and various missionary and charitable societies. These groups aimed to provide aid to victims of war, famine, and disease, embodying the moral obligation to alleviate suffering beyond national borders. The concept of "humanitarian intervention" also emerged during this period, emphasizing the moral duty of nations to intervene in crises to protect vulnerable populations. While motivated by compassion, these interventions often raised complex questions about sovereignty, authority, and the ethics of interference—debates that continue today.

Philosophical Underpinnings and Ethical Frameworks

Universalism and Moral Obligation At the core of humanitarian reason lies the principle of universalism—the idea that moral obligations are owed to all human beings regardless of nationality, race, or religion. This principle underpins international human rights law and global humanitarian efforts, asserting that suffering anywhere is a concern for everyone. Philosophers like Martha Nussbaum have expanded on this idea, arguing that moral reasoning should be rooted in empathy and a recognition of shared vulnerability. Humanitarian reason thus encourages a moral outlook that transcends parochial interests, fostering a sense of global solidarity.

Critiques and Challenges

Humanitarian Reason Despite its moral aspirations, humanitarian reason faces numerous critiques. Some argue that it can serve as a form of moral imperialism, imposing Western values on other cultures. Others highlight the risk of paternalism, where aid efforts inadvertently undermine local agency and self-determination. Furthermore, the application of humanitarian principles in geopolitics often complicates their moral purity. Military interventions justified on humanitarian grounds can lead to unintended consequences, including prolonged conflicts and the erosion of sovereignty.

Contemporary Applications of Humanitarian Reason Global Humanitarian Aid and Development Today, humanitarian reason manifests vividly in international aid efforts, refugee assistance, and development programs. Organizations like the United Nations, Doctors Without Borders, and the Red Cross mobilize resources worldwide to respond to crises such as wars, natural disasters, and health emergencies. These initiatives are driven by moral commitments to reduce suffering and uphold human dignity, often guided by principles of neutrality, impartiality, and independence. The global community recognizes that addressing issues like poverty, hunger, and disease is both a moral obligation and a practical necessity for stability and peace.

Human Rights and International Law The development of international human rights law represents a formalization of humanitarian reason into legal frameworks. Documents like the Universal Declaration of Human Rights (1948) articulate fundamental rights that all individuals possess by virtue of their humanity. Legal mechanisms such as the International Criminal Court seek to hold perpetrators accountable for crimes against humanity, reflecting a collective moral stance that certain acts are universally unacceptable. These efforts underscore the role of moral reasoning in shaping legal standards and international norms.

Humanitarian Technology and Innovation Advances in technology have expanded the reach and effectiveness of humanitarian work. Satellite imaging, data analytics, and mobile communication facilitate rapid response and resource allocation in crises zones. Moreover, innovations like drone delivery of medical supplies and blockchain-based aid distribution aim to enhance transparency and efficiency, driven by the moral imperative to maximize aid impact and minimize harm.

Debates and Future Directions Balancing Moral Imperatives and Political Realities A persistent challenge in humanitarian reasoning is reconciling moral ideals with political interests. States and organizations often face dilemmas when their actions to uphold humanitarian principles conflict with national security or economic goals. For example, interventions may be motivated by moral outrage but become entangled in geopolitical strategies, raising questions about authenticity and efficacy.

Emerging Ethical Concerns As global challenges evolve, new ethical questions arise: How should humanitarian efforts address climate change and environmental degradation? What are the moral responsibilities toward emerging technologies such as artificial intelligence in aid delivery? How can humanitarian reasoning be made more inclusive, respecting cultural diversity and local agency? Addressing these concerns requires a nuanced understanding of moral reasoning that is adaptable and context-sensitive.

The Future of Humanitarian Reason Looking ahead, the moral history of the present suggests that humanitarian reason will continue to be a vital, albeit complex, force in shaping global ethics. Emphasizing compassion, justice, and respect for human dignity, future efforts must navigate the tensions between moral ideals and practical realities. Incorporating diverse perspectives, fostering genuine solidarity, and integrating technological innovation responsibly are essential steps toward a more equitable and humane world.

Conclusion The concept of humanitarian reason as a moral history of the present encapsulates a trajectory of moral development rooted

in Enlightenment ideals, shaped by historical struggles, and continuously challenged by contemporary complexities. It reflects humanity's ongoing commitment to alleviating suffering, protecting rights, and fostering a world where dignity is universal. As we confront new global crises, understanding the philosophical foundations, practical applications, and ethical debates surrounding humanitarian reason is crucial for cultivating a moral future that honors our shared humanity.

Question Answer What is the central thesis of 'Humanitarian Reason: A Moral History of the Present' by Didier Fassin? The book explores how humanitarianism has evolved into a moral framework that shapes contemporary social and political practices, often blurring the lines between aid and intervention, and raises questions about its ethical implications and power dynamics. How does Didier Fassin critique the concept of humanitarianism in his work? Fassin critiques humanitarianism for sometimes perpetuating inequalities, creating moral hierarchies, and serving political or economic interests under the guise of moral obligation, rather than purely altruistic motives. In what ways does 'Humanitarian Reason' discuss the moral dilemmas faced by aid workers and policymakers? The book highlights dilemmas such as balancing neutrality with advocacy, intervening without causing harm, and navigating the tension between moral responsibility and political constraints in crisis situations. What historical developments does Fassin analyze to explain the rise of humanitarianism? Fassin traces the development of humanitarian ideas from post-World War II, the influence of human rights discourse, and the expansion of global aid networks that have contributed to the moral framing of present-day humanitarian actions. How does 'Humanitarian Reason' address the intersection of morality and politics? The book examines how moral narratives are often intertwined with political agendas, shaping interventions that may serve state interests or global power structures while claiming to be motivated solely by moral duty. What role does Fassin attribute to moral imagination in the context of humanitarianism? Fassin emphasizes that moral imagination is crucial for understanding the perspectives of those affected by crises, but warns it can also lead to oversimplified narratives that justify certain interventions.

5 How does the book analyze the concept of 'the human' in humanitarian discourse? Fassin explores how defining 'the human' becomes a moral universal that can obscure specific social and cultural contexts, sometimes leading to paternalism or cultural insensitivity in humanitarian practices. In what ways does 'Humanitarian Reason' challenge traditional views of moral responsibility? The book challenges the idea that moral responsibility is straightforward and universal, suggesting instead that it is shaped by social, political, and cultural contexts, which influence humanitarian actions and ethics. What critiques does Fassin offer regarding the effectiveness of contemporary humanitarian efforts? Fassin questions whether humanitarian interventions genuinely address root causes or merely alleviate symptoms, and whether they reinforce existing global inequalities and power structures. How can 'Humanitarian Reason' inform current debates on global aid and intervention? The book encourages critical reflection on the moral assumptions underlying aid work, urging practitioners and policymakers to consider the ethical complexities, potential biases, and political implications of their actions.

Humanitarian Reason: A Moral History of the Present is a profound and thought-provoking book by Didier Fassin that explores the complex moral landscape of contemporary humanitarianism. At its core, the book interrogates the assumptions, practices, and implications of "humanitarian reason," a concept that has come to define much of the moral and political action in our present age. Fassin's analysis is both a critique and a reflection on how humanitarian ideals shape policies, perceptions, and practices

related to suffering, migration, health, and social justice. This review delves into the key themes, strengths, and limitations of the work, offering a comprehensive understanding of its significance in moral philosophy and social critique. --- Understanding Humanitarian Reason Definition and Conceptual Foundations Fassin introduces "humanitarian reason" as a moral logic that underpins contemporary humanitarian actions and policies. It is characterized by a focus on compassion, universality, and the moral imperative to alleviate suffering. However, he emphasizes that this reason is not purely altruistic; it is embedded within political, economic, and cultural contexts that influence its application and outcomes. The concept is rooted in the idea that humanitarianism claims a universal moral authority—an obligation to respond to suffering regardless of national borders, ethnicity, or political boundaries. Yet, Fassin argues that this universalism often masks particular interests, biases, and power relations that shape humanitarian interventions. Features of Humanitarian Reason: - Emphasis on individual suffering and universality - Moral obligation to intervene and alleviate pain - Humanitarian Reason A Moral History Of The Present 6 Framing of suffering as a moral imperative - Tendency toward depoliticization of social and political contexts Pros: - Promotes global solidarity and compassion - Raises awareness about marginalized groups - Encourages immediate responses to crises Cons: - Can obscure political contexts and structural causes of suffering - May reinforce paternalistic or savior narratives - Risks depoliticizing social issues --- The Moral History and Evolution of Humanitarianism Historical Trajectory Fassin traces the origins of humanitarian reason from its early manifestations in charity and religious aid to its modern institutional forms. The evolution reflects shifts from localized, community-based charity to globalized interventions driven by international organizations such as the UN, NGOs, and aid agencies. He argues that the moral logic of humanitarianism has expanded its scope but also become more complex and problematic. The post-World War II period, especially with the development of human rights discourse, marked a turning point where moral universalism was institutionalized into legal frameworks. Key Phases in Humanitarian Moral History: - Religious charity and moral duty - State-led welfare and social justice movements - Emergence of international humanitarian organizations - The rise of human rights as moral and legal frameworks - Contemporary global humanitarianism driven by NGOs and transnational agencies Strengths of this historical analysis: - Connects moral ideas with political and institutional developments - Demonstrates how humanitarian reason has adapted over time - Highlights the increasing influence of global governance Limitations: - May understate local or indigenous forms of aid and moral reasoning - Could oversimplify the often contentious history of humanitarian intervention --- Critical Perspectives on Humanitarian Reason Power, Politics, and Moral Ambiguity Fassin critically examines the ways in which humanitarian reason, while rooted in moral ideals, is intertwined with political agendas and power dynamics. He points out that humanitarian interventions can sometimes serve political interests, sustain unequal power relations, or inadvertently reinforce colonial patterns. He discusses examples such as refugee crises, where aid can be used to control populations or legitimize border policies, rather than purely alleviate suffering. Fassin emphasizes that moral good is often entangled with political expediency, and that this complexity must be acknowledged to avoid naive or idealistic portrayals of humanitarianism. Features of Critical Perspective: - Recognition of the political instrumentalization of humanitarian aid - Awareness of paternalism and dependency - Focus on local voices and agency Advantages: - Promotes Humanitarian Reason A Moral History Of The Present 7 more reflexive and

accountable humanitarian practices - Helps avoid moral complacency or uncritical acceptance of aid practices Challenges: - Can lead to skepticism or paralysis, undermining urgent humanitarian responses - Difficult to balance critique with the necessity of action --- The Ethics of Humanitarian Practice Morality, Responsibility, and Dilemmas Fassin explores the ethical dilemmas faced by humanitarian actors. These include questions about neutrality, sovereignty, and the limits of intervention. For example, should aid be provided regardless of political regimes? How to balance respect for local cultures with universal human rights? He emphasizes that moral responsibility is complex and often involves difficult trade-offs. Humanitarian practitioners must navigate the tension between impartiality and advocacy, between respecting sovereignty and acting to prevent harm. Key Ethical Dilemmas Discussed: - Neutrality vs. advocacy - Local participation vs. external expertise - Short-term relief vs. long-term development Features: - Recognition of moral complexity - Advocacy for reflexivity and humility among aid workers - Emphasis on local agency and participation Pros: - Promotes ethical awareness and responsibility - Encourages context-sensitive interventions Cons: - Can complicate decision-making processes - Risks inaction due to uncertainty or moral ambiguity --- The Present and Future of Humanitarian Reason Contemporary Challenges Fassin discusses how globalization, technological change, and political shifts influence humanitarian reason today. The rise of digital technology has transformed how aid is coordinated and delivered, but also raises issues related to surveillance, data privacy, and depersonalization. He highlights pressing issues such as: - The increasing scale of refugee and migrant crises - Climate change-induced disasters - The rise of populist politics and anti-immigrant sentiments - The proliferation of private humanitarian actors Pros of current developments: - Greater immediacy and reach of aid - Increased awareness and mobilization - Innovative approaches through technology Cons: - Commodification of aid - Potential neglect of structural causes - Ethical concerns over data and surveillance Future Directions: Fassin advocates for a more reflective, politically aware humanitarianism that recognizes the limits of moral universalism and emphasizes local agency, structural change, and accountability. --- Humanitarian Reason A Moral History Of The Present 8 Conclusion: The Moral Imperative in a Complex World "Humanitarian reason: A moral history of the present" offers a compelling critique and reflection on the moral foundations of contemporary humanitarianism. Fassin's nuanced analysis challenges readers to think beyond simplistic narratives of aid and compassion, urging for a moral approach that is aware of power, context, and complexity. While the book excels in its depth, historical breadth, and critical perspective, it also raises difficult questions about efficacy, ethics, and the future of humanitarian efforts. It underscores that moral action must be accompanied by humility, reflexivity, and a commitment to justice that extends beyond immediate relief. In summary: - The book is essential reading for scholars, practitioners, and anyone interested in the moral dimensions of social justice. - It reminds us that humanitarian reason is not just a moral ideal but a social practice embedded within a web of political and economic interests. - Moving forward, a truly ethical humanitarianism requires continuous self-critique, local engagement, and attention to structural causes of suffering. Final thought: Fassin's work is a vital contribution to understanding how moral reasoning shapes our response to suffering and injustice today. It challenges us to rethink not only what we do, but why and how we do it, in the pursuit of a more just and compassionate world. humanitarianism, moral philosophy, social justice, ethical history, global ethics, human rights, moral anthropology, social activism, ethical dilemmas, humanitarian intervention

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john finnis is a pre eminent legal moral and political philosopher this volume contains over 25 essays by leading international scholars of philosophy and law who critically engage with issues at the heart of finnis s work

semantics for reasons is a book about what we mean when we talk about reasons it not only brings together the theory of reasons and natural language semantics in original ways but also sketches out a litany of implications for metaethics and the philosophy of normativity in their account of how the language of reasons works bryan r weaver and kevin scharp propose and defend a view called question under discussion qud reasons contextualism they use this view to argue for a series of novel positions on the ontology of reasons indexical facts the reasons to be rational debate moral reasons and the reasons first approach

the enlightenment idea that reason creates fixed moral rules that specify the right thing to do is mistaken according to johnson because it misses the ways in which human conceptual systems are grounded in bodily experience and it ignores the expansive and constructive nature of our best moral thinking since new findings in cognitive science explain reasoning in terms of prototypes frame semantics metaphor and basic level experience johnson contends that we must revise our views of ethics and adopt an alternative conception of moral reflection one that is thoroughly imaginative

this festschrift seeks to honor three highly distinguished scholars in the department of philosophy university of michigan william k frankena charles l stevenson and richard b brandt each has made significant contributions to the philosophic literature particularly in the field of ethics michigan has been fortunate in having three such original and productive moral philosophers serving on its faculty simultaneously yet they stand in a long tradition of excellence both within the department and in the university let us trace that tradition briefly the university of michigan opened in 1841 its department of literature science and the arts at first resembled a typical american college of that period with religious and ethical indoctrination playing a central role in course offerings but when henry tappan a presbyterian clergyman and professor of philosophy became president in 1852 he succeeded in shifting the emphasis from indoctrination to inquiry and scholarship though he was dismissed for his policies in 1863 tappan's efforts to establish a broad and liberal curriculum prevailed michigan was to take its place among the leading educational institutions in this country and to achieve an international reputation as a research center several past philosophers are worthy of mention here george sylvester morris an absolute idealist joined the department in 1881 having served from 1870 as chairman of the department of modern languages and literature he assumed the chairmanship of philosophy in 1884

anita superson challenges the traditional picture of the skeptic who asks why be moral while holding that the skeptic's position is important she builds an argument against it by understanding it more deeply and then shows what it would take to successfully defeat it superson argues that we must defeat not only the action skeptic but the disposition skeptic who denies that being morally disposed is rationally required and the motive skeptic who believes that merely going through the motions in acting morally is rationally permissible we also have to address the amoralist who is not moved by moral reasons he recognizes superson argues for expanding the skeptic's position from self interest to privilege to include morally unjustified behavior targeting disenfranchised social groups as well as revising the traditional expected utility model to exclude desires deformed by patriarchy as irrational lastly she argues that the challenge can be answered if it can be shown that it is in an important way inconsistent and therefore irrational to privilege oneself over others the moral skeptic makes an important contribution to both metaethics moral theory and feminist philosophy and brings feminist thinking into the larger discussion of the skeptical challenge

provides a systematic framework for understanding and shaping moral action taking moral action offers a timely and comprehensive overview of the emerging field of moral psychology introducing readers to one of the most vibrant areas of research in contemporary psychology with an inclusive and interdisciplinary approach authors chuck huff and almut furchert incorporate a wide range of scholarly traditions philosophical theories empirical findings and practical moral writings to explore the complex network of influences contexts and processes involved in producing and structuring moral action integrating key empirical and theoretical literature this unique volume helps readers grasp the different aspects of both habitual and intentional acts of moral action thematically organized chapters examine moral action in contexts such as evolution moral ecology personality moral identity and the self moral reason moral emotion and more each chapter features a discussion of how

neuroscience underlies or supports the influence and process addressed throughout the book historical stories of moral action and examples of humanistic and experiential traditions of moral formation highlight what is possible relevant and appropriate in taking moral action in a variety of settings explores the relationships between moral psychology empirical psychology philosophy and theology considers the various ways that individuals experience and construct moral identity emphasizes the practical application of the science of morality in service of moral good reviews cultural organizational group and social influences to investigate how individuals actively shape their moral environment discusses the role of emotions in morality and considers if individuals can change or train their emotional responses taking moral action is essential reading for those new to the field and experienced practitioners alike containing extensive references and links to further readings taking moral action is also an excellent textbook for college and university courses in areas such as psychology ethics theology philosophy anthropology and neuroscience

compassion is widely regarded as an important moral emotion a fitting response to various cases of suffering and misfortune yet contemporary theorists have rarely given it sustained attention this volume aims to fill this gap by offering answers to a number of questions surrounding this emotion these questions include what is the nature of compassion how does compassion differ from other emotions such as empathy pity or gratitude is compassion a virtue can we have too much compassion how does compassion influence other mental states desires motivations beliefs and intentions and behaviour how is compassion influenced by the environment must compassion be deserved can one be moral while lacking the capacity for compassion compassion like other emotions has many facets biological social psychological and neural among others the contributors to this volume will draw on a variety of disciplines and methods in order to develop a more systematic and comprehensive understanding of this often neglected moral emotion

under what circumstances can love generate moral reasons for action are there morally appropriate ways to love can an occurrence of love or a failure to love constitute a moral failure is it better to love morally good people this volume explores the moral dimensions of love through the lenses of political philosophy psychology and neuroscience it attempts to discern how various social norms affect our experience and understanding of love how love relates to other affective states such as emotions and desires and how love influences and is influenced by reason what love is affects what love ought to be conversely our ideas of what love ought to be partly determined by our conception of what love is

the concept of practical reason is central to contemporary thought on ethics and the philosophy of law acting well means acting for good reasons explaining this requires several stages how do reasons relate to actions at all as incentives and in explanations what are values how do they relate to human nature and how do they enter practical reasoning how do the concepts of right and wrong fit in and in what way do they involve questions of mutual trust among human beings how does our moral freedom our freedom to form our own moral commitments relate to our responsibilities to each

other how is this final question transposed into law and legal commitments this book explores these questions vital to understanding the nature of law and morality it presents a clear account of practical reason valuable to students of moral philosophy and jurisprudence at undergraduate or postgraduate levels for more advanced scholars it also offers a reinterpretation of kant's views on moral autonomy and smith's on self command marrying smith's moral sentiments to kant's categorical imperative in a novel way the book concludes and underpins the author's law state and practical reason series taken together the books offer an overarching theory of the nature of law and legal reason the role of the state and the nature of moral reason and judgement

osne is an annual forum for new work in normative ethical theory leading philosophers advance our understanding of a wide range of moral issues and positions from analysis of competing normative theories to questions of how we should act and live well osne will be an essential resource for scholars and students working in moral philosophy

halla kim explores the leading themes in kant's philosophical ethics from a structural methodological point of view to highlight the activities of reason vis à vis the blind forces of brute nature basing the study on kant's short but monumental groundwork of the metaphysics of morals kim also draws on other major writings by kant and his critics kim shows that philosophical ethics as kant conceived it must capture the gist of the ineluctable inescapable and irreducible freedom we strive to exemplify in our practical lives viewed this way the moral law is none other than the law of the will determining itself it is the law of the self activity of the will contending that the concepts and doctrines in kant's ethics should be understood as an ethics of the self activity of the will kim argues that the categorical imperative is the particular way this moral law is addressed to finite rational beings kant and the foundations of morality provides new perspective on the philosopher's thought to benefit studies of eighteenth century philosophy epistemology modern philosophy moral theory moral philosophy and ethics

most thoughtful people worry at one time or another about whether there can actually be such a thing as objective moral truth they might wonder for example whether the prevalence of moral disagreement makes it reasonable to conclude that there aren't really any moral facts at all or they might be bothered by questions like these what could objective moral facts possibly be like isn't it obvious that morality is simply relative to particular societies and particular times if there were moral facts how could we ever come to know anything about them can morality really have the motivating and rational force we normally take it to have how can one possibly find a place for objective moral values in a scientific worldview some people are driven by questions like these to the conclusion that we should embrace skepticism about morality denying the very existence of anything worthy of the name in answering moral skepticism shelly kagan shows how those who accept the existence of objective moral truth can provide plausible answers to these questions focusing throughout on issues that trouble reflective individuals kagan provides an accessible defense of the belief in objective morality will be of interest to both students of metaethics as well as anyone worried about the objectivity of their own moral judgements

John P. Moreland, a Christian philosopher, theologian, and apologist, issues a call to recapture the drama and power of kingdom living to cultivate a revolution of evangelical life, spirituality, thought, and spirit. Led by power, drawing insights from the early church, he unpacks three essential ingredients of this revolution: recovery of the Christian mind, renovation of Christian spirituality, and restoration of the power of the Holy Spirit. Western society is in crisis, the result of our culture's embrace of naturalism and postmodernism, and a biblical worldview has been pushed to the margins. Christians have been strongly influenced by these trends with the result that their personal lives often reflect the surrounding culture more than the way of Christ, and the church's transforming influence on society has waned. As a result, the kingdom triangle is divided into two major sections. The first examines and provides a critique of secular worldviews and shows how they have ushered in the current societal crisis. The second lays out a strategy for the Christian community to regain the potency of kingdom life and influence in the world. Moreland believes that evangelical Christianity can mature and lead the surrounding society out of the meaningless morass it finds itself in. With humility and vision, with clear insight, he puts the thoughtful Christian in a position to understand our current cultural struggle and to return to a responsible presentation of the way of Christ as not just a way of right living but also a way of knowledge and meaningful life.

This volume explores how individuals use moral agency to craft the moral dispositions and moral capabilities needed for living well-lived lives. It draws on eastern and western philosophical and ethical traditions to formulate and address key issues concerning character development and moral agency in both eastern and western traditions. The complexities of shaping an individual's moral agency focus on sustained processes of inner self-cultivation. The chapters in this volume highlight the ways in which one is to manage and direct one's desires and aspirations and what is to count as the source of guidance for a well-lived life. They engage with key figures and traditions in the history of eastern and western philosophy, including Confucian, Buddhist, and western sources from Aristotle to Kant. The juxtaposition of sources from the different parts of the world highlights striking similarities and significant contrasts and provides rich conceptual resources for further exploration of these issues. The volume provides a broader, deeper pursuit of central issues of moral psychology and ethics in ways that highlight the inexhaustible resources in these traditions. The focus on character is a way to draw together perspectives on ethical life, theories of human agency, views of fundamental life-guiding values, and relations between individuals and society and how persons see their place in the world. Moral agency in eastern and western thought will appeal to scholars and advanced students working on virtue ethics, moral psychology, comparative philosophy, and history of philosophy.

This book uses the study of philosophical texts to raise and explore metaphysical issues. On one level, each essay addresses a scholarly issue in a classical text, often a text of Aristotle's. On a deeper level, the issues Halper considers are metaphysical. However, unlike thinkers who have brought linguistic analysis and contemporary metaphysical notions to these texts, Halper approaches them to find their formulations of issues and their strategies of pursuit. Halper is not concerned with the defense of metaphysical commitments but with finding and exploring paths of metaphysical inquiry. The essays in this volume are exploratory and exegetical rather than decisive. Their contribution to metaphysics lies in the issues they raise, the methods they explore, and their conception of metaphysics as a

discipline rooted in philosophical problems

this encyclopedia spans the relationships among business ethics and society with an emphasis on business ethics and the role of business in society

ancient ethical theories based on the notions of virtue and happiness have struck many as an attractive alternative to modern theories but we cannot find out whether this is true until we understand ancient ethics and to do this we need to examine the basic structure of ancient ethical theory not just the details of one or two theories in this book annas brings together the results of a wide ranging study of ancient ethical philosophy and presents it in a way that is easily accessible to anyone with an interest in ancient or modern ethics she examines the fundamental notions of happiness and virtue the role of nature in ethical justification and the relation between concern for self and concern for others her careful examination of the ancient debates and arguments shows that many widespread assumptions about ancient ethics are quite mistaken ancient ethical theories are not egoistic and do not depend for their acceptance on metaphysical theories of a teleological kind most centrally they are recognizably theories of morality and the ancient disputes about the place of virtue in happiness can be seen as akin to modern disputes about the demands of morality

this book explores and elaborates three theories of public reason drawn from rawlsian political liberalism natural law theory and confucianism drawing together academics from these separate approaches the volume explores how the three theories critique each other as well as how each one brings its theoretical arsenal to bear on the urgent contemporary debate of medical assistance in dying the volume is structured in two parts an exploration of the three traditions followed by an in depth overview of the conceptual and historical background in part i the three comprehensive opening chapters are supplemented by six dynamic chapters in dialogue with each other each author responding to the other two traditions and subsequently reflecting on the possible deficiencies of their own theories the chapters in part ii cover a broad range of subjects from an overview of the history of bioethics to the nature of autonomy and its status as a moral and political value in its entirety the volume provides a vibrant and exemplary collaborative resource to scholars interested in the role of public reason and its relevance in bioethical debate

this book provides a thorough critical overview of the current debate on the ethics of war as well as a modern just war theory that can give practical action guidance by recognizing and explaining the moral force of widely accepted law traditionalist walzerian and revisionist approaches have dominated contemporary debates about the classical jus ad bellum and jus in bello requirements in just war theory in this book uwe steinhoff corrects widely spread misinterpretations of these competing views and spells out the implications for the ethics of war his approach is unique in that it complements the usual analysis in terms of self defense with an emphasis on the importance of other justifications that are often lumped together under the heading of lesser evil it also draws on criminal law and legal scholarship which has been largely ignored by just war theorists ultimately steinhoff rejects arguments in favor of moral fundamentalism the view that the laws and customs of war must simply

follow an immutable morality in contrast he argues that widely accepted laws and conventions of war are partly constitutive of the moral rules that apply in a conflict the ethics of war and the force of law will be of interest to scholars and advanced students working in just war theory applied ethics political philosophy political theory philosophy of law and criminal and military law

the second edition of ethical theory an anthology features a comprehensive collection of more than 80 essays from classic and contemporary philosophers that address questions at the heart of moral philosophy brings together 82 classic and contemporary pieces by renowned philosophers from seminal works by Hume and Kant to contemporary views by Derek Parfit Susan Wolf Judith Jarvis Thomson and many more features updates and the inclusion of a new section on feminist ethics along with a general introduction and section introductions by Russ Shafer-Landau guides readers through key areas in ethical theory including consequentialism deontology contractarianism and virtue ethics includes underrepresented topics such as moral knowledge moral standing moral responsibility and ethical particularism

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