

Read Free The Ethical Life Fundamental Readings In Ethics And Moral Problems Free Download Pdf

The Ethical Life The Ethical Life The Fundamentals of Ethics Ethics 5th Edition and Ethical Life 4th Edition and the Fundamentals Ethiek voor Dummies / druk 1 Het onsterfelijke leven van Henrietta Lacks De tweede berg Ethics 1 regels voor het leven De zeven eigenschappen voor succes in je leven Living Ethics The Laws of Life: An Exploration of Fundamental Problems in Ethics Dit is een goede gids Een theorie van rechtvaardigheid God is dood A Concise Introduction to Ethics De Bonobo en de tien geboden Recovering Ethical Life Over vrijheid On the Ethical Life De afstamming van den Mensch en de seksuele teeltheus Known from the Things that are Ethical Life Funding van de metafysica van de zeden A Concise Introduction to Ethics Emerging Ethical Issues of Life in Virtual Worlds Kierkegaard, MacIntyre, Williams, and the Internal Point of View Ethics, Life and Institutions Fundamental Ethics The Founding Act of Modern Ethical Life The voice of reason : fundamentals of critical thinking Being Ethical Gestures of Ethical Life The Ethics of Democracy William James, Moral Philosophy, and the Ethical Life Essential Care Ethical Life Law, Relationality and the Ethical Life De verwerkelijking van de vrijheid Where is the Good in the World?

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Virtual Worlds are being increasingly used in business and education. With each day more people are venturing in computer generated online persistent worlds such as Second Life for increasingly diverse reasons such as communication, education, research, and entertainment. This book explores the emerging ethical issues associated with these new environments for human interaction and cutting-edge approaches to these new ethical problems. This volume's goal is to put forward a number of these virtual world ethical issues of which research is only commencing. The development of literature specifically regarding virtual world ethics is a recent phenomenon. Research based on the phenomenon of virtual world life has only been developing in the past four years. This volume introduces pathbreaking work in an area which is only just beginning to take shape. It is ideal as both as a library reference and a supplementary text in university division courses focused on the issues of applied ethics and new media. It is unique in being one of the first volumes specifically addressed to ethical problems of the "metaverse". This volume includes articles from authors from around the world exploring topics such as: employing rationalist and casuistic approaches to the controversial topic of "virtual rape" yield an increased understanding of how virtual worlds ought to be designed, the relationship between the ethical and legal dimensions of virtual world users' participation in "paratexts", utilitarian consideration of happiness and freedom in the case of virtual pedophilia, norms of research ethics in virtual worlds, the ethical implications of employing virtual worlds as tools for medical education and experimenting with healthcare services, the ethics of the collective action of virtual world communities, consideration of the virtue and potential of cosmopolitanism in virtual worlds, Deleuzian ethical approaches to the experience of the disabled in virtual worlds, the ethics of virtual world design, and the ethical implications of the "illusion of reality" presented by virtual worlds. Carrying forward the problematic of measure and measurelessness that Plato, Aristotle, and Hölderlin posited at the center of their ethics and politics, this book explores ways in which, as the very condition of their freedom, our gestures bear within the most ordinary sense and sensibility the values, norms, ideals, and prophetic, messianic dreams of a redeemed ethical and political life. The human propensity to take an ethical stance toward oneself and others is found in every known society, yet we also know that values taken for granted in one society can contradict those in another. Does ethics arise from human nature itself? Is it a universal human trait? Or is it a product of one's cultural and historical context? Webb Keane offers a new approach to the empirical study of ethical life that reconciles these questions by showing how ethics arise at the intersection of human biology and social dynamics. Drawing on the latest findings in psychology, conversational interaction, ethnography, and history, Ethical Life takes readers from inner city America to Samoa and the Inuit Arctic to reveal how we are creatures of our biology as well as our history—and how our lives are contingent on both. Keane looks at Melanesian theories of mind and the training of Buddhist monks, and discusses important social causes such as the British abolitionist movement and American feminism. He explores different styles of child rearing, notions of the person, and moral codes in different communities elaborate on certain basic human tendencies while suppressing or ignoring others. Certain to provoke debate, Ethical Life presents an entirely new way of thinking about ethics, morals, and the factors that shape them. General complaints about moral decline, however frequent, and perhaps even justified they might be, are of little use. This book is not complaining. It is an attempt to apply our improved knowledge in various fields to questions of morality. It seeks to enhance our ability to discern among different moral phenomena and to discuss them more precisely. Second, it tries to take use of recent developments of sciences, in particular sciences of life, in practical philosophy, without giving up the difference between a human and other living beings. With very few exceptions, the whole tradition of moral philosophy considers the acting person to be an autonomous, independent individual, handling with his or her own property to pursue his or her own happiness. On the other hand, most of us in the contemporary societies are often acting as employees or representatives of social institutions, using entrusted property and competence of our employers to pursue their not our own – goals. People in public roles, like judges, policemen or clerks, cannot guide themselves even by the categorical imperative or by the role reversal test. In complex networks of organizations, morals cannot be fully replaced by written rules, as some philosophers think, but takes a different shape. The content of the book can be roughly divided into three parts. In the first one, the basic notions of e.g. freedom, life, responsibility or justice are analyzed and precized, as well as varied layers of practical philosophy. The second is a succinct overview of main schools or streams of western moral thought, trying to find a binding and universal foundation of morals and ethics. The third part re-introduces another founding idea, rather forgotten in modern times, namely the idea of heritage, both biological and cultural, of the past. This idea, widespread e.g. in the sedentary farming societies, has to be reformulated, but could be fundamental for more realistic and efficient solutions of our responsibility for life and nature. The last part is a tentative analysis of moral relations and problems connected with the growing complexity

institutions. This text carefully reconstructs and analyzes dozens of arguments in depth, and introduces student essential ideas of moral philosophy. Offering more comprehensive coverage of the good life, normative ethics, and metaethics than any other text of its kind, this book also addresses issues that are often omitted from other texts, such as the doctrine of doing and allowing, the doctrine of double effect, and more. Ideal for courses in introductory ethics and contemporary moral problems, this book can be used as a stand-alone text or with the author's companion reader, *The Ethical Life: Fundamental Readings in Ethics and Moral Problems*, Third Edition.

Politieke en wijsgerige beschouwing over rechtvaardigheid: het hoofdwerk van de Amerikaanse rechtsfilosoof (1921-2002). In this survey of past and present ethical cultures Harry Redner proposes that only through understanding these systems can one understand the current state of ethics. The author considers how and why being ethical is of use to modern man. Hoe moet iedereen in de moderne wereld weten? Om antwoord te geven op deze moeilijkste vraag der vragen combineert de gerenommeerde psycholoog Jordan B. Peterson de zwaarbevochten waarheden van oude tradities met verbluffende ontdekkingen van grensverleggend wetenschappelijk onderzoek. Op humoristische, verrassende en informatieve wijze vertelt Jordan Peterson ons waarom kinderen die aan het skateboarden zijn met rust gelaten moeten worden, waarom het verschrikkelijk noodlot mensen die te snel oordelen te wachten staat, en waarom je altijd een kat moet aaien als deze een tegenkomt. Peterson legt grote verbanden en distilleert daarbij uit alle kennis van de wereld 12 praktische en fundamentele leefregels. In 12 regels voor het leven maakt Jordan Peterson korte metten met de moderne clichés van de wetenschap, geloof en de menselijke natuur, en tegelijkertijd transformeert en verrijkt hij de denkwijze van zijn lezers.

Dr. Jordan B. Peterson (1962) is psycholoog, cultuurcriticus en hoogleraar psychologie aan de Universiteit van Toronto. Zijn wetenschappelijke artikelen hebben de moderne kijk op persoonlijkheid en creativiteit voorgoed veranderd. Peterson heeft honderdduizenden volgers op social media en zijn YouTube-clips zijn meer dan 27 miljoen keer bekeken. 'Peterson is vandaag de dag de invloedrijkste intellectueel van de westerse wereld. Voor miljoenen jonge mannen blijkt de methode-Peterson het perfecte tegengif voor de mengeling van knuffelen en beschuldigingen waarin ze zijn grootgebracht.' - DAVID BROOKS, THE NEW YORK TIMES 'Hoewel ik in veel opzichten met Peterson van mening verschil, ben ik het hartgrondig eens met zijn nadruk op het zorgvuldig, zonder vooroordelen bekijken van grote maatschappelijke en persoonlijke kwesties om daar rationele, weloverwogen oplossingen voor te vinden. Dit boek staat er vol mee.' - LOUISE O. FRESCO 'Peterson stapte als een magiër door de ideeëngeschiedenis van het Westen, en hij maakt alles urgent, en stralend. Ja, er zijn regels voor het leven, met moeite gedistilleerd uit het wildernis van het bestaan, gevoed met klassieke waarden en inzichten die de tand des tijds doorstaan, als wij volharderen. Peterson is momenteel de belangrijkste "praktische" intellectueel.' - LEON DE WINTER 'Peterson is een genie op vele vlakken. 12 regels voor het leven is een groot, controversieel, ontvullend boek.' - THE TIMES 'Peterson is geen gebrek aan empathie te verwijten. Hij is als een vaderfiguur.' - TROUW

De 7 eigenschappen is al jaren een klassieker. Het is het perfecte boek voor mensen die meer sturing aan hun leven willen geven. De zeven eigenschappen vormen een complete aanpak om te leven naar de principes die voor jou belangrijk zijn of je nu keuzes wilt maken, jezelf en anderen beter wilt begrijpen of weerbaarder wilt worden in deze hectische tijden. Essentieel, krachtig, realistisch: De 7 eigenschappen is een boek waar je je leven lang profijt van hebt.

Stephen C. (1932-2012) is de grootmeester van de persoonlijke ontwikkeling. Hij was een veelgevraagd en gedreven coach, schrijver en spreker. De 7 eigenschappen werd in 38 talen vertaald en er zijn wereldwijd meer dan 25 miljoen exemplaren verkocht. God is dood! God blijft dood! En wij hebben hem gedood! Waar vinden wij troost, wij moordenaars aller moordenaars? Friedrich Nietzsche De bloemlezing 'God is dood' toont Nietzsches strijd met God en het christendom in al zijn facetten. Van zijn eerste twijfels als zeventienjarige tot de zware scepsis aan het einde van zijn veelbewogen carrière. Een poging de oude God van zijn troon te stoten om diens plaats vrij te maken voor de 'Übermensch'.

Bringing together contributions from anthropology, sociology, religious studies, and philosophy, along with ethnographic case studies from diverse settings, this volume explores how different disciplinary perspectives on the good might engage with and enrich each other. The chapters examine how people realize the good in social life, exploring how ethics and values relate to forms of suffering, power and inequality, and, in doing so, demonstrate how focusing on the good enhances social theory. This is the first interdisciplinary engagement with what it means to live the good as a fundamental aspect of social life.

Hebben we religie nodig om goed te zijn? Frans de Waal beantwoordt deze vraag door te kijken naar apen en andere dieren. Hoe dicht ze ook bij ons staan, in een bonobogemeenschap nog nooit een kerk opgericht. Maar dat is ook helemaal niet nodig: in het goddeloze universum van de bonobo of de chimpansee bestaan medelijden, zorgzaamheid en rechtvaardigheid wel degelijk. Dat deze eigenschappen ouder zijn dan de mensheid, laat De Waal zien in *De bonobo en de tien geboden*, zijn verhalend geschreven boek over de evolutionaire basis van ons betere zelf. 'Zeg je duurzamer leven, dan zeg je Marieke Eyskoot.' de Volkskrant Zou je wat bewuster willen leven, en weten wat je zelf kan doen voor een sterk klimaat en een rechtvaardige wereld? Zou je het makkelijk verschil willen maken, en ervoor zorgen dat je keuzes ertoe doen? Dan is dit jouw boek. Het staat vol met praktische en positieve tips op het gebied van eerlijke kleding, natuurlijke verzorging, echt eten, eco-wonen en lo

impact reizen, en laat zien dat mooi en verantwoord prima samen gaan. En vooral dat het gaat om goed, niet om perfect: om slimme stappen, doen wat je kan en wat bij je past. Met dit moderne handboek maakt expert Marieke Eyskoot duurzamer leven leuk en bereikbaar. De juiste adressen, innovatieve merken, motiverende inzichten, fijne plekken, verrassende weetjes en handige oplossingen – precies wat je nodig hebt. Want iets goeds doen én het krijgen hebben tegelijk: kan het veel beter? Zesde, herziene druk, een internationale én jeugdeditie – wereldwijd al ruim 40.000 stuks Nieuwe pagina's en informatie over onder andere anti-racisme, beperkende ideaalbeelden, gelijke rechten, vrouwelijke en milieu-leiders, zero waste-suggesties, (web)winkels en meer Met een voorwoord van Eric Corton ('Een gids als deze heb je gewoon heel hard nodig.') Interviews met duurzame voorlopers, en inspirators als Thekla Reuten, Sanne Vogel, Floortje Dessing, Livia Firth en Janine Abbring ('Dit is de gids waar ik al tijden op zat te wachten.') 'Duurzame bijbel.' Glamour 'Groen is allang niet meer saai, duur of ingewikkeld, maar juist leuker dan ooit. De voordelen van groen leven, aldus kenner Marieke Eyskoot. Haar gids komt precies op het goede moment.' Harper's Bazaar 'In z'n genre steekt dit boek met kop en schouders boven de rest uit.' Vrij Nederland 'Ze is een expert en bekende Nederlander uit de wereld van duurzame mode. Laat het maar aan Marieke over om mensen te enthousiasmeren.' de Volkskrant An important 20th century work on ethics. Now available in English for the first time. Danish thinker Andreas Simonsen explores what he considers the three most fundamental problems in ethics: free will versus determinism, happiness versus duty, and humanism versus humility. "These problems have been pondered throughout history, often with great perspicacity and wit. However, every generation must take its own position on them so that new experiences are included in our understanding of life, not only directly but also indirectly through changing interpretations and practices of past wisdom." Simonsen attempts to untangle the inevitable contradictions "attached to everything human and conditioned by a basic paradoxical duality in our essence and existence. ... "We must have a paradoxical understanding of humans as both free and conditioned; a paradoxical view of ethics as both duty and happiness; a paradoxical understanding of God as both immanent and transcendent." The Fundamentals of Ethics is a textbook that introduces students to the central ideas of moral philosophy in a thorough yet compact and engaging way. It contains several chapters each on The Good Life, Normative Ethics, and Metaethics. It has greater breadth and depth than Rachels' The Elements of Moral Philosophy offering a substantial level of analysis while also keeping the student reader in mind. Writing in a lively style with many examples, the author reconstructs and carefully evaluates over forty central arguments in moral philosophy helping students to improve their critical thinking skills along the way. It is designed to be used on its own or in conjunction with The Ethical Life, the companion reader. In the twenty-first century the basic questions of ethics are no longer the abstract terms of ethical theory, but the concrete and burning issues related to the influence of the sciences, the impact of a globalized economy, and the consequences of present decisions for the future of humanity. Ethics: The Fundamental Questions of Our Lives analyzes twenty ethical issues that address education and culture, labor and economy, the environment and sustainability, democracy and cosmopolitanism, peace and war, and life and death. Each chapter describes a concrete example showing the relevance of the fundamental ethical question, then provides an explanation of how one can think through possible responses and reactions. Huber emphasizes the connections between personal, professional, and institutional ethics and demonstrates how human relationships are the center of our ethical lives. His aim is to articulate a theology of what he calls "responsible freedom" that transcends individualistic self-realization and includes communal obligations. This book takes the debate about the (ir)rationality of the transition to ethical life in Kierkegaard's thought in a significantly new direction. Connecting the field of Kierkegaard studies with the meta-ethical debate about practical reasons, and engaging with Alasdair MacIntyre's and Bernard Williams' thought, it explores the rationality of the choices for ethical life and Christian existence. Defending a so-called 'internalist' understanding of practical reasons, Compaijen argues that previous attempts to defend Kierkegaard against MacIntyre's charge of irrationality have failed. He provides a thorough analysis of such fundamental topics as becoming oneself, the ideal of objectivity in ethics and religion, the importance of the imagination, the power and limits of philosophical argument, and the relation between grace and nature. This book will be of great interest to Kierkegaard scholars in philosophy and theology, and, more generally, to anyone fascinated by the rationality of the transition to ethical life and the choice to accept Christianity. "A compact yet thorough collection of readings in ethical theory and contemporary moral problems - at the best price"-- Demonstrates how the ethical underpinning of Hegel's political and social philosophy has relevance for contemporary democratic life. The legal regulations and formal rules of democracy alone are not enough to hold a society together and govern its processes. Yet the irreducible ethical pluralism that characterizes contemporary society seems to make it impossible to impose a single system of values as a source of social cohesion and identity reference. In this book Lucio Cortella argues that Hegel's theory of ethical life can provide such a grounding and makes the case through a detailed analysis of Hegel's central political work, the Philosophy of Right. Although Hegel did not support democratic political ends and wrote in a historical and cultural context far removed from the current liberal-democratic scene

Cortella maintains that the Hegelian theory of ethical life, with its emphasis on securing a framework conducive to human freedom, nevertheless offers a convincing response to the problem of the ethical uprootedness of contemporary democracy. A Concise Introduction to Ethics is an abbreviated and simplified version of Russ Shafer-Landau's best-selling textbook/primer on ethical theory for the introduction to ethics and introduction to contemporary moral theory courses, *The Fundamentals of Ethics*. For many philosophy departments these ethics courses are their largest enrollment offerings, often fulfilling a university general education requirement. Shafer-Landau's *The Fundamentals of Ethics* has been the #1 selling ethics textbook for years primarily because it provides students with the clearest and most accessible explanations of ethical theories available. It is relatively brief, and yet quite comprehensive, covering more theories than the competing texts do but also presenting them in the most understandable way--the author's direct conversation with the students. This book will be about 1/3 shorter than *The Fundamentals of Ethics*, while maintaining its content advantage over competing books by including several areas of theory that others omit, including the good life (value theory), natural law, and prima facie duties. A Concise Introduction to Ethics will be based on the first part of Shafer-Landau's new OUP hybrid textbook/reader *Living Ethics*. The end of each chapter features several cases and discussion questions so students get opportunities to apply ethical theories to real-world moral issues and problems. Like its parent book, this volume can be paired with Shafer-Landau's reader *The Ethical Life*, which includes key reading selections from ethical theory and essays on contemporary moral problems. It can also accompany any reader on ethics or contemporary moral issues. *Living Ethics* is an ideal all-in-one resource for courses in introduction to ethics and contemporary moral problems. In this hybrid textbook/reader, moral theory and contemporary moral issues are brought to life with a comprehensive and balanced set of readings, uniquely engaging explanations, and clear analysis of arguments. This first book-length study into the influence of Emmanuel Levinas on the thought and philosophy of Giorgio Agamben, *Law, Relationality and the Ethical Life*, demonstrates how Agamben's immanent thought can be read as presenting a compelling, albeit flawed, alternative to Levinas's ethics of the Other. The publication of the English translation of *The Use of Bodies* in 2016 ended Giorgio Agamben's 20-year multi-volume *Homo Sacer* study. Over this time, Agamben's thought has greatly influenced scholarship in law, the wider humanities and social sciences. This book places Agamben's figure of form-of-life in relation to Levinasian understandings of alterity, relationality and the law. Considering how Agamben and Levinas craft their respective forms of embodied existence – that is, a fully-formed human that can live an ethical life – the book considers Agamben's attempt to move beyond Levinasian ethics through the liminal figures of the foetus and the patient in a persistent vegetative state. These figures, which Agamben uses as examples of bare life, call into question the limits of Agamben's non-relational use and form of existence. As such, it is argued, they reveal the limitations of Agamben's own ethics, whilst suggesting that his 'abandoned' project can and must be taken further. This book will be of interest to scholars, researchers, graduate students and anyone with an interest in the thought of Giorgio Agamben and Emmanuel Levinas in the fields of law, philosophy, the humanities and the social sciences. Inleiding tot het begrippenkader van de ethiek en de belangrijkste morele theorieën. The question of the ethical life is arguably one of the most compelling, and urgent, questions of our time. As Peter Singer, among others, has pointed out, almost 10 million children die each year due to poverty, some of whom would not die if the amount of aid that we now offer increases significantly. As Singer has also pointed out, the exploitation of human beings and other animals is a major ethical and practical concern. There can be little reasonable doubt that pain and suffering abound, in the world today, due to many causes such as poverty, disease, environmental degradation and destruction and anthropocentrism, among others, just as there can be little reasonable doubt that some of the pain and suffering is preventable. So, what does it mean to live ethically today? Does it mean taking the point of view of the universe, as Sidgwick put it, memorably, rather than a narrow anthropocentric or speciesist view? Does it mean living in accordance with duties and obligations, or in light of recognised virtues, or with the minimisation of pain and suffering primarily in mind? Do these entail a consideration of the interests of other species and a rejection of the principle of the sanctity of human life? Does it mean not eating animals when other healthy alternatives are available, especially when those animals have been treated in ways that are inconsistent with their interests, whatever they may be? Does it mean taking action to reduce poverty on our part on a day to day basis? Is ethics exhausted in some sense today? And if we could reach some consensus on these questions, what difference would the ethical life make? Some argue that speciesism and the exploitation of human beings and other animals might diminish; that pain and suffering, especially gratuitous pain and suffering, would decrease, or at the very least, not increase; or that we will become more aware of the limits of things such as "the traditional ethic of the sanctity of life", as Singer calls it. Some argue that the ethical life is closely related to a life of relationships, reflection and deliberation, all of which deepen our understanding and enrich us personally. Others argue that the ethical life is closely related to our search for a meaningful life – that the ethical life can help us to find meaning in a world in which "meaning", defined broadly, can seem elusive, enigmatic or unsubstantial. These and related issues and questions are explored in this collection, which illustrates the relevance

vitality and dynamism of ethics today. This volume draws on myth, science, and many faiths in Boff's passionate for care. Haar naam was Henrietta Lacks, maar de medische wereld kent haar als HeLa. In de jaren '50 werden kankercellen zonder dat zij dat wist bij haar weggenomen. Met behulp van deze cellen, die letterlijk onsterfelijk zijn, werden de meest uiteenlopende geneeskundige ontdekkingen gedaan en rond de verkoop ervan ontstond een miljoenenindustrie. Het leven van Henrietta bleef echter vrijwel onbekend en ook haar familie wist tot ruim dertig jaar geleden niet van het bestaan van de cellen af. Rebecca Skloot vertelt het verhaal van de 'HeLa-cellen', maar ons vooral ook kennis maken met Henrietta, haar verleden en haar familie, die nog steeds worstelt met de nalatenschap van de cellen. Ze laat zien dat het verhaal van de familie Lacks onlosmakelijk verbonden is met de duistere geschiedenis van het experimenteren met Afrikaans-Amerikanen, het ontstaan van de ethiek binnen de biologie en de juridische strijd over de vraag of we de baas zijn over de materie waarvan we zijn gemaakt. This collection of primary source materials covering the major themes of moral philosophy features forty-two classic contemporary readings divided into four parts--The Good Life, Normative Ethics, Metaethics, and Moral Problems. Comprehensive yet concise, it introduces students to ethical theory and a wide range of moral issues. It is well known that Hegel conceives of history as the gradual process of rational thought and of forms of political life. But he is usually thought to place himself at the end of this process. This book argues that an essential part of Hegel's political thinking has escaped the notice of its interpreters. 'Een must-read in tijden van sociale distantie en nieuw gemeenschapszin.' - Trouw 'Een overtuigend pleidooi.' **** NRC Handelsblad Sta jij op je eerste of tweede berg? Draait het leven om jou - of om anderen? Gaat het om succes - of om betekenis? We leven in een wereld die ons vertelt dat we vooral persoonlijk geluk moeten nastreven: carrière maken, succes hebben en mooie spullen verzamelen. Dit is wat David Brooks de zogenaamde 'eerste berg' noemt die we vaak allemaal bewandelen. Maar als we op die top zijn aangekomen, of eraf zijn gevallen door bijvoorbeeld een ontslag of een verlies, kunnen we tot ontdekking komen dat dát ons niet daadwerkelijk gelukkig maakt. We gaan verlangen naar dingen die er echt toe doen. Dat is het moment waarop je de tweede berg beklimt. Op de tweede berg draait het niet meer om jezelf, maar om jouw relatie met anderen. Het gaat om een betekenisvol leven. David Brooks onderzoekt hoe je een waardevol leven kunt leiden in een egocentrische maatschappij. Wat betekent het om verder te kijken dan jezelf en je op een groter doel te richten? Om onafhankelijkheid los te laten en afhankelijkheid te omarmen? Hij richt zich hierbij op vier belangrijke pijlers die je helpen met het beklimmen van die tweede berg: een verbintenis aangaan met familie met een roeping, met een gemeenschap of met een filosofie of geloof. De tweede berg is een inspirerend en persoonlijk boek dat je helpt te ontdekken hoe jij ook een rijk en volaan leven kunt leiden. 'Een krachtig, indringend boek dat niet meer loslaat.' The Guardian David Brooks (1961) is auteur en al jaren een van de best gelezen columnisten van The New York Times. Hij heeft meerdere bestsellers geschreven, waaronder The Road to Character. Hij geeft les aan Yale University en is lid van de American Academy of Arts and Sciences. 'Zijn columns staan stevast dagenlang op nummer een van bestgelezen stukken van de website van The New York Times. Hij is te horen en zien in vele populaire podcasts, radio- en tv-programma's. Als de VS een 'Denker des Vaderlands' had, zou Brooks goede kans maken.' NRC Handelsblad 'Zeer ontroerend en buitengewoon scherp. En hoopvol in de beste zin van het woord.' The Washington Post 'Lessen die mogelijk je leven veranderen zijn te vinden in dit relevante boek dat je aanzet tot nadenken.' Booklist 'Het beste boek van Brooks ooit. Krachtig. Zijn inspirerende boek is een zelfhulpboek om de gevangenis van jezelf te ontvluchten.' The Observer 'Het is de gave van David Brooks om taai maar overtuigend sociaal onderzoek toegankelijk en zelfs verrassend te maken.' The New York Times Book Review 'Brooks haalt een breed scala aan wetenschappers en denkers aan om een idee te weven dat groter is dan de som der delen.' USA Today 'Brooks' grootse prestatie zit in zijn vermogen om de ongeziene aspecten van privé-ervaringen te verheffen tot een krachtig en uitdagend gesprek over wat we allemaal met elkaar delen.' San Francisco Chronicle 'Het hogere doel volgens Brooks de "tweede berg". De eerste berg draait om jezelf, de tweede om anderen. Het goede leven is niet gericht op pleziertjes, maar op diepe relaties met de mensen om je heen.' **** NRC Handelsblad Reading across the whole range of Habermas' work, this book traces the development of the theory of communicative reason from inception to its defence against postmodernism. Bernstein's analyses are always problem centred and thematic rather than textual, making this a major contribution to the critical literature on Habermas. A hallmark of Western culture is a massive moral confusion, rendering the very idea of virtue "exotic and incomprehensible." McNerny here draws the conversation back to the beginning, establishing the terms and the tools of what it means to think and to do moral. As he asserts, the virtuous life and the moral life are one and the same. To be moral is to be good, and the goodness of one's acts reflects the fundamentals of thought placed in the service of a pursuit of a virtuous life. How is the concept of a virtuous life so foreign to many? We do not know the basics of a moral life. As McNerny states, "To be good we have to know what that means." The two biggest judgments one will make during life pertain to knowing what is good, what is bad, and the difference between the two. This bleeds into a study of morality and ethics that pertains to concrete acts, but in reality all aspects of our lives bear on these judgments. "Being ethical is not simply

state of mind, it is a state of being, a way of living one's life that reflects the fundamental principles of ethics [one] who lives in a certain way." Nevertheless, the subject of this book focuses on ethics--namely, the goodness or badness of human acts. McInerney's great reason for writing this work is to teach the reader that he or she can properly tackle ethical questions (even if they are not identified as such) if one is not himself or herself actually (living virtuously). Writing very much as a teacher of teachers, McInerney relies on the foundations of Aristotle and Thomas Aquinas, as well as his late brother, Ralph McInerney, to reiterate the principles of ethics that inform both thought and act. To speak of ethics, then, is to admit a commitment to virtue and how the theoretical distinction between good and bad is necessarily practical. Acting well will lead to thinking better, but McInerney notes that culture has lost sight of the former and thereby the coherency to address ethical questions. Being Ethical aims to correct this disconnect in forty-eight cogent lessons. Being Ethical is fundamentally intended to serve as a sequel to D. Q. McInerney's Being Logical (Random House, 2004), which has remained in print and has been translated into six languages. Its style lends itself to being used as a textbook in liberal studies. More generally, it is a refreshing presentation of this topic and timely and timeless exhortation to readers of the necessity of a love of virtue for thought. For friends and students of Aristotle, Thomas Aquinas and Ralph McInerney, this book bears a style and manner that is both familiar and much loved. This edited volume demonstrates that a virtue-centered approach to ethical life is a consistent feature of William James's moral reasoning from the 1880s until his death in 1910. Likewise, however, seems constant within James's writings on moral philosophy and the ethical life, and this lack of constancy is what keeps James's work of interest more than a century later. Studie van de Duitse filosoof (172 over de grondbeginselen van het zedelijk handelen. A Concise Introduction to Ethics offers a condensed and exceptionally well-written introduction to the essential moral theories. Based on Russ Shafer-Landau's best-selling primer on ethical theory, The Fundamentals of Ethics, this briefer volume retains the longer one's content advantage over competing books by addressing issues that other texts omit, including the good life (value theory), natural and prima facie duties. It also incorporates discussion questions and case studies at the end of each chapter, giving students the opportunity to apply ethical theories to real-world moral problems. A perfect companion to Shafer-Landau's anthology, The Ethical Life, this volume's compact size and low price make A Concise Introduction to Ethics an ideal complement to any course where it is important that students understand moral theories.

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