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Ethics For Life includes heavy biases toward certain moral positions. In the chapter "Ethical Egoism" Judith A. Boss states that psychological egoism is wrong because it is non falsifiable (any good scientific theory...must be falsifiable.)

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Ethics for Life: A Text with Readings 3rd edition ...

Ethics for Life: A Text with Readings by Judith A. Boss

What does it mean to lead a moral life? In her first extended study of moral philosophy, Judith Butler offers a provocative outline for a new ethical practice—one responsive to the need for critical autonomy and grounded in a new sense of the human subject. Butler takes as her starting point one’s ability to answer the questions “What have I done?” and “What ought I to do?” She shows that these questions can be answered only by asking a prior question, “Who is this “I” who is under an obligation to give an account of itself and to act in certain ways?” Because I find that I cannot give an account of myself without accounting for the social conditions under which I emerge, ethical reflection requires a turn to social theory. In three powerfully crafted and lucidly written chapters, Butler demonstrates how difficult it is to give an account of oneself, and how this lack of self-transparency and narrability is crucial to an ethical understanding of the human. In brilliant dialogue with Adorno, Levinas, Foucault, and other thinkers, she eloquently argues the limits, possibilities, and dangers of contemporary ethical thought. Butler offers a critique of the moral self, arguing that the transparent, rational, and continuous ethical subject is an impossible construct that seeks to deny the specificity of what it is to be human. We can know ourselves only incompletely, and only in relation to a broader social world that has always preceded us and already shaped us in ways we cannot grasp. If inevitably we are partially opaque to ourselves, how can give an account of ourselves, define the ethical act? And doesn’t an ethical system that holds us impossibly accountable for full self-knowledge and self-consistency inflict a kind of psychic violence, leading to a culture of self-beratement and cruelty? How does the turn to social theory offer us a chance to understand the specifically social character of our own unknowingness about ourselves? In this invaluable book, by recasting ethics as a project in which being ethical means becoming critical of norms under which we are asked to act, but which we can never fully choose, Butler illuminates what it means for us as “fallible creatures” to create and share an ethics of vulnerability, humility, and ethical responsiveness.

"Judith Butler is the most creative and courageous social theorist writing today. . . . Come! West "Judith Butler is quite simply one of the most probing, challenging, and influential thinkers of our time." - J. M. Bernstein Judith Butler's new book shows how an ethic of nonviolence must be connected to a broader political struggle for social equality. Further, it argues that nonviolence is often misunderstood as a passive practice that emanates from a calm region of the soul, or as an individualist ethical relation to existing forms of power. But, in fact, nonviolence is an ethical position found in the midst of the political field. An aggressive form of nonviolence accepts that hostility is part of our psychic constitution, but values ambivalence as a way of checking the conversion of aggression into violence. One contemporary challenge to a politics of nonviolence points out that there is a difference of opinion on what counts as violence and nonviolence. The distinction between them can be mobilized in the service of ratifying the state's monopoly on violence. Considering nonviolence as an ethical problem within a political philosophy requires a critique of individualism as well as an understanding of the psychosocial dimensions of violence. Butler draws upon Foucault, Fanon, Freud, and Benjamin to consider how the interdiction against violence fails to include lives regarded as ungrivable. By considering how "racial phantasms" inform justifications of state and administrative violence, Butler tracks how violence is often attributed to those who are most severely exposed to its lethal effects. The struggle for nonviolence is found in movements for social transformation that reframe the grievability of lives in light of social equality and whose ethical claims follow from an insight into the interdependency of life as the basis of social and political equality.

The first to use Judith Butler's work as a reading of how the legal subject is formed, this book traces how Butler comes to the themes of ethics, law and politics analyzing their interrelation and explaining how they relate to Butler's question of how people can have more liveable and viable lives. Acknowledging the potency and influence of Butler's 'concept' of gender as process, which occupies a well developed and well discussed position in current literature, Elena Loizidou argues that the possibility of people having more liveable and viable lives is articulated by Butler within the parameters of a sustained agonistic relationship between the three spheres of ethics, law and politics. Suggesting that Butler's rounded understanding of the interrelationship of these three spheres will enable critical legal scholarship, as well as critical theory more generally, to consider how the question of life's unsustainable conditions can be rethought and redressed, this book is a key read for all students of legal ethics, political philosophy and social theory.

Provides an overview of theoretical ethics. This work features multicultural coverage and attention to college students' moral development. It aims to significantly improve students' ability to make real-life moral decisions.

This text addresses a variety of timely and interesting moral issues, providing background information and primary source selections for each issue presented. It includes a chapter on ethical theory and covers a broad range of ethical perspectives—among them virtue ethics (Aristotelian and Confucian), Buddhist and feminist care ethics, and the Rawlsian and communitarian approaches. This fourth edition includes a new section on Ethical Egoism and has been updated to include readings and case studies covering some of the most pressing issues of recent ethical debate, such as stem cell research, the Iraqi War, the effect of the U.S. Patriot Act on academic freedom, Military conscription, racial profiling of Arab-Americans, the conflict in Darfur, and more.

As concerns about violence, war, terrorism, sexuality, and embodiment have garnered attention in philosophy, the concept of vulnerability has become a shared reference point in these discussions. As a fundamental part of the human condition, vulnerability has significant ethical import: how one responds to vulnerability matters, whom one conceives as vulnerable and which criteria are used to make such demarcations matters, how one deals with one's own vulnerability matters, and how one understands the meaning of vulnerability matters. Yet, the meaning of vulnerability is commonly taken for granted and it is assumed that vulnerability is almost exclusively negative, equated with weakness, dependency, powerlessness, deficiency, and passivity. This reductively negative view leads to problematic implications, imperiling ethical responsiveness to vulnerability, and so prevents the concept from possessing the normative value many theorists wish it to have. When vulnerability is regarded as weakness and, concomitantly, invulnerability is prized, attentiveness to one's own vulnerability and ethical response to vulnerable others remain out of reach goals. Thus, this book critiques the ideal of invulnerability, analyzes the problems that arise from a negative view of vulnerability, and articulates in its stead a non-dualistic concept of vulnerability that can remedy these problems.

Offers instructors with scholarly content on critical thinking and logical argumentation in a format that captivates students. With examples and pedagogy that links concepts within and between chapters, this title directs students to make connections between skill development and application to their college studies, careers, and personal lives.

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