

Download File Lincolns Virtues An Ethical Biography William Lee Miller Read Pdf Free

Lincoln's Virtues Lincoln's Virtues Virtues of the Mind Nicomachean Ethics Virtue Ethics The Handbook of Virtue Ethics Lincoln's Virtues Virtues of Independence and Dependence on Virtues Understanding Virtue Ethics Virtue Ethics Virtues, Democracy, and Online Media Environmental Virtue Ethics Virtue, Vice, and Value Paul and Virtue Ethics Virtue Ethics Ethics for A-Level Virtue Ethics, Old and New Ayn Rand's Normative Ethics Technology and the Virtues The Moral Virtues and Theological Ethics The Virtue of Aristotle's Ethics Intellectual Virtue Burdened Virtues Perspectives in Role Ethics Introduction to Virtue Ethics Friendship and Virtue Ethics in the Book of Job The Cambridge Companion to Virtue Ethics Moral Imagination Virtue Ethics and Professional Roles Virtues in Action Virtue Ethics and Moral Education Varieties of Virtue Ethics Business Ethics: Kant, Virtue, and the Nexus of Duty Dictionary of Global Bioethics The Virtues and Their Reasons The Virtues in Medical Practice On Virtue Ethics Virtue Ethics Moral Virtue and Nature Virtues and Vices and Other Essays in Moral Philosophy

In recent decades, many philosophers have considered the strengths and weaknesses of a virtue-centered approach to moral theory. Much less attention has been given to how such an approach bears on issues in applied ethics. The essays in this volume apply a virtue-centered perspective to a variety of contemporary moral issues, and in so doing offer a fresh and illuminating perspective. Some of the essays focus on a particular virtue and its application to one or more realms of applied ethics, such as temperance and sex or humility and environmental ethics. Other chapters focus on an issue in applied ethics and bring several virtues into a discussion of that issue or realm of life, such as sport, education, and business. Finally, several of the chapters engage relevant psychological research as well as current neuroscience, which enhances the strength of the philosophical arguments. "Virtue ethics has attracted a lot of attention and there has been considerable interest in virtue epistemology as an alternative to traditional approaches in that field. This book fills a gap in the literature for a text that brings virtue epistemologists and virtue ethicists together."-- Back cover. Virtue ethics is perhaps the most important development within late 20th-century moral philosophy. Rosalind Hursthouse presents an exposition and defence of her neo-Aristotelian version of virtue ethics. Hurka's

book puts forth a comprehensive theoretical account of moral virtue and vice. More specifically, it gives an account of the intrinsic goodness of virtue, and intrinsic evil of vice, that can fit into a consequentialist moral theory. "There are grounds for saying that contemporary work in virtue ethics is, if not quite in its theoretical infancy, at least not far out of diapers. And this suggests that we should be gentle and nurturing, allowing it time to flourish before coming to any definitive verdict on its merits. . . . However, it is hard to deny that modern-day virtue ethics is part of a long, sophisticated and fairly continuous tradition. Not only does the approach have origins almost as ancient as philosophy itself, but its history also includes extensive work by such philosophical luminaries as (at least) Socrates, Plato, Aristotle, the Stoics, Aquinas, and (perhaps) Hume and Nietzsche. And this suggests that we should already be in a good position to assess its appeal."--from the Introduction

In *Virtue Ethics, Old and New*, ten philosophers seek to enrich the contemporary understanding and development of virtue ethics through a detailed examination of some key contributions from its past. Their essays demonstrate the continuing relevance of the history of moral philosophy to contemporary debates. Christine Swanton offers a new, comprehensive theory of virtue ethics which addresses the major concerns of modern ethical theory from a character-based perspective. Discussion of many problems in moral theory, such as moral constraints, rightness of action, the good life, the demandingness of ethics, the role of the subjective, and the practicality of ethics, has been dominated by Kantian and Consequentialist theories, with their own distinctive conceptual apparatus. *Virtue Ethics* shows how a different framework can shed new light on these intractable issues. Swanton's approach is distinctive in that it departs in significant ways from classical versions of virtue ethics derived primarily from Aristotle. Employing insights from Nietzsche and other sources, she argues against both eudaimonistic virtue ethics and traditional virtue ethical conceptions of rightness. In developing a pluralistic view, she shows how different 'modes of moral acknowledgement' such as love, respect, appreciation, and creativity, are embedded in the very fabric of virtue, the moral life, and the good life. Virtue ethics has emerged as a distinct field within moral theory - whether as an alternative account of right action or as a conception of normativity which departs entirely from the obligatoriness of morality - and has proved itself invaluable to many aspects of contemporary applied ethics. Virtue ethics now flourishes in philosophy, sociology and theology and its applications extend to law, politics and bioethics. "The Handbook of Virtue Ethics" brings together leading international scholars to provide an overview of the field. Each chapter summarizes and assesses the most important work on a particular topic and sets this work in the context of historical developments. Taking a global

approach by embracing a variety of major cultural traditions along with the Western, the "Handbook" maps the emergence of virtue ethics and provides a framework for future developments. Using path-breaking discoveries of cognitive science, Mark Johnson argues that humans are fundamentally imaginative moral animals, challenging the view that morality is simply a system of universal laws dictated by reason. According to the Western moral tradition, we make ethical decisions by applying universal laws to concrete situations. But Johnson shows how research in cognitive science undermines this view and reveals that imagination has an essential role in ethical deliberation. Expanding his innovative studies of human reason in *Metaphors We Live By* and *The Body in the Mind*, Johnson provides the tools for more practical, realistic, and constructive moral reflection. The 21st century offers a dizzying array of new technological developments: robots smart enough to take white collar jobs, social media tools that manage our most important relationships, ordinary objects that track, record, analyze and share every detail of our daily lives, and biomedical techniques with the potential to transform and enhance human minds and bodies to an unprecedented degree. Emerging technologies are reshaping our habits, practices, institutions, cultures and environments in increasingly rapid, complex and unpredictable ways that create profound risks and opportunities for human flourishing on a global scale. How can our future be protected in such challenging and uncertain conditions? How can we possibly improve the chances that the human family will not only live, but live well, into the 21st century and beyond? This book locates a key to that future in the distant past: specifically, in the philosophical traditions of virtue ethics developed by classical thinkers from Aristotle and Confucius to the Buddha. Each developed a way of seeking the good life that equips human beings with the moral and intellectual character to flourish even in the most unpredictable, complex and unstable situations--precisely where we find ourselves today. Through an examination of the many risks and opportunities presented by rapidly changing technosocial conditions, Vallor makes the case that if we are to have any real hope of securing a future worth wanting, then we will need more than just better technologies. We will also need better humans. *Technology and the Virtues* develops a practical framework for seeking that goal by means of the deliberate cultivation of technomoral virtues: specific skills and strengths of character, adapted to the unique challenges of 21st century life, that offer the human family our best chance of learning to live wisely and well with emerging technologies. Professionals, it is said, have no use for simple lists of virtues and vices. The complexities and constraints of professional roles create peculiar moral demands on the people who occupy them, and traits that are vices in ordinary life are

praised as virtues in the context of professional roles. Should this disturb us, or is it naive to presume that things should be otherwise? Taking medical and legal practice as key examples, Justin Oakley and Dean Cocking develop a rigorous articulation and defence of virtue ethics, contrasting it with other types of character-based ethical theories and showing that it offers a promising new approach to the ethics of professional roles. They provide insights into the central notions of professional detachment, professional integrity, and moral character in professional life, and demonstrate how a virtue-based approach can help us better understand what ethical professional-client relationships would be like. Examines friendship as a moral category in the Book of Job through an Aristotelian virtue ethics perspective. More and more philosophers have advocated varieties of virtue-based ethics that challenge moral theory traditionally founded on moral obligation and the delineation of what is right or wrong in given situations. Virtue ethics, which focuses upon the character of moral agents more than on the moral status of their actions or the consequences of those actions, has become one of the most important and stimulating areas of contemporary ethical theory. "Understanding Virtue Ethics" is an accessible and lively introduction to the subject. It provides a broad overview of the history of virtue ethics from Aristotle to Nietzsche as well as examining the ideas of such contemporary writers as Ricoeur and Levinas. Major themes dealt with by moral theory are examined and how a virtue ethics approach to them differs from those of other traditions is explored. Practical problems of moral complexity such as abortion, euthanasia, and integrity in politics, and how they might be approached from a virtue perspective are considered. The charges of relativism and egoism that are often mounted against virtue ethics are rebutted and virtues that are especially relevant to contemporary life, namely, courage, taking responsibility, and reverence are examined in depth. Finally, the author argues that virtue ethics is highly relevant to our understanding of the moral dimensions of professional roles. Debate about the concept of virtue is a persistent theme in academic discourse. One strand of thinking attempts to examine and reconstruct ethical theories with the aim of formulating a new morality or ethics. A second strand of thought, more strongly represented in this work, attempts to explore the social and political world deploying the concept of virtue. Thus, this volume crosses the established borders of academic disciplines in order to provide a richer and more comprehensive understanding of the place of virtues in contemporary western societies. The editors hold that the dominating virtue of our culture and society is the virtue of independence. Yet independence, or individual autonomy, is contingent upon a diverse, and so far ill-understood, set of cultural, biological, economic, ethical, and political practices. The idea of individuality is in other

words supervening on a web of formal and informal relations. This volume therefore attempts to improve our understanding of the prevailing ethos of independence as well as of the mechanisms and practices sustaining it. Virtues are examined in specific contexts. Authors explore what we can learn about our dependence on virtues from the archaic Greek culture. They examine the relevance of virtue-ethics to the understanding of day-to-day practices. And they look at the place of virtues in understanding the norms of independence and liberty. Other contributions attend to the virtues of independence and its challenges, examining possible philosophical challenges, questioning whether independence is always a virtue, and how the virtues of justice fare given a commitment to the virtues of independence. The final portion of the book explore the empirical consequences of the virtues of independence. Among the questions addressed are how personal independence affects political and economic institutions, and the connections between norms of independence and the growth of modernity. This volume is an important contribution to contemporary understanding of what constitutes virtuous and ethical behavior. Ludvig Beckman teaches political theory in the department of government at Uppsala University. He is the author of *The Liberal State and the Politics of Virtue*, and has written several articles on liberal political thought. Emil Uddhammar is research director at the City University of Stockholm, and is the co-editor (with Richard Swedberg) of *Sociological Endeavor*, a festschrift in honor of Hans L. Zetterberg. This Dictionary presents a broad range of topics relevant in present-day global bioethics. With more than 500 entries, this dictionary covers organizations working in the field of global bioethics, international documents concerning bioethics, personalities that have played a role in the development of global bioethics, as well as specific topics in the field. The book is not only useful for students and professionals in global health activities, but can also serve as a basic tool that explains relevant ethical notions and terms. The dictionary furthers the ideals of cosmopolitanism: solidarity, equality, respect for difference and concern with what human beings- and specifically patients - have in common, regardless of their backgrounds, hometowns, religions, gender, etc. Global problems such as pandemic diseases, disasters, lack of care and medication, homelessness and displacement call for global responses. This book demonstrates that a moral vision of global health is necessary and it helps to quickly understand the basic ideas of global bioethics. This fascinating examination of the development of virtue ethics in the early stages of western civilization deals with a wide range of philosophers and schools of philosophy—from Socrates and the Stoics to Plato, Aristotle, and the Epicureans, among others. This introduction examines those human attributes that we have

come to know as the "stuff" of virtue: desire, happiness, the "good," character, the role of pride, prudence, and wisdom, and links them to more current or modern conceptions and controversies. The tension between viewing ethics and morality as fundamentally religious or as fundamentally rational still runs deep in our culture. A second tension centers on whether we view morality primarily in terms of our obligations or primarily in terms of our desires for what is good. The Greek term arete, which we generally translate as "virtue," can also be translated as "excellence." Arete embraced both intellectual and moral excellence as well as human creations and achievements. Useful, certainly, for classrooms, Virtue Ethics is also for anyone interested in the fundamental question Socrates posed, "What kind of life is worth living?" Virtue ethics predominated in the ancient world, and recent moral philosophy has seen a revival of interest in virtue ethics as a rival to Kantian and utilitarian approaches to morality. This book brings together influential works on the subject. There is one certainty regarding the human relationship with nature—there is no getting away from it. But while a relationship with nature is a given, the nature of that relationship is not. Environmental ethics is the attempt to determine how we ought and ought not relate to the natural environment. A complete environmental ethic requires both an ethic of action and an ethic of character. Environmental virtue ethics is the area of environmental ethics concerned with character. It has been an underappreciated and underdeveloped aspect of environmental ethics—until now. The selections in this collection, consisting of ten original and four reprinted essays by leading scholars in the field, discuss the role that virtue and character have traditionally played in environmental discourse, and reflect upon the role that it should play in the future. The selections also discuss the substantive content of the environmental virtues and vices, and apply them to concrete environmental issues and problems. This collection establishes the indispensability of environmental virtue ethics to environmental ethics. It also enhances the breadth and quality of the ongoing discussion of environmental virtue and vice and the role they should play in an adequate environmental ethic. This book explores recent developments in ethics of virtue. While acknowledging the Aristotelian roots of modern virtue ethics — with its emphasis on the moral importance of character — this collection recognizes that more recent accounts of virtue have been shaped by many other influences, such as Aquinas, Hume, Nietzsche, Hegel and Marx, Confucius and Lao-tzu. The authors also examine the bearing of virtue ethics on other disciplines such as psychology, sociology and theology, as well as attending to some wider public, professional and educational implications of the ethics of virtue. This pioneering book will be invaluable to researchers and students concerned with the many contemporary varieties and applications of virtue ethics.

Ayn Rand is well known for advocating egoism, but the substance of that instruction is rarely understood. Far from representing the rejection of morality, selfishness, in Rand's view, actually demands the practice of a systematic code of ethics. This book explains the fundamental virtues that Rand considers vital for a person to achieve his objective well-being: rationality, honesty, independence, justice, integrity, productiveness, and pride. Tracing Rand's account of the harmony of human beings' rational interests, Smith examines what each of these virtues consists of, why it is a virtue, and what it demands of a person in practice. Along the way she addresses the status of several conventional virtues within Rand's theory, considering traits such as kindness, charity, generosity, temperance, courage, forgiveness, and humility. Ayn Rand's Normative Ethics thus offers an in-depth exploration of several specific virtues and an illuminating integration of these with the broader theory of egoism. This volume addresses the history, future and contemporary application of virtue ethics. "This book addresses current threats to citizenship and democratic values posed by the spread of post-truth communication. The contributors apply research on moral, civic, and epistemic virtues to issues involving post-truth culture. The spread of post-truth communication affects ordinary citizens' commitment to truth and attitudes toward information sources, thereby threatening the promotion of democratic ideals in public debate. The chapters in this volume investigate the importance of helping citizens improve the quality of their online agency and raise awareness of the risks social media poses to democratic values. The book moves from two initial chapters that provide historical background and overview of the present post-truth malaise, through a series of chapters that feature mainly diagnostic accounts of the epistemic and ethical issues we face, to the complexities of virtue-theoretic analyses of specific virtues and vices. Virtues, Democracy, and Online Media will be of interest to scholars and advanced students working in virtue ethics, epistemology, political philosophy, and media studies"-- This collection of original essays on virtue ethics and moral education seeks to fill this gap in the recent literature of moral education, combining broader analyses with detailed coverage of: * the varieties of virtue * weakness and integrity * relativism and rival traditions * means and methods of educating the virtues The rare collaboration of professional ethical theorists and educational philosophers provides a ground-breaking work and an exciting new focus in a growing area of research. Lisa Tessman's Burdened Virtues is a deeply original and provocative work that engages questions central to feminist theory and practice, from the perspective of Aristotelian ethics. Focused primarily on selves who endure and resist oppression, she addresses the ways in which devastating conditions confronted by these selves both limit and burden their moral

goodness, and affect their possibilities of flourishing. She describes two different forms of "moral trouble" prevalent under oppression. The first is that the oppressed self may be morally damaged, prevented from developing or exercising some of the virtues; the second is that the very conditions of oppression require the oppressed to develop a set of virtues that carry a moral cost to those who practice them--traits that Tessman refers to as "burdened virtues." These virtues have the unusual feature of being disjoined from their bearer's own well being. Tessman's work focuses on issues that have been missed by many feminist moral theories, and her use of the virtue ethics framework brings feminist concerns more closely into contact with mainstream ethical theory. This book will appeal to feminist theorists in philosophy and women's studies, but also more broadly, ethicists and social theorists. What make someone a good human being? Is there an objective answer to this question, an answer that can be given in naturalistic terms? For ages philosophers have attempted to develop some sort of naturalistic ethics. Against ethical naturalism, however, notable philosophers have contended that such projects are impossible, due to the existence of some sort of 'gap' between facts and values. Others have suggested that teleology, upon which many forms of ethical naturalism depend, is an outdated metaphysical concept. This book argues that a good human being is one who has those traits the possession of which enables someone to achieve those ends natural to beings like us. Thus, the answer to the question of what makes a good human being is given in terms both objective and naturalistic. The author shows that neither 'is-ought' gaps, nor objections concerning teleology pose insurmountable problems for naturalistic virtue ethics. This work is a much needed contribution to the ongoing debate about ethical theory and ethical virtue.

William Lee Miller's ethical biography is a fresh, engaging telling of the story of Lincoln's rise to power. Through careful scrutiny of Lincoln's actions, speeches, and writings, and of accounts from those who knew him, Miller gives us insight into the moral development of a great politician — one who made the choice to go into politics, and ultimately realized that vocation's fullest moral possibilities. As *Lincoln's Virtues* makes refreshingly clear, Lincoln was not born with his face on Mount Rushmore; he was an actual human being making choices — moral choices — in a real world. In an account animated by wit and humor, Miller follows this unschooled frontier politician's rise, showing that the higher he went and the greater his power, the worthier his conduct would become. He would become that rare bird, a great man who was also a good man. Uniquely revealing of its subject's heart and mind, it represents a major contribution to our understanding and of Lincoln, and to the perennial American discussion of the relationship between politics and morality. Although

our moral lives would be unrecognisable without them, roles have received little attention from analytic moral philosophers. Roles are central to our lives and to our engagement with one another, and should be analysed in connection with our core notions of ethics such as virtue, reason, and obligation. This volume aims to redress the neglect of role ethics by confronting the tensions between conceptions of impartial morality and role obligations in the history of analytic philosophy and the Confucian tradition. Different perspectives on the ethical significance of roles can be found by looking to debates within professional and applied ethics, by challenging existing accounts of how roles generate reasons, by questioning the hegemony of ethical reasons, and by exploring the relation between expertise and virtue. The essays tackle several core questions related to these debates: What are roles and what is their normative import? To what extent are roles and the ethics of roles central to ethics as opposed to virtue in general, and obligation in general? Are role obligations characteristically incompatible with ordinary morality in professions such as business, law, and medicine? How does practical reason function in relation to roles? Perspectives in Role Ethics is an examination of a largely neglected topic in ethics. It will appeal to a broad range of scholars in normative ethics, virtue ethics, non-Western ethics, and applied ethics interested in the importance of roles in our moral life. What does pleasure have to do with morality? What role, if any, should intuition have in the formation of moral theory? If something is "simulated", can it be immoral? This accessible and wide-ranging textbook explores these questions and many more. Key ideas in the fields of normative ethics, metaethics and applied ethics are explained rigorously and systematically, with a vivid writing style that enlivens the topics with energy and wit. Individual theories are discussed in detail in the first part of the book, before these positions are applied to a wide range of contemporary situations including business ethics, sexual ethics, and the acceptability of eating animals. A wealth of real-life examples, set out with depth and care, illuminate the complexities of different ethical approaches while conveying their modern-day relevance. This concise and highly engaging resource is tailored to the Ethics components of AQA Philosophy and OCR Religious Studies, with a clear and practical layout that includes end-of-chapter summaries, key terms, and common mistakes to avoid. It should also be of practical use for those teaching Philosophy as part of the International Baccalaureate. Ethics for A-Level is of particular value to students and teachers, but Fisher and Dimmock's precise and scholarly approach will appeal to anyone seeking a rigorous and lively introduction to the challenging subject of ethics. Tailored to the Ethics components of AQA Philosophy and OCR Religious Studies. Enduringly profound treatise, whose lasting effect on Western

philosophy continues to resonate. Aristotle identifies the goal of life as happiness and discusses its attainment through the contemplation of philosophic truth. This remarkable book is the first attempt to establish a theory of knowledge based on the model of virtue theory in ethics. In *Paul and Virtue Ethics*, Daniel Harrington and James Keenan build upon their successful collaboration *Jesus and Virtue Ethics* to discuss the apostle Paul's teachings as a guide to interpret theology and ethics today. Examining Paul's writings, the authors investigate what they teach about the basic questions of virtue ethics: Who am I? Who do I want to become? And how do I get there? Their intent is not to provide stringent rules, but to awaken discovery and encourage dialogue. The book first considers the concept of virtue ethics, an approach to ethics that emphasizes moral character, and Paul's ethics in particular. Next, the authors focus on the virtues of faith, love/charity, and hope as treated by Paul and Thomas Aquinas. Closing the book with reflections on the roles of other virtues (and vices) in individual and communal Christian life, the authors discuss various issues in social ethics and sexual morality as they are dealt with in Paul and in Christian virtue ethics today. In this fresh evaluation of Western ethics, noted philosopher Richard Taylor argues that philosophy must return to the classical notion of virtue as the basis of ethics. To ancient Greek and Roman philosophers, ethics was chiefly the study of how individuals attain personal excellence, or "virtue," defined as intellectual sophistication, wisdom, strength of character, and creativity. With the ascendancy of the Judeo-Christian ethic, says Taylor, this emphasis on pride of personal worth was lost. Instead, philosophy became preoccupied with defining right and wrong in terms of a divine lawgiver, and the concept of virtue was debased to mean mere obedience to divine law. Even today, in the absence of religious belief, modern thinkers unwittingly continue this legacy by creating hairsplitting definitions of good and evil. Taylor points out that the ancients rightly understood the ultimate concern of ethics to be the search for happiness, a concept that seems to have eluded contemporary society despite unprecedented prosperity and convenience. Extolling Aristotle's *Nicomachean Ethics*, Taylor urges us to reread this brilliant and still relevant treatise, especially its emphasis on an ethic of aspiration. While Aristotle's account of the happy life continues to receive attention, many of his claims about virtue of character seem so puzzling that modern philosophers have often discarded them, or have reworked them to fit more familiar theories that do not make virtue of character central. In this book, Paula Gottlieb takes a fresh look at Aristotle's claims, particularly the much-maligned doctrine of the mean. She shows how they form a thought-provoking ethic of virtue, one that deserves to be developed and refined. The first part of the book addresses the nature of virtue and the virtues, illuminated by the

doctrine of the mean. Building on the conclusions of this analysis, the second part explains the mentality of the good person and the type of society that will allow such a person to flourish. This volume provides a clear and accessible overview of central concepts, positions, and arguments in virtue ethics today. While it focuses primarily on Aristotelian virtue ethics, it also includes discussion of alternative forms of virtue ethics (sentimentalism and pluralism) and competing normative theories (consequentialism and deontology). The first six chapters are organized around central questions in normative ethics that are of particular concern to virtue ethicists and their critics: What is virtue ethics? What makes a trait a virtue? Is there a link between virtue and happiness? What is involved in being well-motivated? What is practical wisdom? What makes an action right? The last four chapters focus on important challenges or objections to virtue ethics: Can virtue ethics be applied to particular moral problems? Does virtue ethics ultimately rely on moral principles? Can it withstand the situationist critique? What are the prospects for an environmental virtue ethics? ? This book offers students a philosophical introduction to the ethical foundations of business management. It combines lessons from Kant with virtue ethics and also touches upon additional approaches such as utilitarianism. At the core of the book lies the concept of the nexus of imperfect managerial duty: building and reinforcing the virtuous managerial team, engaging in reasoned discourse among all stakeholders, and diligently pursuing business responsibilities, including the creative efforts necessary for modern organizations. Case illustrations of these applications are presented throughout the book, including chapter appendices. Ancillary videos, test and answer banks and sample syllabi are available online via the author's website. Over the past decade a quiet revolution has been gathering momentum in the fields of moral philosophy and Christian ethics. These disciplines are undergoing a decisive shift as duty, obligation, and decision yield their central role in the understanding of the moral life to the long neglected concepts of virtue, character, and action. Romanus Cessario presents here a general introduction to the study of Christian moral virtues that reflects the emergence of this new and compelling vision of the moral life. *The Moral Virtues and Theological Ethics* provides an account of the nature of the moral virtues by explaining how the virtues work in our everyday lives. From the author of "Arguing About Slavery" comes a narrative dramatization and interpretation of Abraham Lincoln's intellectual and moral development. In recent years, virtue theories have enjoyed a renaissance of interest among general and medical ethicists. This book offers a virtue-based ethic for medicine, the health professions, and health care. Beginning with a historical account of the concept of virtue, the authors construct a theory of the place of the virtues in medical

practice. Their theory is grounded in the nature and ends of medicine as a special kind of human activity. The concepts of virtue, the virtues, and the virtuous physician are examined along with the place of the virtues of trust, compassion, prudence, justice, courage, temperance, and effacement of self-interest in medicine. The authors discuss the relationship between and among principles, rules, virtues, and the philosophy of medicine. They also address the difference virtue-based ethics makes in confronting such practical problems as care of the poor, research with human subjects, and the conduct of the healing relationship. This book with the author's previous volumes, *A Philosophical Basis of Medical Practice* and *For the Patient's Good*, are part of their continuing project of developing a coherent moral philosophy of medicine.

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