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Explore today's challenging moral questions and develop a rich understanding of ethical theories and issues with James White's Contemporary Moral Problems. Through influential and engaging readings, the Tenth Edition introduces you to the contentious debate over society's most pressing ethical controversies. --

For decades, Engelhardt has alluded to the ethics that binds moral friends. While his 'Foundations of Bioethics' explored the sparse ethics binding moral strangers, this long-awaited

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volume addresses the morality at the foundations of Christian bioethics. The volume opens with an analysis of the marginalization of Christian bioethics in the 1970s and the irremedial shortcomings of secular ethics in general. Drawing on the Christianity of the first millennium, Engelhardt provides the ontological and epistemological foundations for a Christian bioethics that can remedy the onesidedness of a secular bioethics and supply the bases for a Christian bioethics. The volume then addresses issues from abortion, third-party-assisted reproduction, and cloning, to withholding and withdrawing treatment, physician-assisted suicide, and euthanasia. Practices such as free and informed consent are relocated within a traditional Christian morality. Attention is also given to the allocation of scarce resources in health care, and to the challenge of maintaining the Christian identity of physicians, nurses, patients, and health care institutions in a culture that is now post-Christian.

"Against the pitched backdrop of pointe shoes and bloody blisters, Elinor Roth confronts her decaying dream. She is unlikely to become a leading ballerina. Longing for affection, she leaps into the arms of Jon Hansen, a seemingly nice music conductor. When the fling ends, Elinor abandons her stalling ballet career and moves to New York. The city's contemporary dance scene stirs her imagination, and she enters into a showcase that will launch her as a visionary choreographer. Unable to forget Elinor, Jon joins her and struggles to become a composer. Soon, he grows dependent on Elinor for inspiration and alarmed by her dwindling affection. Determined to keep Elinor as his muse, Jon devises a plan to take her far away from dance. When she uncovers his deceit, Elinor must decide how far she will blur the line

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between life and art."--provided by publisher.

In this succinct and well-written book, one of our most eminent philosophers provides a fresh reading of the view of freedom and morality developed by Thomas Reid (1710-1796). Although contemporary theorists have written extensively about the Scottish philosopher's contributions to the theory of knowledge, this is the first book-length study of his contributions to the controversy over freedom and necessity. William L. Rowe argues that Reid developed a subtle, systematic theory of moral freedom based on the idea of the human being as a free and morally responsible agent. He carefully reconstructs the theory and explores the intellectual background to Reid's views in the work of John Locke, Samuel Clarke, and Anthony Collins. Rowe develops a novel account of Reid's conception of free action and relates it to contemporary arguments that moral responsibility for an action implies the power to have done otherwise. Distilling from Reid's work a viable version of the agency theory of freedom and responsibility, he suggests how Reid's theory can be defended against the major objections--both historical and contemporary--that have been advanced against it. Blending to good effect historical and philosophical analysis, *Thomas Reid on Freedom and Morality* should interest philosophers, political theorists, and intellectual historians.

Moral problems do not always come in the form of great social controversies. More often, the moral decisions we make are made quietly, constantly, and within the context of everyday activities and quotidian dilemmas. Indeed, these smaller decisions are based on a moral foundation that few of us ever stop to think about but which guides our every action. Here distinguished philosopher Bernard Gert presents

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a clear and concise introduction to what he calls "common morality" -- the moral system that most thoughtful people implicitly use when making everyday, common sense moral decisions and judgments. Common Morality is useful in that -- while not resolving every disagreement on controversial issues -- it is able to distinguish between acceptable and unacceptable answers to moral problems. In the first part of the book Gert lays out the fundamental features of common morality: moral rules, moral ideals, and a two-step procedure for determining when a violation of a moral rule is justified. Written in a non-technical style, the ten general moral rules include rules on which everyone can agree, such as "do not kill," "do not deceive," and "keep your promises." The moral ideals include similarly uncontroversial precepts such as "Relieve pain" and "Aid the needy." In the second part of the book Gert examines the underlying concepts that justify common morality, such as the notions of rationality and impartiality. The distillation of over 40 years of scholarship, this book is the most accessible version of Gert's influential theory of morality as well as an eye-opening look at the moral foundations of our everyday actions. Throughout the discussion is clear enough for a reader with little or no philosophy background.

Charles E. Curran's concise account of his wide-ranging work in Catholic moral theology points out agreements, disagreements, and changes in major aspects of the Catholic moral tradition. It condenses and organizes a large amount of material to show that the Catholic theological tradition is in dialogue with contemporary life and thought, while remaining conscious of its own rich history.

"In 'Making men moral' Robert P. George defends the traditional position on moral legislation against criticisms

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advanced by leading contemporary liberal theorists." -- Back cover.

In this book, David B. Wong defends an ambitious and important new version of moral relativism. He does not espouse the type of relativism that says anything goes, but he does start with a relativist stance against alternative theories such that there need not be only one universal truth. Wong proposes that there can be a plurality of true moralities existing across different traditions and cultures, all with one core human question as to how we can all live together.

Jeffrey Stout argues that modern thought was born in a crisis of authority, took shape in flight from authority, and aspired to autonomy from all traditional influence. The quest for autonomy was an attempt to begin completely anew. As such it was bound to fail. Stout traces the secularization of public discourse and its effect on the relation between theism and culture as well as the severance of morality from traditional moorings in favor of autonomy. He is unabashedly historical in his approach, defending the thesis that all thought is historically conditioned and that historical insight is essential to self-understanding. Each section of the book takes up a major problem in contemporary philosophy - the nature of knowledge, the rationality of religious belief, the autonomy of morality- and sets that problem against the background of early modern disputes over authority. The result is simultaneously a critique of ahistorical biases, a survey of major developments in modern thought, and a normative treatment of the problems addressed. The book culminates in the final section with an account of post-Kantian concern with the autonomy of morals. Morality attained relative independence as a form of discourse only in the modern period, but the nature of this independence is distorted when

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construed in foundationalist or Kantian terms. After criticizing methodological assumptions in recent moral philosophy and religious ethics, Stout sketches his own account of the emergence of autonomy for morality, stressing the need for substantial rethinking of the relationship between religion and ethics. In a concluding chapter, he places his own position in relation to the philosophical tradition descendant from Hegel.

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