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A collective study of virtue theory and contemporary moral problems, this work discusses topics in

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bioethics, professional ethics, ethics of the family, law, interpersonal ethics, and the emotions. It offers a variety of perspectives, including pluralistic, eudaimonistic, care-theoretical, Chinese, comparative and stoic.

Contemporary Moral Issues is an anthology that provides a selection of readings on contemporary social issues revolving around three general themes: Matters of Life and Death, Matters of Equality and Diversity, and Expanding the Circle, which includes duties beyond borders, living together with animals, and environmental ethics. The text contains a number of distinctive, high-profile readings and powerful narratives, including Jonathan Foer's "Eating Animals," Eva Feder Kittay's "On the Ethics of Selective Abortion for Disability," and Susan M. Wolf's "Confronting Assisted Suicide and Euthanasia: My Father's Death." Each set of readings is accompanied by an extensive introduction, a bibliographical essay, pre-reading questions, and discussion questions.

Explores the significance of Christian belief for a range of contemporary and controversial ethical issues.

Modern Moral Problems addresses moral quandaries that can beguile and confuse faithful Catholics. Written in a question-and-answer format, the book covers questions regarding sexuality, medical ethics, business practices, civic responsibilities, and the sacramental life of the Church. The extraordinary assortment of issues forming a single, organized collection is a valuable reference for anyone seeking

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clear and concise answers to tough moral questions. Written in a conversational tone often spiced with humor, this work by a highly respected moral theologian will be read with fascination for its clarity of argument and fundamental good sense. Originally published as a monthly question-and-answer column in a magazine for priests, these selections by Msgr. William B. Smith retain a striking current topicality. Msgr. Smith often tackled matters of controversy in the Catholic Church, ones which continue to draw conflicting opinions. Interesting, informative, and eminently practical, this book conveys an overall impression that sound thinking about morality is rooted in a tradition within the Catholic Church, even when the answers to particular moral questions cannot be found in catechisms or Vatican documents. Msgr. Smith offers a clear-headed approach to the quandaries of our time precisely because of his training in traditional moral principles and his fidelity to the Catholic magisterium. This book should be in the possession of all seminarians and priests, who are bound to confront moral matters that are not so easily decided at first glance. But lay people, too, will find here rich responses to the challenging and sometimes unresolved moral questions they encounter in their own lives.

From Descartes to Spinoza, Western philosophers have attempted to propose an axiomatic systemization of ethics. However, without consensus on the contents and objects of ethics, the system remains incomplete. This four-volume set presents a model that highlights a Chinese philosopher's insights on ethics after a 22-year study. Three essential

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components of ethics are examined: metaethics, normative ethics, and virtue ethics. This volume is the first part of the discussion on normative ethics. The author sets out to discuss morality, and shows how the reasoning behind it can be both good and bad for human society from various perspectives. A system of an ultimate standard of morality is introduced and it is shown that where there are conflicts between different moral norms that cannot be compromised, people undoubtedly sacrifice less important moral norms to follow more fundamental and important moral norms or principles. The ultimate standard of morality is also the ultimate value standard for the evaluation of the goodness or badness of state institutions. Justice is the fundamental value standard to measure state institutions. Equality is the most important justice. The Chinese version of this set sold more than 60,000 copies and has exerted tremendous influence on the academic scene in the People's Republic. The English version will be an essential read for students and scholars of ethics and philosophy in general.

Discusses the nature of moral reasoning, ethical theories, free will, self-interest, and moral responsibility, and looks at a variety of current ethical issues

Updated for Citizenship and the new GCSE specifications.

Why does American law allow the recreational use of some drugs, such as alcohol, tobacco, and caffeine, but not others, such as marijuana, cocaine, and

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heroin? The answer lies not simply in the harm the use of these drugs might cause, but in the perceived morality—or lack thereof—of their recreational use. Despite strong rhetoric from moral critics of recreational drug use, however, it is surprisingly difficult to discern the reasons they have for deeming the recreational use of (some) drugs morally wrong. In this book, Rob Lovering lays out and dissects various arguments for the immorality of using marijuana, cocaine, heroin, and other drugs recreationally. He contends that, by and large, these arguments do not succeed. Lovering's book represents one of the first works to systematically present, analyze, and critique arguments for the moral wrongness of recreational drug use. Given this, as well as the popularity of the morality-based defense of the United States' drug laws, this book is an important and timely contribution to the debate on the recreational use of drugs.

Papers presented at a seminar.

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