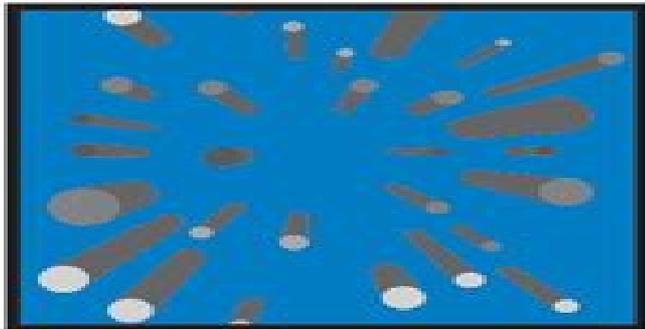




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# UNEASY VIRTUE

JULIA DRIVER

# Uneasy Virtue

**LL Leslie**



## Uneasy Virtue:

**Uneasy Virtue** Julia Driver, 2001-04-23 The predominant view of moral virtue can be traced back to Aristotle He believed that moral virtue must involve intellectual excellence To have moral virtue one must have practical wisdom the ability to deliberate well and to see what is morally relevant in a given context Julia Driver challenges this classical theory of virtue arguing that it fails to take into account virtues which do seem to involve ignorance or epistemic defect Some virtues of ignorance are counterexamples to accounts of virtue which hold that moral virtue must involve practical wisdom Modesty for example is generally considered to be a virtue even though the modest person may be making an inaccurate assessment of his or her accomplishments Driver argues that we should abandon the highly intellectualist view of virtue and instead adopt a consequentialist perspective which holds that virtue is simply a character trait which systematically produces good consequences

**Uneasy Virtue** Julia Driver, 2001-04-23 Driver challenges Aristotle's classical theory of virtue arguing that it fails to take into account virtues that do seem to involve ignorance or epistemic defect Modesty for example is generally considered to be a virtue even though the modest person may be making an inaccurate assessment of his or her accomplishments She argues that we should abandon the highly intellectualist view of virtue and instead adopt a consequentialist perspective that holds that virtue is simply a character trait that systematically produces good consequences

*Uneasy Virtue* Paul RENIN (pseud.), 1941 **Uneasy Virtue** Paul Renin, *Uneasy Virtue, Etc* Reginald Wilfrid CAMPBELL, 1926 *Uneasy Virtue* Barbara Meil Hobson, 1990 *The Oxford Handbook of Virtue* Nancy E. Snow, 2018 The late twentieth and early twenty first centuries have seen a renaissance in the study of virtue a topic that has prevailed in philosophical work since the time of Aristotle Several major developments have conspired to mark this new age Foremost among them some argue is the birth of virtue ethics an approach to ethics that focuses on virtue in place of consequentialism the view that normative properties depend only on consequences or deontology the study of what we have a moral duty to do The emergence of new virtue theories also marks this new wave of work on virtue Put simply these are theories about what virtue is and they include Kantian and utilitarian virtue theories Concurrently virtue ethics is being applied to other fields where it hasn't been used before including bioethics and education In addition to these developments the study of virtue in epistemological theories has become increasingly widespread to the point that it has spawned a subfield known as virtue epistemology This volume therefore provides a representative overview of philosophical work on virtue It is divided into seven parts conceptualizations of virtue historical and religious accounts contemporary virtue ethics and theories of virtue central concepts and issues critical examinations applied virtue ethics and virtue epistemology Forty two chapters by distinguished scholars offer insights and directions for further research In addition to philosophy authors also deal with virtues in non western philosophical traditions religion and psychological perspectives on virtue **Uneasy Virtue** Barbara Meil Hobson, 1987-11-24 Barbara M Hobson makes a compelling case for the reform of prostitution policy in *Uneasy Virtue*

This volume demonstrates an effective analytical approach to understanding public policy and its impact on prostitution policy. *Uneasy Virtue* proves particularly relevant today as right wing groups begin to guide discourse and influence policy around reproductive rights, sexuality and the future of gender equality. As Hobson proposes, the reform of prostitution policy must be viewed in the broader context of the political and economic struggles to emancipate women and thereby create a more rational society. Samuel Suchowleky Commentaries *Taming Passion for the Public Good* Mark E. Kann, 2013-04-01

Kann's latest tour de force explores the ambivalence during the founding of our nation about whether political freedom should augur sexual freedom. Tracing the roots of patriarchal sexual repression back to revolutionary America, Kann asks highly contemporary questions about the boundaries between public and private life, suggesting provocatively that political and sexual freedom should go hand in hand. Ben Agger, University of Texas at Arlington: The American Revolution was fought in the name of liberty. In popular imagination, the Revolution stands for the triumph of populism and the death of patriarchal elites. But this is not the case, argues Mark E. Kann. Rather, in the aftermath of the Revolution, America developed a society and system of laws that kept patriarchal authority alive and well, especially when it came to the sex lives of citizens. In *Taming Passion for the Public Good*, Kann contends that despite the rhetoric of classical liberalism, the founding generation did not trust ordinary citizens with extensive liberty. Under the guise of paternalism, they were able simultaneously to retain social control while espousing liberal principles with the goal of ultimately molding the country into the new American ideal: a moral and orderly citizenry that voluntarily did what was best for the public good. Mark E. Kann, Professor Emeritus of Political Science and History, held the USC Associates Chair in Social Science at the University of Southern California. He is the author of *Republic of Men* (NYU Press, 1998) and *Punishment, Prisons and Patriarchy* (NYU Press, 2005).

**Poems and Dramas of Lord Byron** George Gordon Byron, Baron Byron, 1899 **John Cassell's illustrated history of England. The text, to the reign of Edward I by J.F. Smith; and from that period by W. Howitt** Cassell, Ltd, 1875 *"The" Poetical Works of Lord Byron* George Gordon Byron, Baron Byron, 1873 The Complete Poetical and Dramatic Works of Lord Byron George Gordon Byron, Baron Byron, 1883 **Netherlands Indies Review**, 1925 **Pamphlets on Insurance**, 1877 **Dew and Mildew** Percival Christopher Wren, 1912 The Complete Poetical Works George Gordon Byron, Baron Byron, 1905 **The Doctor and the Devil, Or, Midnight Adventures of Dr. Parkhurst** Charles W. Gardner, 1894 Verse Rudyard Kipling, 1919 The Secret Years Edwin Pugh, 1923

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