

Profit Prudence And Virtue

Robert F. Garnett Jr.,Paul Lewis,Lenore T. Ealy

Profit, Prudence and Virtue Samuel Gregg, James R. Stoner, Jr., Harold James, Roger Scruton, David Novak, Robert P. George, Anthony Daniels, Wilfred M. McClay, Sean Kelsey, Thomas R. Krause, R. Edward Freeman, David Newkirk, Kevin T. Jackson, Edwin M. Hartman, James O'Toole, Christopher Megone, Philip Booth, Edward Skidelsky, 2011-11-30 Essays on the ethics of business and management.

Pride and Profit Cecil E. Bohanon, Michelle Albert Vachris, 2015-12-24 *Pride and Profit* explores the ways in which Jane Austen's novels interact with the ideas of economist Adam Smith. Bohanon and Vachris show how Smithian perspectives on virtue are depicted in Austen's novels and how Smith's and Austen's perspectives reflect and define the bourgeois culture of the Enlightenment and industrial revolution.

Prudence Robert Hariman, 2010-11-01 This volume brings together scholars in classics, political philosophy, and rhetoric to analyze prudence as a distinctive and vital form of political intelligence. Through case studies from each of the major periods in the history of prudence, the authors identify neglected resources for political judgement in today's conditions of pluralism and interdependency. Three assumptions inform these essays: the many dimensions of prudence cannot be adequately represented in the lexicon of any single discipline; the Aristotelian focus on prudence as rational calculation needs to be balanced by the Ciceronian emphasis on prudence as discursive performance embedded in familiar social practices; and understanding prudence requires attention to how it operates thorough the communicative media and public discourses that constitute the political community.

Prudence Robert Hariman, 2004

The Dialogues of Plato Plato, 1908

Human Prudence: Or, Maxims by which Affluence and Grandeur May be Attained Prudence, 1827

Virtue in Business Edwin Hartman, 2013-07-04 An introduction to the role of virtue ethics in business, written by one of the foremost Aristotelian scholars.

The Catholic Gentleman Sam Guzman, 2019-04-24 What it means to be a man or a woman is questioned today like never before. While traditional gender roles have been eroding for decades, now the very categories of male and female are being discarded with reckless abandon. How does one act like a gentleman in such confusing times? *The Catholic Gentleman* is a solid and practical guide to virtuous manhood. It turns to the timeless wisdom of the Catholic Church to answer the important questions men are currently asking. In short, easy-to-read chapters, the author offers pithy insights on a variety of topics, including • How to know you are an authentic man • Why our bodies matter • The value of tradition • The purpose of courtesy • What real holiness is and how to achieve it • How to deal with failure in the spiritual life

Adam Smith's Sociological Economics David Alexander Reisman, 2014-06-03 First published in 1976, this book provides an interdisciplinary study of the thoughts of Adam Smith, showing in particular how the link between economic basis and social superstructure was central to his work. The work is split into six sections, dividing Smith's views along the following lines: 'methodology', 'conduct and character', 'consumer behaviour', 'the upper classes', 'the lower classes', and finally 'the State'.

How to Think Seriously About the Planet Roger Scruton, 2012-06-01 The environment has long been the undisputed territory of the political Left, which casts international capitalism, consumerism, and the over-exploitation of natural resources as the principle threats to the planet, and sees top-down interventions as the most effective solution. In *How to Think Seriously About the Planet*, Roger Scruton rejects this view and offers a fresh approach to tackling the most important political problem of our time. The environmental movement, he contends, is philosophically confused and has unrealistic agendas. Its sights are directed at the large-scale events and the confrontation between international politics and multinational business. But Scruton argues that no large-scale environmental project, however well-intentioned, will succeed if it is not rooted in small-scale practical reasoning. Seeing things on a large scale promotes top-down solutions, managed by unaccountable bureaucracies that fail to assess local conditions and are rife with unintended consequences. Scruton argues for the greater efficacy of local initiatives over global schemes, civil association over political activism, and small-scale institutions of friendship over regulatory hyper-vigilance. And he suggests that conservatism is far better suited to solving environmental problems than either liberalism or socialism. Rather than entrusting the environment to unwieldy NGOs and international committees, we must assume personal responsibility and foster local control. People must be empowered to take charge of their environment, to care for it as they would a home, and to involve themselves through the kind of local associations that have been the traditional goal of conservative politics. Our common future is by no means assured, but as Roger Scruton clearly demonstrates in this important book, there is a path that can ensure the future safety of our planet and our species.

Passion, Prudence, and Virtue in Shakespearean Drama Unhae Park Langis, 2011-05-26 An analysis of passion, prudence and virtue in Shakespearean drama from the perspective of ethical criticism.

Commerce and Community Robert F. Garnett Jr., Paul Lewis, Lenore T. Ealy, 2014-11-27 Since the end of the Cold War, the human face of

economics has gained renewed visibility and generated new conversations among economists and other social theorists. The monistic, mechanical economic systems that characterized the capitalism vs. socialism debates of the mid-twentieth century have given way to pluralistic ecologies of economic provisioning in which complexly constituted agents cooperate via heterogeneous forms of production and exchange. Through the lenses of multiple disciplines, this book examines how this pluralistic turn in economic thinking bears upon the venerable social-theoretical division of cooperative activity into separate spheres of impersonal *Gesellschaft* (commerce) and ethically thick *Gemeinschaft* (community). Drawing resources from diverse disciplinary and philosophical traditions, these essays offer fresh, critical appraisals of the *Gemeinschaft* / *Gesellschaft* segregation of face-to-face community from impersonal commerce. Some authors issue urgent calls to transcend this dualism, whilst others propose to recast it in more nuanced ways or affirm the importance of treating impersonal and personal cooperation as ethically, epistemically, and economically separate worlds. Yet even in their disagreements, our contributors paint the process of voluntary cooperation – the space commerce and community – with uncommon color and nuance by traversing the boundaries that once separated the thin sociality of economics (as science of commerce) from the thick sociality of sociology and anthropology (as sciences of community). This book facilitates critical exchange among economists, philosophers, sociologists, anthropologists, and other social theorists by exploring the overlapping notions of cooperation, rationality, identity, reciprocity, trust, and exchange that emerge from multiple analytic traditions within and across their respective disciplines.

Morality and the Market Eugene A. Heath, 2002 *Morality and the Market* is a business ethics anthology unlike any other. The book covers the foundations of markets, their operations, and their effects by incorporating most traditional business ethics topics while introducing new ones as well. The result is a text with genuine diversity of opinion, philosophical depth, and breadth of topic, accompanied throughout by a knowledgeable and sympathetic account of the traditional issues in business ethics. *Morality and the Market* places special and distinctive emphasis on virtue and its applicability to the contexts of commerce. Each of the traditional topics of business ethics is related to particular virtues. For example, the virtue of honesty is related to advertising and sales; integrity is related to whistle-blowing; social responsibility is related to business profit; and courage is related to entrepreneurship. *Morality and the Market* explores the moral foundations of markets, their moral consequences, and considers the effects of commerce on the arts, culture, the environment, and technological progress.

The Dialogues of Plato: Charmides. Lysis. Laches. Protagoras. Euthydemus. Cratylus. Phaedrus. Ion. Symposium Plato, 1875

Rethinking the Purpose of Business Steven A. Cortright, Michael Naughton, 2002 This volume challenges reigning shareholder and stakeholder management theories using philosophical and theological dimensions of the Catholic tradition. The contributors, including management theorists, moral theologians, economists, ethicists and attorneys, debate complicated issues such as the ethics of profit seeking, equity and efficiency in the firm, the shareholder value principle, social ethics of corporate management, the principle of subsidiarity and modern contract theory. While contributors share a respect for the power of markets, they also assign value to community, common goods and personal virtue. Essays combine organizational and management theory with philosophical and theological accounts of human purpose. A central argument of this collection is that the tradition of Catholic social thought provides principles that enable fruitful conversations across disciplines regarding the purpose of business and economic activity.

Dialogues: Charmides. Lysis. Laches. Protagoras. Euthydemus. Ion. Meno. Euthyphro. Apology. Critico. Phaedo. Symposium. Phaedrus Cratylus Plato, 1911

Business Ethics Alejo José G. Sison, Ignacio Ferrero, Gregorio Guitián, 2018-03-09 Can business activities and decisions be virtuous? This is the first business ethics textbook to take a virtue ethics approach. It explains how virtue ethics compares with alternative approaches to business ethics, such as utilitarianism and deontology, and argues that virtue ethics best serves the common good of society. Looking across the whole spectrum of business—including finance, governance, leadership, marketing and production—each chapter presents the theory of virtue ethics and supports students' learning with chapter objectives, in-depth interviews with professionals and real-life case studies from a wide range of countries. *Business Ethics: A Virtue Ethics and Common Good Approach* is a valuable text for advanced undergraduates and masters-level students on business ethics courses.

The Bourgeois Virtues Deirdre Nansen McCloskey, 2010-03-15 For a century and a half, the artists and intellectuals of Europe have scorned the bourgeoisie. And for a millennium and a half, the philosophers and theologians of Europe have scorned the marketplace. The bourgeois life, capitalism, Mencken's "booboisie" and David Brooks's "bobos"—all have been, and still are, framed as being responsible for everything from financial to moral poverty, world wars, and spiritual desuetude. Countering these centuries of assumptions and unexamined thinking is Deirdre McCloskey's *The Bourgeois Virtues*, a magnum opus that offers a radical view: capitalism is good for us. McCloskey's sweeping, charming, and even humorous survey of ethical thought and economic realities—from Plato to Barbara Ehrenreich—overturns every assumption we have about being bourgeois. Can you be virtuous and bourgeois? Do markets improve ethics? Has capitalism made us better as well as richer? Yes, yes, and yes, argues McCloskey, who takes on centuries of capitalism's critics with her erudition and sheer scope of knowledge. Applying a new tradition of "virtue ethics" to our lives in modern economies, she affirms American capitalism without ignoring its faults and celebrates the bourgeois lives we actually live, without supposing that they must be lives

without ethical foundations. High Noon, Kant, Bill Murray, the modern novel, van Gogh, and of course economics and the economy all come into play in a book that can only be described as a monumental project and a life’s work. The Bourgeois Virtues is nothing less than a dazzling reinterpretation of Western intellectual history, a dead-serious reply to the critics of capitalism—and a surprising page-turner.

The Pageant of Greece Sir Richard W. Livingstone,2017-02-07 First published in 1923, this book by Sir Richard Winn Livingstone “is intended for those who know no Greek, but wish to form some idea of its great writers and of what they wrote. It is meant for the ordinary educated reader, as well as for pupils at the universities and in the upper forms of schools, who will never learn the language but need not be left in total ignorance of the literature and thought of Greece; and it may be used to give the weaker student, while he struggles with individual authors, a view of the literature as a whole and an idea of the doors which knowledge of the language will open to him. It is not a book about the Greeks: such books can be at best pale reflections of the central fire at which they are lit. It consists of selections from the greatest Greek writers, with such a sketch of their lives and works as may give an idea of what they were and did. “But it is not a mere anthology of selections. I have tried, as far as possible, to piece the passages together in a continuous whole, and, further, to trace the growth of Greek literature, and indicate the historical background in which it is set. Anyone who reads these pages will not merely read famous or typical extracts from the great Greek writers, but will also follow in outline the most important part of that vast intellectual development which started with Homer and outlasted the Roman empire.” Richly illustrated throughout.

Power, Pleasure, and Profit David Wootton,2018-10-08 David Wootton guides us through four centuries of Western thought to show how new ideas about politics, ethics, and economics stepped into a gap opened up by religious conflict and the Scientific Revolution. As ideas about godliness and Aristotelian virtue faded, theories about the rational pursuit of power, pleasure, and profit moved to the fore.

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