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Global characteristics, and potential importance of the ethics of care.

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In contrast to these moral
theories, Held argues that the
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Global relations and communal ties. While acknowledging the feminist roots of care ethics, Held defends it as an independent moral framework, whose broader agenda is distinguished from the feminist agenda and also from virtue-ethics.

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Global relations that can most clearly exemplify care. This book clarifies just what the ethics of care is: what its characteristics are, what it holds, and what it enables us to do.

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Political, and Global ...

Ethical caring is a natural outgrowth of natural caring, but, unlike Kant ' s ranking of duty as primary and inclination as secondary, in the ethics of care the inclination to care is primary. Even with regard to those with

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whom one has no caring
relationship—complete
strangers—memories of natural
caring arise, generating a feeling
of “ I must do something. ”

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Global—~~Global~~—the ethics of care offers hope for rethinking in more fruitful ways how we ought to guide our lives. It has the potential of being based on the truly universal experience of care.

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Political, and Global

Most of the care ethics refers to a relationship and many authors support this statement. According to Annette Baier, the care ethics depends on many character traits which include sympathy, compassion and gentleness.

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Sometimes agreeability also plays a major role in balancing a relationship.

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The ethics of care is a distinct moral theory, not merely a

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Global concern that can be added on to or included within the most influential moral theories such as Kantian morality, utilitarianism, or virtue ethics. The ethics of care arose out of feminists' appreciation of the importance of care and caring labor.

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The Ethics of Care as Moral
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The Ethics of Care: Personal,
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Held. New York: Oxford University
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An exploration of the moral theory examines the characteristics of the ethics of care, discussing the feminist roots of this moral approach, what is meant by "care," and the potential of the ethics of

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care for dealing with social issues.

Virginia Held assesses the ethics of care as a promising alternative to the familiar moral theories that serve so inadequately to guide our lives. The ethics of care is only a few decades old, yet it is by now a

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Global distinct moral theory or normative approach to the problems we face. It is relevant to global and political matters as well as to the personal relations that can most clearly exemplify care. This book clarifies just what the ethics of care is: what its characteristics are, what

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it holds, and what it enables us to do. It discusses the feminist roots of this moral approach and why the ethics of care can be a morality with universal appeal. Held examines what we mean by "care," and what a caring person is like. Where other moral theories

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Global demand impartiality above all, the ethics of care understands the moral import of our ties to our families and groups. It evaluates such ties, focusing on caring relations rather than simply on the virtues of individuals. The book proposes how such values as

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Global justice, equality, and individual rights can "fit together" with such values as care, trust, mutual consideration, and solidarity. In the second part of the book, Held examines the potential of the ethics of care for dealing with social issues. She shows how the

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Global ethics of care is more promising than Kantian moral theory and utilitarianism for advice on how expansive, or not, markets should be, and on when other values than market ones should prevail. She connects the ethics of care with the rising interest in civil society,

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Global and considers the limits appropriate for the language of rights. Finally, she shows the promise of the ethics of care for dealing with global problems and seeing anew the outlines of international civility.

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Virginia Held assesses the ethics of care as a promising alternative to the familiar moral theories that serve so inadequately to guide our lives. The ethics of care is only a few decades old, yet it is by now a distinct moral theory or normative approach to the problems we face.

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rights. Finally, she shows the promise of the ethics of care for dealing with global problems and seeing anew the outlines of international civility.

The ethic of care has developed to become a body of theory that has

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expanded from its roots in social psychology to many other disciplines in the social sciences as well as the humanities. This work on care has informed both theory and practice by generating complex accounts of care ethics for multiple and intersecting kinds

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Global relationships, and for a variety of domains and contexts. Its application now extends from the moral to the political realm, from personal to public relationships, from the local to the global, from feminine to feminist virtues and values, and from issues of gender

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to issues of power and oppression. The developments in the theories and applications of care ethics over the past few decades make this book an appropriate and timely publication. It includes chapters by authors who are developing or expanding theories of care ethics

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Global also by those who work on applying and extending insights from care ethics to practices and policies in personal and institutional settings. Care Ethics provides readers from different disciplines and professional groups with a substantial number of new

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Global theories and applications from both new and established authors. This book was originally published as two special issues of Ethics and Social Welfare.

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Global examines the concept of care and care practices in healthcare from the interdisciplinary perspectives of continental philosophy, care ethics, the social sciences, and anthropology. Areas addressed include dementia care, midwifery, diabetes care, psychiatry, and

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Global reproductive medicine. Special attention is paid to ambivalences and tensions within both the concept of care and care practices. Contributions in the first section of the book explore phenomenological and hermeneutic approaches to care and reveal historical

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precursors to care ethics.

Empirical case studies and reflections on care in institutionalised and standardised settings form the second section of the book. The concluding chapter, jointly written by many of the contributors, points at recurring

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challenges of understanding and practicing care that open up the field for further research and discussion. This collection will be of great value to scholars and practitioners of medicine, ethics, philosophy, social science and history.

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Offering a detailed exploration of human care' in its various guises: concern for and commitment to individuals, ideals, and causes, Blustein focuses on the nature and value of personal integrity and intimacy, and on the

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Global questions they raise for traditional moral theory.

Theories of justice, argues Virginia Held, are usually designed for a perfect, hypothetical world. They do not give us guidelines for living in an imperfect world in

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Global which the choices and decisions that we must make are seldom clear-cut. Seeking a morality based on actual experience, Held offers a method of inquiry with which to deal with the specific moral problems encountered in daily life. She argues that the

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division between public and private morality is misleading and shows convincingly that moral judgment should be contextual. She maps out different approaches and positions for various types of issues, including membership in a state, legal decisions, political

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Global activities, economic transactions, interpersonal relations, diplomacy, journalism, and determining our obligation to future generations. Issues such as these provide the true test of moral theory, since its success is seen in the willingness of conscientious persons to

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commit themselves to it by acting
on it in their daily lives.

With numerous examples to
supplement her rich theoretical
discussion, Nel Noddings builds a
compelling philosophical argument
for an ethics based on natural

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Global caring, as in the care of a mother for her child. In *Caring*—now updated with a new preface and afterword reflecting on the ongoing relevance of the subject matter—the author provides a wide-ranging consideration of whether organizations, which operate at a

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remove from the caring relationship, can truly be called ethical. She discusses the extent to which we may truly care for plants, animals, or ideas. Finally, she proposes a realignment of education to encourage and reward not just rationality and trained

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Global intelligence, but also enhanced sensitivity in moral matters.

This book reflects on theoretical developments in the political theory of care and new applications of care ethics in different contexts. The chapters

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Global provide original and fresh perspectives on the seminal notions and topics of a politically formulated ethics of care. It covers concepts such as democratic citizenship, social and political participation, moral and political deliberation, solidarity and situated

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Global attentive knowledge. It engages with current debates on marketizing and privatizing care, and deals with issues of state care provision and democratic caring institutions. It speaks to the current political and societal challenges, including the crisis of

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Global Western democracy related to the rise of populism and identity politics worldwide. The book brings together perspectives of care theorists from three different continents and ten different countries and gives voice to their unique local insights from various

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Global political and cultural contexts. Chapter 11 is available open access under a Creative Commons Attribution 4.0 International License via link.springer.com.

Care Ethics and Political Theory

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Global brings together new chapters on the nature of care ethics and its implications for politics from some of the most important philosophers working in the field today.

Chapters take up long-standing questions about the relationship between care and justice and

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Global guidelines for the development of a care-based justice theory. Care ethics is further applied to issues such as security, privacy, law, and health care where little work has been previously done. By bringing care ethics into conversation with non-

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Western and subaltern cultures, the contributing authors further show how care ethics can guide and learn from other traditions. A final set of chapters uses care ethics to challenge dominant moral and political paradigms and offer an alternative foundation for future

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Global and political theory. The book as a whole makes the case for care ethics as an equal or superior approach to morality and politics compared with liberalism, luck egalitarianism, libertarianism, the capabilities approach, communitarianism, and other

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Global theories. The volume includes many of the leading care scholars in the world today engaging in both theoretical and applied discussions of this burgeoning field of study. Ultimately, Care Ethics and Political Theory endeavors to find

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Global realistic methods and ways of thinking to create a more caring world.

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