

Between Politics And Ethics Toward A Vocative History Of English Studies

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Between Politics and Ethics: Toward a Vocative His-tory of English Studies, by James N. Comas. Carbondale: Southern Illinois University Press, 2006. 208 pp. Reviewed by Rasha Diab, University of Wisconsin-Madison Comas' book offers a provocative reflection on the centrality of the ethical and political vocatives in English studies.

Between Politics and Ethics: Toward a Vocative His- tory ...

Between Politics and Ethics: Toward a Vocative History of English Studies traces the development of politics and ethics in contemporary English studies, questions the current political orientation of the discipline, and proposes a rethinking of the history of English studies based on a “vocative” dimension of writing—the idea that writers form a virtual community by “calling to” and ...

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Connections Between The Politics And The Ethics. In the preface of Politics, Books VII and VIII, Richard Kraut acknowledges the importance of connecting the Ethics and the Politics when he writes that “ [Aristotle’s] political thought will be poorly understood if it is broken into pieces that are studied in isolation from each other [...] It is only when one reads the work as a whole, and integrates it with Aristotle’s ethical writings, that one can appreciate the power and the scope ...

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For nearly twenty-five years, English studies has been focused on two terms: politics and ethics. However, the institutional emergence, development, and relationship of these two concepts have yet to be examined. "Between Politics and Ethics: Toward a Voc

Between Politics and Ethics

Both are normative sciences. Ethics aims at the supreme good of the individual whereas Politics aims at public good. Public good can be attained through individual good; therefore politics aims at the establishment of an ideal welfare state where more perfection of the citizens can be realized.

What is the Relationship between Ethics and Politics?

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Ethics in Politics Why it matters more than ever and How ...

Political ethics (sometimes called political morality or public ethics) is the practice of making moral judgments about political action, and the study of that practice. As a field of study, it is divided into two branches, each with distinctive problems and with different though overlapping literatures. One branch, the ethics of process (or the ethics of office), focuses on public officials and the methods they use.

Political Ethics-Revised 10-11 - Harvard University

Between Politics and Ethics: Toward a Vocative History of English Studies traces the development of politics and ethics in contemporary English studies, questions the current political orientation of the discipline, and proposes a rethinking of the history of English studies based on a “vocative” dimension of writing—the idea that writers form a virtual community by “calling to” and ...

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Between Politics and Ethics: Toward a Vocative History of English Studies. Between Politics and Ethics: Toward a Vocative History of English Studies is published by Southern Illinois University Press (Apr 2006). This page contains a brief overview as well as sketches of each chapter. Subjects Between Ethics and Politics By

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Political ethics (also known as political morality or public ethics) is the practice of making moral judgements about political action and political agents. It covers two areas. The first is the ethics of process (or the ethics of office), which deals with public officials and the methods they use. The second area, the ethics of policy (or ethics and public policy) concerns judgments about policies and laws.

Political ethics - Wikipedia

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The Routledge Companion to Ethics, Politics and Organizations synthesizes and extends existing research on ethics in organizations by explicitly focusing on ‘ethico-politics’ - where ethics informs political action. It draws connections between ethics and politics in and around organizations and the workplace, examines cutting-edge areas and sets the scene for future research. Through a wealth of international and multidisciplinary contributions this volume considers the broad range of ways in which ethics and politics can be conceived and understood. The chapters look at various ethical traditions, as well as the discursive deployment of ethical terminology in organizational settings, and they also examine large scale political structures and processes and how they relate to different forms of politics which affect behaviour in organizations. These many possibilities are united by a focus on how ethics can be used to inform and justify the exercise of power in organizations. This collection will be a valuable reference source for students and researchers across the disciplines of organizational studies, ethics and politics.

For nearly twenty-five years, English studies has been focused on two terms: politics and ethics. However, the institutional emergence, development, and relationship of these two concepts have yet to be examined. Between Politics and Ethics: Toward a Vocative History of English Studies traces the development of politics and ethics in contemporary English studies, questions the current political orientation of the discipline, and proposes a rethinking of the history of English studies based on a “vocative” dimension of writing—the idea that writers form a

virtual community by “calling to” and listening to other writers. In a series of interrelated discussions, James Comas examines the historical trends leading to recent confusion regarding ethics and its relation to the politics of English studies. Through close, rhetorical readings of texts by Judith Butler, Stephen Greenblatt, Edward Said, and others, Comas argues that this confusion is largely the result of a “political turn” that resists theorizing itself. In addition, he argues that work on ethics by Wayne Booth, Geoffrey Harpham, and J. Hillis Miller reflects an uneasy dialectic between the ethics and politics of reading and writing. In response to this discord, Comas turns to the theories of Emmanuel Levinas and Maurice Blanchot, as well as to the examples of Georges Bataille and Kenneth Burke, and proposes a vocative approach to assessing English studies and its history. In doing so, this volume offers a thoughtful reassessment of English studies that affects our understanding of the rhetoric of disciplinary histories.

What kind of ethics in world politics is possible if there is no foundation for moral knowledge or global reality is at least complex and contingent? Furthermore, how can an ethics grapple with difference, a persistent and confounding feature for global politics? This book responds to the call for a bold and creative approach to ethics that avoids assuming or aspiring to universality, and instead prioritizes difference, complexity and uncertainty by turning to reflexivity, not as method or methodology, but as a practice of ethics for politics. This practice, ‘ethical reflexivity’, offers individuals, organizations and communities tools to recognize, interrogate and potentially change the stories they tell about politics—about constraints, notions of responsibility and visions of desirability. The benefits and limits of ethical reflexivity are investigated by the author, who engages writing on critique, rhetoric, affect and relationality, and carefully considers dominant and alternative framings of difficult issues in International Relations (IR)—the 1994 genocide in Rwanda, and the US policies of ‘enhanced interrogation’ and drone strikes. This path-breaking study provokes new possibilities for agency and action and contributes to a growing literature in IR on reflexivity by uniquely elaborating its promise as an ethics for politics, and by drawing on thinkers less utilized in discussions of reflexivity such as Hannah Arendt, Michel Foucault and Aristotle. This book will appeal to scholars and upper-level graduates in several sub-fields of IR, including international/global ethics, IR theory, global governance, international organizations, non-governmental organizations, foreign policy analysis and US foreign policy.

This book argues that the concept of care is a political and a moral concept. As such, it enables us to examine moral and political life through a radically different lens. The editors and contributors to the book argue that care has the potential to interrogate relationships of power and to be a tool for radical political analysis for an emerging critical social work that is concerned with human rights and social justice. The book brings a critical ethics of care into the realm of theory and practice in social work. Informed by critical theory, feminism, intersectionality and post-colonialism, the book interrogates the concept of care in a wide range of social work settings. It examines care in the context of social neglect, interdisciplinary perspectives, the responsabilisation agenda in social work and the ongoing debate about care and justice. It situates care in the settings of mental health, homelessness, elder care, child protection, asylum seekers and humanitarian aid. It further demonstrates what can be learnt about care from the post-colonial margins, Aboriginal societies, LGBTI communities and disability politics. It demonstrates ways of transforming the politics and practices of care through the work of feminist mothers, caring practices by men, meditations on love, rethinking self-care, extending care to the natural environment and the principles informing cross-species care. The book will be invaluable to social workers, human service practitioners and managers who are involved in the practice of delivering care, and it will

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assist them to challenge the punitive and hurtful strategies of neoliberal rationalisation. The critical theoretical focus of the book has significance beyond social work, including nursing, psychology, medicine, allied health and criminal justice.

In her book Hille Haker pleads for a radical course correction of Catholic social ethics by focusing on three foundational concepts of social ethics: human rights, human dignity and moral responsibility based on the interplay of compassion, solidarity and justice. The author argues for a historically and politically mediated ethics that replaces the natural law ethics. The theoretical reflections of the book are carried out by the practical social-ethical studies: The politicization of individual human rights is examined in the contexts of migration, religious freedom, and criminal justice. Human dignity is spelled out as "vulnerable agency" allowing for a sharp criticism of Catholic sexual morality and neglect of women's human rights. The book ends with a discussion of the relationship of political theology and political ethics and its social-ethical implications for the further development of a Critical Political Ethics.

Presents a groundbreaking investigation into the origins of morality at the core of religion and politics, offering scholarly insight into the motivations behind cultural clashes that are polarizing America.

"The author's aim is to help develop a framework, set an agenda, and clarify criteria for making political choices.... This book is a welcome addition to the literature on political ethics, and a substantial antidote to influential works which, in the name of scientific rationality and realism, legitimate the status quo in the Third World."? Lee Cormie, St. Michael's College, Toronto

Featuring an international, multidisciplinary set of contributors, this thought-provoking book reimagines established narratives of the Anthropocene to allow differences in regions and contexts to be taken seriously, emphasising the importance of localised and situated knowledge. It offers critical engagement with the debates around the Anthropocene by challenging the dominant techno-rational agenda that often prevails in socio-political and academic discussions.

How do the hard facts of political responsibility shape and constrain the demands of ethical life? That question lies at the heart of the problem of 'dirty hands' in public life. Those who exercise political power often feel they must act in ways that would otherwise be considered immoral: indeed, paradoxically, they sometimes feel that it would be immoral of them not to perform or condone such acts as killing or lying. John Parrish offers a wide-ranging account of how this important philosophical problem emerged and developed, tracing it - and its proposed solutions - from ancient Greece through the Enlightenment. His central argument is that many of our most familiar concepts and institutions - from Augustine's interiorised ethics, to Hobbes's sovereign state, to Adam Smith's 'invisible hand', understanding of the modern commercial economy - were designed partly as responses to the ethical problem of dirty hands in public life.

In *Moral Boundaries* Joan C. Tronto provides one of the most original responses to the controversial questions surrounding women and caring. Tronto demonstrates that feminist thinkers have failed to realise the political context which has shaped their debates about care. It is her belief that care cannot be a useful moral and political concept until its traditional and ideological associations as a "women's morality" are

challenged. Moral Boundaries contests the association of care with women as empirically and historically inaccurate, as well as politically unwise. In our society, members of unprivileged groups such as the working classes and people of color also do disproportionate amounts of caring. Tronto presents care as one of the central activities of human life and illustrates the ways in which society degrades the importance of caring in order to maintain the power of those who are privileged.

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