

1. Record Nr.	UNINA9910524866803321
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Titolo	Nature and Culture : Ethical Thought in the French Enlightenment
Pubbl/distr/stampa	Johns Hopkins University Press, 2019 Baltimore, : Johns Hopkins Press, [1963] ©[1963]
ISBN	0-8018-0148-6 1-4214-3578-0
Edizione	[1st ed.]
Descrizione fisica	1 online resource (540 p.)
Disciplina	170.944
Soggetti	Enlightenment Ethics - France - History Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Nota di bibliografia	Includes bibliography.
Nota di contenuto	Cover -- Copyright -- Contents -- Introduction -- The Nature and Genesis of Moral Experience -- 1. Natural Law -- I. A Brief Historical View -- II. Natural Law in Eighteenth-Century France -- III. Variations and Vicissitudes of Natural Law Theory -- 2. Moral Sense Theories -- 3. Experiential Origins of Moral Values -- 4. Corollaries -- I. Conscience -- II. Justice and Law -- III. Reason and Feeling -- Moral Values -- 5. The Utilitarian Synthesis -- I. Hedonism -- II. Social Utilitarianism -- III. Virtue and Happiness -- IV. Altruism and Anti-utilitarianism -- 6. The Nihilist Dissolution -- I. The Seeds of Nihilism -- Sade and the Fleurs du Mal -- 7. Ethics and Politics -- Epilogue -- Supplementary Bibliography -- Index.
Sommario/riassunto	Originally published in 1963. Perhaps the most generative ethical question of eighteenth-century France was how to live a virtuous and happy life at the same time. During the Age of Enlightenment, Christianity fell out of vogue as the dominant and authoritative moral code. In place of Christianity's emphasis on sin and redemption in light of a supposed afterlife, present happiness became recognized as an appropriate end goal among French Enlightenment thinkers. French intellectuals struggled to find equilibrium between nature (a person's

individual goals and needs) and culture (the political, economic, and social organization of humans for a collective good). Enlightenment discourse generated a unique cultural moment in which thinkers addressed the problems of humans' moral coexistence through the dichotomy of nature and culture. Lester Crocker addresses these questions in an overview of ethical thought in eighteenth-century France.
