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PREFACE

Only a sweet and virtuous soul, Like seasoned timber, never gives; But though the whole world turn to coal Then chiefly lives. "Virtue" by George Herbert

Virtue theory was the predominant framework for moral philosophy for centuries, but then was eclipsed by the Enlightenment, only to enjoy something of a renaissance in the past fifty years. Among contemporary moral philosophers, several have been associated with virtue theory, including Elizabeth Anscombe, Alasdair MacIntyre and Edmund Pellegrino. Ironically, theorists of both deontological and consequentialist schools have now begun to incorporate virtue components in their perspectives. Virtue ethics, it seems, is in its ascendancy.

How will virtue ethics comport with the other dominant theories? Deontological or duty ethics and teleological or ends-means ethics systems focus on questions of what is right and what is good, and the crucial distinctions between these qualities. And, they each translate these meanings into requisite or desired actions. These approaches answer the question: What should I do? Virtue ethics by contrast focuses upon one's character, and "good life," and the painstaking acquisition of habits of virtue. This addresses the question: Whom or what kind of person should I *be*?

From the Greek sources, the three central elements of virtue ethics are virtue (*arête*), human flourishing (*eudaimonia*), and practical wisdom (*phronesis*). Virtue (*arête*), in Aristotle's elucidation refers to highest self-actualization, or more precisely, highest knowledge, and has a teleological resonance; it is purposive, aiming at highest fulfilment and happiness, as the proper end or goal of life itself.

Arête is the enabling, animating principle which assures the end desired, which is *eudaimonia*. This latter term is too often rendered as "happiness," though it refers more profoundly to human flourishing. It is not the mere subjective quality of enjoyment or pleasure that is described, but rather the source of that feeling: the objective abundance of one's acquired desirable ends.

Finally, virtue theory includes the quality of practical wisdom, or phronesis, which is seem to result from the habituation of virtue enroute to human flourishing. Practical wisdom may be thought of as the knowledge, understanding and appreciation necessary for habitually and purposefully doing what is right and good; it is moral savvy elevated to prudent judgment and wise decision-making.

There are thinkers who argue that Buddhist ethics is a form of virtue ethics, and is intrinsically teleological. The aim of life is happiness, and the means to this goal is virtue, which consists in actualization of all the potentials inherent in human nature. The Eightfold Path is, much like Aristotle's envisioning of the development of moral habits, a prolonged, progressive process moving toward full human actualization and the ultimate achievement of nirvana, which is both the aim and the perfection of virtue. We are reminded of the ancient Buddhist saying: "To do goods, to avoid evils, to purify one's own heart – this is the Buddha way." It seems a virtue ethic, and the very term, "way," seems to suggest journey, intentionality, and goal.

Preparing this thesis entitled "**Relation Between Ethics of Duty and Ethics of Virtue: A Critical Study**" has made me realized that how far the discussion of normative ethical issues related to human character, and examines the discrepancy in ethics. In the process, this thesis offers both explanations and some critical observations of basic moral theories such as deontological and teleological ethics while approaching towards virtue ethics.

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Last but not certainly least; I would like to acknowledge the most important person in my life – my parents and my didi. My better half Najmun, has been a constant source of strength, and inspiration in pursuing this research work. I would be failing in my duty if I do not thank my God.

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DECLARATION

I declare that the thesis entitled “**RELATION BETWEEN ETHICS OF DUTY AND ETHICS OF VIRTUE: A CRITICAL STUDY**” has been prepared by me under the guidance of Prof. Laxmikanta Padhi, Professor in Philosophy, Department of Philosophy, University of North Bengal. No part of this thesis has formed the basis or the award of any degree or fellowship previously.

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TO WHOM IT MAY CONCERN

This is to certify that the Doctoral thesis entitled: **RELATION BETWEEN ETHICS OF DUTY AND ETHICS OF VIRTUE: A CRITICAL STUDY** prepared by SAHABUDDIN AHAMED JAMADER, Research Scholar, Department of Philosophy, University of North Bengal is the result of his academic work. To the best of my knowledge, this thesis is not submitted for the award of any degree of this University or any other University.

It is further certified that the candidate has complied with all the formalities as per the requirements of the University of North Bengal.

As the thesis bears the evidence of his originality, I consider it fit and recommend its submission for evaluation for the partial fulfilment of Doctorate degree in Philosophy of the University of North Bengal.

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