Student's name

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Course

Date

Ethics and Personhood

**Personality Traits**

Mary Anne Warren, the philosopher, illustrates the traits which are mainly vital to the concept of personhood. The features entail consciousness which is the individual alertness of a person's unique sensations, memories, feelings, thoughts, and surroundings. The alertness is subjective and exceptional to an individual. An additional trait is reasoning which is the developed capability to solve new and reasonably tricky issues. Also, there is a self-motivated activity which is the capacity to force oneself to take a plan and act to pursue targets and complete tasks (Warren et al. n.d). It's an internal motive to take action, to generate, and to accomplish. An additional trait is the capacity to communicate, which occurs by whatever method, messages of an indistinct variety of kinds—the ability to communicate measures the reach of messages and coverage strength. The presence of self-concepts and self-awareness is also a personality trait. Self*-*concept is how one views his behavior, capabilities, and exceptional characteristics. Self*-*awareness is the individual's capacity to see evidently and objectively via reflection and introspection (Papouli, 930).

**Mean between Extremes as always the Virtuous Choice**

Virtue is a situation of character involved with the choice, lying in a mean. The mean relative to an individual is measured by a coherent principle and through which a man of practical wisdom would measure it. Additionally, it means the vices fail to reach or surpass whatever is right in both passions and activities. In contrast, virtue both looks for and selects whatever is intermediate (Warren et al. n.d). Therefore concerning its substance and the description that illustrates its essence, virtue is a means, considering whatever is best and rights an extreme. However, not all activities or every passion acknowledges a mean. Some actions possess names that already signify wickedness, including spite, murder, theft, actions adultery, envy, shamelessness. Their names imply that they are themselves immoral, and the surpluses or shortages of them for all of these actions. Subsequently, it is impossible to be right considering them; an individual should always be wrong (Adamson, 45).

**Virtues of women as same to men**

Wollstonecraft illustrates that females are human beings worthy of similar fundamental rights as males. She believes that the virtues of men are the same as women and that handling them as simple property for men undermines the ethical foundation of community. I agree with her concept as ending favoritism towards females and offering equal chances for education and employment would lead to sustainable development (Papouli, 930). Gender equality categorically stimulates economic growth, which is vital, particularly in countries having higher joblessness rates and reduced economic opportunity. Women can offer better opportunities, better food, and enhanced healthcare, with equal pay to men. Gender equality would lessen hostility against women and girls as gender inequality is the main reason for violence against females (Papouli, 930).

**Wollstonecraft's Criticism of Women**

The observation of Wollstonecraft still applicable today is the visibility of male supremacy and how females are still recognized as lesser beings of lower rights compared to men. Sexual harassment is a means of performing uneven male-female relations based upon initiated sex status standards. It projects to continue male dominance within the workplace and may often result in economic favoritism and emotional suffering. Variations between males and females are among the most constant patterns within the allocation of power (Adamson, 45). For instance, female's lack of influence in political decision-making is spread worldwide.Gender roles within the community illustrate how individuals are expected to groom, dress, speak, act, and conduct themselves based upon their assigned gender. For instance, females are commonly anticipated to dress in typically feminine means and be well-mannered, accommodating, and nurturing (Adamson, 45).

Works Cited

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