

Moral Theory An Introduction Elements Of Philosophy

"The author contends that one advantage of studying ethics is to lead the student to reflect on the nature of the motives by which he is habitually actuated, and the tendency of the course of conduct which he is daily pursuing. Another advantage of studying the science of ethics is the effect it has on the moral sensibility of the individual. Most men are willing to study the maxims which point out the path of virtue and happiness, if those maxims can be presented in connection with the reasons by which they are supported, and not as mere commands resting solely on the authority of God"--Introduction. (PsycINFO Database Record (c) 2009 APA, all rights reserved).

This Element provides an account of Thomas Aquinas's moral philosophy that emphasizes the intrinsic connection between happiness and the human good, human virtue, and the precepts of practical reason. Human beings by nature have an end to which they are directed and concerning which they do not deliberate, namely happiness. Humans achieve this end by performing good human acts, which are produced by the intellect and the will, and perfected by the relevant virtues. These virtuous acts require that the agent grasps the relevant moral principles and uses them in particular cases.

This textbook provides a much-needed, straightforward introduction to moral philosophy. It will particularly benefit students following courses containing an ethics module, including philosophy from secondary school onwards, religious studies, law and medicine, but it has also been written for any reader puzzled by moral disputes and dilemmas. Written in an easy and approachable style and packed with lively examples from everyday life, the first section of the book clearly explains and assesses the arguments for and against the rival moral theories of utilitarianism, Kantianism, Divine Command Theory and virtue ethics. The second section develops this by analysing the conflicting advice each moral theory gives regarding four controversial areas of life, namely euthanasia, abortion, animal rights and the environment. The final section concludes with an account of the vital debate concerning whether the difference between right and wrong is an objective fact discovered by us, like gravity, or is instead a human creation and invented by us, like tax laws. Throughout the book moral arguments are broken down into their component parts and explained in clear and simple stages so that readers not previously familiar with philosophical reasoning are aware at all times of where they are in the debate, and where the strengths and weaknesses lie in each position. As such, it is an ideal introduction to critical thinking as well as to moral philosophy.

A thorough study of why Kant developed the concept of autonomy, one of his central legacies for contemporary moral thought.

The humanity formulation of Kant's Categorical Imperative demands that we treat humanity as an end in itself. Because this principle resonates with currently influential ideals of human rights and dignity, contemporary readers often find it compelling, even if the rest of Kant's moral philosophy leaves them cold. Moreover, some prominent specialists in Kant's ethics recently have turned to the humanity formulation as the most theoretically central and promising principle of Kant's ethics. Nevertheless, despite the intuitive appeal and the increasingly recognized philosophical importance of the humanity formulation, it has received less attention than many other, less central, aspects of Kant's ethics. Richard Dean offers the most sustained and systematic examination of the humanity formulation to date. Dean argues that the 'rational nature' that must be treated as an end in itself is not a minimally rational nature, consisting of the power to set ends or the unrealized capacity to act morally, but instead is the more properly rational nature possessed by someone who gives priority to moral principles over any contrary impulses. This non-standard reading of the humanity formulation provides a firm theoretical foundation for deriving plausible approaches to particular moral issues - and, contrary to first impressions, does not impose moralistic demands to pass judgment on others' character. Dean's reading also enables progress on problems of interest to Kant scholars, such as reconstructing Kant's argument for accepting the humanity formulation as a basic moral principle, and allows for increased understanding of the relationship between Kant's ethics and supposedly Kantian ideas such as 'respect for autonomy'.

Thomas Carson offers the most comprehensive and up-to-date investigation of moral and conceptual questions about lying and deception. Part I addresses conceptual questions and offers definitions of lying, deception, and related concepts such as withholding information, "keeping someone in the dark," and "half truths." Part II deals with questions in ethical theory. Carson argues that standard debates about lying and deception between act-utilitarians and their critics are inconclusive because they rest on appeals to disputed moral intuitions. He defends a version of the golden rule and a theory of moral reasoning. His theory implies that there is a moral presumption against lying and deception that causes harm — a presumption at least as strong as that endorsed by act-utilitarianism. He uses this theory to justify his claims about the issues he addresses in Part III: deception and withholding information in sales, deception in advertising, bluffing in negotiations, the duties of professionals to inform clients, lying and deception by leaders as a pretext for fighting wars, and lying and deception about history (with special attention to the Holocaust), and cases of distorting the historical record by telling half-truths. The book concludes with a qualified defence of the view that honesty is a virtue.

This concise text offers a clear introduction to the major philosophical theories of morality, explaining why each theory has been accepted by some thinkers but rejected by others.

A concise and accessible introduction to natural law ethics, this book introduces readers to the mainstream tradition of Western moral philosophy. Building on philosophers from Plato through Aquinas to John Finnis, Alfonso Gómez-Lobo links morality to the protection of basic human goods--life, family, friendship, work and play, the experience of beauty, knowledge, and integrity--elements essential to a flourishing, happy human life. Gómez-Lobo begins with a discussion of Plato's Crito as an introduction to the practice of moral philosophy, showing that it requires that its participants treat each other as equals and offer rational arguments to persuade each other. He then puts forth a general principle for practical rationality: one should pursue what is good and avoid what is bad. The human goods form the basis for moral norms that provide a standard by which actions can be evaluated: do they support or harm the human goods? He argues that moral norms should be understood as a system of rules whose rationale is the protection and enhancement of human goods. A moral norm that does not enjoin the preservation or enhancement of a specific good is unjustifiable. Shifting to a case study approach, Gómez-Lobo applies these principles to a discussion of abortion and euthanasia. The book ends with a brief treatment of rival positions, including utilitarianism and libertarianism, and of conscience as our ultimate moral guide. Written as an introductory text for students of ethics and natural law, *Morality and the Human Goods* makes arguments consistent with Catholic teaching but is not based on theological considerations. The work falls squarely within the field of philosophical ethics and will be of interest to readers of any background.

What is ethics? Where does it come from? Can we really hope to find any rational way of deciding how we ought to live? If we can, what would it be like, and how are we going to know when we have found it? To capture the essentials of what we know about the origins and nature of ethics, Peter Singer has drawn on anthropology, evolution, game theory, and works of fiction, in addition to the classic moral philosophy of such thinkers as Nietzsche, Kant, and Confucius. By choosing some of the finest pieces of writing, old and new, in and about ethics, he conveys the intellectual excitement of the search for answers to basic questions about how we ought to live. From the debates of Socrates and the profound

writing of Rousseau to Jane Goodall's reflections on the ethics of chimpanzee kinship and Luther's commentary on the Sixth Commandment (thou shalt not kill), this engaging reader offers a complete and thorough introduction to the fascinating world of ethical debate.

Socrates said that moral philosophy deals with 'no small matter, but how we ought to live'. Beginning with a minimum conception of what morality is, the author offers discussions of the most important ethical theories. He includes treatments of such topics as cultural relativism, ethical subjectivism, psychological egoism, and ethical egoism.

Collection of original essays by leading researchers on current approaches to moral philosophy.

In a field dominated by books that focus exclusively on the perspective of business in large corporations or that assume that business has a moral deficiency in need of reform, Al Gini and Alexei Marcoux offers students and business people alike a concise guide to what everyone ought to do when doing business. Where other books are organized topically, Gini and Marcoux look at the moral features of business that recur across topical areas, stressing the considerations that bear on business people whether they be corporate functionaries, principals in family businesses, or solo entrepreneurs who do it all, end to end. They present to students the essential concepts, ideas, and issues involved in ethics in business and emphasize the individual acting person and what it means to have character and integrity when doing business.

Moral Theory: An Introduction explores some of the most historically important and currently debated moral theories about the nature of the right and good. Providing an introduction to moral theory that explains and critically examines the theories of such classical moral philosophers as Aristotle, Aquinas, Kant, Bentham, Mill, and Ross, this book acquaints students with the work of contemporary moral philosophers. All of the book's chapters have been revised in light of recent work in moral theory. The second edition includes a new chapter on ethical egoism, an extensively revised chapter on moral particularism, and expanded coverage of divine command theory, moral relativism, and consequentialism.

Additionally, this edition discusses recent work by moral psychologists that is making an impact on moral theory.

Oxford Studies in Normative Ethics is an annual forum for new work in normative ethical theory. Leading philosophers present original contributions to our understanding of a wide range of moral issues and positions, from analysis of competing approaches to normative ethics (including moral realism, constructivism, and expressivism) to questions of how we should act and live well. OSNE will be an essential resource for scholars and students working in moral philosophy.

Reath presents a selection of his essays on various features of Kant's moral philosophy and moral theory, with particular emphasis on his conception of rational agency and autonomy. He explores Kant's belief that objective moral requirements are based on principles we choose for ourselves.

Moral psychology is the systematic inquiry into how morality works, when it does work, and breaks down when it doesn't work. In this comprehensive new textbook, Mark Alfano outlines the five central concepts in the study of moral psychology: agency, patiency, sociality, temporality, and reflexivity. Subsequent chapters each assess a key area of research, which Alfano relates both to the five central concepts and to empirical findings. He then draws out the philosophical implications of those findings before suggesting future directions for research. One of Alfano's guiding themes is that moral philosophy without psychological content is empty, whereas psychological investigation without philosophical insight is blind. He advocates and demonstrates a holistic vision that pictures moral psychology as a project of collaborative inquiry into the descriptive and normative aspects of the human condition. Featuring a glossary of technical terms, further reading sections and chapter-by-chapter study questions, this rich, systematic, and accessible introduction to moral psychology will be suitable for both undergraduates and researchers in philosophy, psychology and related fields.

W.D. Ross (1877-1971) was the most important opponent of utilitarianism and consequentialism in British moral philosophy between 1861 and 1939. In *Rossian Ethics*, David Phillips offers the first monograph devoted exclusively to Ross's seminal contribution to moral philosophy. The book has two connected aims. The first is to interpret and evaluate Ross's moral theory, focusing on its three key elements: his introduction of the concept of prima facie duty, his limited pluralism about the right, and his limited pluralism about the good. The metaethical and epistemological framework within which Ross develops his moral theory is the subject of the fifth and final chapter of the book. The second aim is to articulate a distinctive view intermediate between consequentialism and absolutist deontology, which Phillips calls "classical deontology." According to classical deontology the most fundamental normative principles are principles of prima facie duty, principles which specify general kinds of reasons. Consequentialists are right to think that reasons always derive from goods; ideal utilitarians are right, contra hedonistic utilitarians, to think that there are a small number of distinct kinds of intrinsic goods. But consequentialists are wrong to think that all reasons have the same weight for all agents. Instead there are a small number of distinct kinds of agent-relative intensifiers: features that increase the importance of certain goods for certain agents. Phillips claims that classical deontology combines the best elements of the moral theories of Ross and of Sidgwick, ultimately arguing that Ross is best interpreted as a classical deontologist. What does pleasure have to do with morality? What role, if any, should intuition have in the formation of moral theory? If something is 'simulated', can it be immoral? This accessible and wide-ranging textbook explores these questions and many more. Key ideas in the fields of normative ethics, metaethics and applied ethics are explained rigorously and systematically, with a vivid writing style that enlivens the topics with energy and wit. Individual theories are discussed in detail in the first part of the book, before these positions are applied to a wide range of contemporary situations including business ethics, sexual ethics, and the acceptability of eating animals. A wealth of real-life examples, set out with depth and care, illuminate the complexities of different ethical approaches while conveying their modern-day relevance. This concise and highly engaging resource is tailored to the Ethics components of AQA Philosophy and OCR Religious Studies, with a clear and practical layout that includes end-of-chapter summaries, key terms, and common mistakes to avoid. It should also be of practical use for those teaching Philosophy as part of the International Baccalaureate. Ethics for A-Level is of particular value to students and teachers, but Fisher and Dimmock's precise and scholarly approach will appeal to anyone seeking a rigorous and lively introduction to the challenging subject of ethics. Tailored to the Ethics components of AQA Philosophy and OCR Religious Studies.

This is the most up-to-date, brief and accessible introduction to Kant's ethics available. It approaches the moral theory via the political philosophy, thus allowing the reader to appreciate why Kant argued that the legal structure for any civil society must have a moral basis. This approach also explains why Kant thought that our basic moral norms should serve as laws of conduct for everyone. The volume also includes a detailed commentary on *Foundations of the Metaphysics of Morals*, Kant's most widely studied work of moral philosophy.

A collection of essays by prestigious authors discussing the work of Bernard Gert, Stone Professor of Intellectual and Moral Philosophy at Dartmouth College.

Highly controversial when it was first published in 1981, Alasdair MacIntyre's *After Virtue* has since established itself as a landmark work in

contemporary moral philosophy. In this book, MacIntyre sought to address a crisis in moral language that he traced back to a European Enlightenment that had made the formulation of moral principles increasingly difficult. In the search for a way out of this impasse, MacIntyre returns to an earlier strand of ethical thinking, that of Aristotle, who emphasised the importance of 'virtue' to the ethical life. More than thirty years after its original publication, *After Virtue* remains a work that is impossible to ignore for anyone interested in our understanding of ethics and morality today.

Do moral facts exist? What would they be like if they did? What does it mean to say that a moral claim is true? What is the link between moral judgement and motivation? Can we know whether something is right and wrong? Is morality a fiction? *Metaethics: An Introduction* presents a very clear and engaging survey of the key concepts and positions in what has become one of the most exciting and influential fields of philosophy. Free from technicality and jargon, the book covers the main ideas that have shaped metaethics from the work of G. E. Moore to the latest thinking. Written specifically for beginning students, the book assumes no prior philosophical knowledge. The book highlights ways to avoid common errors, offers hints and tips on learning the subject, includes a glossary of core terms, and provides guidance for further study.

Where did the universe come from? Is life a result of chance, or design? If God is loving and all-powerful, why does evil still exist? Is religious belief just a byproduct of undirected evolutionary processes? Or did God make sure humans would evolve in such a way as to believe? Are philosophers closed-minded about religion? And why is so much of philosophy of religion about God-but not about gods? *Introduction to Philosophy: Philosophy of Religion* introduces students to some of the major traditional arguments for and against the existence of God. It also includes discussions of some less well-known, but thought-provoking arguments for the existence of God, and one of the most important new challenges to religious belief from the Cognitive Science of Religion. An introductory chapter traces the deep interconnections between philosophy and religion throughout Western history, and a final chapter considers what place there is for non-Western and non-monotheistic religions within contemporary philosophy of religion. Whatever your religious beliefs-or lack of beliefs-we think you will find many of the arguments in this book fascinating to think about, and useful starting points for deeper philosophical discussions.

Introduction to the Philosophy of Sport begins with the history of sport, delves into both the metaphysics and ethics of sport, and also addresses dimensions of the social and political elements of sport. This book is a comprehensive introduction to the philosophy of sport with a straightforward layout that professors can plan and build their courses around.

Firmly established as the standard text for undergraduate courses in ethics, this concise, lively book takes the reader on an in-depth tour of the major moral theories, always illustrating abstract ideas with concrete examples. Separate, self-contained chapters examine such theories as Egoism, Kantianism, Utilitarianism, Virtue Ethics, and the Social Contract Theory. Through this conceptual framework, the text addresses timely and provocative issues, including abortion, racism, euthanasia, poverty, marijuana, homosexuality, the death penalty, and vegetarianism. The text's versatility makes it an ideal choice for use not only in ethical theory courses, but also in applied ethics courses of all kinds.

The ultimate guide for anyone wondering how President Joe Biden will respond to the COVID-19 pandemic—all his plans, goals, and executive orders in response to the coronavirus crisis. Shortly after being inaugurated as the 46th President of the United States, Joe Biden and his administration released this 200 page guide detailing his plans to respond to the coronavirus pandemic. The *National Strategy for the COVID-19 Response and Pandemic Preparedness* breaks down seven crucial goals of President Joe Biden's administration with regards to the coronavirus pandemic: 1. Restore trust with the American people. 2. Mount a safe, effective, and comprehensive vaccination campaign. 3. Mitigate spread through expanding masking, testing, data, treatments, health care workforce, and clear public health standards. 4. Immediately expand emergency relief and exercise the Defense Production Act. 5. Safely reopen schools, businesses, and travel while protecting workers. 6. Protect those most at risk and advance equity, including across racial, ethnic and rural/urban lines. 7. Restore U.S. leadership globally and build better preparedness for future threats. Each of these goals are explained and detailed in the book, with evidence about the current circumstances and how we got here, as well as plans and concrete steps to achieve each goal. Also included is the full text of the many Executive Orders that will be issued by President Biden to achieve each of these goals. The *National Strategy for the COVID-19 Response and Pandemic Preparedness* is required reading for anyone interested in or concerned about the COVID-19 pandemic and its effects on American society.

The most accessible, practical, and affordable introduction to ethical theory and moral reasoning.

Global ethics addresses some of the most pressing ethical concerns today, including rogue states, torture, scarce resources, poverty, migration, consumption, global trade, medical tourism, and humanitarian intervention. It is both topical and important. How we resolve (or fail to resolve) the dilemmas of global ethics shapes how we understand ourselves, our relationships with each other and the social and political frameworks of governance now and into the future. This is seen most clearly in the case of climate change, where our actions now determine the environment our grandchildren will inherit, but it is also the case in other areas as our decisions about what it is permissible for humans beings to do to each other determines the type of beings we are. This book, suitable for course use, introduces students to the theory and practice of global ethics, ranging over issues in global governance and citizenship, poverty and development, war and terrorism, bioethics, environmental and climate ethics and gender justice.

Overview: What makes an action right or wrong? Why is something good or bad? How does one make moral decision about what is right and good? These are among the main questions in ethics that are the subject of moral theory. This book explores some of the most historically important and currently debated moral theories about the nature of the right and good. After introducing students in the first chapter to some of the main aims and methods of evaluating a moral theory, the remaining chapters in this book are devoted to an examination of various moral theories including the divine command theory, moral relativism, natural law theory, Kant's moral theory, moral pluralism, virtue ethics and moral particularism. Providing an introduction to moral theory that explains and critically examines the theories of such classical moral philosophers as Aristotle, Aquinas, Kant, Bentham, Mill and Ross, this book acquaints students with the work of contemporary moral philosophers.

Formal Ethics is the study of formal ethical principles. The most important of these, perhaps even the most important principle of life, is the golden rule: "Treat others as you want to be treated". Although the golden rule enjoys support amongst different cultures and religions in the world, philosophers tend to neglect it. *Formal Ethics* gives the rule the attention it deserves. Modelled on formal logic, *Formal Ethics* was inspired by the ethical theories of Kant and Hare. It shows that the basic formal principles of ethics, like the golden rule, are very similar to principles of logic, and gives a firm basis for our ethical thinking. As an introduction to moral rationality, *Formal Ethics* also considers non-formal elements, and is applied to areas of practical concern such as racism and moral education

Dr. Rogers provides a historical overview of the major systems of moral philosophy that have shaped not only Western ethics but Western society itself and a functional framework for moral thinking and acting. *The introduction and explanation of the Principle of Essential Humanness and Critical Ethical Eclecticism.*

With numerous examples to supplement her rich theoretical discussion, Nel Noddings builds a compelling philosophical argument for an ethics based on natural 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 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 intelligence, but also enhanced sensitivity in moral matters.

"This book is a reader's guide to Kant's final work in moral philosophy, *The Doctrine of Virtue - Part II of the 1797 Metaphysics of Morals*. The guide has 5 parts plus a conclusion. Part I "Background" includes two chapters: 1. "Life and Work" and 2. "Philosophical Background." Part II, "General Introduction to the *Metaphysics of Morals*" covers the introduction to the entire work whose content is crucial for understanding the text. This part contains three chapters: 3. "On the Idea of and Necessity for a *Metaphysics of Morals*", 4. "Mental Faculties, the Moral Law, and Human Motivation," and 5. "Preliminary Concepts and Division of the *Metaphysics of Morals*." Part III, "Introduction to the *Doctrine of Virtue*," includes four chapters that cover Kant's dedicated introduction to the *Doctrine of Virtue*: 6. "The *Doctrine of Virtue* as a *Doctrine of Ends*," 7. "General Ends that are also Duties," 8. "Radical Evil and the Nature of Virtue," and 9. "The Science of Ethics." Part IV is devoted to Kant's system of duties of virtue that represents his normative ethical theory. It contains five chapters: 10. "Perfect Duties to Oneself as an Animal Being," 11. "Perfect Duties to Oneself as a Moral Being," 12. "Imperfect Duties to Oneself," 13. "Duties of Love to Other Human Beings," 14. "The Vices of Hatred and Disrespect," and 15. "Friendship." Part V "The *Doctrine of Methods of Ethics and Conclusion*" includes chapter 16 "Moral Education and Practice." The book's conclusion reflects on the significance of the *Doctrine of Virtue* for understanding Kant's ethics"--

"This is an excellent introductory ethics reader. Selections are wisely chosen with attention paid to both theoretical and applied ethics, classical and contemporary authors, Eastern and Western traditions, and religious and nonreligious perspectives. The well-written introductions to the selections and the helpful study questions will prove useful to both student and instructor."---Kelly Clark, Calvin College --

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