

Two Kinds Of Moral Reasoning Ethical Egoism As A Jstor

Environmental problems compel examination of three contrasting patterns of moral reasoning concerning the human relationship to nature: the currently implemented Progress Ethic, and the proposed alternatives of a Stewardship Ethic and Connection Ethic. But none of these deliver all they promise, whether in theory or practice or both, because all dubiously presume that moral reason is commensurate with nature, and that the value of natural entities is an intrinsic property. Matthew R. Foster argues that resolution of this crisis requires reaching beyond the limit of reason, and acknowledging value to be not a noun, but a verb about the incomparable relation of two entities.

This thoroughly detailed text examines how an individual's belief in a just world determines his or her sense of, and responses to, victimization. It explores the direct and indirect relationships between justice, fate, risk, self-determinism, and self-interest, among other issues. The volume also includes methods of measuring beliefs in a just world and considers components of delusion, knowledge, and justification in the equation.

This study is a response to the observation of the critical importance of human rights in the ethical discourse of the public sphere. Yet despite the broad consensus there exists a plurality of approaches to their exposition and justification; each bound to a particular way of moral theology requires that such models be taken seriously. To this end it presents a comparative investigation of three theorists, each representative of a different tradition of enquiry...

The Reader's Guide to Women's Studies is a searching and analytical description of the most prominent and influential works written in the now universal field of women's studies. Some 200 scholars have contributed to the project which adopts a multi-layered approach allowing for comprehensive treatment of its subject matter. Entries range from very broad themes such as "Health: General Works" to entries on specific individuals or more focused topics such as "Doctors."

In this original study, Jamie Mayerfeld undertakes a careful inquiry into the meaning and moral significance of suffering. Understanding suffering in hedonistic terms as an affliction of feeling, he addresses difficulties associated with its identification and measurement. He then turns to an examination of the duty to relieve suffering: its content, its weight relative to other moral considerations, and the role it should play in our lives. Among the claims defended in the book are that suffering needs to be distinguished from both physical pain and the frustration of desire, that interpersonal comparisons of the intensity of happiness and suffering are possible, that several psychological processes hinder our awareness of other people's suffering, and that the prevention of suffering should often be pursued indirectly. Mayerfeld concludes his discussion by arguing that the reduction of suffering is morally more important than the promotion of

happiness, and that most of us greatly underestimate the force of the duty to prevent suffering. As the first systematic book-length inquiry into the moral significance of suffering, *Suffering and Moral Responsibility* makes an important contribution to moral philosophy and political theory, and will interest specialists in each of these areas.

Most works on moral psychology direct our attention to the positive role morality plays for us as individuals, as a society, even as a species. In *What's Wrong with Morality?*, C. Daniel Batson takes a different approach: he looks at morality as a problem. The problem is not that it is wrong to be moral, but that our morality often fails to produce these intended results. Why? Some experts believe the answer lies in lack of character. Others say we are victims of poor judgment. If we could but discern what is morally right, whether through logical analysis and discourse, through tuned intuition and a keen moral sense, or through feeling and sentiment, we would act accordingly. Implicit in these different views is the assumption that if we grow up properly, if we can think and feel as we should, and if we can keep a firm hand on the tiller through the storms of circumstance, all will be well. We can realize our moral potential. Many of our best writers of fiction are less optimistic. Astute observers of the human condition like Austen, Balzac, Dickens, Dostoyevsky, Eliot, Tolstoy, and Twain suggest our moral psychology is more complex. These writers encourage us to look more closely at our motives, emotions, and values, at what we really care about in the moral domain. In this volume, Batson examines this issue from a social-psychological perspective. Drawing on research suggesting our moral life is fertile ground for rationalization and deception, including self-deception, Batson offers a hard-nosed analysis of morality and its limitations in this expertly written book.

The first part of the book offers a survey of current approaches to the development of moral reasoning: those of Freud, ego psychology, Piaget and Kohlberg. The approach of Kohlberg has been popular because he was able to give an impressive account of findings from the key method of interviews, the other crucial method being naturalistic observation of moral discourse. The accounts of interview evidence given by ego psychology and Piaget were less comprehensive and less impressive. Naturalistic studies have either been impressionistic or less detailed in their methods of analysis. The second part of the book argues that the impressive nature of Kohlberg's later evidence for his view that moral reasoning passes through a sequence of stages is in part illusory, because his theory predicts that specific types of reply will show specific developmental patterns. However, as data are always reported in terms of stages, which amalgamate very disparate types of reply, it is impossible to know whether the specific types of reply follow their predicted developmental courses or not. Reasons given for assigning given types of reply to a stage are also often doubtful. This leads to discussion of studies that have reported findings in terms of specific types of reply (weakly interpretive methods), as opposed to Kohlberg's stage-based and strongly interpretive methods. Findings from these disconfirm Kohlberg's

theory at several crucial points. The second and third parts of the book also examine findings from non-Kohlbergian interviews and other methods, again advocating that weakly interpretive and largely descriptive presentation of findings is preferable to strongly interpretive techniques. It is argued that a wide variety of mechanisms suggested by the theories outlined in the first part of the book, as well as others drawn from general theories of personality development, are able to explain existing descriptive developmental findings. The task for the future is to assess the relative importance of these mechanisms.

The SAGE Encyclopedia of Children and Childhood Studies navigates our understanding of the historical, political, social and cultural dimensions of childhood. Transdisciplinary and transnational in content and scope, the Encyclopedia both reflects and enables the wide range of approaches, fields and understandings that have been brought to bear on the ever-transforming problem of the "child" over the last four decades. This four-volume encyclopedia covers a wide range of themes and topics, including: Social Constructions of Childhood Children's Rights Politics/Representations/Geographies Child-specific Research Methods Histories of Childhood/Transnational Childhoods Sociology/Anthropology of Childhood Theories and Theorists Key Concepts. This interdisciplinary encyclopedia will be of interest to students and researchers in: Childhood Studies Sociology/Anthropology Psychology/Education Social Welfare Cultural Studies/Gender Studies/Disability Studies.

The Moral Psychology Handbook OUP Oxford

Studies on human thinking have focused on how humans solve a problem and have discussed how human thinking can be rational. A juxtaposition between psychology and sociology allows for a unique perspective of the influence on human thought and morality on society. *Adapting Human Thinking and Moral Reasoning in Contemporary Society* is an in-depth critical resource that provides comprehensive research on thinking and morality and its influence on societal norms as well as how people adapt themselves to the novel circumstances and phenomena that characterize the contemporary world, including low birthrate, the reduction of violence, and globalization. Furthermore, cultural differences are considered with research targeted towards problems specific to a culture. Featuring a wide range of topics such as logic education, cognition, and knowledge management systems, this book is ideal for academicians, sociologists, researchers, social scientists, psychologists, and students.

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.

Moral diversity is a fundamental reality of today's world, but moral theorists have difficulty responding to it. Some take it as evidence for skepticism – the view that there are no moral truths. Others, associating moral reasoning with the search for overarching principles and unifying values, see it as the result of error. In the former case, moral reasoning is useless, since values express individual preferences; in the latter, our reasoning process is dramatically at odds with our lived experience. *Moral Reasoning in a Pluralistic World* takes a different approach, proposing an alternative way of thinking about moral reasoning and progress by showing how diversity and disagreement are compatible with theorizing and justification. Patricia Marino demonstrates that, instead of being evidence for skepticism and error, moral disagreements often arise because we value things pluralistically. This means that although people share multiple values such as fairness, honesty, loyalty, and benevolence, we interpret and prioritize those values in various ways. Given this pluralistic evaluation process, preferences for unified single-principle theories are not justified. Focusing on finding moral compromises, prioritizing conflicting values, and judging consistently from one case to another, Marino elaborates her ideas in terms of real-life dilemmas, arguing that the moral complexity and conflict we so often encounter can be part of fruitful and logical moral reflection. Aiming to draw new connections and bridge the gap between theoretical ethics and applied ethics, *Moral Reasoning in a Pluralistic World* offers a sophisticated set of philosophical arguments on moral reasoning and pluralism with real world applications.

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. Every year in this country, some 10,000 college and university courses are taught in applied ethics. And many professional organizations now have their own codes of ethics. Yet social science has had little impact upon applied ethics. This book promises to change that trend by illustrating how social science can make a contribution to applied ethics. The text reports psychological studies relevant to applied ethics for many professionals, including accountants, college students and teachers, counselors, dentists, doctors, journalists, nurses, school teachers, athletes, and veterinarians. Each chapter begins with the research base of the cognitive-developmental approach--especially linked to Kohlberg and Rest's Defining Issues Test. Finally, the book summarizes recent research on the following issues: * moral judgment scores within and between professions, * pre- and post-test evaluations of ethics education programs, * moral

judgment and moral behavior, * models of professional ethics education, and * models for developing new assessment tools. Researchers in different professional fields investigate different questions, develop different research strategies, and report different findings. Typically researchers of one professional field are not aware of research in other fields. An important aim of the present book is to bring this diverse research together so that cross-fertilization can occur and ideas from one field can transfer to another.

This book includes the latest revisions of the authors' influential analyses of some significant concepts in medicine, such as death, disease, paternalism, euthanasia, and valid consent. It presents a useful and systemic method for dealing with the moral problems and disputes, but also allows for some unresolvable disagreement.

This book is a continuation of the enterprise which the author began with 'The Language of Morals and Freedom and Reason'. In the present work, R.M. Hare has fashioned, out of the logical and linguistic theses of his earlier books, a full-scale but readily intelligible account of moral argument.

This thought-provoking volume confronts the expected tension between care and justice as moral orientations. These original essays, by renowned educators, reveal how these two moral orientations can work together to produce wiser and more practical policies and practices. The authors explore problems at every level of education and tackle tough questions in theory, practice, and policy making. Using real-life examples, they illustrate the great value of theoretical collaboration, instead of competing with each other, justice and care should complement each other in both moral theory and practice. Contents and Contributors: PART I: Theory of Justice and Caring (1) Care, Justice, and Equity—Nel Noddings (2) Justice, Caring, and Universality: In Defense of Moral Pluralism—Kenneth A. Strike (3) Justice and Caring: Process in College Students' Moral Reasoning Development—Dawn E. Schrader PART II: Pedagogical Issues (4) Teaching About Caring and Fairness: May Sarton's The Small Room—Michael S. Katz (5) The Ethical Education of Self-Talk—Ann Diller (6) Caring, Justice, and Self-Knowledge—William L. Blizek PART III: Public Policy Issues (7) School Vouchers in Caring Liberal Communities—Rita C. Manning (8) Ethnicity, Identity, and Community—Lawrence Blum (9) School Sexual Harassment Policies: The Need for Both Justice and Care—Elizabeth Chamberlain and Barbara Houston. Is morality fixed objectively, independently of all human judgment, or do we "invent" right and wrong? Articulating the Moral Community argues that neither of these simple answers is correct. Its central thesis is that, working within zones of objective indeterminacy, the moral community—the community of all persons—has the authority to introduce new moral norms. Unlike political communities, which are centralized, non-inclusive, and backed by coercion, the moral community is decentralized, inclusive, and not coercively backed. This book explains in detail how its structure arises from efforts by individuals to work out intelligently with one another how to respond to morally important concerns. Developing a novel theory of dyadic rights and duties based on this phenomenon, the book argues that conscientious efforts of this kind provide moral input, authoritative only over the parties involved. After sufficient uptake and reflective acceptance by the moral community, however, these innovations become new moral norms. This account of the moral community's moral authority is motivated by, and supports, a type of normative ethical theory,

constructive ethical pragmatism, which-to use an unfashionable distinction defended in the book-rejects the consequentialist claim that rightness is to be defined as a function of goodness and the deontological claim that principles of right stand fixed, independently of the good. It holds, rather, that what we ought to do depends on our continuing efforts to specify the right and the good in light of each other.

The book: What is morality? How can it be measured? What is its nature and origin? And, most importantly, how can it be taught? These age-old yet still unanswered questions cannot be addressed, Lind argues, unless we develop a new science of moral behavior and education. Lind does just that in his book, invoking related contributions by eminent philosophers, psychologists and educators. The first part presents a new way of studying morality, and a great bulk of Lind's own research and other studies backing it. The second part shows how to teach morality effectively with Lind's Konstanz Method of Dilemma Discussion (KMDD), which is used in all ages and across cultures. On the basis of many years of practical international experience with the KMDD in different institutions of education, professional schools, armed forces and prisons, Lind provides advice on how educators can learn, implement and improve the method. Lind also presents the related Just Community method of democratic community building. The author: Born shortly after World War II, in 1947, Dr. Georg Lind's interest in morality goes back to his adolescence when he learned about the atrocities of the Nazi dictatorship: How can we prevent this from happening again? How can we develop morality, peace and democracy? This book contains his answer. Lind was professor of psychology and researcher at the University of Konstanz, Germany. He was guest professor at the University of Illinois at Chicago, the Universidad de Monterrey, and the Humboldt University at Berlin. He lectured in Brazil, Chile, China, Colombia, Mexico, Poland, Switzerland, and the United States.

The nature of people's moral lives, the similarities and differences in the moral concepts of individuals and groups, and how these concepts emerge in the course of human development are topics of perennial interest. In recent years, the field of moral development has turned from a focus on a limited set of theories to a refreshingly vast array of research questions and methods. This handbook offers a comprehensive, international, and up-to-date review of this research on moral development. Drawing together the work of over 90 authors, hailing from diverse disciplines such as anthropology, education, human development, psychology and sociology, the handbook reflects the dynamic nature of the field. Across more than 40 chapters, this handbook opens the door to a broad view of moral motives and behaviors, ontogeny and developmental pathways, and contexts that children, adolescents, and adults experience with respect to morality. It offers a comprehensive and timely tour of the field of moral development.

This book integrates a stakeholder perspective with an issues-oriented approach so students look at how a business's actions affect not just share price and profit but the well-being of employees, customers, suppliers, the local community, the larger society, other nations, and the environment. Fourteen of the twenty-three cases are brand new to this edition, touching on issues such as cyberbullying, fracking, neuromarketing, and for-profit education and involve institutions like Goldman Sachs, Google, Kaiser

Permanente, Walmart, Ford, and Facebook. The text has been updated with the latest research, including new national ethics survey data, perspectives on generational differences, and global and international issues. Each chapter includes recent business press stories touching on ethical issues. Several chapters now feature a Point/Counterpoint exercise that challenges students to argue both sides of a contemporary issue, such as too-big-to-fail institutions, the Boston bomber Rolling Stone cover, student loan debt, online file sharing, and questions raised by social media. --

One of Christianity Today's 1996 Books of the Year! Especially in today's complicated world, moral practice and decision-making raise many hard questions. Dealing with those questions often requires wide-ranging understanding—in areas such as systematic and practical theology, psychology, economics, sociology and philosophy. For the first time, the New Dictionary of Christian Ethics and Pastoral Theology offers expert information and guidance across this range of disciplines—in a single volume. Besides hundreds of articles on specific issues, the Dictionary includes eighteen major keynote articles which provide a basic introduction to the main themes of Christian ethics and pastoral theology. These articles alone constitute a textbook of Christian ethics, excellently surveying that broad field. Written at a nontechnical and accessible level, this dictionary will be consulted again and again by Christians from all walks of life.

In the last half of the twentieth century, legalized segregation ended in the southern United States, apartheid ended in South Africa, women in many parts of the world came to be recognized as having equal rights with men, persons with disabilities came to be recognized as having rights to develop and exercise their human capabilities, colonial peoples' rights of self-determination were recognized, and rights of gays and lesbians have begun to be recognized. It is hard not to see these developments as examples of real moral progress. But what is moral progress? In this book, William Talbott offers a surprising answer to that question. He proposes a consequentialist meta-theoretical principle of moral and legal progress, the "main principle", to explain why these changes are examples of moral and legal progress. On Talbott's account, improvements to our moral or legal practices are changes that, when evaluated as a practice, contribute to equitably promoting well-being. Talbott uses the main principle to explain why almost all the substantive moral norms and principles used in moral or legal reasoning have exceptions and why it is almost inevitable that, no matter how much we improve them, there will always be more exceptions. This explanation enables Talbott to propose a new, non-skeptical understanding of what has been called the "naturalistic fallacy". Talbott uses the main principle to complete the project begun in his 2005 book of identifying the human rights that should be universal—that is, legally guaranteed in all human societies. Talbott identifies a list of fourteen robust, inalienable human rights. Talbott contrasts his consequentialist (though not utilitarian) account with many of the most influential nonconsequentialist accounts of morality and justice in the philosophical literature, including those of Ronald Dworkin, Jurgen Habermas, Martha Nussbaum, Phillip Pettit, John

Rawls, T.M. Scanlon, Amartya Sen, Judith Thomson.

First published in 1971, the five essays in this book were written by young philosophers at Cambridge at that time. They focus on two major questions of ethical theory: 'What is it to judge morally?' and 'What makes a reason a moral reason?'. The book explores the relation of moral judgements to attitudes, emotions and beliefs as well as the notions of expression, agency, and moral responsibility.

Understanding suffering in hedonistic terms as an affliction of feeling, he addresses difficulties associated with its identification and measurement.

The Moral Psychology Handbook offers a survey of contemporary moral psychology, integrating evidence and argument from philosophy and the human sciences. The chapters cover major issues in moral psychology, including moral reasoning, character, moral emotion, positive psychology, moral rules, the neural correlates of ethical judgment, and the attribution of moral responsibility. Each chapter is a collaborative effort, written jointly by leading researchers in the field. This edited volume offers the perspective of over twenty leading scholars in the study of trauma and loss. Each chapter offers extensive coverage of contemporary issues.

Through a study of argument, science, art, and human intelligence, Louis Groarke explores and builds on a line of Aristotelian thought that traces the origins of logic and knowledge to a mental creativity that is able to leap to insightful and truthful conclusions on the basis of restricted evidence. In an Aristotelian Account of Induction Groarke discusses the intellectual process through which we access the "first principles" of human thought - the most basic concepts, The laws of logic, The universal claims of science and metaphysics, And The deepest moral truths. Following Aristotle and others, Groarke situates the first stirrings of human understanding in a creative capacity for discernment that precedes knowledge, even logic. Relying on a new historical study of philosophical theories of inductive reasoning from Aristotle To The twenty-first century, Groarke explains how Aristotle offers a viable solution To The so-called problem of induction, while offering new contributions to contemporary accounts of reasoning and argument and challenging the conventional wisdom about induction. In recovering and developing philosophical ideas that have been largely overlooked or misrepresented by more recent sources, An Aristotelian Account of Induction makes a major contribution To The historical study of philosophy and to critical debate.

Ethics: The Big Questions, 2nd Edition focuses on the central questions of ethics, including topics such as: What is the nature of morality? How is morality justified? What are the requirements of morality? This volume draws together the best available classical and contemporary readings to help make these questions come alive for today's students. As with the first edition, Utilitarian, Kantian, and Aristotelian viewpoints are all well represented, and the second edition features

updated sections throughout-including nineteen new readings-and an entirely new section on multiculturalism. Unique to this volume is its coverage of three main challenges to ethics: from feminism, which shows how gender is relevant to morality; from environmentalism, which raises the question who and what is to count in morality; and from multiculturalism, which emphasizes the importance of different perspectives on morality in different cultures. These challenges must be met if morality is to be justified, an.

This is the first book to address moral reasoning and socioscientific discourse. It provides a theoretical framework to reconsider what a "functional view" of scientific literacy entails, by examining how nature of science issues, classroom discourse issues, cultural issues, and science-technology-society-environment case-based issues contribute to habits of mind about socioscientific content. The text covers philosophical, psychological and pedagogical considerations underpinning moral reasoning, as well as the status of socioscientific issues in science education.

The Nature of Moral Thinking is an introductory text to the questions of ethics, offering a solid philosophical and historical basis for understanding the central issues. Francis Snare discusses in detail the classical philosophical arguments of Plato and Butler in relation to relativism and subjectivism and treats Marx and Nietzsche in regard to the origins and explanation of morality.

Is there an objective moral standard that applies to all our actions? To what extent should I sacrifice my own interests for the sake of others? How might philosophers of the past help us think about contemporary ethical problems? As the most recent addition to the Blackwell Readings in Philosophy series, History of Ethics: Essential Readings with Commentary brings together rich and varied excerpts of canonical work and contemporary scholarship to span the history of Western moral philosophy in one volume. Editors Star and Crisp, noted scholars in their fields, expertly introduce the readings to illuminate the main philosophical ideas and arguments in each selection, and connect them to broader themes. These detailed and incisive editorial commentaries make the primary source texts accessible to students while guiding them chronologically through the history of Western ethics. Structured around a thematic table of contents divided into three distinct sections, History of Ethics charts patterns in the development of ethical thought across time to highlight connections between intellectual movements. Selections range from the work of well-known figures such as Plato, Aristotle, Nietzsche, and Mill to the work of philosophers often overlooked by such anthologies, including Butler, Smith, Sidgwick, Anscombe, Foot, and Frankena. Star and Crisp skillfully arrange the collection to connect readings to contemporary issues and interests by featuring examples such as Aquinas on self-defense and the doctrine of double effect, Kant on virtue, and Mill's The Subjection of Women. Written for students and scholars of ethics, History of Ethics is a comprehensive collection of readings with expert editorial commentary that curates the most important and influential

work in the history of ethics in the Western world.

Anne-Marie Søndergaard Christensen presents a new account of the role of moral philosophy and its relationship to our ordinary moral lives. She challenges the idea that moral theories have an authoritative explanatory or action-guiding role, and develops instead a descriptive, pluralistic, and elucidatory conception of moral philosophy.

First published in 1997, this book has been updated and revised to bring it in line with new legislation and current concerns. It is an eclectic reference book on adolescent emotional and behavioural problems, covering a range of psychological theories and approaches in a readable style. The theory presented is tied in with practical application using illustrative case studies and there are time-saving interview sheets and other material for teachers/counsellors to use.

This book is open access under a CC-BY license. Moral dilemmas are a pervasive feature of working life. Moral Reasoning at Work offers a fresh perspective on how to live with them using ethics and moral psychology research. It argues that decision-makers must go beyond compliance and traditional approaches to ethics to prepare for moral dilemmas. The second edition has been updated with a range of examples from the author's more recent research, to reflect current issues affecting organizations in the digital age. With two new chapters on artificial intelligence and social media, this new edition provides an up-to-date overview of ethical challenges in organizations.

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