

## On The Basis Of Morality

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*Agency and Autonomy in Kant's Moral Theory* Andrews Reath 2006 Kant's theory of moral sensibility : respect for the moral law and the influence of inclination -- Hedonism, heteronomy, and Kant's principle of happiness -- The categorical imperative and Kant's conception of practical rationality -- Legislating the moral law -- Autonomy of the will as the foundation of morality -- Legislating for a realm of ends : the social dimension of autonomy -- Agency and universal law -- Self-legislation and duties to oneself -- Agency and the imputation of consequences in Kant's ethics.

*Moral Measures* James Tiles 2002-11 *Moral Measures* is a clear, fresh and accessible introduction to ethics which carefully illuminates the difficult issues surrounding cross-cultural ethics and moral thought. By examining Western and Eastern moral traditions, James Tiles explores the basis for determining ethical measures of conduct across different cultures.

*The Conceptual Foundation of Morality* Gal Yehezkel 2021-11-08 This book offers a solution to the ancient philosophical problem regarding the nature and the justification of morality. The importance of this subject matter is obvious, not merely as an abstract philosophical problem, but perhaps even more as a practical challenge, regarding the way we ought to live our lives: the values that ought to direct us, and the ends that we ought to pursue. In the course of this inquiry, a wide array of philosophical topics is explored: the nature of intentional action, and the role played by reason and desires in agency; the question of the final end of agency - better known in ancient terminology as the question of the purpose of life, and in modern terms as the question of the meaning of life; the nature of moral obligations and their rational justification; the challenge posed by determinism for the freedom of the will, with its implications on fatalism and moral responsibility; and normative questions regarding the value of life. This book is of interest not only to professional philosophers, but also to any intellectual who is concerned with questions about morality, our nature as agents, and the end that we ought to pursue.

*The Spiritual Foundation of Morality* Rudolf Steiner 1995 3 lectures, Norrköping, Sweden, May 28-30, 1912 (CW 155) Moral teaching and moral preaching cannot establish morality. It is only by delving into the hidden secrets of life that we can advance not just to moral doctrines but to the moral sources of life, true moral impulses. At different times, humanity has manifested moral life in different ways. To understand these differences, the evolution of consciousness must also be taken into account. Originally morality was a part of human nature, for in their essence human beings are good. But through evolution, there have come errors, deviations, times of falling away. In this small, much-loved cycle of three lectures Rudolf Steiner indicates the sources for the recovery of a living morality for our time. Rudolf Steiner shows the transformation of the virtues through the evolution of consciousness and, above all, through the incarnation of the Christ in the Mystery of Golgotha. Since then, morality works to build up Christ's being. Synopses: Lecture 1 -- Why morality needs to be studied. Preaching morality v. founding morality: examples of ancient India (devotion to wisdom) and ancient Europe (courage). Leprosy in the Middle Ages. The biography of Francis of Assisi; the transformation of courage into love. The reality of moral forces. Lecture 2 -- The caste system; differentiation as to a law of evolution. The betrayal of the Atlantean Mysteries; the consequences for the European population. Racial evolution v. soul evolution. The demons of leprosy overcome by the Christ impulse in Francis of Assisi. Francis's prior incarnation; the mysteries at Colchis and the Buddha. Francis's faith in the original goodness of humanity. Plato's four virtues. Lecture 3 -- The nature of evil and freedom; the teaching of the mean. Interest as a precondition for understanding and moral conduct. Spiritual Science, as divine wisdom, stimulates interest. During the third post-Atlantean cultural epoch, interest was regulated by the instinctive virtue of "wisdom"; today, interest must be regulated by conscious truthfulness. The lack of truthfulness in modern times; theosophy as an educator of truthfulness. Truthfulness as the virtue of the sentient soul. Courage as the instinctive virtue of the mind soul in the fourth epoch; today, in the fifth epoch, it must become love, based on understanding. This is promoted by a theosophical comprehension of the Christ. Temperance as the virtue of the consciousness soul is still instinctive in the fifth epoch; it will be replaced by "life wisdom" in the sixth epoch. The effect of spiritual-scientific wisdom on the body. The virtue of "justice." Knowledge of the suprasensory world through wonder, astonishment, faith. The evolution of conscience. The Christ impulse is naked; it must be clothed by impulses of wonder, love, conscience. Founding v. preaching morality: the reality of the Christ impulse v. abstract ideals of brotherhood. How goodness builds and evil destroys. This volume is a partial translation of Theosophische Moral (CW 155).

*Education in the Moral Domain* Larry P. Nucci 2001-05-07 This book brings together the results of 25 years of research on the domain theory of social cognitive development. On the basis of that research - which shows that morality is a domain distinct from other social values - the author provides concrete suggestions for creating a moral classroom climate, dealing with student discipline, and integrating moral values within the curriculum. Among questions addressed are: Is morality a set of rules we acquire like any other? Are there universal aspects to morality, or is it culture specific? Is there such a thing as moral character? How best can teachers make use of our knowledge about children's moral and social growth in their everyday classroom practices? Integrated answers to these questions result in a comprehensive approach that does not reduce moral education to a process of induction or inculcation, but rather harnesses children's intrinsic motivation to comprehend and master their social worlds.

*The Basis of Morality* Arthur Schopenhauer 2007-06-01 Persuasive and humane, this classic offers Schopenhauer's fullest examination of ethical themes. A defiance of Kant's ethics of duty, it proclaims compassion as the basis of morality and outlines a perspective on ethics in which passion and desire correspond to different moral characters, behaviors, and worldviews.

*The Scientific Basis of National Progress* George Gore 1882

*The Eternal Obligation of Natural Religion; Or, the Foundation of Morality to God and Man. Being an Answer to Dr. Wright's Remarks Upon Mr. Mole's Sermon [on the Foundation of Virtue].* By Phil-Orthos 1732

*De wereld een hel* Arthur Schopenhauer 1986

*The Scientific Basis of Morals* William Kingdon Clifford 2017-11-22 William Kingdon Clifford, FRS (1845-79) was an English mathematician

and philosopher. His areas of research were very wide ranging and in this book, published posthumously, he demonstrates his interest in applying rational and scientific thought to the moral and ethical questions of human existence. The book republishes four of Clifford's essays: *The Scientific Basis of Morals Right and Wrong: The Scientific Ground of their Distinction The Ethics of Belief The Ethics of Religion* Even in our own 'post-modern age', it may be appropriate to reflect on Clifford's maxim of 'it is wrong always, everywhere and for anyone, to believe anything upon insufficient evidence'. Perhaps humanity should apply Clifford's thought processes to the present-day problems of religious extremism, climate change and 'fake news'. This edition features short footnotes adding some explanations to the terms used in the original publication.

*Nurturing Morality* Theresa A. Thorkildsen 2013-03-09 Despite often simplistic, black-and-white portrayals of good and evil, children and adolescents face complicated moral issues that can raise more questions than answers. Becoming aware of what constitutes morality is only the first step in determining a course of action, identifying and avoiding problems, and building communities that nurture morality. Young people learn to define and respond to moral dilemmas by interacting with and observing numerous sources. They acquire knowledge from family members, teachers, church leaders, peers, and members of neighborhood organizations. Raising themes of cultural pluralism, responsibility, complexity, affectivity, and practicality, *Nurturing Morality* addresses such issues as: - Definitions of morality that link past and current debates, enabling a more thorough understanding of moral functioning. - Personal responsibilities and impediments to moral functioning. - How societal structures can facilitate or inhibit moral agency and development. - The importance of acknowledging the common good as well as individual accomplishments. - Nurturing morality through wisdom. Drawing from a wide range of independent research programs, *Nurturing Morality* makes clear that most forms of human interaction are laden with moral content. It highlights thorny and complex moral questions that cannot be resolved by simple adherence to moral rules. And on the basis of empirically grounded findings, contributors to this volume provide recommendations for how adults can offer valuable guidance to young people learning to negotiate life in a global society. For clinicians, researchers, and students, *Nurturing Morality* provides much-needed insight and advice on young people's moral development.

*Is Goodness Without God Good Enough?* Robert K. Garcia 2009 *Is Goodness Without God Good Enough* contains a lively debate between William Lane Craig and Paul Kurtz on the relationship between God and ethics, followed by seven new essays that both comment on the debate and advance the broader discussion of this important issue. Written in an accessible style by eminent scholars, this book will appeal to students and academics alike.

*On the Basis of Morality* Arthur Schopenhauer 2014-02-20 The nineteenth century produced many different systems of ethics. While Kant, Nietzsche, Mill, and Hegel all contributed greatly to ethical thought, the greatest contribution may have come from Arthur Schopenhauer. *On the Basis of Morality* is not only a beautifully written book; it's quite simply a very convincing (and humane) exposition on ethics. Schopenhauer's rightly hailed literary style is especially lucid here, and *On the Basis of Morality* is much more of an immediately digestible read as compared to *The World as Will and Representation*. Schopenhauer's elegant polemic against Kant's ethics of duty, i.e. the categorical imperative, is very effective. Schopenhauer deconstructs Kant's rational ethics with such prodding efficiency that it's amazing that Schopenhauer isn't mentioned more frequently as a corrective to Kant's ethical thought. Schopenhauer also makes it a point to mention that Kant's ethics rely heavily on theism, albeit in a clandestine way. Schopenhauer's ethical thought is atheistic to the core. The main thesis that Schopenhauer argues is that the basis of morality is compassion. In other words, the vast majority of so-called "moral" acts that we commit are in fact nothing of the sort. They are merely self-interested acts that we perform to either do what we are supposed to do, or because we will receive some sort of compensation. Schopenhauer's definition is quite different: only completely altruistic acts are moral. Another aspect of *On the Basis of Morality* that many find so appealing is that it mixes Kant's transcendental idealism with a Buddhist sense of compassion for all sentient beings. Schopenhauer appropriated Kant's idealism of the thing-in-itself, and he defines that as a blind will to live that permeates all things. Therefore, everything is interconnected via the Will. Schopenhauer reiterates that true morality is compassion for ALL living beings, not humans alone. Schopenhauer was very much ahead of his time in this respect. This is a great book by a great philosopher, and it deserves to be read.

*The Basis of Moral Living* Michael F. Conrad 2018-09-26 Where does morality come from? Were there rules to live authentically before humans came on the scene? Morality has to do with love, behaviors that are not toxic to that love, and how we treat others. Christ came to give us the blueprint for humanity to reach its fulfillment, its destiny as part of human nature. Adam and Eve tried to reach outside of their nature to grasp being God. That didn't turn out so well. Humans, because they share the physical universe with all non-sentient lifeforms, sometimes revert to their animal nature and do not act their nature. That doesn't work out so well, either. So, how can we use our human nature to fulfill our destiny and live Forever? Again, morality is human behavior. We know what is right and wrong because of love. We know what love is because Christ loved us (Phil 2:5). Some people embrace it, otherthink it is preposterous. You get to choose. Because we have reason for a reason, our choices must be based on what we know love to be. Either you define love or Christ does. You get to choose. Three universes thinking helps me to know what authentic love is. This is a love story.

*The Scientific Basis of Morality* George Gore 1899

*The Basis of Morality* Arthur Schopenhauer 2015-11-23 "Why do philosophers differ so widely as to the first principles of Morals, but agree respecting the conclusions and duties which they deduce from those principles?" This is the question which was set as subject for a prize essay by the Royal Society of Holland at Harlem, 1810, and solved by J. C. F. Meister; and in comparison with the task before us, the inquiry presented no extraordinary difficulty. For:— (1) The present question of the Royal Society has to do with nothing less important than the objectively true basis of morals, and consequently of morality. It is an Academy, be it observed, which invites this inquiry; and hence, from its position, it has no practical purpose in view; it asks for no discourse inculcating the exercise of uprightness and virtue, with arguments based on evidence, of which the plausibility is dwelt on, and the sophistry evaded, as is done in popular manuals. Rather, as its aim is not practical, but only theoretical, it desires nothing but the purely philosophical, that is, the objective, undisguised, and naked exposition of the ultimate basis of all good moral conduct, independent of every positive law, of every improved assumption, and hence free from all groundwork, whether metaphysical or mythical. This, however, is a problem whose bristling difficulties are attested by the circumstance that all philosophers in every age and land have blunted their wits on it, and still more by the fact that all gods, oriental and occidental, actually derive their existence therefrom. Should therefore this opportunity serve to solve it, assuredly the Royal Society will not have expended its money amiss.

*Morality from Compassion* Ingmar Persson 2021-09-02 According to Arthur Schopenhauer, compassion is the basis of morality. He sees concern for justice as a negative form of compassion, directed at not harming anyone, as opposed to the more far-reaching, positive form of benefiting. He thinks a higher degree of compassion involves realizing that the spatio-temporal separation of individuals is illusory and that in reality they are all identical. Such compassion is impartial and all-encompassing. Compassion is suited to be the centre of morality because its object are negative feelings, and only these are real. Contrary to these Schopenhauerian claims, it is here argued that

compassion must be supplemented with attitudes like sympathy and benevolence because positive feelings exist alongside negative feelings; that a concern for justice, though morally essential, is independent of these attitudes which are based on empathy; that these attitudes involve not identifying oneself with others, but taking personal identity as insignificant in empathically imagining how others feel. Schopenhauer is however right that, though these attitudes are spontaneously partial, this can be corrected. His morality is also interesting in raising the question rarely discussed in philosophical ethics of how moral virtue relates to ascetic self-renunciation. Both of these ideals are highly demanding, but the book ends by arguing that this is no objection to their validity.

*Morality and Mathematics* Justin Clarke-Doane 2020-03-12 To what extent are the subjects of our thoughts and talk real? This is the question of realism. In this book, Justin Clarke-Doane explores arguments for and against moral realism and mathematical realism, how they interact, and what they can tell us about areas of philosophical interest more generally. He argues that, contrary to widespread belief, our mathematical beliefs have no better claim to being self-evident or provable than our moral beliefs. Nor do our mathematical beliefs have better claim to being empirically justified than our moral beliefs. It is also incorrect that reflection on the "genealogy" of our moral beliefs establishes a lack of parity between the cases. In general, if one is a moral antirealist on the basis of epistemological considerations, then one ought to be a mathematical antirealist as well. And, yet, Clarke-Doane shows that moral realism and mathematical realism do not stand or fall together -- and for a surprising reason. Moral questions, insofar as they are practical, are objective in a sense that mathematical questions are not, and the sense in which they are objective can only be explained by assuming practical anti-realism. One upshot of the discussion is that the concepts of realism and objectivity, which are widely identified, are actually in tension. Another is that the objective questions in the neighborhood of factual areas like logic, modality, grounding, and nature are practical questions too. Practical philosophy should, therefore, take center stage.

*The Two Fundamental Problems of Ethics* Arthur Schopenhauer 2010-05-13 These two important essays show Schopenhauer at his most accessible, offering two self-contained and clearly argued contributions to ethical theory, published here in a new translation that preserves Schopenhauer's style in a lucid and engaging way. This is also the only paperback edition to publish both essays together. Schopenhauer argues, in uniquely powerful prose, that self-consciousness gives the illusion of freedom and that human actions are determined, but that we rightly feel guilt because our actions issue from our essential individual character. He locates moral value in the virtues of loving kindness and voluntary justice that spring from the fundamental incentive of compassion. Morality's basis is ultimately metaphysical, resting on an intuitive identification of the self with all other striving and suffering beings. The introduction by leading Schopenhauer scholar Christopher Janaway gives a clear summary of the argument of the essays in the context of Schopenhauer's life and works and the history of ethics in the modern period. The volume includes helpful notes, up-to-date bibliography, and a full index. About the Series: For over 100 years Oxford World's Classics has made available the broadest spectrum of literature from around the globe. Each affordable volume reflects Oxford's commitment to scholarship, providing the most accurate text plus a wealth of other valuable features, including expert introductions by leading authorities, voluminous notes to clarify the text, up-to-date bibliographies for further study, and much more.

*The Basis of Morality* Arthur Schopenhauer 2014-03-15 Easily one of the most well-known philosophical writings ever put to paper, and one well worth reading and understanding, *The Basis of Morality* is sure to expand your mind.

*The Basis Of Morality: Translated With Introduction And Notes By Arthur Brodrick Bullock, Ma.* Arthur Schopenhauer 2020-09-30 *The Basis Of Morality: Translated With Introduction And Notes By Arthur Brodrick Bullock, Ma.* This book is a result of an effort made by us towards making a contribution to the preservation and repair of original classic literature. In an attempt to preserve, improve and recreate the original content, we have worked towards: 1. Type-setting & Reformatting: The complete work has been re-designed via professional layout, formatting and type-setting tools to re-create the same edition with rich typography, graphics, high quality images, and table elements, giving our readers the feel of holding a 'fresh and newly' reprinted and/or revised edition, as opposed to other scanned & printed (Optical Character Recognition - OCR) reproductions. 2. Correction of imperfections: As the work was re-created from the scratch, therefore, it was vetted to rectify certain conventional norms with regard to typographical mistakes, hyphenations, punctuations, blurred images, missing content/pages, and/or other related subject matters, upon our consideration. Every attempt was made to rectify the imperfections related to omitted constructs in the original edition via other references. However, a few of such imperfections which could not be rectified due to intentional/unintentional omission of content in the original edition, were inherited and preserved from the original work to maintain the authenticity and construct, relevant to the work. We believe that this work holds historical, cultural and/or intellectual importance in the literary works community, therefore despite the oddities, we accounted the work for print as a part of our continuing effort towards preservation of literary work and our contribution towards the development of the society as a whole, driven by our beliefs. We are grateful to our readers for putting their faith in us and accepting our imperfections with regard to preservation of the historical content. HAPPY READING!

*On the Basis of Morality* Arthur Schopenhauer 2019-08-15 This edition originally published by Berghahn Books. Schopenhauer's treatise on ethics is presented here in E. F. J. Payne's definitive translation, based on the Hubscher edition (Wiesbaden, 1946-1950). This edition includes an Introduction by David Cartwright, a translator's preface, biographical note, selected bibliography, and an index. For convenient reference to passages in Kant's work discussed by Schopenhauer, Academy edition numbers have been added.

**BASIS OF MORALITY TRANSLATED W** Arthur 1788-1860 Schopenhauer 2016-08-24 This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

*The Right To Be Loved* S. Matthew Liao 2015-10-29 S. Matthew Liao argues here that children have a right to be loved. To do so he investigates questions such as whether children are rightholders; what grounds a child's right to be loved; whether love is an appropriate object of a right; and other philosophical and practical issues. His proposal is that all human beings have rights to the fundamental conditions for pursuing a good life; therefore, as human beings, children have human rights to the fundamental conditions for pursuing a good life. Since being loved is one of those fundamental conditions, children thus have a right to be loved. Liao shows that this claim need not be merely empty rhetoric, and that the arguments for this right can hang together as a coherent whole. This is the first book to make a sustained philosophical case for the right of children to be loved. It makes a unique contribution to the fast-growing literature on family

ethics, in particular, on children's rights and parental rights and responsibilities, and to the emerging field of the philosophy of human rights.

*The Psychological Basis of Morality* Francis Charles Timothy Moore 1978

*The Moral Rights of Animals* Mylan Engel Jr. 2016-03-16 Edited by Mylan Engel Jr. and Gary Lynn Comstock, this book employs different ethical lenses, including classical deontology, libertarianism, commonsense morality, virtue ethics, utilitarianism, and the capabilities approach, to explore the philosophical basis for the strong animal rights view, which holds that animals have moral rights equal in strength to the rights of humans, while also addressing what are undoubtedly the most serious challenges to the strong animal rights stance, including the challenges posed by rights nihilism, the "kind" argument against animal rights, the problem of predation, and the comparative value of lives. In addition, contributors explore the practical import of animal rights both from a social policy standpoint and from the standpoint of personal ethical decisions concerning what to eat and whether to hunt animals. Unlike other volumes on animal rights, which focus primarily on the legal rights of animals, and unlike other anthologies on animal ethics, which tend to cover a wide variety of topics but only devote a few articles to each topic, this volume focuses exclusively on the question of whether animals have moral rights and the practical import of such rights. *The Moral Rights of Animals* will be an indispensable resource for scholars, teachers, and students in the fields of animal ethics, applied ethics, ethical theory, and human-animal studies, as well as animal rights advocates and policy makers interested in improving the treatment of animals.

*Elements of Moral Philosophy, on the basis of the Ten Commandments; containing a complete system of moral duties* Leicester Ambrose SAWYER 1845

*Truth and Normativity* Iain Brassington 2007-01-01 By posing the question of what it is that marks the difference between something like terrorism and something like civil society, Brassington argues that commonsense moral arguments against terrorism or political violence imply that the modern democratic polis might also be morally unjustifiable. In exploring this problem, Brassington identifies a tension between the primary values of truth and normativity in the standard accounts of moral theory.

*Nietzsche's Affirmative Morality* Peter Durno Murray 1999 This book argues that Nietzsche bases his affirmative morality on the model of individual responsiveness to otherness which he takes from the mythology of Dionysus. The subject is not free to choose to avoid such responding to the demands of the other. Nietzsche finds that the basic mode of responding is pleasure. This feeling, as a basis for morality, underlies the morality which is true to the earth and the major concepts of "will to power", "eternal return", and "amor fati". The priority of otherness makes all thought ethical and not only aesthetic. The basis of all meanings combines the fundamental impulse of responding outwards with an immediate complement in the individual interpretation-world. This is specifically ethical because the recognition of our own historical specificity arises as a result of the refusal of others to become mere differences within our notion of the Same, and through their demand that we "become who we are" in the recognition of their separate existence.

*De vrijheid van de wil* Arthur Schopenhauer 2017-10-27 Arthur Schopenhauer (1788-1860) is een van de meest literaire filosofen, zowel vanwege zijn stilistische kwaliteiten als vanwege zijn beleving in de wereldliteratuur. Zijn verhandeling *De vrijheid van de wil* is geschreven in een heldere stijl en verschaft de lezer een goed beeld van een van de kernthema's van Schopenhauers denken. Daarnaast geeft dit geschrift een boeiend overzicht van hoe er in de loop der tijden door grote filosofen over het probleem van de vrijheid is nagedacht.

*The Basis of Morality* Annie Wood Besant 2022-07-20 This book is a philosophical description of what morality should be based on. Ms Besant looks at religion, intuition, evolution, mysticism and utility. It is easy to read and understand. In her time (1847 - 1933), Ms Besant was very forward-thinking, supporting ideas such as birth control, women's rights and atheism.

*The Foundation of Morality in Theory and Practice Considered*, John Clarke 1726

*Christian Morality* Raymond F. Collins 1986

*The Basis of Morality* Arthur Schopenhauer 2018-01-09 *The Basis of Morality* offers Schopenhauer's fullest examination of traditional ethical themes, and it articulates a descriptive form of ethics that contradicts the rationally based prescriptive theories. Starting with his polemic against Kant's ethics of duty, Schopenhauer anticipates the latter-day critics of moral philosophy. Arguing that compassion forms the basis of morality, he outlines a perspective on ethics in which passion and desire correspond to different moral characters, behaviors, and worldviews. In conclusion, Schopenhauer defines his metaphysics of morals, employing Kant's transcendental idealism to illustrate both the interconnectiveness of being and the affinity of his ethics to Eastern thought.

*The Basis of Morality* Annie Besant 1915 *The Basis of Morality* by Annie Wood Besant, first published in 1915, is a rare manuscript, the original residing in one of the great libraries of the world. This book is a reproduction of that original, which has been scanned and cleaned by state-of-the-art publishing tools for better readability and enhanced appreciation. Restoration Editors' mission is to bring long out of print manuscripts back to life. Some smudges, annotations or unclear text may still exist, due to permanent damage to the original work. We believe the literary significance of the text justifies offering this reproduction, allowing a new generation to appreciate it.

*Due Respect* Fred Groh 1998 Argues that moral principles grounding the welfare state must be rejected on moral grounds. Outlines rational basis for morality, implying exceptionally strong right of individual sovereignty and alternative social morality.

*Immanuel Kant's Groundwork for the Metaphysics of Morals* Dieter Schönecker 2015-01-05 A defining work of moral philosophy, *Groundwork for the Metaphysics of Morals* has been highly influential and famously difficult. Dieter Schönecker and Allen Wood make clear the ways this work forms the basis of our modern moral outlook and how moral law relates to freedom and free will within Kant's overall philosophy.

*The Psychological Basis of Moral Judgments* John J. Park 2021 "This volume examines the psychological basis of moral judgments and considers how moral concepts are comparable to mental states by combining philosophical reasoning and empirical insights from the fields of moral psychology and cognitive science. Through analysis of empirical data on moral semantic intuitions, gathered via cross-cultural experimental research, Parks draws on a decade of empirical research to reveal that referents of individuals' moral judgements vary across time, contexts, and groups. On this basis, he proposes a novel pluralistic theory of moral concepts which combines cognitive structures and emotions and reflects a new form of moral relativism, where moral judgments cannot be universally true across time and location. This text will benefit researchers, academics, and educators with an interest in the philosophy of psychology, applied social psychology, and moral development more broadly. Those interested in cognitive psychology, ethics philosophy, and moral theory will also benefit from the volume"--

*Human Nature as the Basis of Morality and Society in Early Modern Philosophy* Juhana Lemetti 2007

*The Psychological Basis of Moral Judgments* John J. Park 2021-07-19 This volume examines the psychological basis of moral judgments and asks what theories of concepts apply to moral concepts. By combining philosophical reasoning and empirical insights from the fields of moral psychology, cognitive science, evolutionary psychology, and neuroscience, it considers what mental states not only influence, but

also constitute our moral concepts and judgments. On this basis, Park proposes a novel pluralistic theory of moral concepts which includes three different cognitive structures and emotions. Thus, our moral judgments are shown to be a hybrid that express both cognitive and conative states. In part through analysis of new empirical data on moral semantic intuitions, gathered via cross-cultural experimental research, Park reveals that the referents of individuals' moral judgments and concepts vary across time, contexts, and groups. On this basis, he contends for moral relativism, where moral judgments cannot be universally true across time and location but only relative to groups. This powerfully argued text will be of interest to researchers, academics, and educators with an interest in cognitive science, moral theory, philosophy of psychology, and moral psychology more broadly. Those interested in ethics, applied social psychology, and moral development will also benefit from the volume.

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