



REASON, RELIGION, AND MORALS

FRANCES
WRIGHT

FOREWORD BY
SUSAN S. ADAMS

Reason Morals

Theodore Parker



Reason Morals:

The Social Psychology of Morality Neil J. MacKinnon, 2025-10-07 This incisive book defines and unpacks the concept of morality Neil J MacKinnon summarizes compares and evaluates theories of morality from both psychological and sociological perspectives which as separate disciplines are unable to capture the breadth and complexity of this topic

Moral Reason Julia Markovits, 2014-03-07 What is it to have a reason to do something is one sort of question what is it we have reason to do is another These questions are often explored separately But our answers to them may not be independent what reasons are may have implications for what reasons there are So the door is opened to a troubling tension the account of what reasons are that is most plausible in its own right could entail a view of what we have reason to do that is independently implausible In fact it looks like this is the case In the first half of *Moral Reason* Julia Markovits develops and defends a version of a desire based internalist account of what normative reasons are But does that account entail that there are no moral reasons that apply to all of us regardless of what we happen to desire It may look obvious that it does that a bullet must be bitten somewhere If what we have reason to do depends on what we antecedently desire corrected only for misinformation and procedural irrationalities and if desires differ from person to person there seems to be no basis for assuming that everyone has reason to be moral But the bullet may yet be avoided In the second half of the book Markovits shows how we may do so building on Kant's argument for his formula of humanity to provide an internalist defense of universal moral reasons In doing so she provides a more satisfying answer to the age old question why be moral

Morality and Practical Reasons Douglas W. Portmore, 2021-03-04 As Socrates famously noted there is no more important question than how we ought to live The answer to this question depends on how the reasons that we have for living in various different ways combine and compete To illustrate suppose that I've just received a substantial raise What should I do with the extra money I have most moral reason to donate it to effective charities but most self interested reason to spend it on luxuries for myself So whether I should live my life as I have most moral reason to live it or as I have most self interested reason to live it depends on how these and other sorts of reasons combine and compete to determine what I have most reason to do all things considered This *Element* seeks to figure out how different sorts of reasons combine and compete to determine how we ought to live

Proof of Allah Ender Tosun, 2022-09-28 This book explains in detail the proof of Allah in accordance with the teaching of the Quran through the use of many syllogisms It uses a unitary reason and evidence based method

From Morality to the End of Reason Ingmar Persson, 2013-09-26 Many philosophers think that if you're morally responsible for a state of affairs you must be a cause of it Ingmar Persson argues that this strand of common sense morality is asymmetrical in that it features the act omission doctrine according to which there are stronger reasons against performing some harmful actions than in favour of performing any beneficial actions He analyses the act omission doctrine as consisting in a theory of negative rights according to which there are rights not to have one's life body and property

interfered with and a conception of responsibility as being based on causality This conception of responsibility is also found to be involved in the doctrine of double effect The outcome of Persson s critical examination of these ideas is that reasons of rights are replaced by reasons of beneficence and we are made responsible for what is under the influence of our practical reasons The argument gives rise to a symmetrical consequentialist morality which is more demanding but less authoritative than common sense morality because reasons of beneficence are weaker than reasons of rights It is also argued that there are no non naturalist external practical reasons and all practical reasons are desire dependent so practical reasons cannot be universally binding The question is whether such a morality possesses enough authority to command our compliance This seems necessary in order for us to cope with the greatest moral problems of our time such as aid to developing countries and anthropogenic climate change

Good Things to Do Rüdiger Bittner,2023 Rüdiger Bittner argues that the aim of thinking about what to do of practical reason is to find not what we ought to do but what it is good to do under the circumstances Neither under prudence nor under morality are there things we ought to do There is no warrant for the idea of our being required by natural law or by our rationality to do either what helps us attain our ends or what is right for moral reasons While common moral understanding is committed to there being things we ought to do and to our being guilty and deserving blame if we fail to do them we can lay aside these notions without loss indeed with benefit The volume also explains what it is for something to be good to do under the circumstances and argues for understanding practical reason in these terms What is good to do we find by experience what we go through teaches us what helps and what hinders and helps us figure out what is prudentially useful and what is morally right to do although ultimately this difference itself gives way and morality turns out to be a part of prudence

The Limits of Morality Shelly Kagan,1989-03-09 Most of us believe that there are limits to the sacrifices that morality can demand of us We also think that certain types of acts are simply forbidden even when necessary for promoting the overall good Here Kagan argues that attempts to defend these sorts of moral limit are inadequate In thus rejecting two of the most fundamental features of commonsense morality the book offers a sustained attack on our ordinary moral views

Particularism and the Space of Moral Reasons Benedict Smith,2010-11-24 Particularism and the Space of Moral Reasons critically assesses the startling idea that our moral reasoning does not need to use moral principles If we don t have principles how do we work out what to do This book examines moral particularism a controversial idea at the forefront of contemporary moral theory

Moral Realism Russ Shafer-Landau,2003-06-19 Moral Realism is a systematic defence of the idea that there are objective moral standards In the tradition of Plato and G E Moore Russ Shafer Landau argues that there are moral principles that are true independently of what anyone anywhere happens to think of them These principles are a fundamental aspect of reality just as much as those that govern mathematics or the natural world They may be true regardless of our ability to grasp them and their truth is not a matter of their being ratified from any ideal standpoint nor of being the object of actual or hypothetical consensus nor of being an expression of our

rational nature Shafer Landau accepts Plato's and Moore's contention that moral truths are sui generis. He rejects the currently popular efforts to conceive of ethics as a kind of science and insists that moral truths and properties occupy a distinctive area in our ontology. Unlike scientific truths, the fundamental moral principles are knowable a priori. And unlike mathematical truths, they are essentially normative, intrinsically action guiding, and supplying a justification for all who follow their counsel. **Moral Realism** is the first comprehensive treatise defending non-naturalistic moral realism in over a generation. It ranges over all of the central issues in contemporary metaethics and will be an important source of discussion for philosophers and their students interested in issues concerning the foundations of ethics.

Practical Reason in Law and Morality Neil MacCormick, 2011-04-28 The concept of practical reason is central to contemporary thought on ethics and the philosophy of law. Acting well means acting for good reasons. Explaining this requires several stages. How do reasons relate to actions at all, as incentives and in explanations? What are values, how do they relate to human nature, and how do they enter practical reasoning? How do the concepts of right and wrong fit in, and in what way do they involve questions of mutual trust among human beings? How does our moral freedom, our freedom to form our own moral commitments, relate to our responsibilities to each other? How is this final question transposed into law and legal commitments? This book explores these questions vital to understanding the nature of law and morality. It presents a clear account of practical reason valuable to students of moral philosophy and jurisprudence at undergraduate or postgraduate levels. For more advanced scholars, it also offers a reinterpretation of Kant's views on moral autonomy and Smith's on self-command, marrying Smith's moral sentiments to Kant's categorical imperative in a novel way. The book concludes and underpins the author's Law, State, and Practical Reason series. Taken together, the books offer an overarching theory of the nature of law and legal reason, the role of the State, and the nature of moral reason and judgement.

Foundation for a Natural Morality Edmund Wall, 2018-10-15 Few philosophers attempt to establish that there is an evaluative and moral realm. They make these major assumptions without argument. This plays into the hands of moral nihilists and certain other moral skeptics. A major obstacle that prevents philosophers from developing such arguments is the long-standing view that one cannot derive an ought from an is; that is, one cannot begin with purely descriptive, non-evaluative propositions and deduce an evaluative or moral proposition. In this book, Edmund Wall develops arguments for evaluative and moral principles. His deductive reasoning begins with certain purely descriptive and non-evaluative propositions concerning human nature, establishing a basic moral principle of human life and a basic moral principle of knowledge. By providing such deductive arguments for basic moral principles, Wall makes considerable progress in establishing a sure foundation for morality. He further develops his case by responding to a plethora of anticipated objections against his two arguments and by delineating the advantages of his own moral approach over a number of influential moral theories and competing accounts of moral reasoning.

The Price of Morality Pepita Haezrahi, 2020-07-20 Originally published in 1961, this book defines the specific traits and describes the concrete qualities of

moral action It denotes the boundaries and discusses the conflicts which arise between the aims of moral goodness and those of pure religiosity personal and historic grandeur and creative excellence The theories of theologians like Barth and Brunner among others and the maximalist theories of Nietzsche and his disciples and certain existentialists are contrasted with Kant's essay on pure ethics

Morality Bernard Gert, 1998 For more than thirty years philosopher Bernard Gert has been developing and refining his distinctive and comprehensive moral theory This book presents the fullest statement yet of his influential theoretical model

Why Be Moral? Beatrix Himmelmann, Robert Louden, 2015-09-25 What reasons do we have to be moral and are these reasons more compelling than the reasons we have to pursue non moral projects Ever since the Sophists first raised this question it has been a focal point of debate Why be Moral is a collection of new essays on this fundamental philosophical problem written by an international team of leading scholars in the field

Moral Agency in Eastern and Western Thought Jonathan Jacobs, Heinz-Dieter Meyer, 2024-07-30 This volume explores how individuals use moral agency to craft the moral dispositions and moral capabilities needed for living well lived lives It draws on Eastern and Western philosophical and ethical traditions to formulate and address key issues concerning character development and moral agency In both Eastern and Western traditions the complexities of shaping an individual's moral agency focus on sustained processes of inner self cultivation The chapters in this volume highlight the ways in which one is to manage and direct one's desires and aspirations and what is to count as the source of guidance for a well lived life They engage with key figures and traditions in the history of Eastern and Western philosophy including Confucian Buddhist and Western sources from Aristotle to Kant The juxtaposition of sources from the different parts of the world highlights striking similarities and significant contrasts and provides rich conceptual resources for further exploration of these issues The volume provides a broader deeper pursuit of central issues of moral psychology and ethics in ways that highlight the inexhaustible resources in these traditions The focus on character is a way to draw together perspectives on ethical life theories of human agency views of fundamental life guiding values and relations between individuals and society and how persons see their place in the world Moral Agency in Eastern and Western Thought will appeal to scholars and advanced students working on virtue ethics moral psychology comparative philosophy and history of philosophy

Semantics for Reasons Bryan R. Weaver, Kevin Scharp, 2019-06-27 Semantics for Reasons is a book about what we mean when we talk about reasons It not only brings together the theory of reasons and natural language semantics in original ways but also sketches out a litany of implications for metaethics and the philosophy of normativity In their account of how the language of reasons works Bryan R Weaver and Kevin Scharp propose and defend a view called Question Under Discussion QUD Reasons Contextualism They use this view to argue for a series of novel positions on the ontology of reasons indexical facts the reasons to be rational debate moral reasons and the reasons first approach

The Morality of Happiness Julia Annas, 1993-08-19 Ancient ethical theories based on the notions of virtue and happiness have struck many as an attractive alternative to modern theories But we cannot find

out whether this is true until we understand ancient ethics and to do this we need to examine the basic structure of ancient ethical theory not just the details of one or two theories In this book Annas brings together the results of a wide ranging study of ancient ethical philosophy and presents it in a way that is easily accessible to anyone with an interest in ancient or modern ethics She examines the fundamental notions of happiness and virtue the role of nature in ethical justification and the relation between concern for self and concern for others Her careful examination of the ancient debates and arguments shows that many widespread assumptions about ancient ethics are quite mistaken Ancient ethical theories are not egoistic and do not depend for their acceptance on metaphysical theories of a teleological kind Most centrally they are recognizably theories of morality and the ancient disputes about the place of virtue in happiness can be seen as akin to modern disputes about the demands of morality

Dealing with the Legacy of Authoritarianism Antonio Costa Pinto, Leonardo Morlino, 2013-09-13 In recent years the agenda of how to deal with the past has become a central dimension of the quality of contemporary democracies Many years after the process of authoritarian breakdown consolidated democracies revisit the past either symbolically or to punish the elites associated with the previous authoritarian regimes New factors like international environment conditionality party cleavages memory cycles and commemorations or politics of apologies do sometimes bring the past back into the political arena This book addresses such themes by dealing with two dimensions of authoritarian legacies in Southern European democracies repressive institutions and human rights abuses The thrust of this book is that we should view transitional justice as part of a broader politics of the past an ongoing process in which elites and society under democratic rule revise the meaning of the past in terms of what they hope to achieve in the present This book was published as a special issue of South European Society and Politics

A Discourse of Matters Pertaining to Religion Theodore Parker, 1847

The Moral Universe John Bengson, Terence Cuneo, Russ Shafer-Landau, 2024-07-19 The Moral Universe marks an importance advance in metaethical thinking offering the most sustained and sophisticated development of nonnaturalistic moral realism to date Employing a novel philosophical method it addresses central questions in metaethics concerning the nature of moral reality its fundamental laws its relation to the natural world and its normative authority The authors advance new ways of answering these questions contending that moral standards regarding what to do and how to be are not only objectively authoritative but essentially so Rather than arising from personal schemes or collective ideals morality flows from the nature of things One of the principal aims of the book is to show how this view accommodates and explains a wide range of data concerning the metaphysical and normative dimensions of morality Along the way the book offers novel characterizations of moral realism and nonnaturalism defends and explains the existence of substantive moral conceptual truths supplies a new treatment of moral supervenience substantiates the categoricity and importance of moral reasons and presents a strategy for identifying the source of morality Exemplifying a commitment to the integrity of moral philosophy The Moral Universe also tackles fundamental issues in value theory and normative ethics in the service of

developing a systematic explanatorily potent version of nonnaturalist realism

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