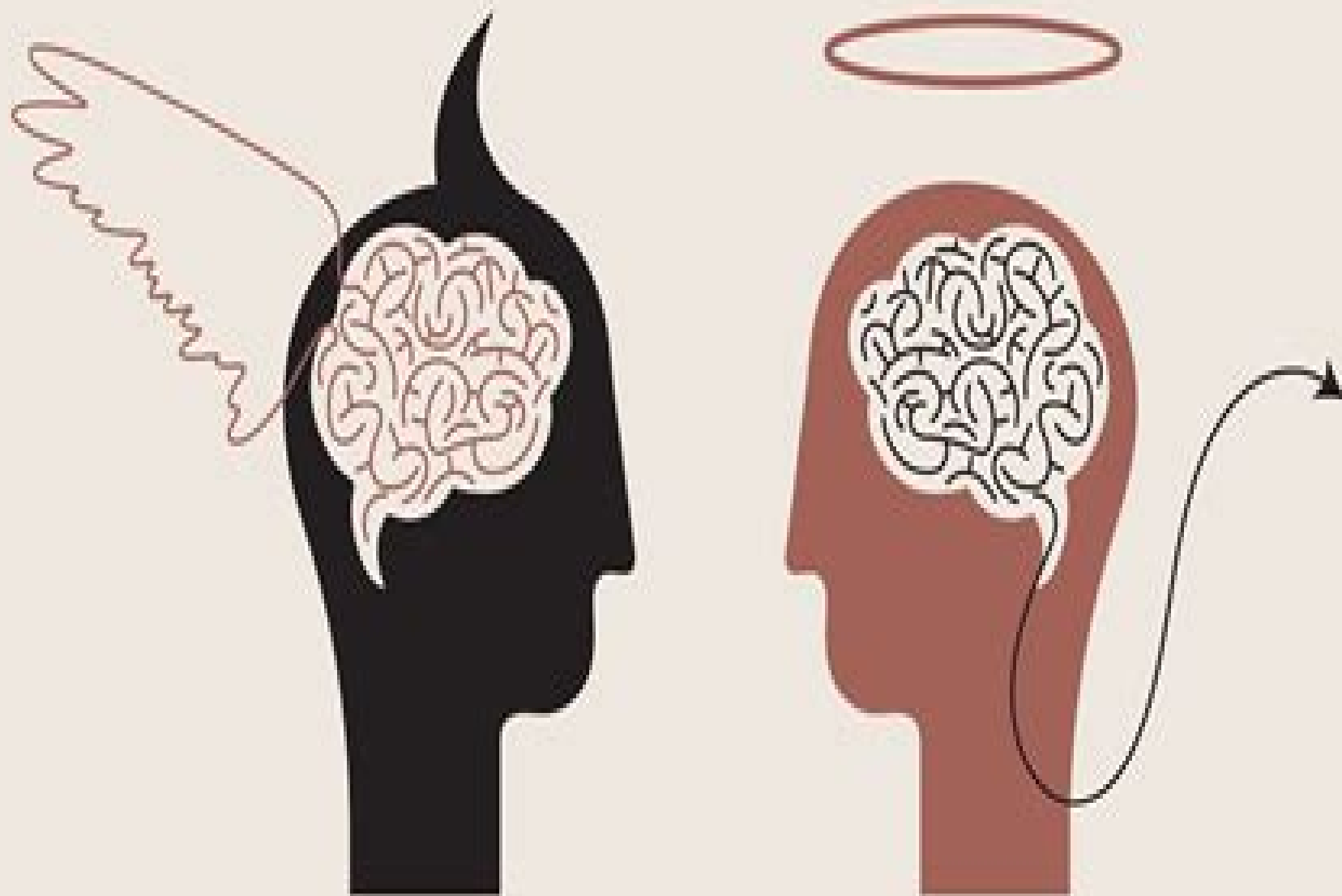




# Reason Morals

**Benedict Smith**



## **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.

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