Extensive coverage of violence, terrorism, and war, as well as relativism and grounds of morality. MARKET: For
those involved in social or political ethical decision making.

Moral Truth and Moral Tradition - Peter Thomas Geach - 1994
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Moral Landscapes - Sam Harris - 2011-09-13
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Moralities and Moral Controversies - John Arthur - 2005
This comprehensive anthology includes classic and contemporary readings in moral theory—a wide array of essays
that address today's most philosophically interesting and controversial ethical and political issues. Includes an
ethical theory overview; shows relevance of traditional and contemporary writers. KEY TOPICS: Features articles
on self-interest and morality, rule utilitarianism and the conflict between duty and sentiment; Features readings
on life and death, terrorism, internment in time of war, distribution of scarce medical resources and the survival
lottery; Features essays on democracy, capitalism and its ethos, multiculturalism, identity and reparations.

Ethics After Babel - Jeffrey Stout - 2001-01-23
A fascinating study of moral languages and their discontents, Ethics after Babel explains the links that connect
contemporary moral philosophy, religious ethics, and political thought in clear, cogent, even conversational prose.
Princeton's paperback edition of this award-winning book includes a new postscript by the author that responds to
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**Comparative Ethics in Hindu and Buddhist Traditions** - Roderick Hindery - 1978

The exploratory volume in the new field of comparative ethics serves the diverse goals of groups variously interested in International law and morality, in comparative religious ethical ideals, or simply in cross-cultural literature and drama. The author draws moral ideals from primary Hindu sources—popular and formal, literary and spiritual. The same method is applied for Buddhist moral texts. Introducing method in comparative ethics with a synopsis of Hindu mystical tradition, the author discusses in detail ethics in the Ryveda, Upanisads, Laws of Manu, Ramayana, Gita, other popular classics, poetry, drama, philosophers, and reformers. After summarizing pluralism in Hindu ethics, the author sketches ethical thought in Mahayana Buddhist texts. The book contains elaborate notes, two appendices, critical textual matter, a diagram of topical parallels, a bibliography, and an index.

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**Christian Ethics and Commonsense Morality** - Kevin Jung - 2014-11-27

Christian Ethics and Commonsense Morality goes against the grain of various postmodern approaches to morality in contemporary religious ethics. In this book, Jung seeks to provide a new framework in which the nature of common Christian moral beliefs and practices can be given a new meaning. He suggests that, once major philosophical assumptions behind postmodern theories of morality are called into question, we may look at Christian morality in quite a different light. On his account, Christian morality is a historical morality insofar as it is rooted in the rich historical traditions of the Christian church. Yet this kind of historical dependence does not entail the evidential dependence of all moral beliefs on historical traditions. It is possible to argue for the epistemic autonomy of moral beliefs, according to which Christian and other moral beliefs can be justified independently of their historical sources. The particularity of Christian morality lies not in its particular historical sources that also function as the grounds of justification, but rather in its explanatory and motivational capacity to further articulate the kind of moral knowledge that is readily available to most human beings and to enable people to act upon their moral knowledge.

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The Catholic tradition has always tried to explain its theology in a coherent and systematic way, but the great changes and tensions existing within Catholic moral theology today have made it difficult to develop systematic approaches to what was once called fundamental moral theology. Now a leading scholar active in this field for forty years offers a synthesis of Catholic moral theology set in the context of the broader Catholic tradition and the significant developments that have occurred since the Second Vatican Council. Charles E. Curran’s succinct, coherent account of his wide-ranging work in Catholic moral theology points out agreements, disagreements, and changes in significant aspects of the Catholic moral tradition. His systematic approach explores major topics in a logical development: the ecclesiological foundation and stance of moral theology; the person as moral subject and agent; virtues, principles and norms; conscience and decision making; and the role of the church as a teacher of morality. Curran’s work condenses and organizes a large amount of material to show that the Catholic theological tradition is in dialogue with contemporary life and thought while remaining conscious of its rich history. Of great interest to theologians for its broad synthetic scope, this book is also a thorough introduction to the Catholic moral tradition for students and interested readers, including non-Catholics.


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**Kierkegaard After MacIntyre** - John J. Davenport - 2015-11-02

In his extraordinarily influential book on ethics, After Virtue, Alasdair MacIntyre maintained that Kierkegaard's notion of “choosing” to interpret one's choices in ethical terms implies an arbitrary and irrational leap. In his extraordinarily influential book on ethics, After Virtue, Alasdair MacIntyre maintained that Kierkegaard's notion of “choosing” to interpret one's choices in ethical terms implies an arbitrary and irrational leap. In his extraordinarily influential book on ethics, After Virtue, Alasdair MacIntyre maintained that Kierkegaard's notion of “choosing” to interpret one's choices in ethical terms implies an arbitrary and irrational leap.
many to contend that no faith commitment, collective or personal, should contribute to the vibrancy of a civil society. Challenging those who believe that the private realm is the only appropriate locus of religious belief, the contributors to this volume believe that religion can inform and invigorate the secular institutions of democratic society. Challenging those who believe that the private realm is the only appropriate locus of religious belief, the contributors to this volume believe that religion can inform and invigorate the secular institutions of society such as education, economics, and politics. Drawn from a wide variety of religious and moral traditions, these diverse essays show, from many perspectives, the important contribution religion has to make in the public square that is civil society.

Moral Soundings - Dwight Furrow - 2004
The 21 readings serve as an adjunct to textbooks in courses on the moral health of the US. Taken mostly from public interest journals and written by active participants in the public debate about values, they are designed to demonstrate that the common denominator to many disagreements is a difference over the meaning and value of personal autonomy. Annotation ©2004 Book News, Inc., Portland, OR (booknews.com)

Self-deception and Morality - Mike W. Martin - 1986
This book systematically explores the moral issues surrounding self-deception. While many articles and books have been written on the concept of self-deception in recent years, Martin's gives much greater emphasis to self-deception as a significant topic for both ethical theory and applied ethics. "Self-deception is . . . perplexing from a moral point of view. It seems tailor-made to camouflage and foster immorality. . . . Does all self-deception involve some guilt, and is it among the most abhorrent evils. as some moralists and theologians have charged? Or is it only wrong sometimes, such as when it has bad consequences? Could it on occasion be permissible or even desirable to deceive ourselves, just as we are sometimes justified in deceiving other people? Are self-deceivers perhaps such as deceivers and perpetrators of deceit, and as such deserving of compassion and help? Or, paradoxically, are they best viewed with ambivalence: culpable as deceivers and simultaneously innocent as victims of deception?" (from the introduction) Martin develops a conception of self-deception as the purposeful evasion of acknowledging to oneself truths or one's view of truth. He details a systematic framework for understanding the main moral perspectives and traditions concerning self-deception that have emerged in western philosophy. In so doing, he clarifies related concepts like sincerity, authenticity, honesty, hypocrisy, weakness of will, and self-understanding. Ranging across traditions both philosophical (Kant, Kierkegaard, and Sartre) and non-philosophical (Freud, Eugene O'Neill, and Henrik Ibsen), Martin shows why self-deception is as morally complex as any other major form of behavior. The appeal of this book is broad. The volume will challenge professional philosophers and psychologists, yet it is organized and written to be accessible to students in courses on ethics, philosophy of mind, and philosophy of literature. Martin's numerous literary examples should also interest literary critics.

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on the challenges that face contemporary society? Culture and the Thomist Tradition examines the crisis of Thomism today as thrown into relief by Vatican II, the twenty-first ecumenical council of the Roman Catholic Church. Following the Church’s declarations on culture in the document Gaudium et spes - the Pastoral Constitution on the Church in the Modern World - it was widely presumed that a mandate had been given for transposing ecclesiastical culture into the idioms of modernity. But, says Tracey Rowland, such an understanding is not only based on a facile reading of the Conciliar documents, but was made possible by Thomism’s own failure to demonstrate a workable theology of culture that might guide the Church through such transpositions. A Thomism that fails to specify the precise rôle of culture in moral formation is problematic in a multicultural age, where Christians are exposed to a complex matrix of institutions and traditions both theistic and secular. The ambivalence of the Thomist tradition to modernity, and modern conceptions of rationality, also impedes its ability to successfully engage with the arguments of rival traditions. Must a genuinely progressive Thomism learn to accommodate modernity? In opposition to such a stance, and in support of those who have resisted the trend in post-Conciliar liturgy to mimic the modernistic forms of mass culture, Culture and the Thomist Tradition musters a synthesis of the theological critiques of modernity to be found in the works of Alasdair MacIntyre, scholars of the international ‘Communio’ project and the Radical Orthodoxy circle. This synthesis, intended as a post-modern Augustinian Thomism, provides an account of the rôle of culture, memory and narrative tradition in the formation of intellectual and moral character. Re-evaluating the outcome of Vatican II, and forming the basis of a much-needed Thomist theology of culture, the book argues that the anti-beauty orientation of mass culture acts as a barrier to the theological virtue of hope, and ultimately fosters despair and atheism.

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Too many Catholics tend to believe that morality is primarily about keeping laws and avoiding sin. ‘Catholic Moral economics, global dynamics, religious war, human rights and other topics.

Written by internationally renowned scholars, this Companion maps the moral teachings of the world’s religions, and also charts new directions for work in the field of religious ethics. Now available in paperback, this is a rich resource for understanding the moral teachings and practices of the world’s religions. Includes detailed discussions of issues in moral theory. Offers extensive treatment of the world’s major religious traditions, including Judaism, Christianity, Islam, Buddhism, Hinduism, Chinese religions and African religions. Comparing the ways in which the religions provide resources for addressing current moral challenges in areas such as ecology, economics, global dynamics, religious war, human rights and other topics.

The Virtues - Peter Geach - 1977-04-21
Discusses four cardinal virtues of prudence, justice, temperance, and courage, and the three theological virtues of faith, hope and charity. Claims moral precepts are absolute, utilitarianism is to be shunned, and sex apart from marriage is poison.

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Catholic Moral Tradition, Revised - David Bohr - 2006-02-22
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Veritatis Splendor - Michael E. Alssopp - 1995

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Moral Disagreements - Christopher W. Gowans - 2013-04-03

Can moral disagreements be rationally resolved? Can universal human rights be defended in face of moral disagreements? The problem of moral disagreement is one of the central problems in moral thinking. It also provides a stimulating stepping-stone to some of the perennial problems of philosophy, such as relativism, scepticism, and objectivity. Moral Disagreements is the first anthology to bring together classic and contemporary readings on this key topic. Clearly divided into five parts: The Historical Debate; Voices from Anthropology; Challenges to Moral Objectivity; Defenses of Moral Objectivity; and New Directions, the anthology presents readings from the following key thinkers: * Sextus, Empiricus, ChagNON, Wong, MacIntyre * Aquinas, Shweder, Brink, Rawls * Montaigne, Turner, Nussbaum, Narayan * Hume, Mackie, Gewirth * Nietzsche, Williams, Berlin. A distinctive feature of the anthology is that it brings philosophers into dialogue with well-known anthropologists. Also included is a comprehensive introduction by Christopher Gowans, introducing the problem of moral disagreement to those coming to the topic for the first time.

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Contemporary liberal thinkers commonly suppose that there is something in principle unjust about the legal prohibition of putatively victimless immorality. Against the prevailing liberal view, Robert P. George defends the proposition that 'moral laws' can play a legitimate, if subsidiary, role in preserving the 'moral ecology' of the cultural environment in which people make the morally significant choices by which they form their characters and influence, for good or ill, the moral lives of others. George shows that a defence of morals legislation is fully compatible with a 'pluralistic perfectionist' political theory of civil liberties and public morality.


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The notion of organizational culture has become a matter of central importance with the great increase in the size of organizations in the twentieth century and the need for managers to run them. Like morale in the military, organizational culture is the great invisible force that decides the difference between success and failure and serves as the key to organizational change, productivity, effectiveness, control, innovation, and communication. Memory as a Moral Decision, provides a historical review of the literature on organizational culture. Its goal is to investigate the kind of world conceptualized by those who have described organizations and the kind of moral world they have in fact constructed, through its ideals and images, for the men and women who work in organizations. Feldman builds his analysis around a historically grounded concept of moral tradition. He demonstrates a central insight: when those who have written on organizational culture have addressed issues of ethics, they have ignored the past as a foundation to stabilize and maintain moral commitments. Instead, they have fluctuated between attempts to base ethics on executive rationality and attempts to escape the suffocating logic of rationalism. After an opening chapter defining the concept of moral tradition, Feldman focuses on early works on organizational management by Chester Barnard and Melville Dalton. These define the tension between ethical rationalism and ethical relativism. He then turns to contemporary frameworks, analyzing critical organizational theory and the “new institutionalism.” In the final chapters, Feldman considers ethical relativism in contemporary thinking, including postmodern organization theory, the exaggerated drive for diversity, and such concepts as power/knowledge and deconstructionism. Memory as a Moral Decision is unique in its understanding of organizational culture as it relates to past, present, and future systems. Its interdisciplinary approach uses the insights of sociology, psychology, and culture studies to create an invaluable framework for the study of ethics in organizations. Steven P. Feldman is associate professor of management policy at the Weatherhead School of Management, Case Western Reserve University. He is the author of The Culture of Monopoly Management: An Interpretive Study in an American Utility.

Christian Ethics and Contemporary Moral Problems - Michael Banner - 1999-09-28
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Value, Obligation, and Meta-Ethics - Robin Attfield - 2020-10-12
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Human Rights and Moral Reasoning - Shortall Michael - 2009
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.

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A Theory of Value and Obligation - Robin Attfield - 2020-07-21

Originally published in 1987 and re-issued in 2020 with a new Preface, this book presents and elaborates interrelated solutions to a number of problems in moral philosophy, from the location of intrinsic value and the nature of a worthwhile life, via the limits of obligation and the nature of justice, to the status of moral utterances. After developing a biocentric account of moral standing, the author locates worthwhile life in the development of the generic capacities of a creature, whether human or nonhuman, and presents an account of relative intrinsic value which later generates a theory of interspecific justice. This value-theory also informs a consequentialist understanding of obligation, of moral rightness and of supererogation. The understanding thus supplied is shown to cope with the problems of integrity, of justice and of the ‘Repugnant Conclusion’ in population ethics. A cognitivist account of ethical conclusions such as those so far reached is then defended against non-cognitivist and relativist objections and a far-reaching naturalist theory is defended, integrating earlier conclusions with an account of the logic of the fundamental ethical concepts. This wide-ranging volume which maps the whole area of morality is thoroughly argued with reference both to contemporary philosophical developments and to classical theories.

The Development of Moral Theology

Charles Curran in his newest book The Development of Moral Theology: Five Strands, brings a unique historical and critical analysis to the five strands that differentiate Catholic moral theology from other approaches to Christian ethics—sin and the manuals of moral theology, the teaching of Thomas Aquinas and later Thomists, natural law, the role of authoritative church teaching in moral areas, and Vatican II. Significant changes have occurred over the course of these historical developments. In addition, pluralism and diversity exist even today, as illustrated, for example, in the theory of natural law proposed by Cardinal Ratzinger. In light of these realities, Curran proposes his understanding of how the strands should influence moral theology today. A concluding chapter highlights the need for a truly theological approach and calls for a significant change in the way that the papal teaching office functions today and its understanding of natural law. In a work useful to anyone who studies Catholic moral theology, The Development of Moral Theology underscores, in the light of the historical development of these strands, the importance of a truly theological and critical approach to moral theology that has significant ramifications for the life of the Catholic church.

Moral, Religious and Secular

Arguing that differences in moral philosophies stem from differing conceptions of what man is and needs, the author examines the tenets and significance of scientific humanism, romantic humanism, and liberal humanism-three distinct secular moral theories.