

Moral Minds The Nature Of Right And Wrong

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Good Natured

Argues that the concepts of social morality and individual responsibility begin in the brain.

Media and the Moral Mind

A brilliant inquiry into the origins of human nature. "Sweeping, erudite, sharply argued, and fun to

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read..also highly persuasive." -Time Now updated with a new afterword One of the world's leading experts on language and the mind explores the idea of human nature and its moral, emotional, and political colorings. With characteristic wit, lucidity, and insight, Pinker argues that the dogma that the mind has no innate traits—a doctrine held by many intellectuals during the past century—denies our common humanity and our individual preferences, replaces objective analyses of social problems with feel-good slogans, and distorts our understanding of politics, violence, parenting, and the arts. Injecting calm and rationality into debates that are notorious for ax-grinding and mud-slinging, Pinker shows the importance of an honest acknowledgment of human nature based on science and common sense.

Regard for Reason in the Moral Mind

An exploration of the character and evolution of disgust and the role this emotion plays in our social and moral lives. People can be disgusted by the concrete and by the abstract—by an object they find physically repellent or by an ideology or value system they find morally abhorrent. Different things will disgust different people, depending on individual sensibilities or cultural backgrounds. In *Yuck!*, Daniel Kelly investigates the character and evolution of disgust, with an emphasis on understanding the role this emotion has come to play in our social and moral lives. Disgust has recently been riding a swell of scholarly attention, especially from those in the cognitive sciences and those in the humanities in the

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midst of the "affective turn." Kelly proposes a cognitive model that can accommodate what we now know about disgust. He offers a new account of the evolution of disgust that builds on the model and argues that expressions of disgust are part of a sophisticated but largely automatic signaling system that humans use to transmit information about what to avoid in the local environment. He shows that many of the puzzling features of moral repugnance tinged with disgust are by-products of the imperfect fit between a cognitive system that evolved to protect against poisons and parasites and the social and moral issues on which it has been brought to bear. Kelly's account of this emotion provides a powerful argument against invoking disgust in the service of moral justification.

Moral Minds

In this highly original book, Russell Blackford discusses the intersection of science fiction and humanity's moral imagination. With the rise of science and technology in the 19th century, and our continually improving understanding of the cosmos, writers and thinkers soon began to imagine futures greatly different from the present. Science fiction was born out of the realization that future technoscientific advances could dramatically change the world. Along with the developments described in modern science fiction - space societies, conscious machines, and upgraded human bodies, to name but a few - come a new set of ethical challenges and new forms of ethics. Blackford identifies these issues and their reflection in

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science fiction. His fascinating book will appeal to anyone with an interest in philosophy or science fiction, or in how they interact. "This is a seasoned, balanced analysis of a major issue in our thinking about the future, seen through the lens of science fiction, a central art of our time. Everyone from humanists to technologists should study these ideas and examples. Blackford's book is wise and savvy, and a delight to read as well." Greg Benford, author of Timescape.

Closing of the American Mind

In his groundbreaking book, Marc Hauser puts forth a revolutionary new theory: that humans have evolved a universal moral instinct, unconsciously propelling us to deliver judgments of right and wrong independent of gender, education, and religion. Combining his cutting-edge research with the latest findings in cognitive psychology, linguistics, neuroscience, evolutionary biology, economics, and anthropology, Hauser explores the startling implications of his provocative theory vis-à-vis contemporary bioethics, religion, the law, and our everyday lives.

The Moral Landscape

"They don't have syntax, so we can eat them." According to Richard Sorabji, this conclusion attributed to the Stoic philosophers was based on Aristotle's argument that animals lack reason. In his fascinating, deeply learned book, Sorabji traces the roots of our thinking about animals back to

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Aristotelian and Stoic beliefs. Charting a recurrent theme in ancient philosophy of mind, he shows that today's controversies about animal rights represent only the most recent chapter in millennia-old debates. Sorabji surveys a vast range of Greek philosophical texts and considers how classical discussions of animals' capacities intersect with central questions, not only in ethics but in the definition of human rationality as well: the nature of concepts; how perceptions differ from beliefs; how memory, intention, and emotion relate to reason; and to what extent speech, skills, and inference can serve as proofs of reason. Focusing on the significance of ritual sacrifice and the eating of meat, he explores religious contexts of the treatment of animals in ancient Greece and in medieval Western Christendom. He also looks closely at the contemporary defenses of animal rights offered by Peter Singer, Tom Regan, and Mary Midgley. *Animal Minds and Human Morals* sheds new light on traditional arguments surrounding the status of animals while pointing beyond them to current moral dilemmas. It will be crucial reading for scholars and students in the fields of ancient philosophy, ethics, history of philosophy, classics, and medieval studies, and for everyone seriously concerned about our relationship with other species.

A Townsend Lecture Book

Wild Minds

The modern materialist approach to life has conspicuously failed to explain such central mind-related features of our world as consciousness,

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intentionality, meaning, and value. This failure to account for something so integral to nature as mind, argues philosopher Thomas Nagel, is a major problem, threatening to unravel the entire naturalistic world picture, extending to biology, evolutionary theory, and cosmology. Since minds are features of biological systems that have developed through evolution, the standard materialist version of evolutionary biology is fundamentally incomplete. And the cosmological history that led to the origin of life and the coming into existence of the conditions for evolution cannot be a merely materialist history, either. An adequate conception of nature would have to explain the appearance in the universe of materially irreducible conscious minds, as such. Nagel's skepticism is not based on religious belief or on a belief in any definite alternative. In *Mind and Cosmos*, he does suggest that if the materialist account is wrong, then principles of a different kind may also be at work in the history of nature, principles of the growth of order that are in their logical form teleological rather than mechanistic. In spite of the great achievements of the physical sciences, reductive materialism is a world view ripe for displacement. Nagel shows that to recognize its limits is the first step in looking for alternatives, or at least in being open to their possibility.

Mind and Cosmos

A psychology professor journeys inside the minds of different species of animals to discover how animals think, drawing on the latest research into evolutionary

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theory and cognitive science to examine the intellectual, emotional, and behavioral life of animals. Reprint. 15,000 first printing.

Mere Morality

Scientists have long counseled against interpreting animal behavior in terms of human emotions, warning that such anthropomorphizing limits our ability to understand animals as they really are. Yet what are we to make of a female gorilla in a German zoo who spent days mourning the death of her baby? Or a wild female elephant who cared for a younger one after she was injured by a rambunctious teenage male? Or a rat who refused to push a lever for food when he saw that doing so caused another rat to be shocked? Aren't these clear signs that animals have recognizable emotions and moral intelligence? With *Wild Justice* Marc Bekoff and Jessica Pierce unequivocally answer yes. Marrying years of behavioral and cognitive research with compelling and moving anecdotes, Bekoff and Pierce reveal that animals exhibit a broad repertoire of moral behaviors, including fairness, empathy, trust, and reciprocity. Underlying these behaviors is a complex and nuanced range of emotions, backed by a high degree of intelligence and surprising behavioral flexibility. Animals, in short, are incredibly adept social beings, relying on rules of conduct to navigate intricate social networks that are essential to their survival. Ultimately, Bekoff and Pierce draw the astonishing conclusion that there is no moral gap between humans and other species: morality is an evolved trait

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that we unquestionably share with other social mammals. Sure to be controversial, Wild Justice offers not just cutting-edge science, but a provocative call to rethink our relationship with—and our responsibilities toward—our fellow animals.

The Moral Animal

Alice Crary offers a transformative account of moral thought about human beings and animals. Instead of assuming that the world places no demands on our moral imagination, she underscores the urgency of treating the exercise of moral imagination as necessary for arriving at an adequate world-guided understanding of human beings and animals.

Animal Minds and Human Morals

Moral Darwinism

Are men literally born to cheat? Does monogamy actually serve women's interests? These are among the questions that have made *The Moral Animal* one of the most provocative science books in recent years. Wright unveils the genetic strategies behind everything from our sexual preferences to our office politics--as well as their implications for our moral codes and public policies. Illustrations. From the Trade Paperback edition.

Evilicious

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Jonas Olson presents a critical survey of moral error theory, the view that there are no moral facts and so all moral claims are false. In Part I (History), he explores the historical context of the debate, and discusses the moral error theories of David Hume and of some more or less influential twentieth century philosophers, including Axel Hägerström, Bertrand Russell, Ludwig Wittgenstein, and Richard Robinson. He argues that the early cases for moral error theory are suggestive but that they would have been stronger had they included something like J. L. Mackie's arguments that moral properties and facts are metaphysically queer. Part II (Critique) focuses on these arguments. Olson identifies four queerness arguments, concerning supervenience, knowledge, motivation, and irreducible normativity, and goes on to establish that while the first three are not compelling, the fourth has considerable force, especially when combined with debunking explanations of why we tend to believe that there are moral properties and facts when in fact there are none. One conclusion of Part II is that a plausible error theory takes the form of an error theory about irreducible normativity. In Part III (Defence), Olson considers challenges according to which that kind of error theory has problematic ramifications regarding hypothetical reasons, epistemic reasons, and deliberation. He ends his discussion with a consideration of the implications of moral error theory for ordinary moral thought and talk, and for normative theorizing.

The Better Angels of Our Nature

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Marc Hauser's eminently readable and comprehensive book *Moral Minds* is revolutionary. He argues that humans have evolved a universal moral instinct, unconsciously propelling us to deliver judgments of right and wrong independent of gender, education, and religion. Experience tunes up our moral actions, guiding what we do as opposed to how we deliver our moral verdicts. For hundreds of years, scholars have argued that moral judgments arise from rational and voluntary deliberations about what ought to be. The common belief today is that we reach moral decisions by consciously reasoning from principled explanations of what society determines is right or wrong. This perspective has generated the further belief that our moral psychology is founded entirely on experience and education, developing slowly and subject to considerable variation across cultures. In his groundbreaking book, Hauser shows that this dominant view is illusory. Combining his own cutting-edge research with findings in cognitive psychology, linguistics, neuroscience, evolutionary biology, economics, and anthropology, he examines the implications of his theory for issues of bioethics, religion, law, and our everyday lives.

Moral Error Theory

DNA evidence not only solves crimes—in Sean Carroll's hands it will now end the Evolution Wars. DNA, the genetic blueprint of all creatures, is a stunningly rich and detailed record of evolution. Every change or new trait, from the gaudy colors of tropical birds to our color vision with which we admire them,

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is due to changes in DNA that leave a record and can be traced. Just as importantly, the DNA evidence has revealed several profound surprises about how evolution actually works.

Hardwired Behavior

Human beings have the unique ability to consciously reflect on the nature of the self. But reflection has its costs. We can ask what the self is, but as David Hume pointed out, the self, once reflected upon, may be nowhere to be found. The favored view is that we are material beings living in the material world. But if so, a host of destabilizing questions surface. If persons are just a sophisticated sort of animal, then what sense is there to the idea that we are free agents who control our own destinies? What makes the life of any animal, even one as sophisticated as *Homo sapiens*, worth anything? What place is there in a material world for God? And if there is no place for a God, then what hold can morality possibly have on us--why isn't everything allowed? Flanagan's collection of essays takes on these questions and more. He continues the old philosophical project of reconciling a scientific view of ourselves with a view of ourselves as agents of free will and meaning-makers. But to this project he brings the latest insights of neuroscience, cognitive science, and psychiatry, exploring topics such as whether the conscious mind can be explained scientifically, whether dreams are self-expressive or just noise, the moral socialization of children, and the nature of psychological phenomena such as multiple personality disorder and false memory syndrome.

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What emerges from these explorations is a liberating vision which can make sense of the self, agency, character transformation, and the value and worth of human life. Flanagan concludes that nothing about a scientific view of persons must lead to nihilism.

America's Revolutionary Mind

This book reveals the numerous ways in which moral, ethical and legal principles are being violated by those who provide, recommend or sell 'complementary and alternative medicine' (CAM). The book analyses both academic literature and internet sources that promote CAM. Additionally the book presents a number of brief scenarios, both hypothetical and real-life, about individuals who use CAM or who fall prey to ethically dubious CAM practitioners. The events and conundrums described in these scenarios could happen to almost anyone. Professor emeritus of complementary medicine Edzard Ernst together with bioethicist Kevin Smith provide a thorough and authoritative ethical analysis of a range of CAM modalities, including acupuncture, chiropractic, herbalism, and homeopathy. This book could and should interest all medical professionals who have contact to complementary medicine and will be an invaluable reference for patients deliberating which course of treatment to adopt.

Moral Minds

The study of animal cognition raises profound questions about the minds of animals and philosophy

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of mind itself. Aristotle argued that humans are the only animal to laugh, but in recent experiments rats have also been shown to laugh. In other experiments, dogs have been shown to respond appropriately to over two hundred words in human language. In this introduction to the philosophy of animal minds Kristin Andrews introduces and assesses the essential topics, problems and debates as they cut across animal cognition and philosophy of mind. She addresses the following key topics: what is cognition, and what is it to have a mind? What questions should we ask to determine whether behaviour has a cognitive basis? the science of animal minds explained: ethology, behaviourist psychology, and cognitive ethology rationality in animals animal consciousness: what does research into pain and the emotions reveal? What can empirical evidence about animal behaviour tell us about philosophical theories of consciousness? does animal cognition involve belief and concepts; do animals have a 'Language of Thought'? animal communication other minds: do animals attribute 'mindedness' to other creatures? moral reasoning and ethical behaviour in animals animal cognition and memory. Extensive use of empirical examples and case studies is made throughout the book. These include Cheney and Seyfarth's vervet monkey research, Thorndike's cat puzzle boxes, Jensen's research into humans and chimpanzees and the ultimatum game, Pankseep and Burgdorf's research on rat laughter, and Clayton and Emery's research on memory in scrub-jays. Additional features such as chapter summaries, annotated further reading and a glossary make this an indispensable introduction to those teaching philosophy of mind, animal cognition.

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It will also be an excellent resource for those in fields such as ethology, biology and psychology.

Moral Foundations of Philosophy of Mind

Questions regarding the relation between media and morality have been a lasting concern. Can media exposure shape or alter moral values? Does morality influence how audience members select, interpret and respond to media content? Attempts to answer such questions are hindered by the complex nature of morality and its dynamic relation with media. This volume brings together leading scholars in an effort to examine reciprocal processes that connect media with morality, and to set a course for understanding this association. Individual essays combine established and emerging theories from media and moral psychology to explain how fundamental mechanisms that govern moral reasoning can shape and be shaped by media exposure. Together these scholars provide an understanding of the relationship between media and morality that should serve as an invaluable resource for current and future generations of researchers.

The Theory of Moral Sentiments

America's Revolutionary Mind is the first major reinterpretation of the American Revolution since the publication of Bernard Bailyn's *The Ideological Origins of the American Revolution* and Gordon S. Wood's *The Creation of the American Republic*. The purpose of this book is twofold: first, to elucidate the logic,

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principles, and significance of the Declaration of Independence as the embodiment of the American mind; and, second, to shed light on what John Adams once called the "real American Revolution"; that is, the moral revolution that occurred in the minds of the people in the fifteen years before 1776. The Declaration is used here as an ideological road map by which to chart the intellectual and moral terrain traveled by American Revolutionaries as they searched for new moral principles to deal with the changed political circumstances of the 1760s and early 1770s. This volume identifies and analyzes the modes of reasoning, the patterns of thought, and the new moral and political principles that served American Revolutionaries first in their intellectual battle with Great Britain before 1776 and then in their attempt to create new Revolutionary societies after 1776. The book reconstructs what amounts to a near-unified system of thought—what Thomas Jefferson called an "American mind" or what I call "America's Revolutionary mind." This American mind was, I argue, united in its fealty to a common philosophy that was expressed in the Declaration and launched with the words, "We hold these truths to be self-evident."

An Enquiry Concerning the Principles of Morals

Most current talk of forgiveness and reconciliation in the aftermath of collective violence proceeds from an assumption that forgiveness is always superior to resentment and refusal to forgive. Victims who

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demonstrate a willingness to forgive are often celebrated as virtuous moral models, while those who refuse to forgive are frequently seen as suffering from a pathology. Resentment is viewed as a negative state, held by victims who are not "ready" or "capable" of forgiving and healing. Resentment's Virtue offers a new, more nuanced view. Building on the writings of Holocaust survivor Jean Améry and the work of the South African Truth and Reconciliation Commission, Thomas Brudholm argues that the preservation of resentment can be the reflex of a moral protest that might be as permissible, humane or honorable as the willingness to forgive. Taking into account the experiences of victims, the findings of truth commissions, and studies of mass atrocities, Brudholm seeks to enrich the philosophical understanding of resentment.

More Harm than Good?

A path-breaking neuroscientist explores how globalization has illuminated the deep moral divisions between opposing sides, drawing on pioneering research to reveal the evolutionary sources of morality while outlining recommendations for bridging divided cultures.

Cognitive Disability and Its Challenge to Moral Philosophy

This is the third volume of a three-volume set on The Innate Mind. The extent to which cognitive structures, processes, and contents are innate is one of the

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central questions concerning the nature of the mind, with important implications for debates throughout the human sciences. By bringing together the top nativist scholars in philosophy, psychology, and allied disciplines these volumes provide a comprehensive assessment of nativist thought and a definitive reference point for future nativist inquiry. *The Innate Mind: Volume 3: Foundations and the Future*, concerns a variety of foundational issues as well as questions about the direction of future nativist research. It addresses such questions as: What is innateness? Is it a confused notion? What is at stake in debates between nativists and empiricists? What is the relationship between genes and innateness? How do innate structures and learned information interact to produce adult forms of cognition, e.g. about number, and how does such learning take place? What innate abilities underlie the creative aspect of language, and of creative cognition generally? What are the innate foundations of human motivation, and of human moral cognition? In the course of their discussions, many of the contributors pose the question (whether explicitly or implicitly): Where next for nativist research? Together, these three volumes provide the most intensive and richly cross-disciplinary investigation of nativism ever undertaken. They point the way toward a synthesis of nativist work that promises to provide a powerful picture of our minds and their place in the natural order.

Moral Tribes

Through a series of essays contributed by clinicians,

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medical historians, and prominent moral philosophers, *Cognitive Disability and Its Challenge to Moral Philosophy* addresses the ethical, bio-ethical, epistemological, historical, and meta-philosophical questions raised by cognitive disability. Features essays by a prominent clinician and medical historians of cognitive disability, and prominent contemporary philosophers such as Ian Hacking, Martha Nussbaum, and Peter Singer. Represents the first collection that brings together philosophical discussions of Alzheimer's disease, intellectual/developmental disabilities, and autism under the rubric of cognitive disability. Offers insights into categories like Alzheimer's, mental retardation, and autism, as well as issues such as care, personhood, justice, agency, and responsibility.

Heart and Mind

The Closing of the American Mind, a publishing phenomenon in hardcover, is now a paperback literary event. In this acclaimed number one national best-seller, one of our country's most distinguished political philosophers argues that the social/political crisis of 20th-century America is really an intellectual crisis. Allan Bloom's sweeping analysis is essential to understanding America today. It has fired the imagination of a public ripe for change.

Lila

In this bestselling new book, his first in seventeen

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years, Robert M. Pirsig, author of *Zen and the Art of Motorcycle Maintenance*, takes us on a poignant and passionate journey as mysterious and compelling as his first life-changing work. Instead of a motorcycle, a sailboat carries his philosopher-narrator Phaedrus down the Hudson River as winter closes in. Along the way he picks up a most unlikely traveling companion: a woman named Lila who in her desperate sexuality, hostility, and oncoming madness threatens to disrupt his life. In *Lila* Robert M. Pirsig has crafted a unique work of adventure and ideas that examines the essential issues of the nineties as his previous classic did the seventies.

Moral Minds

Scholars have long argued that moral judgements arise from rational deliberations about what society determines is right and wrong. This has generated the idea that our moral psychology is founded on cultural experience. In the revolutionary *MORAL MINDS*, Marc Hauser challenges these concepts, showing that this view is illusory and arguing instead that humans have evolved a 'moral instinct', a universal feature of the human mind rather than one informed by gender, education or religion. Combining his own cutting-edge research with cognitive psychology, linguistics, evolutionary biology and economics, Hauser examines his groundbreaking theory in terms of bioethics, religion and law, as well as our everyday lives.

Wild Justice

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Midgley addresses herself to the problems of moral philosophy and psychology, examining the way we think of ourselves and how this affects our lives.

Self Expressions

It is a fact that humans destroy the lives of other humans — strangers, friends, lovers, and kin — and have been doing so for a long time. These cases are unsurprising and easily explained: We harm others when it benefits us directly, fighting to win resources or wipe out the competition. In this sense we are no different from any other social animal. The mystery is why seemingly normal people torture, mutilate, and kill others for the fun of it — or for no apparent benefit at all. Why did we, alone among the social animals, develop an appetite for gratuitous cruelty? This is the core problem of evil. It is a problem that has engaged scholars for centuries and is the central topic of this book. Drawing on the latest scientific discoveries, Hauser provides a novel and elegant explanation for why some individuals engage in evil and why we uniquely evolved this capacity: Evildoers emerge when unsatisfied desires combine with the denial of reality, enabling individuals to engage in gratuitous cruelty toward innocent victims. This simple recipe is part of human nature, and part of our brain's uniquely evolved capacity to combine different thoughts and emotions. The implications of Hauser's theory of evil are unsettling: due to individual differences that begin with our biology, and can be enhanced by certain environments, seemingly normal people are capable of causing horrific harms, feeling rewarded and

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justified or nothing at all. PRAISE for "Evilicious" Noam Chomsky "an entertaining and compassionate essay.." Robert Trivers "Highly ambitious, relentless in its logic" Nicholas Wade "What Steven Pinker has done for violence, Marc Hauser has achieved with evil - this book brings the light of science to illumine the heart of darkness." Michael Shermer "Every Congressman, Senator, and journalist voting or writing on what to do about violence should read this book first."

Yuck!

Presents a groundbreaking investigation into the origins of morality at the core of religion and politics, offering scholarly insight into the motivations behind cultural clashes that are polarizing America.

The Innate Mind

The Making of the Fittest: DNA and the Ultimate Forensic Record of Evolution

Presents a controversial history of violence which argues that today's world is the most peaceful time in human existence, drawing on psychological insights into intrinsic values that are causing people to condemn violence as an acceptable measure.

Science Fiction and the Moral Imagination

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What drives us to be good? How do we even know how to be good? Philosophers and theologians have dealt with such questions for millennia, but Dan Barker thinks the answers are not so complicated. In *Mere Morality*, he argues there's no need to appeal to supernatural commandments or the fear of some higher power when considering morality. Stripping "good" and "evil" down to the basics, he offers a simple compass for navigating life's most difficult moral and ethical dilemmas.

Inside Ethics

Abortion. Euthanasia. Infanticide. Sexual promiscuity. Ideas and actions once unthinkable have become commonplace. We seem to live in a different moral universe than we occupied just a few decades ago. Consent and noncoercion seem to be the last vestiges of a morality long left behind. Christian moral tenets are now easily dismissed and have been replaced with what is curiously presented as a superior, more magnanimous, respectful and even humble morality. How did we end up so far away from where we began? Can the decline be stopped? Ben Wiker, in this provocative and insightful book, traces the amazing story that explains our present cultural situation. Wiker finds the roots of our moral slide reaching all the way back to the ethical theory and atheistic cosmology of the ancient Greek philosopher Epicurus. Christian teaching had been in contention with this worldview long before it reached its pinnacle with the rise and acceptance of Darwinism. But it was Darwinism, Wiker contends, that provided this ancient

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teaching with the seemingly modern and scientific basis that captured twentieth-century minds. Wiker demonstrates that this ancient atomistic and materialistic philosophy supplies the guiding force behind Darwinism and powerfully propels the hedonistic bent of our society while promoting itself under the guise of pure science. This book is a challenge not only to those who believe Darwinism to be purely scientific fact but to Christian who have at times inconsistently lived out their Christian moral convictions and so have failed to recognize and address the ancient corrosive underpinnings of our present moral and intellectual crisis.

Moral Minds

To observe a dog's guilty look. to witness a gorilla's self-sacrifice for a wounded mate, to watch an elephant herd's communal effort on behalf of a stranded calf--to catch animals in certain acts is to wonder what moves them. Might there be a code of ethics in the animal kingdom? Must an animal be human to be humane? In this provocative book, a renowned scientist takes on those who have declared ethics uniquely human Making a compelling case for a morality grounded in biology, he shows how ethical behavior is as much a matter of evolution as any other trait, in humans and animals alike. World famous for his brilliant descriptions of Machiavellian power plays among chimpanzees--the nastier side of animal life--Frans de Waal here contends that animals have a nice side as well. Making his case through vivid anecdotes drawn from his work with apes and

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monkeys and bolstered by the intriguing, voluminous data from his and others' ongoing research, de Waal shows us that many of the building blocks of morality are natural: they can be observed in other animals. Through his eyes, we see how not just primates but all kinds of animals, from marine mammals to dogs, respond to social rules, help each other, share food, resolve conflict to mutual satisfaction, even develop a crude sense of justice and fairness. Natural selection may be harsh, but it has produced highly successful species that survive through cooperation and mutual assistance. De Waal identifies this paradox as the key to an evolutionary account of morality, and demonstrates that human morality could never have developed without the foundation of fellow feeling our species shares with other animals. As his work makes clear, a morality grounded in biology leads to an entirely different conception of what it means to be human--and humane.

The Animal Mind

This volume brings together a collection of essays that explore in a new way how unacknowledged moral concerns are integral to debates in the philosophy of mind. The radical suggestion of the book is that we can make sense of the internal dynamics and cultural significance of these debates only when we understand the moral forces that shape them. Drawing inspiration from a variety of traditions including Wittgenstein, Lacan, phenomenology and analytic philosophy, the authors address a wide range of topics including the mind/body-problem, the

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problem of other minds, subjectivity and objectivity, the debates on mindreading, naturalism, reductive physicalism, representationalism and the 'E-turn'; Dennett's heterophenomenology, McDowell's neo-Kantianism, Wittgenstein's 'private language' considerations and his notion of an 'attitude towards a soul'; repression, love, conscience, the difficulties of self-understanding, and the methods and aims of philosophy. Through a combination of detailed, immanent criticism and bold constructive work, the authors move the discussion to a new level, beyond humanistic or conservative critiques of naturalism and scientism.

The Righteous Mind

Edited by Tom L. Beauchamp and R.G. Frey.

The Oxford Handbook of Animal Ethics

The burgeoning science of ethics has fostered pessimism about moral thought and action: we're told that they are driven by arbitrary factors and unreasoned feelings. Joshua May argues compellingly that this pessimism is not justified: moral judgment and motivation are fundamentally rational enterprises not beholden to the passions.

The Blank Slate

Calls for an end to religion's role in dictating morality, demonstrating how the scientific community's understandings about the human brain may enable

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the establishment of secular codes of behavior.

Resentment's Virtue

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