

Freedom And Morality And Other Essays Stepek

In this innovative and important work, Gerald Gaus advances a revised and more realistic account of public reason liberalism, showing how, in the midst of fundamental disagreement about values and moral beliefs, we can achieve a moral and political order that treats all as free and equal moral persons. The first part of this work analyzes social morality as a system of authoritative moral rules. Drawing on an earlier generation of moral philosophers such as Kurt Baier and Peter Strawson as well as current work in the social sciences, Gaus argues that our social morality is an evolved social fact, which is the necessary foundation of a mutually beneficial social order. The second part considers how this system of social moral authority can be justified to all moral persons. Drawing on the tools of game theory, social choice theory, experimental psychology and evolutionary theory, Gaus shows how a free society can secure a moral equilibrium that is endorsed by all, and how a just state respects, and develops, such an equilibrium.

With this book the international academic discourse on mobility

is taken a step further, through the intertwined perspectives of different social sciences, engineering and the humanities. The Ethics of Mobilities departs from the recent interest in social surveillance, raised by the use of technology for the surveillance and control of mobility as well as for transport. It widens this theme to encompass a broad scale of issues, ranging from freedom and escape to social exclusion and control, thus raising important questions of ethics, identity and religion; questions that are dealt with by a diverse, yet structured range of chapters, arranged around the themes of ethics and religion, and freedom and control. Through their variety and diversity of perspectives, the chapters of this book offer a substantial interdisciplinary contribution to the socially and environmentally relevant discussion about what a technically and economically accelerating mobility does to life and how it might be transformed to sustain a more life-enhancing future. Ethics of Mobilities will excite not only international interest, but will also appeal to scholars across a wide range of disciplines, in fields as diverse as theology and engineering.

Katerina Deligiorgi offers a contemporary defence of autonomy that is Kantian in orientation but which engages closely with recent arguments about agency, morality, and practical reasoning. Autonomy is a key concept in contemporary moral philosophy with deep roots in the history of the subject. However, there is still no agreed view about the correct way to formulate an account of autonomy that adequately captures both our capacity for self-determination and our responsiveness to reasons. The theory defended in *The Scope of Autonomy* is distinctive in two respects. First, whereas autonomy has primarily been understood in terms of our relation to ourselves, Deligiorgi shows that it also centrally involves our relation to others. Identifying the intersubjective dimension of autonomy is crucial for the defence of autonomy as a morality of freedom. Second, autonomy must be treated as a composite concept and hence not capturable in simple definitions such as acting on one's higher order desires or on principles one endorses. One of the virtues of the composite picture is that it shows autonomy lying at the intersection of concerns with morality, practical rationality, and freedom. Autonomy pertains to all these areas,

though it does not exactly coincide with any of them. Proving this, and so tracing the scope of autonomy, is therefore essential: Deligiorgi shows that autonomy is theoretically plausible, psychologically realistic, and morally attractive. Nicolai Hartmann (1882-1950), along with Henri Bergson and Martin Heidegger, was instrumental in restoring metaphysics to the study of philosophy. Unlike his contemporaries, however, Hartmann was clearly influenced by Plato. His tour-de-force, *Ethik*, published in English in 1932 as *Ethics*, may be the most outstanding work on moral philosophy produced in the twentieth century. In the first part of *Ethics* (*Moral Phenomena*), Hartmann was concerned with the structure of ethical phenomena, and criticized utilitarianism, Kantianism, and relativism as misleading approaches. In the second part, *Moral Values*, the author describes all values as forming a complex and as yet imperfectly known system. The actualization of the non-moral and elementary moral values is a necessary condition for the actualization of the higher values. It is on this account that rudimentary values have a prior claim. Hartmann outlines the main features of the chief virtues, and shows that the moral

disposition required in any exigency is always a specific synthesis of various and often conflicting values. Specifically describing fundamental moral values-such as goodness, nobility, and vitality-and special moral values-such as justice, wisdom, courage, self-control, trustworthiness, and modesty-Hartmann takes theoretical philosophy and brings it very much into the realm of the practical. A compelling and insightful volume, *Moral Values* remains an essential contribution to the moral and ethical literature of the twentieth century. Hartmann offers a self-contained system of ethics that yet offers a conservative outlook on social life.

Ethics, Democracy, and Civic Courage

Morality & American Freedom

Humans, Freedom, and Morality

A Critical Guide

The Scope of Autonomy

Freedom and Morality and Other Essays

Christians are in a real battle. The kingdom of God and the kingdom of Satan are at odds. Christian preaching and teaching are God's armor in the battle. . . . May our thoughts become the "prisoners of war" of

Christ. Then, and only then, are we really free--for real freedom is never the right to do what we please. That is imprisonment. It eventually shackles each of us to our own individual world of self-centeredness and wants. But real freedom is the liberty to do what is right. We have that freedom when we are united to God. Then we have His spirit, who gives us His character of righteousness, and we have His instructions, which give us His standards of right and wrong conduct. That truly liberates us to be and do what God wants us to be and do.

This book argues that moral theology has yet to embrace the recommendations of the Second Vatican Council concerning the ways in which it is to be renewed. One of the reasons for this is the lack of consensus between theologians regarding the nature, content and uniqueness of Christian morality. After highlighting the strengths and weaknesses of the so-called autonomy and faith ethic schools of thought, Mealey argues that there is little dividing them and that, in some instances, both schools are simply defending one aspect of a hermeneutical dialectic. In an attempt to move away from the divisions between proponents of the faith-ethic and autonomy positions, Mealey enlists the help of the hermeneutical theory of Paul Ricoeur. She argues that many of the disagreements arising from the Christian proprium debate can be overcome if scholars look to the possibilities

opened up by Ricoeur's hermeneutics of interpretation. Mealey also argues that the uniqueness of Christian morality is more adequately explained in terms of a specific identity (self) that is constantly subject to change and revision in light of many, often conflicting, moral sources. She advocates a move away from attempts to explain the uniqueness of Christian morality in terms of one specific, unchanging context, motivation, norm, divine command or value. By embracing the possibilities opened up by Ricoeurian hermeneutics, Mealey explains how concepts such as revelation, tradition, orthodoxy and moral conscience may be understood in a hermeneutical way without being deemed sectarian or unorthodox.

First published in 1962, *Freedom and History* expresses a deep concern about freedom and the way it is imperilled by misunderstandings. The cause of freedom has not always been well served by its friends; by presenting one-sided ideas of freedom they have often paved the way for extreme forms of collectivism and despotism. Professor Lewis examines works of T.H. Green and compares Green with Locke and Rousseau, to show how much the attitude of Green and other idealists to questions of education, the family, punishment, slavery, and war was affected by the individualism that underlay their thought and the failure to pay due heed to the facts of moral perplexity. This in turn is seen to owe much to the optimism of late nineteenth century

thinkers and the belief in inevitable progress. The volume also discusses the nature of history, objectivity in history, religion and history, and law and morality. Author subjects the works of writers like Reinhold Niebuhr, Barbara Wootton, Ian Ramsey, Leonard Hodgson to close critical examination and presents his own ideas about the relation of theology to historical fact. This book will be an essential read for scholars and researchers of political philosophy, religion, theology, ethics, moral philosophy, and philosophy in general.

Ethics is Nicolai Hartmann's magnum opus on moral philosophy. Volume 1, *Moral Phenomena*, is concerned with the nature and structure of ethical phenomena. Volume 2, *Moral Values*, describes all values as forming a complex and imperfectly known system. The final volume, *Moral Freedom*, deals with one of the oldest puzzles in both philosophy and theology: the individual's freedom of the will. Freedom of the will is a necessary precondition of morality. Without it, there is no morality in the full sense of the word. In *Moral Freedom* Hartmann sets out to refute the determinist view that freedom of the will is impossible. Following Kant, while rejecting his transcendentalism, Hartmann first discusses the tension between causality and the freedom of the will. The tension between the determination by moral values and the freedom of the will is next examined, a crucial issue completely

overlooked by Kant and virtually all other modern philosophers, but recognized by the scholastics. Why should we believe in the freedom of the will with regard to the moral values? Are there good reasons for thinking that it exists? If freedom of the will vis-a-vis the moral values does exist, how is it to be conceived? Moral Freedom concludes with the famous postscript on the antinomies between ethics and religion. Hartmann's Ethics may well be the most outstanding treatise on moral philosophy in the twentieth century. Andreas Kinneging's introduction sheds light on the volume's continuing relevance.

Moral Freedom

God, Freedom, and Immortality

A Theory of Freedom and Morality in a Diverse and Bounded World

Happiness, Morality, and Freedom

A Study of Josef Fuchs' Writings on Human Nature and Morality

The Freedom of Morality

To be happy is to be satisfied with one's life according to a standard that one can claim as a reasonable being. Being moral and being held morally responsible are shown to be essential to being happy in this sense.

The anthropology of ethics has become an important and fast-growing field in recent years. This book argues that it represents not just a new subfield within anthropology but a conceptual renewal of the discipline as a whole, enabling it to take account of a major dimension of human

conduct which social theory has so far failed adequately to address. An ideal introduction for students and researchers in anthropology and related human sciences. • Shows how ethical concepts such as virtue, character, freedom and responsibility may be incorporated into anthropological analysis • Surveys the history of anthropology's engagement with morality • Examines the relevance for anthropology of two major philosophical approaches to moral life.

Fuchs' perspective on human nature allows one to discover the rich history of moral theology in the Roman Catholic Church, past and present. The first part of the book shows Fuchs' understanding and dynamic view of human nature. In order to understand his view of morality, one needs to clearly see his view of human nature and the underlying issues of basic freedom and basic conscience.

Kant's Observations of 1764 and Remarks of 1764-5 (a set of fragments written in the margins of his copy of the Observations) document a crucial turning point in his life and thought. Both reveal the growing importance for him of ethics, anthropology and politics, but with an important difference. The Observations attempts to observe human nature directly. The Remarks, by contrast, reveals a revolution in Kant's thinking, largely inspired by Rousseau, who 'turned him around' by disclosing to Kant the idea of a 'state of freedom' (modelled on the state of nature) as a touchstone for his thinking. This and related thoughts

anticipate such famous later doctrines as the categorical imperative. This collection of essays by leading Kant scholars illuminates the many and varied topics within these two rich works, including the emerging relations between theory and practice, ethics and anthropology, men and women, philosophy, history and the 'rights of man'.

Grounding Morality

Freedom and Morality

An Anthropology of Ethics and Freedom

A Collection of Ethical Culture Addresses by Khoren Arisian [and Others]

The Identity of Christian Morality

Philosophical Essays

From the groundbreaking author of *The Second Sex* comes a radical argument for ethical responsibility and freedom. In this classic introduction to existentialist thought, French philosopher Simone de Beauvoir's *The Ethics of Ambiguity* simultaneously pays homage to and grapples with her French contemporaries, philosophers Jean-Paul Sartre and Maurice Merleau-Ponty, by arguing that the freedoms in existentialism carry with them certain ethical responsibilities. De Beauvoir outlines a series of "ways of being" (the adventurer, the passionate person, the lover, the artist, and the intellectual), each of which overcomes the former's deficiencies, and therefore can live up to the responsibilities of freedom. Ultimately, de Beauvoir argues that in order to achieve true freedom, one must battle against the choices and activities of those who suppress it. *The Ethics of*

Ambiguity is the book that launched Simone de Beauvoir's feminist and existential philosophy. It remains a concise yet thorough examination of existence and what it means to be human.

Katerina Deligiorgi offers a contemporary defence of autonomy which is Kantian but engages closely with recent arguments about agency, morality, and practical reasoning. The concept of autonomy should be understood in relation to others as well as to ourselves: it is theoretically plausible, psychologically realistic, and morally attractive.

Put together to honour one of the most influential philosophers in recent times, Mrinal Miri, this book brings together articles on philosophy, politics, literature and society, and updates the status of enquiry in each of these fields. In his philosophical writings, Miri has broken the stranglehold that early training has on academics and written on a range of themes and areas, including analytical philosophy, political philosophy, tribal identity, ethics and, more recently, an abiding engagement with the ideas of Gandhi. The articles in this volume mirror some of Miri's concerns and philosophical interests, but go beyond the format of a festschrift, as they seek to enhance and restate themes in moral philosophy, ethics, questions of identity, Gandhi's philosophy, and offer a fresh perspective on themes such as secularism, religion and politics.

In this book, Russell examines Hume's notion of free will and moral responsibility. It is widely held that Hume presents us with a classic statement of the "compatibilist" position--that freedom and responsibility can be reconciled with

causation and, indeed, actually require it. Russell argues that this is a distortion of Hume's view, because it overlooks the crucial role of moral sentiment in Hume's picture of human nature. Hume was concerned to describe the regular mechanisms which generate moral sentiments such as responsibility, and Russell argues that his conception of free will must be interpreted within this naturalistic framework. He goes on to discuss Hume's views about the nature and character of moral sentiment; the extent to which we have control over our moral character; and the justification of punishment. Throughout, Russell argues that the naturalistic avenue of interpretation of Hume's thought, far from draining it of its contemporary interest and significance, reveals it to be of great relevance to the ongoing contemporary debate.

The Ethics of Mobilities

Interpreting Kant's Critiques

Check Your Morality

Kant and the Experience of Freedom

Moral Phenomena

Kant's Observations and Remarks

Moral Freedom reconciles three apparently inconsistent truisms about morality: first, moral rules are society's rules; second, morality is a matter of individual choice; and third, some things are wrong regardless of what any society or individual has to say. In developing a moral theory that accommodates all three truisms, Jeffrey Olen

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offers a view of morality that allows individuals a generous degree of moral freedom. The author explores various answers to the question, "Does anybody or anything have any moral authority over how I live my life?" His answer is "No." In a lively, conversational style, Olen leads the reader through the arguments, examples, and exceptions that contribute to this conclusion. Along the way, he contends that what most philosophers call the moral point of view, but what he refers to as the impersonal moral point of view, is but one of two moral points of view. The other is the personal moral point of view, which Olen defends against the allegedly overriding demands of impersonal morality. Moral Freedom considers the work of philosophers as diverse as Kant, Nietzsche, Kurt Baier, Bernard Williams, and Daniel Dennett. Admitting that this is a personal discussion of the nature of morality, Olen claims the "freedom" to engage these intellectual issues in a personal style to illustrate the personal moral point of view that he champions. Author note: Jeffrey Olen is Professor of Philosophy at the University of Wisconsin, Stevens Point. Since the nineteenth century, moral philosophy in the Western world has been dominated by utilitarianism, Kantianism, and relativism. Only a few philosophers have been able to escape from this Procrustean bed. Foremost among these few is Nicolai Hartmann (1882-1950). Together with Henri Bergson and Martin Heidegger, Hartmann was instrumental in

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restoring metaphysics. Hartmann's metaphysics differs markedly from that of both Bergson and Heidegger, in his indebtedness to Plato. In 1926, Hartmann published a massive treatise, *Ethik*, which was translated into English by Stanton Coit and published as *Ethics* in 1932. *Ethics* is probably the most outstanding treatise on moral philosophy in the twentieth century. The central concept of the book is "value." Drawing upon the pre-modern view of ethics, Hartmann maintains that values are objectively given, part and parcel of the order of being. We cannot invent values, we can merely discover them. The first part of *Ethics* is concerned with the structure of ethical phenomena and criticizes utilitarianism, Kantianism, and relativism as misleading approaches. After some introductory thoughts concerning the competence of practical philosophy, Hartmann discusses the essence of moral values, including their absoluteness and ideal being, and the essence of the "ought." Hartmann is both controversial and compelling. He provides a moral philosophy that rejects the subjectivism of the ruling approaches, without taking recourse to older theological notions on the foundation of the ethical. In sum: Hartmann's *Ethics* constitutes an impressive and preeminent contribution to moral philosophy.

The book explains the only true ethics: objective ethics (OE). OE demands elimination of all forms of violence (physical, economic,

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financial, ideological, etc). It is objective in a sense that its source is in objective reality independent of any possible moral actor. It has nothing to do with religion, traditions or science. The foundations of OE are purely metaphysical. The main theses of objective ethics: 1) Freedom is an objective property of the universe opposite to determinism; it is responsible for the development of the universe (evolution) and at the same time is the aim of this development. Determinism is repeatability, regularity, certainty. It feels like a necessity, inevitability, compulsion, violence. 2) Freedom is fundamentally unknowable; the question of the existence of freedom is insolvable. Determinism is learned by observations and reflections. Determinism predetermines the future but freedom makes the future unpredictable and unknowable by denying determinism. 3) Freedom is perceived as Good and determinism as Evil. Freedom begets all other values. The duty of man, the purpose and meaning of human existence is to overcome determinism and to make the world freer. Cognition is part of this process. Knowledge entails responsibility; the criterion of truth is movement to freedom. 4) The man is one who follows his moral duty, who is striving to freedom. The motive of duty, the free will, is guided by the "feeling" of freedom. The unwillingness or inability of a sentient being to be a man brings it down to the level of animals. The animal follows the laws of the universe, submits to

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forces without trying to overcome them.5) There is no absolute moral law; ethical norms are derived from the general contract. The basis, goal and condition of the consent is rejection of all forms of violence. The requirements of ethics cover conclusion of the contract (honesty, openness, objectivity) and compliance with it (fidelity to given word, adherence to rules, responsibility for violation).6)

Ethical norms (prohibitions) are formal; they are constantly improving; the old are replaced by new, more free and fair - this is the essence of moral progress. The meaning of the norms is to stimulate creative and constructive activities by limiting violence. The ethics treats people as abstractions; all private is ignored.7) A special case of the contract is the exchange of man with society by the results of his activities. Ethics requires a fair (equivalent) retribution for both the harm and benefit brought by the man.

Universal practical value units, money, express the value of freedom.8) Personal relations are governed by a sacrificial morality (emotions, love, care, etc.), and catastrophic situations by a heroic morality. Both types of morality are informal, positive, limited in space and time, and require a clear separation from the public space (non-personal relations) governed by the ethics.

An innovative reassessment of philosopher P. F. Strawson's influential "Freedom and Resentment" P. F. Strawson was one of the most important

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philosophers of the twentieth century, and his 1962 paper "Freedom and Resentment" is one of the most influential in modern moral philosophy, prompting responses across multiple disciplines, from psychology to sociology. In *Freedom, Resentment, and the Metaphysics of Morals*, Pamela Hieronymi closely reexamines Strawson's paper and concludes that his argument has been underestimated and misunderstood. Line by line, Hieronymi carefully untangles the complex strands of Strawson's ideas. After elucidating his conception of moral responsibility and his division between "reactive" and "objective" responses to the actions and attitudes of others, Hieronymi turns to his central argument. Strawson argues that, because determinism is an entirely general thesis, true of everyone at all times, its truth does not undermine moral responsibility. Hieronymi finds the two common interpretations of this argument, "the simple Humean interpretation" and "the broadly Wittgensteinian interpretation," both deficient. Drawing on Strawson's wider work in logic, philosophy of language, and metaphysics, Hieronymi concludes that his argument rests on an implicit, and previously overlooked, metaphysics of morals, one grounded in Strawson's "social naturalism." In the final chapter, she defends this naturalistic picture against objections. Rigorous, concise, and insightful, *Freedom, Resentment, and the Metaphysics of Morals* sheds new light on Strawson's thinking and has profound

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implications for future work on free will, moral responsibility, and metaethics. The book also features the complete text of Strawson's "Freedom and Resentment."

Freedom and History

Thomas Reid on Freedom and Morality

The Ethics of Ambiguity

Free Will: A Very Short Introduction

Freedom and Moral Sentiment

The Subject of Virtue

This collection of essays by one of the preeminent Kant scholars of our time transforms our understanding of both Kant's aesthetics and his ethics. Guyer shows that at the very core of Kant's aesthetic theory, disinterestedness of taste becomes an experience of freedom and thus an essential accompaniment to morality itself. At the same time he reveals how Kant's moral theory includes a distinctive place for the cultivation of both general moral sentiments and particular attachments on the basis of the most rigorous principle of duty. Kant's thought is placed in a rich historical context including such figures as Shaftesbury,

Hutcheson, Hume, Burke, Kames, as well as Baumgarten, Mendelssohn, Schiller, and Hegel. Other topics treated are the sublime, natural versus artistic beauty, genius and art history, and duty and inclination. These essays extend and enrich the account of Kant's aesthetics in the author's earlier book, Kant and the Claims of Taste (1979). By the time of his death in 2006, Sir Peter Strawson was regarded as one of the world's most distinguished philosophers. First published thirty years ago but long since unavailable, Freedom and Resentment collects some of Strawson's most important work and is an ideal introduction to his thinking on such topics as the philosophy of language, metaphysics, epistemology and aesthetics. Beginning with the title essay Freedom and Resentment, this invaluable collection is testament to the astonishing range of Strawson's thought as he discusses free will, ethics and morality, logic, the mind-body problem and aesthetics. The book is perhaps best-known for its three interrelated chapters on perception and the imagination, subjects now at

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the very forefront of philosophical research. This reissue includes a substantial new foreword by Paul Snowden and a fascinating intellectual autobiography by Strawson. A clearly written, sophisticated summary of and prospectus for a flourishing current field of anthropological research. Winner of the W.J.M. Mackenzie Prize awarded by the Political Studies Association 1987, and the Elaine and David Spitz Prize for the best book on liberal or democratic theory. 'as significant a new statement of liberal principles as anything since Mill's On Liberty.' Times Literary Supplement

United States Catholic Catechism for Adults
Moral Values
The Responsibilities of Freedom
Freedom and Resentment and Other Essays
The Order of Public Reason
Beyond the New Morality

The essays collected in this volume by Paul Guyer, one of the world's foremost Kant scholars, explore Kant's attempt to develop a morality grounded on the intrinsic and

unconditional value of the human freedom to set our own ends. When regulated by the principle that the freedom of all is equally valuable, the freedom to set our own ends — what Kant calls "humanity" - becomes what he calls autonomy. These essays explore Kant's strategies for establishing the premise that freedom is the inner worth of the world or the essential end of humankind, as he says, and for deriving the specific duties that fundamental principle of morality generates in the empirical circumstances of human existence. The Virtues of Freedom further investigates Kant's attempts to prove that we are always free to live up to this moral ideal, that is, that we have free will no matter what, as well as his more successful explorations of the ways in which our natural tendencies to be moral — dispositions to the feeling of respect and more specific feelings such as love and self-esteem — can and must be cultivated and educated. Guyer finally examines the various models of human community that Kant develops from his premise that our associations must be based on the value of freedom for all. The contrasts but also similarities of Kant's moral philosophy to that of David Hume but many of his other predecessors and contemporaries, such as Stoics and Epicureans, Pufendorf and Wolff, Hutcheson, Kames, and Smith, are also explored. Every day we seem to make and act upon all kinds of free choices - but are these choices really free? Or are we compelled to act the way we do by factors beyond our control? This book looks at free will.

Recent interpreters of Kant's philosophy and contemporary advocates of broadly neo-

Kantian views generally minimize the importance of Kant's metaphysical beliefs. This volume re-evaluates these minimizing approaches with particular reference to Kant's moral philosophy, exploring Kantian positions on such topics as moral corruption, the relation between God and ethics, the metaphysics of human freedom, and the possibility of knowledge of God. This volume is the first to place these topics within the context of the Critical philosophy as a whole, encouraging not only a more metaphysical, but also a more holistic reading of Kant.

This book displays the striking creativity and profound insight that characterized Freire's work to the very end of his life—an uplifting and provocative exploration not only for educators, but also for all that learn and live.

Rethinking Place, Exclusion, Freedom and Environment

Selected Essays on Kant

Freedom Evolves

Freedom, Knowledge and the Plurality of Cultures

Kant's Moral Metaphysics

Essays on Aesthetics and Morality

Karl Ameriks here collects his most important essays to provide a uniquely detailed and up-to-date analysis of Kant's main arguments in all three major areas of his work: theoretical philosophy (Critique of Pure Reason), practical philosophy (Critique of Practical Reason), and aesthetics (Critique of Judgment). A substantial, specially written introduction sets out common themes in the

structure and interpretation of Kant's Critical philosophy. The first part of the book includes several of the author's well-known essays on the Critique of Pure Reason , emphasizing Kant's central theoretical notions of a transcendental deduction and transcendental idealism, and providing an extensive review of recent English and German scholarship in this area. Part II includes new discussions of the Critique of Practical Reason and its relation to Kant's other main work in moral theory, the Groundwork of the Metaphysics of Morals. Part III focuses on taste and the Critique of Judgment, and on the controversial hypothesis that even in this area Kant's position is fundamentally objective and conceptual. This collection has two distinctive characteristics. First, it demonstrates in detail how, for understanding the basic structure of any one of Kant's Critiques, it is extremely important and helpful to keep in mind its logical and historical relation to Kant's other Critiques - and hence to track the parallels and differences between theoretical, practical, and aesthetic forms of judgment and reason. Secondly, the book makes interpretation itself a central issue. That is, not only does it offer a series of interrelated interpretations of Kant's main works, along with a detailed comparison and assessment of other interpretations, but it also argues that the difficulty of interpretation is itself a central feature of the Critical philosophy, and that the difficulties of that philosophy have become paradigmatic for modern philosophy in general. Interpreting Kant's Critiques complements and extends the arguments of the author's earlier books, Kant's Theory of Mind and Kant and the Fate of Autonomy. It will find a wide readership not just amongst Kant specialists but among the many philosophers following in his footsteps.

Can there be freedom and free will in a deterministic world? Renowned philosopher Daniel Dennett emphatically answers "yes!" Using an array of provocative formulations, Dennett sets out to show how we alone among the animals have evolved minds that give us free will and morality. Weaving a richly

detailed narrative, Dennett explains in a series of strikingly original arguments—drawing upon evolutionary biology, cognitive neuroscience, economics, and philosophy—that far from being an enemy of traditional explorations of freedom, morality, and meaning, the evolutionary perspective can be an indispensable ally. In Freedom Evolves, Dennett seeks to place ethics on the foundation it deserves: a realistic, naturalistic, potentially unified vision of our place in nature.

The presence of the Catholic Church in the United States reaches back to the founding days of our country through the leadership of Archbishop John Carroll, the first Catholic bishop in the United States. His story like the stories at the start of each chapter in the United States Catholic Catechism for Adults give us a glimpse into the lives of Catholics who lived out their faith throughout our country's history. Each chapter in the Catechism for Adults includes stories, doctrine, reflection, quotations, discussion questions, and prayer to lead the reader to a deepening faith. The Catechism for Adults is an excellent resource for preparation of catechumens in the Rite of Christian Initiation of Adults and for ongoing catechesis of adults.

In her new book, Mary Midgley argues that the unrealistic isolation of mind and body in reductive scientific ideologies still causes painful confusion. Such ideologies present crude pictures which are not good science, since they ignore the manifest importance of the higher human faculties. Neither inside nor outside these crude pictures is there room for any realistic notion of the self. Why should these theories insist on only one kind of answer? There is not just one single legitimate explanation. There are as many answers as there are viewpoints from which questions arise - subjective and objective, practical as well as theoretical. Human morality arises out of human freedom: we are uniquely free beings in that we are aware of our conflicts of motive. But those conflicts and our capacity to resolve them are part of our natural inheritance. Although our selves are in many ways

divided, we share the difficult project of wholeness with other organisms. What matters for our freedom is the recognition of our genuine agency, our slight but nevertheless real power to grasp and arbitrate our inner conflicts.

The Virtues of Freedom

The Ethical Primate

Freedom, Resentment, and the Metaphysics of Morals

Cult of Freedom and Ethics of Public Sphere

The Morality of Freedom

An inquiry into the criteria and presuppositions which enable us to confront moral problems. It highlights Christian morality primarily in terms of persons in their freedom and mutual relationships rather than in juridical terms.

In this succinct and well-written book, one of our most eminent philosophers provides a fresh reading of the view of freedom and morality developed by Thomas Reid (1710–1796). Although contemporary theorists have written extensively about the Scottish philosopher's contributions to the theory of knowledge, this is the first book-length study of his contributions to the controversy over freedom and necessity. William L. Rowe argues that Reid developed a subtle, systematic theory of moral freedom

based on the idea of the human being as a free and morally responsible agent. He carefully reconstructs the theory and explores the intellectual background to Reid's views in the work of John Locke, Samuel Clarke, and Anthony Collins. Rowe develops a novel account of Reid's conception of free action and relates it to contemporary arguments that moral responsibility for an action implies the power to have done otherwise. Distilling from Reid's work a viable version of the agency theory of freedom and responsibility, he suggests how Reid's theory can be defended against the major objections--both historical and contemporary--that have been advanced against it. Blending to good effect historical and philosophical analysis, Thomas Reid on Freedom and Morality should interest philosophers, political theorists, and intellectual historians.

Freedom and Morality and Other Essays Moral Freedom Routledge
Dealing with a diverse set of problems in practical and theoretical ethics, these fourteen essays, three of them previously unpublished, reconfirm Joel Feinberg's leading position in the field of legal philosophy. With a clarity and humor that will be familiar to readers of his other works,

Feinberg writes on topics including "wrongful life" suits in the law of torts, or whether there is any sense in the remark that a person is so badly off that he would be better off not existing at all; the morality of abortion; educational options; free expression; civil disobedience; and the duty of easy rescue in criminal law. He continues with a three-part defense of moral rights in the abstract, a discussion of voluntary euthanasia, and an inquiry into arguments of various kinds for not granting legal rights in enforcement of a person's acknowledged moral rights. This collection concludes with two essays dealing with concepts used in appraising the whole of a person's life: absurdity and self-fulfillment, and their interplay.

Kant and the Morality of Freedom

Pedagogy of Freedom

Hume's Way of Naturalizing Responsibility

A Sartrean Perspective

Freedom and Fulfillment