Bestselling author Michael Shermer’s exploration of science and morality that demonstrates how the scientific way of thinking has made people, and society as a whole, more moral. From Galileo and Newton to Thomas Hobbes and Martin Luther King, Jr., thinkers throughout history have consciously employed scientific techniques to better understand the non-physical world. The Age of Reason and the Enlightenment led theorists to apply scientific reasoning to the non-scientific disciplines of politics, economics, and moral philosophy. Instead of relying on the woodcuts of dissected bodies in old medical texts, physicians opened bodies themselves to see what was there; instead of divining truth through the authority of an ancient holy book or philosophical treatise, people began to explore the book of nature for themselves through travel and exploration; instead of the supernatural belief in the divine right of kings, people employed a natural belief in the right of democracy. In The Moral Arc, Shermer will explain how abstract reasoning, rationality, empiricism, skepticism--scientific ways of thinking--have profoundly changed the way we perceive morality and, indeed, move us ever closer to a more just world.

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. This work pays tribute to Jonathan Glover, a pioneering figure whose thought and personal influence have had a significant impact on applied philosophy. The papers collected here address topics to which Glover has contributed. A book to challenge the status quo, spark a debate, and get people talking about the issues and questions we face as a country! A noted anthropologist explains how our sense of ethics has changed over the course of human evolution. By the author of Hierarchy of the Forest. The seventeenth and eighteenth centuries represent a period of remarkable intellectual vitality in British philosophy, as figures such as Hobbes, Locke, Hume, and Smith attempted to explain the origins and sustaining mechanisms of civil society. Their insights continue to inform how political and moral theorists think about the world in which we live. From Moral Theology to Moral Philosophy reconstructs a debate which preoccupied contemporaries but which seems arcane to us today. It concerned the relationship between reason and revelation as the two sources of mankind’s knowledge, particularly in the ethical realm: to what extent, they asked, could reason alone discover the content and obligatory character of morality? This was held to be a historical, rather than a merely theoretical question: had...
the philosophers of pre-Christian antiquity, ignorant of Christ, been able satisfactorily to explain the moral universe? What role had natural theology played in their ethical theories - and was it consistent with the teachings delivered by revelation? Much recent scholarship has drawn attention to the early-modern interest in two late Hellenistic philosophical traditions - Stoicism and Epicureanism. Yet in the English context, three figures above all - John Locke, Conyers Middleton, and David Hume - quite deliberately and explicitly identified their approaches with Cicero as the representative of an alternative philosophical tradition, critical of both the Stoic and the Epicurean: academic scepticism. All argued that Cicero provided a means of addressing what they considered to be the most pressing question facing contemporary philosophy: the relationship between moral philosophy and moral theology. What is a person? This fundamental question is a perennial concern of philosophers and theologians. But, Christian Smith here argues, it also lies at the center of the social scientist’s quest to interpret and explain social life. In this ambitious book, Smith presents a new model for social theory that does justice to the best of our humanistic visions of people, life, and society. Finding much current thinking on personhood to be confusing or misleading, Smith finds inspiration in critical realism and personalism. Drawing on these ideas, he constructs a theory of personhood that forges a middle path between the extremes of positivist science and relativism. Smith then builds on the work of Pierre Bourdieu, Anthony Giddens, and William Sewell to demonstrate the importance of personhood to our understanding of social structures. From there he broadens his scope to consider how we can know what is good in personal and social life and what sociology can tell us about human rights and dignity. Innovative, critical, and constructive, What Is a Person? offers an inspiring vision of a social science committed to pursuing causal explanations, interpretive understanding, and general knowledge in the service of truth and the moral good. The humanity formulation of Kant’s Categorical Imperative demands that we treat humanity as an end in itself. Because this principle resonates with currently influential ideals of human rights and dignity, contemporary readers often find it compelling, even if the rest of Kant’s moral philosophy leaves them cold. Moreover, some prominent specialists in Kant’s ethics recently have turned to the humanity formulation as the most theoretically central and promising principle of Kant’s ethics. Nevertheless, despite the intuitive appeal and the increasingly recognized philosophical importance of the humanity formulation, it has received less attention than many other, less central, aspects of Kant’s ethics. Richard Dean offers the most sustained and systematic examination of the humanity formulation to date. Dean argues that the ‘rational nature’ that must be treated as an end in itself is not a minimally rational nature, consisting of the power to set ends or the unrealized capacity to act morally, but instead is the more properly rational nature possessed by someone who gives priority to moral principles over any contrary impulses. This non-standard reading of the humanity formulation provides a firm theoretical foundation for deriving plausible approaches to particular moral issues - and, contrary to first impressions, does not impose moralistic demands to pass judgment on others’ character. Dean’s reading also enables progress on problems of interest to Kant scholars, such as reconstructing Kant’s argument for accepting the humanity formulation as a basic moral principle, and allows for increased understanding of the relationship between Kant’s ethics and supposedly Kantian ideas such as ‘respect for autonomy’. It was not so long ago that the dominant picture of Kant’s practical philosophy was formalistic, focusing almost exclusively on his Groundwork of the Metaphysics of Morals and Critique of Practical Reason. However, the overall picture of Kant’s wide-ranging philosophy has since been broadened and deepened. We now have a much more complete understanding of the
range of Kant’s practical interests and of his contributions to areas as diverse as anthropology, pedagogy, and legal theory. What remains somewhat obscure, however, is how these different contributions hang together in the way that Kant suggests that they must. This book explores these different conceptions of humanity, morality, and legality in Kant as main ‘manifestations’ or ‘dimensions’ of practical normativity. These interrelated terms play a crucial role in highlighting different rational obligations, their source(s), and their applicability in the face of changing circumstances. This profound and arresting book draws on a wealth of examples to paint a provocative new picture of our common humanity. This fascinating and profound book is about the psychology that made possible Hiroshima, the Nazi genocide, the Gulag, the Chinese Cultural Revolution, Pol Pot’s Cambodia, Rwanda, Bosnia and many other atrocities. The author reveals common patterns - how the distance and fragmented responsibility of technological warfare gave rise to Hiroshima; how the tribalism resulted in mutual fear and hatred in Rwanda and the former Yugoslavia; how the systems of belief made atrocities possible in Stalin’s Russia, in Mao’s China and in Cambodia; and how the powerful combination of tribalism and belief enabled people to do otherwise unimaginable things in Nazi Germany. The common patterns suggest weak points in our psychology. The resulting picture is used as a guide for the ethics we should create if we hope to overcome them. “Human, All Too Human: A Book for Free Spirits” is a 1878 book by 19th-century philosopher Friedrich Nietzsche. It represents Nietzsche’s first work in the aphoristic style that would become a dominant force in his writings, exploring a range of ideas in short sayings or paragraphs. This fascinating volume is not to be missed by those with an interest in philosophy and constitutes a must-read for fans and collectors of Nietzsche influential work. Contents include: “Of the First and Last Things”, “History of the Moral Feelings”, and “Religious Life”. Friedrich Wilhelm Nietzsche (1844–1900) was a German critic, philosopher, composer, philologist, poet, and Latin and Greek scholar. Other notable works by this author include: “Thus Spoke Zarathustra” (1892), “The Antichrist” (1888), and “The Birth of Tragedy” (1872). Many vintage books such as this are becoming increasingly scarce and expensive. It is with this in mind that we are republishing this volume now in an affordable, modern, high-quality edition complete with the original text and artwork. The story of the global search for moral truths in this remarkable and groundbreaking book, Kenan Malik explores the history of moral thought as it has developed over three millennia, from Homer’s Greece to Mao’s China, from ancient India to modern America. It tells the stories of the great philosophers, and breathes life into their ideas, while also challenging many of our most cherished moral beliefs. Engaging and provocative, The Quest for a Moral Compass confronts some of humanity’s deepest questions. Where do values come from? Is God necessary for moral guidance? Are there absolute moral truths? It also brings morality down to earth, showing how, throughout history, social needs and political desires have shaped moral thinking. It is a history of the world told through the history of moral thought, and a history of moral thought that casts new light on global history. Humanity and Nature in Economic Thought: Searching for the Organic Origins of the Economy argues that organic elements seen as incompatible with rational homo economicus have been left out of, or downplayed in, mainstream histories of economic thought. The chapters show that organic aspects (that is, aspects related to sensitive, cognitive or social human qualities) were present in the economic ideas of a wide range of important thinkers including Hume, Smith, Malthus, Mill, Marshall, Keynes, Hayek and the Polanyi brothers. Moreover, the contributors to this thought-provoking volume reveal in turn that these aspects were crucial to how these key figures thought about the economy. This stimulating collection of essays will be of interest to advanced students and
scholars of the history of economic thought, economic philosophy, heterodox economics, moral philosophy and intellectual history. Should laws about sex and pornography be based on social conventions about what is disgusting? Should felons be required to display bumper stickers or wear T-shirts that announce their crimes? This powerful and elegantly written book, by one of America's most influential philosophers, presents a critique of the role that shame and disgust play in our individual and social lives and, in particular, in the law. Martha Nussbaum argues that we should be wary of these emotions because they are associated in troubling ways with a desire to hide from our humanity, embodying an unrealistic and sometimes pathological wish to be invulnerable. Nussbaum argues that the thought-content of disgust embodies "magical ideas of contamination, and impossible aspirations to purity that are just not in line with human life as we know it." She argues that disgust should never be the basis for criminalizing an act, or play either the aggravating or the mitigating role in criminal law it currently does. She writes that we should be similarly suspicious of what she calls "primitive shame," a shame "at the very fact of human imperfection," and she is harshly critical of the role that such shame plays in certain punishments. Drawing on an extraordinarily rich variety of philosophical, psychological, and historical references—from Aristotle and Freud to Nazi ideas about purity—and on legal examples as diverse as the trials of Oscar Wilde and the Martha Stewart insider trading case, this is a major work of legal and moral philosophy. Studies primarily France with shorter sections on South Africa, Venezuela, and Palestine. Humans are the only beings in the world who are concerned with what ought to be done. They perceive the impact of another human’s action as good or evil, moral or immoral. Healthcare is humans caring for other vulnerable humans and ethics evaluates the way humans treat each other, so follows logically that this book about ethical decision-making in healthcare uses humanity as its organizing structure. The book begins by considering values and good reasoning. Philosophy is concerned with what can be known through the power of human reason, so we need to consider what it is to know, to grasp concepts and to use good reasoning to make arguments. It then discusses what it is to be a being in the world, looking at both nature and human nature, and considers the professional and the patient. The volume then explores making good ethical choices and the use of theoretical ethics to evaluate what the good choice is. It also details issues at the beginning and end of life and concerns related to healthcare as a business. It will allow the reader to make decisions in moral situations through the application of principles of philosophical ethics, to understand the foundations of the philosophical principles they find compatible with their personal informal moral development, and to resolve ethical dilemmas into their essential components using a provided framework to make clear the conflicting values, policies, or principles to move to a principle-based solution. Western societies today are coming unmoored in the face of an earth-shaking ethical and cultural paradigm shift. At its core is the question of what it means to be human and how we are meant to live. The old answers are no longer accepted; a dizzying array of options are offered in their stead. Underpinning this smorgasbord of lifestyles is a thicket of unquestioned assumptions, such as the separation of gender from biological sex, which not so long ago would have been universally rejected as radical notions. In the spring of 2019, a group of Orthodox Christian scholars drawn from a wide variety of academic disciplines met together to offer responses to the moral crisis our generation faces, elaborating upon its various forms and facilitating a fuller understanding of some of its theological and philosophical foundations. In doing so they offer support to all those who question the claims that are so forcefully insisted upon today &— a clarity that will aid them in standing up and
resisting trends that have already shown to be the cause of great suffering and unhappiness. Among the contributors to this volume are NY Times bestselling author Rod Dreher, Frederica Matthewes-Green, Dr David Bradshaw, Fr Chad Hatfield, and Fr Peter Heers. Collectively, these scholars remind us that it is only through our participation in the life of Christ, God who became man, that we can find the healing of our humanity through the restoration in us of His image, in which we were formed at the beginning of time. For much of history, strangers were seen as barbarians, seldom as fellow human beings. The notion of common humanity had to be invented. Drawing on global thinkers, Siep Stuurman traces ideas of equality and difference across continents and civilizations, from antiquity to present-day debates about human rights and the “clash of civilizations.” Modern humans have come a long way in the seventy thousand years they’ve walked the earth. Art, science, culture, trade—on the evolutionary food chain, we’re true winners. But it hasn’t always been smooth sailing, and sometimes—just occasionally—we’ve managed to truly f*ck things up. Weaving together history, science, politics and pop culture, Humans offers a panoramic exploration of humankind in all its glory, or lack thereof. From Lucy, our first ancestor, who fell out of a tree and died, to General Zhou Shou of China, who stored gunpowder in his palace before a lantern festival, to the Austrian army attacking itself one drunken night, to the most spectacular fails of the present day, Humans reveals how even the most mundane mistakes can shift the course of civilization as we know it. Lively, wry and brimming with brilliant insight, this unique compendium offers a fresh take on world history and is one of the most entertaining reads of the year. A study of history and morality in the twentieth century, this text examines the psychology which made possible Hiroshima, the Nazi genocide, the Gulag, the Chinese Cultural Revolution, Pol Pot’s Cambodia, Rwanda and Bosnia. Examining the significance of Kant’s account of “rational faith,” this study argues that he profoundly revises his account of the human will and the moral philosophy of it in his later religious writings. Anthropological and cultural critics ask what it means to govern, fight, and care in the name of humanity, examining the question through the lenses of biotechnology, the environment, and human rights. On bookshelves around the world, surrounded by ordinary books bound in paper and leather, rest other volumes of a distinctly strange and grisly sort: those bound in human skin. Would you know one if you held it in your hand? In Dark Archives, Megan Rosenbloom seeks out the historic and scientific truths behind anthropodermic bibliopegy—the practice of binding books in this most intimate covering. Dozens of such books live on in the world’s most famous libraries and museums. Dark Archives exhumes their origins and brings to life the doctors, murderers, and indigents whose lives are sewn together in this disquieting collection. Along the way, Rosenbloom tells the story of how her team of scientists, curators, and librarians test rumored anthropodermic books, untangling the myths around their creation and reckoning with the ethics of their custodianship. A librarian and journalist, Rosenbloom is a member of The Order of the Good Death and a cofounder of their Death Salon, a community that encourages conversations, scholarship, and art about mortality and mourning. In Dark Archives—captivating and macabre in all the right ways—she has crafted a narrative that is equal parts detective work, academic intrigue, history, and medical curiosity: a book as rare and thrilling as its subject. 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. We often speak of the dignity owed to a person. And dignity is a word that regularly appears in political speeches. Charters are promulgated in its name, and appeals to it are made when people all over the world struggle to achieve their rights. But what exactly is dignity?
When one person physically assaults another, we feel the wrong demands immediate condemnation and legal sanction. Whereas when one person humiliates or thoughtlessly makes use of another, we recognize the wrong and hope for a remedy, but the social response is less clear. The injury itself may be hard to quantify. Given our concern with human dignity, it is odd that it has received comparatively little scrutiny. Here, George Kateb asks what human dignity is and why it matters for the claim to rights. He proposes that dignity is an “existential” value that pertains to the identity of a person as a human being. To injure or even to try to efface someone’s dignity is to treat that person as not human or less than human—as a thing or instrument or subhuman creature. Kateb does not limit the notion of dignity to individuals but extends it to the human species. The dignity of the human species rests on our uniqueness among all other species. In the book’s concluding section, he argues that despite the ravages we have inflicted on it, nature would be worse off without humanity. The supremely fitting task of humanity can be seen as a “stewardship” of nature. This secular defense of human dignity—the first book-length attempt of its kind—crows the career of a distinguished political thinker. Calls for an end to religion’s role in dictating morality, demonstrating how the scientific community’s understandings about the human brain may enable the establishment of secular codes of behavior. Michael Tomasello offers the most detailed account to date of the evolution of human moral psychology. Based on experimental data comparing great apes and human children, he reconstructs two key evolutionary steps whereby early humans gradually became an ultra-cooperative and, eventually, a moral species capable of acting as a plural agent “we”. This important book confronts the brutal history of the 20th century to unravel the psychological mystery of why so many atrocities occurred—the Holocaust, Hiroshima, the Gulag, Cambodia, Yugoslavia, Rwanda, and others—and how we can prevent their reoccurrence. On February 15, 2003, millions of people around the world demonstrated against the war that the United States, the United Kingdom, and their allies were planning to wage in Iraq. Despite this being the largest protest in the history of humankind, the war on Iraq began the next month. That year, the World Tribunal on Iraq (WTI) emerged from the global antiwar movement that had mobilized against the invasion and subsequent occupation. Like the earlier tribunal on Vietnam convened by Bertrand Russell and Jean-Paul Sartre, the WTI sought to document—and provide grounds for adjudicating—war crimes committed by the United States, the United Kingdom, and their allied forces during the Iraq war. For the Love of Humanity builds on two years of transnational fieldwork within the decentralized network of antiwar activists who constituted the WTI in some twenty cities around the world. Ayça Çubukçu illuminates the tribunal up close, both as an ethnographer and a sympathetic participant. In the process, she situates debates among WTI activists—a group encompassing scholars, lawyers, students, translators, writers, teachers, and more—alongside key jurists, theorists, and critics of global democracy. WTI activists confronted many dilemmas as they conducted their political arguments and actions, often facing interpretations of human rights and international law that, unlike their own, were not grounded in anti-imperialism. Çubukçu approaches this conflict by broadening her lens, incorporating insights into how Amnesty International, Human Rights Watch, and the Iraqi High Tribunal grappled with the realities of Iraq’s occupation. Through critical analysis of the global debate surrounding one of the early twenty-first century’s most significant world events, For the Love of Humanity addresses the challenges of forging global solidarity against imperialism and makes a case for reevaluating the relationships between law and violence, empire and human rights, and cosmopolitan authority and political autonomy. This urgent and eye-opening book makes the case that
protecting humanity’s future is the central challenge of our time. If all goes well, human history is just beginning. Our species could survive for billions of years - enough time to end disease, poverty, and injustice, and to flourish in ways unimaginable today. But this vast future is at risk. With the advent of nuclear weapons, humanity entered a new age, where we face existential catastrophes - those from which we could never come back. Since then, these dangers have only multiplied, from climate change to engineered pathogens and artificial intelligence. If we do not act fast to reach a place of safety, it will soon be too late. Drawing on over a decade of research, The Precipice explores the cutting-edge science behind the risks we face. It puts them in the context of the greater story of humanity: showing how ending these risks is among the most pressing moral issues of our time. And it points the way forward, to the actions and strategies that can safeguard humanity. An Oxford philosopher committed to putting ideas into action, Toby Ord has advised the US National Intelligence Council, the UK Prime Minister's Office, and the World Bank on the biggest questions facing humanity. In The Precipice, he offers a startling reassessment of human history, the future we are failing to protect, and the steps we must take to ensure that our generation is not the last. "A book that seems made for the present moment." —New Yorker

A nuanced discussion of human enhancement that argues for enhancement that does not significantly exceed what is currently possible for human beings. The transformative potential of genetic and cybernetic technologies to enhance human capabilities is most often either rejected on moral and prudential grounds or hailed as the future salvation of humanity. In this book, Nicholas Agar offers a more nuanced view, making a case for moderate human enhancement—improvements to attributes and abilities that do not significantly exceed what is currently possible for human beings. He argues against radical human enhancement, or improvements that greatly exceed current human capabilities. Agar explores notions of transformative change and motives for human enhancement; distinguishes between the instrumental and intrinsic value of enhancements; argues that too much enhancement undermines human identity; considers the possibility of cognitively enhanced scientists; and argues against radical life extension. Making the case for moderate enhancement, Agar argues that many objections to enhancement are better understood as directed at the degree of enhancement rather than enhancement itself. Moderate human enhancement meets the requirement of truly human enhancement. By radically enhancing human cognitive capabilities, by contrast, we may inadvertently create beings (“post-persons”) with moral status higher than that of persons. If we create beings more entitled to benefits and protections against harms than persons, Agar writes, this will be bad news for the unenhanced. Moderate human enhancement offers a more appealing vision of the future and of our relationship to technology.

Empire of Humanity explores humanitarianism’s remarkable growth from its humble origins in the early nineteenth century to its current prominence in global life. In contrast to most contemporary accounts of humanitarianism that concentrate on the last two decades, Michael Barnett ties the past to the present, connecting the antislavery and missionary movements of the nineteenth century to today’s peacebuilding missions, the Cold War interventions in places like Biafra and Cambodia to post–Cold War humanitarian operations in regions such as the Great Lakes of Africa and the Balkans; and the creation of the International Committee of the Red Cross in 1863 to the emergence of the major international humanitarian organizations of the twentieth century. Based on extensive archival work, close encounters with many of today’s leading international agencies, and interviews with dozens of aid workers in the field and at headquarters, Empire of Humanity provides a history that is both global and intimate. Avoiding both romanticism and cynicism,
Empire of Humanity explores humanitarianism’s enduring themes, trends, and, most strikingly, ethical ambiguities. Humanitarianism hopes to change the world, but the world has left its mark on humanitarianism. Humanitarianism has undergone three distinct global ages—imperial, postcolonial, and liberal—each of which has shaped what humanitarianism can do and what it is. The world has produced not one humanitarianism, but instead varieties of humanitarianism. Furthermore, Barnett observes that the world of humanitarianism is divided between an emergency camp that wants to save lives and nothing else and an alchemist camp that wants to remove the causes of suffering. These camps offer different visions of what are the purpose and principles of humanitarianism, and, accordingly respond differently to the same global challenges and humanitarianism emergencies. Humanitarianism has developed a metropolis of global institutions of care, amounting to a global governance of humanity. This humanitarian governance, Barnett observes, is an empire of humanity: it exercises power over the very individuals it hopes to emancipate. Although many use humanitarianism as a symbol of moral progress, Barnett provocatively argues that humanitarianism has undergone its most impressive gains after moments of radical inhumanity, when the "international community" believes that it must atone for its sins and reduce the breach between what we do and who we think we are. Humanitarianism is not only about the needs of its beneficiaries; it also is about the needs of the compassionate.National Book Award Finalist. How did humanity originate and why does a species like ours exist on this planet? Do we have a special place, even a destiny in the universe? Where are we going, and perhaps, the most difficult question of all, "Why?" In The Meaning of Human Existence, his most philosophical work to date, Pulitzer Prize–winning biologist Edward O. Wilson grapples with these and other existential questions, examining what makes human beings supremely different from all other species. Searching for meaning in what Nietzsche once called "the rainbow colors" around the outer edges of knowledge and imagination, Wilson takes his readers on a journey, in the process bridging science and philosophy to create a twenty-first-century treatise on human existence—from our earliest inception to a provocative look at what the future of mankind portends. Continuing his groundbreaking examination of our "Anthropocene Epoch," which he began with The Social Conquest of Earth, described by the New York Times as "a sweeping account of the human rise to domination of the biosphere," here Wilson posits that we, as a species, now know enough about the universe and ourselves that we can begin to approach questions about our place in the cosmos and the meaning of intelligent life in a systematic, indeed, in a testable way. Once criticized for a purely mechanistic view of human life and an overreliance on genetic predetermination, Wilson presents in The Meaning of Human Existence his most expansive and advanced theories on the sovereignty of human life, recognizing that, even though the human and the spider evolved similarly, the poet's sonnet is wholly different from the spider's web. Whether attempting to explicate "The Riddle of the Human Species," "Free Will," or "Religion"; warning of "The Collapse of Biodiversity"; or even creating a plausible "Portrait of E.T.," Wilson does indeed believe that humanity holds a special position in the known universe. The human epoch that began in biological evolution and passed into pre-, then recorded, history is now more than ever before in our hands. Yet alarmed that we are about to abandon natural selection by redesigning biology and human nature as we wish them, Wilson soberly concludes that advances in science and technology bring us our greatest moral dilemma since God stayed the hand of Abraham.Now a #1 New York Times Bestseller. Human beings have never had it better than we have it now in the West. So why are we on the verge of throwing it all away? In 2016, New York Times bestselling author Ben Shapiro spoke at
the University of California–Berkeley. Hundreds of police officers were required to protect his speech. What was so frightening about Shapiro? He came to argue that Western civilization is in the midst of a crisis of purpose and ideas; that we have let grievances replace our sense of community and political expediency limit our individual rights; that we are teaching our kids that their emotions matter more than rational debate; and that the only meaning in life is arbitrary and subjective. As a society, we are forgetting that almost everything great that has ever happened in history happened because of people who believed in both Judeo-Christian values and in the Greek-born power of reason. In The Right Side of History, Shapiro sprints through more than 3,500 years, dozens of philosophers, and the thicket of modern politics to show how our freedoms are built upon the twin notions that every human being is made in God’s image and that human beings were created with reason capable of exploring God’s world. We can thank these values for the birth of science, the dream of progress, human rights, prosperity, peace, and artistic beauty. Jerusalem and Athens built America, ended slavery, defeated the Nazis and the Communists, lifted billions from poverty, and gave billions more spiritual purpose. Jerusalem and Athens built America, ended slavery, defeated the Nazis and the Communists, lifted billions from poverty, and gave billions more spiritual purpose. Yet we are in the process of abandoning Judeo-Christian values and Greek natural law, watching our civilization collapse into age-old tribalism, individualistic hedonism, and moral subjectivism. We believe we can satisfy ourselves with intersectionality, scientific materialism, progressive politics, authoritarian governance, or nationalistic solidarity. We can’t. The West is special, and in The Right Side of History, Ben Shapiro bravely explains how we have lost sight of the moral purpose that drives each of us to be better, the sacred duty to work together for the greater good. Why are all persons due equal respect? Andrea Sangiovanni rejects the view that human dignity is grounded in our capacities for reason, love, etc. Rather than focus on the basis for equality, we should focus on inequality: Why and when is it wrong to treat others as inferior? Moral equality, he writes, is best explained by a rejection of cruelty. Human rights offer a vision of international justice that today’s idealistic millions hold dear. Yet the very concept on which the movement is based became familiar only a few decades ago when it profoundly reshaped our hopes for an improved humanity. In this pioneering book, Samuel Moyn elevates that extraordinary transformation to center stage and asks what it reveals about the ideal’s troubled present and uncertain future. This book aims to answer the question: ‘why, and by what right do some people punish others?’ The author argues that the justification of punishment must be embedded in a substantive political and moral theory. Matravers questions why it is that recent theories of distributive justice have had so little to say about the punishment and retributive justice. His answer is that contemporary theories of justice cannot explain the relationship of justice and morality more broadly conceived. As this is also the relationship that a theory of punishment needs to explain, it is in examining the problem of punishment that the limitations of contemporary theories of justice are most starkly exposed. Moreover, the limitations are such as to undermine these accounts of justice. The claim is that it is through the discussion of punishment that the inadequacies of contemporary theories of justice is demonstrated and it is therefore through the discussion of punishment that those inadequacies can be rectified. Matravers argues for a genuinely constructivist account of morality-constructivist in that it rejects any idea of objective, mind-independent moral values, and seeks instead to construct morality from non-moral human concerns and human wills, and genuinely constructivist in that, in contrast to the faux constructivism of Rawls and cognate approaches, it does not take as a premise the equal moral worth
of persons. He argues that a genuine constructivism will show the need for and justification of punishment as intrinsic to morality itself. Ethics and Humanity pays tribute to Jonathan Glover, a pioneering figure whose thought and personal influence have had a significant impact on applied philosophy. In topics that include genetic engineering, abortion, euthanasia, war, and moral responsibility, Glover has made seminal contributions. The papers collected here, written by some of the most distinguished contemporary moral philosophers, address topics to which Glover has contributed, with particular emphasis on problems of conflict discussed in his book, Humanity: A Moral History of the Twentieth Century. There are also moving testaments to the influence Glover has had on colleagues, students, and friends. Glover himself contributes a series of fine replies, which constitute an important addition to his published work.

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