

Ethics Evolution And Moral Progress

*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. Moral thinking pervades our practical lives, but where did this way of thinking come from, and what purpose does it serve? Is it to be explained by environmental pressures on our ancestors a million years ago, or is it a cultural invention of more recent origin? In *The Evolution of Morality*, Richard Joyce takes up these controversial questions, finding that the evidence supports an innate basis to human morality. As a moral philosopher, Joyce is interested in whether any implications follow from this hypothesis. Might the fact that the human brain has been biologically prepared by natural selection to engage in moral judgment serve in some sense to vindicate this way of thinking—staving off the threat of moral skepticism, or even undergirding some version of moral realism? Or if morality has an adaptive explanation in genetic terms—if it is, as Joyce writes, "just something that helped our ancestors make more babies"—might such an explanation actually undermine morality's central role in our lives? He carefully examines both the evolutionary "vindication of morality" and the evolutionary "debunking of morality," considering the skeptical view more seriously than have others who have treated the subject. Interdisciplinary and*

combining the latest results from the empirical sciences with philosophical discussion, The Evolution of Morality is one of the few books in this area written from the perspective of moral philosophy. Concise and without technical jargon, the arguments are rigorous but accessible to readers from different academic backgrounds. Joyce discusses complex issues in plain language while advocating subtle and sometimes radical views. The Evolution of Morality lays the philosophical foundations for further research into the biological understanding of human morality.

Jesse Prinz presents a bravura argument for highly controversial claims about morality, which go to the heart of our understanding of ourselves. He argues that moral values are based on emotional responses, and that these are inculcated by culture, not hard-wired through natural selection. These two claims support a form of moral relativism.

Biodiversity-the genetic variety of life-is an exuberant product of the evolutionary past, a vast human-supportive resource (aesthetic, intellectual, and material) of the present, and a rich legacy to cherish and preserve for the future. Two urgent challenges, and opportunities, for 21st-century science are to gain deeper insights into the evolutionary processes that foster biotic diversity, and to translate that understanding into workable solutions for the regional and global crises that biodiversity currently faces. A grasp of evolutionary principles and processes is important in other societal arenas as well, such as education, medicine, sociology, and other applied fields including agriculture, pharmacology, and biotechnology. The

ramifications of evolutionary thought also extend into learned realms traditionally reserved for philosophy and religion. The central goal of the In the Light of Evolution (ILE) series is to promote the evolutionary sciences through state-of-the-art colloquia-in the series of Arthur M. Sackler colloquia sponsored by the National Academy of Sciences-and their published proceedings. Each installment explores evolutionary perspectives on a particular biological topic that is scientifically intriguing but also has special relevance to contemporary societal issues or challenges. This tenth and final edition of the In the Light of Evolution series focuses on recent developments in phylogeographic research and their relevance to past accomplishments and future research directions.

Evolution, Explanation, Ethics and Aesthetics: Towards a Philosophy of Biology focuses on the dominant biological topic of evolution. It deals with the prevailing philosophical themes of how to explain the adaptation of organisms, the interplay of chance and necessity, and the recurrent topics of emergence, reductionism, and progress. In addition, the extensively treated topic of how to explain human nature as a result of natural processes and the encompassed issues of the foundations of morality and the brain-to-mind transformation is discussed. The philosophy of biology is a rapidly expanding field, not more than half a century old at most, and to a large extent is replacing the interest in the philosophy of physics that prevailed in the first two-thirds of the twentieth century. Few texts available have the benefit of being written by an eminent biologist who happens to be also a

philosopher, as in this work. This book is a useful resource for seminar courses and college courses on the philosophy of biology. Researchers, academics, and students in evolutionary biology, behavior, genetics, and biodiversity will also be interested in this work, as will those in human biology and issues such as ethics, religion, and the human mind, along with professional philosophers of science and those concerned with such issues as whether evolution is compatible with religion and/or where morality comes from. Presents the unique perspective of a distinguished biologist with extensive experience in the field who has published much about the subject in a wide variety of journals and edited volumes Covers the philosophical issues related to evolution and biology in an approachable and readable style Includes the most up-to-date treatment of this burgeoning, exciting field within biology Provides the ideal guide for researchers, academics, and students in evolutionary biology, behavior, genetics, and biodiversity

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.

Wittgenstein famously remarked in 1923, "Darwin's

theory has no more relevance for philosophy than any other hypothesis in natural science." Yet today we are witnessing a major revival of interest in applying evolutionary approaches to philosophical problems. Philosophy after Darwin is an anthology of essential writings covering the most influential ideas about the philosophical implications of Darwinism, from the publication of On the Origin of Species to today's cutting-edge research. Michael Ruse presents writings by leading modern thinkers and researchers--including some writings never before published--together with the most important historical documents on Darwinism and philosophy, starting with Darwin himself. Included here are Herbert Spencer, Friedrich Nietzsche, Thomas Henry Huxley, G. E. Moore, John Dewey, Konrad Lorenz, Stephen Toulmin, Karl Popper, Edward O. Wilson, Hilary Putnam, Philip Kitcher, Elliott Sober, and Peter Singer. Readers will encounter some of the staunchest critics of the evolutionary approach, such as Alvin Plantinga, as well as revealing excerpts from works like Jack London's The Call of the Wild. Ruse's comprehensive general introduction and insightful section introductions put these writings in context and explain how they relate to such fields as epistemology, philosophy of mind, philosophy of language, and ethics. An invaluable anthology and sourcebook, Philosophy after Darwin traces philosophy's complicated relationship with Darwin's dangerous idea, and shows how this relationship reflects a broad movement toward a secular, more naturalistic understanding of the human experience.

[**Evolution and Ethics**](#)

[**Our Moral Fate**](#)

[Agency, Identity, and Integrity](#)

[Just Babies](#)

[Moral Minds](#)

[Classic and Contemporary Readings](#)

[With Responses by Richard Rorty](#)

[In the Light of Evolution](#)

[Essays on Humans, Other Animals, and the Rest of Nature](#)

[The Better Angels of Our Nature](#)

[Ethics in the Real World](#)

[Regimes, Norms and Moral Progress in International Relations](#)

[Philosophy after Darwin](#)

"The subject of this book is moral change, including moral progress and regression. The intention is to use the best thinking about the evolution of morality and the best available social science research to determine the possibilities for progressive change in human moralities by examining important morally progressive changes that have already occurred, in order to determine the social conditions that are conducive to moral progress"--

Principles of right and wrong guide the lives of almost all human beings, but we often see them as external to ourselves, outside our own control. In a revolutionary approach to the problems of moral philosophy, Philip Kitcher

makes a provocative proposal: Instead of conceiving ethical commands as divine revelations or as the discoveries of brilliant thinkers, we should see our ethical practices as evolving over tens of thousands of years, as members of our species have worked out how to live together and prosper. Elaborating this radical new vision, Kitcher shows how the limited altruistic tendencies of our ancestors enabled a fragile social life, how our forebears learned to regulate their interactions with one another, and how human societies eventually grew into forms of previously unimaginable complexity. The most successful of the many millennia-old experiments in how to live, he contends, survive in our values today. Drawing on natural science, social science, and philosophy to develop an approach he calls "pragmatic naturalism," Kitcher reveals the power of an evolving ethics built around a few core principles-including justice and cooperation-but leaving room for a diversity of communities and modes of self-expression. Ethics emerges as a beautifully human phenomenon-permanently unfinished,

collectively refined and distorted generation by generation. Our human values, Kitcher shows, can be understood not as a final system but as a project-the ethical project-in which our species has engaged for most of its history, and which has been central to who we are.

What is ethics? Where does it come from? Can we really hope to find any rational way of deciding how we ought to live? If we can, what would it be like, and how are we going to know when we have found it? To capture the essentials of what we know about the origins and nature of ethics, Peter Singer has drawn on anthropology, evolution, game theory, and works of fiction, in addition to the classic moral philosophy of such thinkers as Nietzsche, Kant, and Confucius. By choosing some of the finest pieces of writing, old and new, in and about ethics, he conveys the intellectual excitement of the search for answers to basic questions about how we ought to live. From the debates of Socrates and the profound writing of Rousseau to Jane Goodall's reflections on the ethics of chimpanzee kinship and

Luther's commentary on the Sixth Commandment (thou shalt not kill), this engaging reader offers a complete and thorough introduction to the fascinating world of ethical debate.

Suppose that in an emergency evacuation of a hospital after a flood, not all of the patients can make it out alive. You are the doctor faced with the choice between abandoning these patients to die alone and in pain, or injecting them with a lethal dose of drugs, without consent, so that they die peacefully. Perhaps no one will be able to blame you whatever you decide, but, whichever action you choose, you will remain burdened by guilt. What happens, in cases like this, when, no matter what you do, you are destined for moral failure? What happens when there is no available means of doing the right thing? Human life is filled with such impossible moral decisions. These choices and case studies that demonstrate them form the focus of Lisa Tessman's arresting and provocative work. Many philosophers believe that there are simply no situations in which what you morally ought to do is

something that you can't do, because they think that you can't be required to do something unless it's actually in your power to do it. Despite this, real life presents us daily with situations in which we feel that we have failed morally even when no right action would have been possible. Lisa Tessman boldly argues that sometimes we feel this way because we have encountered an 'impossible moral requirement.' Drawing on philosophy, empirical psychology, and evolutionary theory, When Doing the Right Thing Is Impossible explores how and why human beings have constructed moral requirements to be binding even when they are impossible to fulfill. 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.

Christine M. Korsgaard presents an account of the foundation of practical reason and moral obligation. Moral philosophy aspires to understand the fact that human actions, unlike the actions of the other animals, can be

morally good or bad, right or wrong. Few moral philosophers, however, have exploited the idea that actions might be morally good or bad in virtue of being good or bad of their kind - good or bad as actions. Just as we need to know that it is the function of the heart to pump blood to know that a good heart is one that pumps blood successfully, so we need to know what the function of an action is in order to know what counts as a good or bad action. Drawing on the work of Plato, Aristotle, and Kant, Korsgaard proposes that the function of an action is to constitute the agency and therefore the identity of the person who does it. As rational beings, we are aware of, and therefore in control of, the principles that govern our actions. A good action is one that constitutes its agent as the autonomous and efficacious cause of her own movements. These properties correspond, respectively, to Kant's two imperatives of practical reason. Conformity to the categorical imperative renders us autonomous, and conformity to the hypothetical imperative renders us efficacious. And in determining what effects we will have in

the world, we are at the same time determining our own identities. Korsgaard develops a theory of action and of interaction, and of the form interaction must take if we are to have the integrity that, she argues, is essential for agency. On the basis of that theory, she argues that only morally good action can serve the function of action, which is self-constitution. This book assesses how progress in disarmament diplomacy in the last decade has improved human security. In doing so, the book looks at three cases of the development of international norms in this arena. First, it traces how new international normative understandings have shaped the evolution of and support for an Arms Trade Treaty (the supply side of the arms trade); and, second, it examines the small arms international regime and examines a multilateral initiative that aims to address the demand side (by the Geneva Declaration); and, third, it examines the evolution of two processes to ban and regulate cluster munitions. The formation of international norms in these areas is a remarkable

development, as it means that a domain that was previously thought to be the exclusive purview of states, i.e. how they procure and manage arms, has been penetrated by multiple influences from worldwide civil society. As a result, norms and treaties are being established to address the domain of arms, and states will have more multilateral restriction over their arms and less sovereignty in this domain. This book will be of much interest to students of the arms trade, international security, international law, human security and IR in general. Denise Garcia is Assistant Professor in the Department of Political Science at Northeastern University, Boston. She is author of Small Arms and Security (Routledge 2006).

[Evolution, Explanation, Ethics and Aesthetics](#)

[Philosophy in the Age of Science?](#)

[When Doing the Right Thing Is Impossible](#)

[Lord of the Flies](#)

[The Evolution of Morality](#)

[Disarmament Diplomacy and Human Security](#)

[The Ethical Project](#)

A Biocultural Theory
The Nazi Pursuit of Evolutionary
Progress
Towards a Philosophy of Biology
History of European Morals from
Augustus to Charlemagne
The Cambridge Handbook of
Evolutionary Ethics
The Expanding Circle

A provocative and probing argument showing how human beings can for the first time in history take charge of their moral fate. Is tribalism—the political and cultural divisions between Us and Them—an inherent part of our basic moral psychology? Many scientists link tribalism and morality, arguing that the evolved “moral mind” is tribalistic. Any escape from tribalism, according to this thinking, would be partial and fragile, because it goes against the grain of our nature. In this book, Allen Buchanan offers a counterargument: the moral mind is highly flexible, capable of both tribalism and deeply inclusive moralities, depending on the social environment in which the moral mind operates. We can't be morally tribalistic by nature, Buchanan explains, because quite recently there has been a remarkable shift away from tribalism and toward inclusiveness, as growing numbers of people acknowledge that all human beings have equal moral status, and that at least some nonhumans also have moral standing. These are what Buchanan terms the Two Great Expansions of moral regard. And yet, he argues, moral progress is not inevitable but depends partly on whether we have the good fortune to develop as moral agents in a society that provides the right conditions for realizing our moral potential. But morality

need not depend on luck. We can take charge of our moral fate by deliberately shaping our social environment—by engaging in scientifically informed “moral institutional design.” For the first time in human history, human beings can determine what sort of morality is predominant in their societies and what kinds of moral agents they are.

Casting cultural controversies in a whole new light, an eminent philosopher presents bold, new theories that take into account scientific advances in physics, evolutionary biology, economics, and cognitive neuroscience.

Metaethics from a First Person Standpoint addresses in a novel format the major topics and themes of contemporary metaethics, the study of the analysis of moral thought and judgement. Metaethics is less concerned with what practices are right or wrong than with what we mean by ‘right’ and ‘wrong.’ Looking at a wide spectrum of topics including moral language, realism and anti-realism, reasons and motives, relativism, and moral progress, this book engages students and general readers in order to enhance their understanding of morality and moral discourse as cultural practices. Catherine Wilson innovatively employs a first-person narrator to report step-by-step an individual’s reflections, beginning from a position of radical scepticism, on the possibility of objective moral knowledge. The reader is invited to follow along with this reasoning, and to challenge or agree with each major point. Incrementally, the narrator is led to certain definite conclusions about ‘oughts’ and norms in connection with self-interest, prudence, social norms, and finally morality. Scepticism is overcome, and the narrator arrives at a good understanding of how moral knowledge and moral progress are possible, though frequently long in coming. Accessibly written, *Metaethics from a First Person Standpoint* presupposes no prior training in philosophy and is a must-

read for philosophers, students and general readers interested in gaining a better understanding of morality as a personal philosophical quest.

Current academic philosophy is being challenged from several angles. Subdisciplinary specialisations often make it challenging to articulate philosophy's relevance for the societal questions of our day. Additionally, the success of the 'scientific method' puts pressure on philosophers to articulate their methods and specify how these can be successful. How does philosophical progress come about? What can philosophy contribute to our understanding of today's world? Moreover, can it also contribute to resolving urgent societal challenges, such as anthropogenic climate change? This edited volume evaluates the place of philosophy in the age of science. It addresses three related sub-themes: philosophical progress, philosophical method and philosophy's societal relevance. Fourteen authors engage with these sub-themes, focusing on the topics of their philosophical expertise, such as the philosophy of religion, evolutionary ethics and the nature of free will. In doing so, they explore their methods of enquiry, and look at how progress in their research comes about.

Morality's Progress is the summation of nearly three decades of work by a leading figure in environmental ethics and bioethics. The twenty-two papers here are invigoratingly diverse, but together tell a unified story about various aspects of the morality of our relationships to animals and to nature. Jamieson's direct and accessible essays will convince sceptics that thinking about these relations offers great intellectual reward, and his work here sets a challenging, controversial agenda for the future.

What is morality and what is the source of our moral ideas? Philosophers have explored these questions for centuries,

suggesting that both emotion and reason play roles but failing to explain how and why Homo sapiens developed these ideas. Author Roger Moseley argues that evolutionary forces that optimize human welfare provide the missing explanation. *Morality: A Natural History* presents a multi-disciplinary analysis of the topic and reveals a common thread among the seemingly diverse fields of religion, neuroscience, experimental psychology and game theory, child development, evolution and animal behavior, and anthropology and sociology. When humans first appeared, a simple self-interested survival morality sufficed. As societies became more complex, however, rules of behavior became necessary to limit conflict and promote cooperation. The brain evolved, producing language that allowed the articulation of moral ideas which were codified and enforced by religion and social forces. No species lasts forever, and it is at our peril today that we neglect those evolved moral values of cooperation, altruism, truthfulness, and empathy. Rooted in scientific evidence and interspersed with personal anecdotes and humorous observations, Moseley provides a unique perspective on the natural history of morality - how it appeared, evolved, and continues to evolve today. *Morality: A Natural History* is essential reading for academics and laypersons alike who seek to understand the origin and essence of human morality.

In *The Evolution of Moral Progress*, Allen Buchanan and Russell Powell resurrect the project of explaining moral progress. They avoid the errors of earlier attempts by drawing on a wide range of disciplines including moral and political philosophy, evolutionary biology, evolutionary psychology, anthropology, history, and sociology. Their focus is on one especially important type of moral progress: gains in inclusivity. They develop a framework to explain

progress in inclusivity to also illuminate moral regression--the return to exclusivist and "tribalistic" moral beliefs and attitudes. Buchanan and Powell argue those tribalistic moral responses are not hard-wired by evolution in human nature. Rather, human beings have an evolved "adaptively plastic" capacity for both inclusion and exclusion, depending on environmental conditions. Moral progress in the dimension of inclusivity is possible, but only to the extent that human beings can create environments conducive to extending moral standing to all human beings and even to some animals. Buchanan and Powell take biological evolution seriously, but with a critical eye, while simultaneously recognizing the crucial role of culture in creating environments in which moral progress can occur. The book avoids both biological and cultural determinism. Unlike earlier theories of moral progress, their theory provides a naturalistic account that is grounded in the best empirical work, and unlike earlier theories it does not present moral progress as inevitable or as occurring in definite stages; but rather it recognizes the highly contingent and fragile character of moral improvement.

[Human Instincts and the Evolution of Cooperation](#)

[Ethics](#)

[Morality: A Natural History](#)

[Moral Progress](#)

[Hitler's Ethic](#)

[The Evolution of Moral Progress](#)

[Politics, Evolution and Cooperation](#)

[How Science Can Determine Human Values](#)

[An Introduction to Moral Philosophy](#)

[Evolution and the Escape from Tribalism](#)

[Ethics, Evolution, and Moral Progress](#)

[And Other Essays](#)

[The Origins of Good and Evil](#)

In this ground-breaking book, a renowned bioethicist argues that the political left must radically revise its outdated view of human nature. He shows how the insights of modern evolutionary theory, particularly on the evolution of cooperation, can help the left attain its social and political goals. Singer explains why the left originally rejected Darwinian thought and why these reasons are no longer viable. He discusses how twentieth-century thinking has transformed our understanding of Darwinian evolution, showing that it is compatible with cooperation as well as competition, and that the left can draw on this modern understanding to foster cooperation for socially desirable ends. A Darwinian left, says Singer, would still be on the side of the weak, poor, and oppressed, but it would have a better understanding of what social and economic changes would really work to benefit them. It would also work toward a higher moral status for nonhuman animals and a less anthropocentric view of our dominance over nature.

What is ethics? Where do moral standards come from? Are they based on emotions, reason, or some innate sense of right and wrong? For many scientists, the key lies entirely in biology--especially in Darwinian theories of evolution and self-preservation. But if evolution is a struggle for survival, why are we still capable of altruism? In his classic study *The Expanding Circle*, Peter Singer

argues that altruism began as a genetically based drive to protect one's kin and community members but has developed into a consciously chosen ethic with an expanding circle of moral concern. Drawing on philosophy and evolutionary psychology, he demonstrates that human ethics cannot be explained by biology alone. Rather, it is our capacity for reasoning that makes moral progress possible. In a new afterword, Singer takes stock of his argument in light of recent research on the evolution of morality. Evolutionary ethics - the application of evolutionary ideas to moral thinking and justification - began in the nineteenth century with the work of Charles Darwin and Herbert Spencer, but was subsequently criticized as an example of the naturalistic fallacy. In recent decades, however, evolutionary ethics has found new support among both the Darwinian and the Spencerian traditions. This accessible volume looks at the history of thought about evolutionary ethics as well as current debates in the subject, examining first the claims of supporters and then the responses of their critics. Topics covered include social Darwinism, moral realism, and debunking arguments. Clearly written and structured, the book guides readers through the arguments on both sides, and emphasises the continuing relevance of evolutionary theory to our understanding of ethics today.

#1 NEW YORK TIMES BESTSELLER • “The story

of modern medicine and bioethics—and, indeed, race relations—is refracted beautifully, and movingly.”—Entertainment Weekly NOW A MAJOR MOTION PICTURE FROM HBO® STARRING OPRAH WINFREY AND ROSE BYRNE • ONE OF THE “MOST INFLUENTIAL” (CNN), “DEFINING” (LITHUB), AND “BEST” (THE PHILADELPHIA INQUIRER) BOOKS OF THE DECADE • ONE OF ESSENCE’S 50 MOST IMPACTFUL BLACK BOOKS OF THE PAST 50 YEARS • WINNER OF THE CHICAGO TRIBUNE HEARTLAND PRIZE FOR NONFICTION NAMED ONE OF THE BEST BOOKS OF THE YEAR BY The New York Times Book Review • Entertainment Weekly • O: The Oprah Magazine • NPR • Financial Times • New York • Independent (U.K.) • Times (U.K.) • Publishers Weekly • Library Journal • Kirkus Reviews • Booklist • Globe and Mail Her name was Henrietta Lacks, but scientists know her as HeLa. She was a poor Southern tobacco farmer who worked the same land as her slave ancestors, yet her cells—taken without her knowledge—became one of the most important tools in medicine: The first “immortal” human cells grown in culture, which are still alive today, though she has been dead for more than sixty years. HeLa cells were vital for developing the polio vaccine; uncovered secrets of cancer, viruses, and the atom bomb’s effects; helped lead to important advances like in vitro fertilization, cloning,

and gene mapping; and have been bought and sold by the billions. Yet Henrietta Lacks remains virtually unknown, buried in an unmarked grave. Henrietta's family did not learn of her "immortality" until more than twenty years after her death, when scientists investigating HeLa began using her husband and children in research without informed consent. And though the cells had launched a multimillion-dollar industry that sells human biological materials, her family never saw any of the profits. As Rebecca Skloot so brilliantly shows, the story of the Lacks family—past and present—is inextricably connected to the dark history of experimentation on African Americans, the birth of bioethics, and the legal battles over whether we control the stuff we are made of. Over the decade it took to uncover this story, Rebecca became enmeshed in the lives of the Lacks family—especially Henrietta's daughter Deborah. Deborah was consumed with questions: Had scientists cloned her mother? Had they killed her to harvest her cells? And if her mother was so important to medicine, why couldn't her children afford health insurance? Intimate in feeling, astonishing in scope, and impossible to put down, *The Immortal Life of Henrietta Lacks* captures the beauty and drama of scientific discovery, as well as its human consequences.

Provocative essays on real-world ethical questions from the world's most influential philosopher Peter

Singer is often described as the world's most influential philosopher. He is also one of its most controversial. The author of important books such as *Animal Liberation*, *Practical Ethics*, *Rethinking Life and Death*, and *The Life You Can Save*, he helped launch the animal rights and effective altruism movements and contributed to the development of bioethics. Now, in *Ethics in the Real World*, Singer shows that he is also a master at dissecting important current events in a few hundred words. In this book of brief essays, he applies his controversial ways of thinking to issues like climate change, extreme poverty, animals, abortion, euthanasia, human genetic selection, sports doping, the sale of kidneys, the ethics of high-priced art, and ways of increasing happiness. Singer asks whether chimpanzees are people, smoking should be outlawed, or consensual sex between adult siblings should be decriminalized, and he reiterates his case against the idea that all human life is sacred, applying his arguments to some recent cases in the news. In addition, he explores, in an easily accessible form, some of the deepest philosophical questions, such as whether anything really matters and what is the value of the pale blue dot that is our planet. The collection also includes some more personal reflections, like Singer's thoughts on one of his favorite activities, surfing, and an unusual suggestion for starting a family conversation over a

holiday feast. Now with a new afterword by the author, this provocative and original book will challenge—and possibly change—your beliefs about many real-world ethical questions.

The classic study of human nature which depicts the degeneration of a group of schoolboys marooned on a desert island.

From the 1992 Rio Earth Summit to the 2009 Copenhagen Climate Conference there was a concerted international effort to stop climate change. Yet greenhouse gas emissions increased, atmospheric concentrations grew, and global warming became an observable fact of life. In this book, philosopher Dale Jamieson explains what climate change is, why we have failed to stop it, and why it still matters what we do. Centered in philosophy, the volume also treats the scientific, historical, economic, and political dimensions of climate change. Our failure to prevent or even to respond significantly to climate change, Jamieson argues, reflects the impoverishment of our systems of practical reason, the paralysis of our politics, and the limits of our cognitive and affective capacities. The climate change that is underway is remaking the world in such a way that familiar comforts, places, and ways of life will disappear in years or decades rather than centuries. Climate change also threatens our sense of meaning, since it is difficult to believe that our individual actions matter. The challenges

that climate change presents go beyond the resources of common sense morality -- it can be hard to view such everyday acts as driving and flying as presenting moral problems. Yet there is much that we can do to slow climate change, to adapt to it and restore a sense of agency while living meaningful lives in a changing world.

[A Darwinian Left](#)

[Invariances](#)

[The Structure of the Objective World](#)

[The Nature of Right and Wrong](#)

[Evolutionary Moral Realism](#)

[Why Violence Has Declined](#)

[Why the Struggle Against Climate Change Failed -- and What It Means for Our Future](#)

[82 Brief Essays on Things That Matter](#)

[Moral Tribes](#)

[Reason in a Dark Time](#)

[The Origins of Virtue](#)

[The Moral Landscape](#)

[Metaethics from a First Person Standpoint](#)

Suggests a biological basis for the social organization and cooperation shown by the human race, and traces the evolution of society

Against standard approaches to evolution and ethics, this book develops the idea that moral values may find their origin in regularly recurring features in the cooperative environments of species of

organisms that are social and intelligent. Across a wide range of species that are social and intelligent, possibilities arise for helping others, responding empathetically to the needs of others, and playing fairly. The book identifies these underlying environmental regularities as biological natural kinds and as natural moral values. As natural kinds, moral values help to provide more complete explanations for the selection of traits that arise in response to them. For example, helping in an aquatic environment is quite different than helping in an arboreal environment, and so we can expect the selection of traits for helping to reflect these underlying environmental differences. With the human ability to name, talk, and reason about important features of our environment, moral values become part of moral discourse and argument, helping to produce coherent systems of moral thought. Combining a naturalistic approach to morality with an equal emphasis on moral argument and truth, this book will be of interest to philosophers and historians of biology, theoretical biologists, comparative psychologists, and moral philosophers. In this book, Weikart helps unlock the mystery of Hitler's evil by vividly demonstrating the surprising conclusion that Hitler's immorality flowed from a coherent ethic. Hitler was inspired by evolutionary ethics to pursue the utopian project of biologically improving the human race.

This inaugural volume in the Munich Lectures in Ethics series presents lectures by noted philosopher Philip Kitcher. In these lectures, Kitcher develops further the pragmatist approach to moral philosophy, begun in his book *The Ethical Project*. He uses three historical examples of moral progress--the abolition of chattel slavery, the expansion of opportunities for women, and the increasing acceptance of same-sex love--to propose methods for moral inquiry. In his recommended methodology, Kitcher sees moral progress, for individuals and for societies, through collective discussions that become more inclusive, better informed, and involve participants more inclined to engage with the perspectives of others and aim at actions tolerable by all. The volume is introduced by Jan-Christoph Heilinger and contains commentaries from distinguished scholars Amia Srinivasan, Susan Neiman, and Rahel Jaeggi, and Kitcher's response to their commentaries.

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.

An engagement between Confucianism and the philosophy of Richard Rorty.

A leading cognitive scientist argues that a deep sense of good and evil is bred in the

bone. From John Locke to Sigmund Freud, philosophers and psychologists have long believed that we begin life as blank moral slates. Many of us take for granted that babies are born selfish and that it is the role of society—and especially parents—to transform them from little sociopaths into civilized beings. In *Just Babies*, Paul Bloom argues that humans are in fact hardwired with a sense of morality. Drawing on groundbreaking research at Yale, Bloom demonstrates that, even before they can speak or walk, babies judge the goodness and badness of others' actions; feel empathy and compassion; act to soothe those in distress; and have a rudimentary sense of justice. Still, this innate morality is limited, sometimes tragically. We are naturally hostile to strangers, prone to parochialism and bigotry. Bringing together insights from psychology, behavioral economics, evolutionary biology, and philosophy, Bloom explores how we have come to surpass these limitations. Along the way, he examines the morality of chimpanzees, violent psychopaths, religious extremists, and Ivy League professors, and explores our often puzzling moral feelings about sex, politics, religion, and race. In his analysis of the morality of children and adults, Bloom rejects the fashionable view that our moral decisions are driven mainly by gut feelings and unconscious biases. Just as reason has driven our great scientific discoveries, he argues, it is

reason and deliberation that makes possible our moral discoveries, such as the wrongness of slavery. Ultimately, it is through our imagination, our compassion, and our uniquely human capacity for rational thought that we can transcend the primitive sense of morality we were born with, becoming more than just babies. Paul Bloom has a gift for bringing abstract ideas to life, moving seamlessly from Darwin, Herodotus, and Adam Smith to The Princess Bride, Hannibal Lecter, and Louis C.K. Vivid, witty, and intellectually probing, Just Babies offers a radical new perspective on our moral lives.

[Inquiries into Philosophical Progress,](#)

[Method, and Societal Relevance](#)

[Rorty, Pragmatism, and Confucianism](#)

[Volume X: Comparative Phylogeography](#)

[The Immortal Life of Henrietta Lacks](#)

[Self-Constitution](#)

[Emotion, Reason, and the Gap Between Us and Them](#)

[Ethics, Evolution, and Moral Progress : with a New Afterword by Author](#)

[The Emotional Construction of Morals](#)

[Morality's Progress](#)