

Read Online The Moral Landscape

The Moral Landscape

In recent years, many disciplines have become interested in the scientific study of morality. However, a conceptual framework for this work is still lacking. In The Moral Background, Gabriel Abend develops just such a framework and uses it to investigate the history of business ethics in the United States from the 1850s to the 1930s. According to Abend, morality consists of three levels: moral and immoral behavior, or the behavioral level; moral understandings and norms, or

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the normative level; and the moral background, which includes what moral concepts exist in a society, what moral methods can be used, what reasons can be given, and what objects can be morally evaluated at all. This background underlies the behavioral and normative levels; it supports, facilitates, and enables them. Through this perspective, Abend historically examines the work of numerous business ethicists and organizations—such as Protestant ministers, business associations, and business schools—and identifies two types of

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moral background. "Standards of Practice" is characterized by its scientific worldview, moral relativism, and emphasis on individuals' actions and decisions. The "Christian Merchant" type is characterized by its Christian worldview, moral objectivism, and conception of a person's life as a unity. The Moral Background offers both an original account of the history of business ethics and a novel framework for understanding and investigating morality in general. Morality is often imagined to be at odds with capitalism and its focus on

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the bottom line, but in The Moral Neoliberal morality is shown as the opposite: an indispensable tool for capitalist transformation. Set within the shifting landscape of neoliberal welfare reform in the Lombardy region of Italy, Andrea Muehlebach tracks the phenomenal rise of voluntarism in the wake of the state's withdrawal of social service programs. Using anthropological tools, she shows how socialist volunteers are interpreting their unwaged labor as an expression of social solidarity, with Catholic volunteers thinking of theirs as an expression of

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charity and love. Such interpretations pave the way for a mass mobilization of an ethical citizenry that is put to work by the state. Visiting several sites across the region, from Milanese high schools to the offices of state social workers to the homes of the needy, Muehlebach mounts a powerful argument that the neoliberal state nurtures selflessness in order to cement some of its most controversial reforms. At the same time, she also shows how the insertion of such an anticapitalist narrative into the heart of neoliberalization can have unintended consequences.

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The tranquility of Mars is disrupted by humans who want to conquer space, colonize the planet, and escape a doomed Earth.

Do you believe in God? Nine out of ten Americans unhesitatingly answer yes. But for Douglas Porpora, the real questions begin where pollsters leave off. What, he asks, does religious belief actually mean in our lives? Does it shape our identities and our actions? Or, despite our professions of faith, are we morally adrift? Landscapes of the Soul paints a disturbing picture of American spiritual life. In his search for answers to his

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questions, Porpora interviewed clerks and executives, Jews, evangelical Christians, Buddhists, Taoists, and even followers of Bhagwan Sri Rajneesh. He asked them about God, and about what they saw as their own place in the universe. What he found was a widespread inability to articulate any grand meaning of life. We lack heroes to inspire us. We lack a sense of calling, of transcendent purpose in our existence. Many of us seem incapable of caring deeply about the suffering of others. Our society is permeated with moral indifference. Yes, we are a

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believing people, but God is often a distant abstraction and rarely an emotional presence in our lives. Only such an emotional connection, Porpora argues, can be the basis of a genuine moral vision. Our emotional estrangement from God and the sacred keeps us from caring about social justice, keeps us from wanting to change the world, keeps us enclosed in our own private worlds. Landscapes of the Soul is a passionate call to broaden our spiritual and moral horizons, to raise our eyes to the greater reality that unites us all. This book discusses the

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moral and legal issues relating to military drones, focusing on how these machines should be judged according to the principles of just war theory. The author analyses existing drones, like the Predator and Reaper, but also evaluates the many types of drones in development. The book presents drones as not only morally justifiable but having the potential to improve compliance with the principles of just war and international law. Realizing this potential would depend on developing a sound regulatory framework, which the book helps to develop by considering what steps

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governments and military forces should take to promote ethical drone use. It also critically evaluates the arguments against drones to show which should be abandoned and which raise valid concerns that can inform regulations.

Through twenty-five lively essays examining the field's history and trends, shortcomings and strengths, and the political and policy interplay within the bioethical realm, this comprehensive book begins a much-needed critical and constructive discussion of the moral landscape of bioethics.

With The Sportswriter, in

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1985, Richard Ford began a cycle of novels that ten years later – after Independence Day won both the Pulitzer Prize and the PEN/Faulkner Award – was hailed by The Times of London as “an extraordinary epic [that] is nothing less than the story of the twentieth century itself.” Frank Bascombe’s story resumes, in the fall of 2000, with the presidential election still hanging in the balance and Thanksgiving looming before him with all the perils of a post-nuclear family get-together. He’s now plying his trade as a realtor on the Jersey shore and contending with health,

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marital and familial issues that have his full attention: "all the ways that life seems like life at age fifty-five strewn around me like poppies." Richard Ford's first novel in over a decade: the funniest, most engaging (and explosive) book he's written, and a major literary event. The physiologist Benjamin Libet famously demonstrated that activity in the brain's motor regions can be detected some 300 milliseconds before a person feels that he has decided to move. Another lab recently used fMRI data to show that some "conscious" decisions can be predicted up to 10

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seconds before they enter awareness (long before the preparatory motor activity detected by Libet). Clearly, findings of this kind are difficult to reconcile with the sense that one is the conscious source of one's actions. The question of free will is no mere curio of philosophy seminars. A belief in free will underwrites both the religious notion of "sin" and our enduring commitment to retributive justice. The Supreme Court has called free will a "universal and persistent" foundation for our system of law. Any scientific developments that threatened our notion of

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free will would seem to put the ethics of punishing people for their bad behaviour in question. In Free Will Harris debates these ideas and asks whether or not, given what brain science is telling us, we actually have free will?

[Military Robots](#)

[Making Sense](#)

[The Science of Good and Evil](#)

[Mining the Moral Landscape](#)

[The Myth of the Strong](#)

[Leader](#)

[Lost Souls](#)

[Virtue Rediscovered](#)

[Why Science Does Not \(and](#)

[Cannot\) Determine Human](#)

[Values](#)

[The Bodhisattva's Brain](#)

[A Science of Right and Wrong](#)

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[Letter to a Christian Nation](#) [Free Will](#) [Rational Morality](#)

Gender and Landscape is a feminist inquiry into a long-ignored area of study: the landscape. Although there has been an exhaustive investigation into issues of gender as they intersect with space and place, very little has been written about the gendering of the landscape. This volume provides a bridge between feminist discussions of space and place as something 'lived' and landscape interpretations as something 'viewed'.

The Moral Landscape
How Science Can Determine Human

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ValuesSimon and Schuster
American history is filled with moments of grave moral doubt and institutional crisis, with conflicts over fundamental values, with ethical dilemmas and paradoxes. This volume surveys the moral landscape of the American past from slavery to the Vietnam War. Bringing together fourteen of the most original historians practicing today, the book illuminates a critical dimension of American history, even as it shows how historical study contributes to present-day debates about values and the moral life. These essays examine a wide range of

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questions that have engaged past generations of Americans and persist into the present—questions about the composition of a moral community and the case for civil disobedience, about the appropriate responses to injustices and inequalities, and about the ethical implications of artistic expression, school curricula, sexual behaviors, and popular media. Focusing on the impact of moral problems on everyday experience, the authors consider these questions in light of reform movements and religious practices; changing social institutions such as marriage, public

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schools, labor unions, and penitentiaries; and enduring moral forces from the Bible to the U.S. Constitution. Together their essays give historical context to a wide variety of American practices and beliefs and, in doing so, provide a new framework for understanding cultural life.

Argues that the increasing power of Christian fundamentalists in American politics threatens the country's citizens, blames the Bible for promoting intolerance of other faiths, and describes atheism as "an admission of the obvious." Sam Harris's first book, *The End of Faith*, ignited a

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worldwide debate about the validity of religion. In the aftermath, Harris discovered that most people - from religious fundamentalists to nonbelieving scientists - agree on one point: science has nothing to say on the subject of human values. Indeed, our failure to address questions of meaning and morality through science has now become the primary justification for religious faith. In this highly controversial book, Sam Harris seeks to link morality to the rest of human knowledge. Defining morality in terms of human and animal well-being, Harris argues that science

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can do more than tell how we are; it can, in principle, tell us how we ought to be. In his view, moral relativism is simply false – and comes at an increasing cost to humanity. And the intrusions of religion into the sphere of human values can be finally repelled: for just as there is no such thing as Christian physics or Muslim algebra, there can be no Christian or Muslim morality. Using his expertise in philosophy and neuroscience, along with his experience on the front lines of our 'culture wars', Harris delivers a game-changing book about the future of science and about

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the real basis of human cooperation.

A wide-ranging exploration of whether or not choosing to procreate can be morally justified—and if so, how. In contemporary Western society, people are more often called upon to justify the choice not to have children than they are to supply reasons for having them. In this book, Christine Overall maintains that the burden of proof should be reversed: that the choice to have children calls for more careful justification and reasoning than the choice not to. Arguing that the choice to have children is not just a

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prudential or pragmatic decision but one with ethical repercussions, Overall offers a wide-ranging exploration of how we might think systematically and deeply about this fundamental aspect of human life. Writing from a feminist perspective, she also acknowledges the inevitably gendered nature of the decision; the choice has different meanings, implications, and risks for women than it has for men. After considering a series of ethical approaches to procreation, and finding them inadequate or incomplete, Overall offers

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instead a novel argument. Exploring the nature of the biological parent-child relationship—which is not only genetic but also psychological, physical, intellectual, and moral—she argues that the formation of that relationship is the best possible reason for choosing to have a child. Virtue ethics occupies the strange position of being one of the oldest and most prominently discussed ethical theories throughout history, and yet many contemporary moral philosophers do not recognize it as a genuine alternative to currently prominent normative

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theories, such as utilitarianism or Kantian ethics. In *Virtue Rediscovered: Deontology, Consequentialism, and Virtue Ethics in the Contemporary Moral Landscape*, Nathan Wood argues that this discrepancy requires us to rethink how we understand the function and purpose of normative ethical theories, especially insofar as such theories are expected to be action guiding. All ethical theories guide action, but they do so in two different ways. One way is through stipulating criteria for what we ought to do, but another way is setting a core concern that represents

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an account of what lies at the heart of morality and determines the moral salience of features in the world. This framework not only clarifies the nature of deontology, consequentialism, and virtue ethics, but also recasts the debate among them.

This work of cultural criticism analyzes the masterpieces of the Hudson River School, America's golden age of landscape painting that flourished from almost 1825 to 1860. Iconic works by Frederic Edwin Church, Thomas Cole, Jasper Francis Cropsey, Asher Brown Durand, and others are examined in

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relation to the religious, moral, and aesthetic sensibility that underlies their work. For these painters there was a moral purpose in being an artist; art was a sacred obligation. Perhaps not since the Middle Ages had a school of art infused such religious certitude into works of art.

[Self, Modernity, and the Sacred in Russia, 1910-1925](#)
[Gender and Landscape](#)
[Buddhism Naturalized](#)
[Conversations on](#)
[Consciousness, Morality, and the Future of Humanity](#)
[The Moral Life of the Person](#)
[Knights of the Brush](#)
[Debunking a Moral Landscape](#)
[The Moral Neoliberal](#)

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[Dispelling of Inwardness from the Modern Myth of the Self](#)

[Why Have Children?](#)

[Welfare and Citizenship in Italy](#)

[Absence of Mind](#)

[Lying](#)

Sam Harris's first book, *The End of Faith*, ignited a worldwide debate about the validity of religion. In the aftermath, Harris discovered that most people—from religious fundamentalists to nonbelieving scientists—agree on one point: science has nothing to say on the subject of human values. Indeed, our failure to address questions of meaning and morality through

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science has now become the most common justification for religious faith. It is also the primary reason why so many secularists and religious moderates feel obligated to "respect" the hardened superstitions of their more devout neighbors. In this explosive new book, Sam Harris tears down the wall between scientific facts and human values, arguing that most people are simply mistaken about the relationship between morality and the rest of human knowledge. Harris urges us to think about morality in terms of human and animal well-

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being, viewing the experiences of conscious creatures as peaks and valleys on a "moral landscape." Because there are definite facts to be known about where we fall on this landscape, Harris foresees a time when science will no longer limit itself to merely describing what people do in the name of "morality"; in principle, science should be able to tell us what we ought to do to live the best lives possible. Bringing a fresh perspective to age-old questions of right and wrong and good and evil, Harris demonstrates that we already know enough about the human

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brain and its relationship to events in the world to say that there are right and wrong answers to the most pressing questions of human life. Because such answers exist, moral relativism is simply false—and comes at increasing cost to humanity. And the intrusions of religion into the sphere of human values can be finally repelled: for just as there is no such thing as Christian physics or Muslim algebra, there can be no Christian or Muslim morality. Using his expertise in philosophy and neuroscience, along with his experience on the front lines of our "culture

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wars," Harris delivers a game-changing book about the future of science and about the real basis of human cooperation. From bestselling author Michael Shermer, an investigation of the evolution of morality that is "a paragon of popularized science and philosophy" *The Sun* (Baltimore) A century and a half after Darwin first proposed an "evolutionary ethics," science has begun to tackle the roots of morality. Just as evolutionary biologists study why we are hungry (to motivate us to eat) or why sex is enjoyable (to motivate us to procreate), they are now

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searching for the very nature of humanity. In *The Science of Good and Evil*, science historian Michael Shermer explores how humans evolved from social primates to moral primates; how and why morality motivates the human animal; and how the foundation of moral principles can be built upon empirical evidence. Along the way he explains the implications of scientific findings for fate and free will, the existence of pure good and pure evil, and the development of early moral sentiments among the first humans. As he closes the divide between science and

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morality, Shermer draws on stories from the Yanamamö, infamously known as the "fierce people" of the tropical rain forest, to the Stanford studies on jailers' behavior in prisons. The Science of Good and Evil is ultimately a profound look at the moral animal, belief, and the scientific pursuit of truth. Philosophers have wrestled over the morality and ethics of war for nearly as long as human beings have been waging it. The death and destruction that unmanned warfare entails magnifies the moral and ethical challenges we face in conventional

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warfare and everyday society. Intrinsically linked are questions and perennial problems concerning what justifies the initial resort to war, who may be legitimately targeted in warfare, who should be permitted to serve the military, the collateral effects of military weaponry and the methods of determining and dealing with violations of the laws of war. This book provides a comprehensive and unifying analysis of the moral, political and social questions concerning the rise of drone warfare. From one of the world's

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preeminent political historians, a magisterial study of political leadership around the world from the advent of parliamentary democracy to the age of Obama. All too frequently, leadership is reduced to a simple dichotomy: the strong versus the weak. Yet, there are myriad ways to exercise effective political leadership--as well as different ways to fail. We blame our leaders for economic downfalls and praise them for vital social reforms, but rarely do we question what makes some leaders successful while others falter. In this magisterial and wide-ranging survey of political

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leadership over the past hundred years, renowned Oxford politics professor Archie Brown challenges the widespread belief that strong leaders--meaning those who dominate their colleagues and the policy-making process--are the most successful and admirable. In reality, only a minority of political leaders will truly make a lasting difference. Though we tend to dismiss more collegial styles of leadership as weak, it is often the most cooperative leaders who have the greatest impact. Drawing on extensive research and decades of political analysis and experience,

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Brown illuminates the achievements, failures and foibles of a broad array of twentieth century politicians. Whether speaking of redefining leaders like Franklin Delano Roosevelt, Lyndon Johnson, and Margaret Thatcher, who expanded the limits of what was politically possible during their time in power, or the even rarer transformational leaders who played a decisive role in bringing about systemic change--Charles de Gaulle, Mikhail Gorbachev and Nelson Mandela, among them--Brown challenges our commonly held beliefs about political efficacy and strength. Overturning

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many of our assumptions about the twentieth century's most important figures, Brown's conclusions are both original and enlightening. *The Myth of the Strong Leader* compels us to reassess the leaders who have shaped our world - and to reconsider how we should choose and evaluate those who will lead us into the future.

Why efforts to create a scientific basis of morality are neither scientific nor moral In this illuminating book, James Davison Hunter and Paul Nedelisky trace the origins and development of the centuries-long, passionate, but ultimately

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failed quest to discover a scientific foundation for morality. The "new moral science" led by such figures as E. O. Wilson, Patricia Churchland, Sam Harris, Jonathan Haidt, and Joshua Greene is only the newest manifestation of that quest. Though claims for its accomplishments are often wildly exaggerated, this new iteration has been no more successful than its predecessors. But rather than giving up in the face of this failure, the new moral science has taken a surprising turn. Whereas earlier efforts sought to demonstrate what is right

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and wrong, the new moral scientists have concluded, ironically, that right and wrong don't actually exist. Their (perhaps unwitting) moral nihilism turns the science of morality into a social engineering project. If there is nothing moral for science to discover, the science of morality becomes, at best, a feeble program to achieve arbitrary societal goals.

Concise and rigorously argued, *Science and the Good* is a definitive critique of a would-be science that has gained extraordinary influence in public discourse today and an exposé of that project's darker

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turn.

In a collection of personal essays that are “both rip-roaringly funny and sentimental, drawing natural (and justified) comparisons to David Sedaris and David Rakoff” (Esquire), longtime recording artist and actor Sam Harris recounts stories of friendship, love, celebrity, and growing up and getting sober. In sixteen brilliantly observed true stories, Sam Harris emerges as a natural humorist in league with David Sedaris, Chelsea Handler, Carrie Fisher, and Steve Martin, but with a voice uniquely his own. Praised by the Chicago Sun-Times for

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his “manic, witty commentary,” and with a storytelling talent The New York Times calls “New Yorker-worthy,” he puts a comedic spin on full-disclosure episodes from his own colorful life. In “I Feel, You Feel” he opens for Aretha Franklin during a blizzard. “Promises” is a front-row account of Liza Minnelli’s infamous wedding to “the man whose name shall go unmentioned.” In “The Zoo Story” Harris desperately searches for a common bond with his rough-and-tumble four-year-old son. What better place to find painfully funny material than in growing up gay, gifted,

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and ambitious in the heart of the Bible belt? And that's just the first cut: From partying to parenting, from Sunday school to getting sober, these slices of Ham will have you laughing and wiping away salty tears in equal measure with their universal and down-to-earth appeal. After all, there's a little ham in all of us.

"The End of Faith articulates the dangers and absurdities of organized religion so fiercely and so fearlessly that I felt relieved as I read it, vindicated....Harris writes what a sizable number of us think, but few are willing to say."—Natalie Angier, *New*

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York Times In The End of Faith, Sam Harris delivers a startling analysis of the clash between reason and religion in the modern world. He offers a vivid, historical tour of our willingness to suspend reason in favor of religious beliefs—even when these beliefs inspire the worst human atrocities. While warning against the encroachment of organized religion into world politics, Harris draws on insights from neuroscience, philosophy, and Eastern mysticism to deliver a call for a truly modern foundation for ethics and spirituality that is both secular and humanistic.

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Winner of the 2005 PEN/Martha Albrand Award for Nonfiction.

How do we formulate a coherent moral code in a world without religion? How can we show natural ideas like 'moral relativism' and 'egoism' to be irrational? Moreover, how can we create a genuinely scientific and rational theory of morality which, so far, has evaded academics? *Rational Morality* sets out to answer these questions by presenting a new form of ethics for the Brian Cox and Richard Dawkins generation. In this passionate, thought-provoking and often radical thesis, Robert Johnson presents both a refreshing

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theory of morality based on science and a guide to the practical consequences of what a truly rational concept of morality involves.

[Manners and Morals in Contemporary American Society](#)

[The Ethics of Bioethics](#)

[How Science Can Determine Human Values](#)

[Deontology, Consequentialism, and Virtue Ethics in the Contemporary Moral Landscape](#)

[The Loss of Moral Meaning in American Life](#)

[The Martian Chronicles](#)

[Essays and Stories](#)

[Proletarian Imagination](#)

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[The Moral Background](#)

[Ham: Slices of a Life](#)

[The Morality of Drone Warfare and the Politics of Regulation](#)

[New Perspectives on Cultural History](#)

[The Hudson River School and the Moral Landscape](#)

From the bestselling author of *Waking Up* and *The End of Faith*, an adaptation of his wildly popular, often controversial podcast

“Civilization rests on a series of successful conversations.”

—Sam Harris Sam

Harris—neuroscientist, philosopher, and bestselling author—has been exploring some of the most important questions about the human

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mind, society, and current events on his podcast, Making Sense. With over one million downloads per episode, these discussions have clearly hit a nerve, frequently walking a tightrope where either host or guest—and sometimes both—lose their footing, but always in search of a greater understanding of the world in which we live. For Harris, honest conversation, no matter how difficult or controversial, represents the only path to moral and intellectual progress. This book includes a dozen of the best conversations from Making Sense, including talks with Daniel Kahneman, Timothy Snyder, Nick

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Bostrom, and Glen Loury, on topics that range from the nature of consciousness and free will, to politics and extremism, to living ethically. Together they shine a light on what it means to “make sense” in the modern world. This volume brings together eminent theologians, philosophers and political theorists to discuss such questions as how religious understandings have shaped the moral landscape of contemporary culture; the possible contributions of theology and theologically informed moral argument to contemporary public life; the problem of religious and moral discourse in a

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pluralistic society; and the proper relationship between religion and culture.

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.

In his book, "The Moral Landscape," Sam Harris attempts to show how science can determine human values. In this book, I argue that Harris's view is false (even though I wish it were true). He gets the facts right, but his conclusions are wrong. Science does rule, but not in the Moral Landscape.

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Moral Responsibility in Collective Contexts is a philosophical investigation of the complex moral landscape we find in collective scenarios such as genocide, global warming, organizational negligence, and oppressive social practices. Tracy Isaacs argues that an accurate understanding of moral responsibility in collective contexts requires attention to responsibility at the individual and collective levels.

Is science all we need to make us moral? In his recent book, The Moral Landscape, Sam Harris presents his vision of a world in which reason and science alone determine our

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values. Here, a leading Christian ethicist subjects this vision to a rigorous critique, providing general readers with a clear, concise, and compelling exposé of the most serious flaws in Harris's arguments.

What is the state of contemporary American morality? From their original conception in Christian scripture to their assimilation into Western culture, the 'Seven Deadly Sins' - lust, greed, envy, pride, and all the rest - have guided human morality, steering human behavior and psychology away from evil and toward a full embrace of the good. But their hold on modern life is

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increasingly tenuous. Indeed, one may observe that these days, deadly sin is far more common and more commonly practiced than its virtuous counterparts - humility, charity, kindness, industriousness, and chastity. Without greed, there is no economy; without anger, no politics; and without pride and envy, surely less motivation and competition would exist. James D. Wright carefully examines the complexities and ambiguities in modern society in the context of the seven deadly sins and their corresponding virtues. Are we all lost souls, condemned by our immoral deeds, or are the trappings of

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older sin deteriorating? Is it time, finally, to reconsider the classifications of evil and good? Wright uses each chapter to consider how the social sciences have operationalized each 'sin', how they have been studied, and what lessons have been learned over time. He reviews recent trends and contemplates the societal costs and benefits of the behaviors in question. Lost Souls emerges, then, as a meditation on contemporary sin, concluding that the line between guilt and innocence, right and wrong, is often very thin.

Shaping the Normative Landscape is an investigation

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of the value of obligations and of rights, of forgiveness, of consent and refusal, of promise and request. David Owens shows that these are all instruments by which we exercise control over our normative environment. Philosophers from Hume to Scanlon have supposed that when we make promises and give our consent, our real interest is in controlling (or being able to anticipate) what people will actually do and that our interest in rights and obligations is a by-product of this more fundamental interest. In fact, we value for its own sake the ability to decide who is obliged to do what, to determine when

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blame is appropriate, to settle whether an act wrongs us. Owens explores how we control the rights and obligations of ourselves and of those around us. We do so by making friends and thereby creating the rights and obligations of friendship. We do so by making promises and so binding ourselves to perform. We do so by consenting to medical treatment and thereby giving the doctor the right to go ahead. The normative character of our world matters to us on its own account. To make sense of promise, consent, friendship and other related phenomena we must acknowledge that

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normative interests are amongst our fundamental interests. We must also rethink the psychology of agency and the nature of social convention.

[Moral Problems in American Life](#)

[Landscapes of the Soul Science, Religion and the Shaping of the Moral Landscape: A Christian Response to Sam Harris](#)

[Four Conversations](#)

[The End of Faith: Religion, Terror, and the Future of Reason](#)

[What Makes Us Moral?](#)

[Mapping the Moral Landscape Science and the Good](#)

[The Moral Landscape](#)

[Moral Responsibility in](#)

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Collective Contexts **The Lay of the Land** **Animal Rights: A Very Short Introduction** **Deep China**

In this ambitious book, acclaimed writer Marilynne Robinson applies her astute intellect to some of the most vexing topics in the history of human thought—science, religion, and consciousness. Crafted with the same care and insight as her award-winning novels, *Absence of Mind* challenges postmodern atheists who crusade against religion under the banner of science. In Robinson's view, scientific reasoning does not

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denote a sense of logical infallibility, as thinkers like Richard Dawkins might suggest. Instead, in its purest form, science represents a search for answers. It engages the problem of knowledge, an aspect of the mystery of consciousness, rather than providing a simple and final model of reality. By defending the importance of individual reflection, Robinson celebrates the power and variety of human consciousness in the tradition of William James. She explores the nature of subjectivity and considers the culture in which Sigmund Freud was situated and its influence on his model of self

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and civilization. Through keen interpretations of language, emotion, science, and poetry, *Absence of Mind* restores human consciousness to its central place in the religion-science debate.

Traces the colorful, turbulent life of the Nobel Prize-winning physicist, from the death of his childhood sweetheart during the Manhattan Project to his rise as an icon in the scientific community.

In fin-de-siècle and early revolutionary Russia, a group of self-educated workers produced a large body of poetry and prose in which they attempted to

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comprehend their rapidly changing world. Witnesses to wars and revolution, these men and women grappled on paper with the nature of civilization and the imperatives of ethical truth. In a strikingly original approach to Russian culture, Mark D. Steinberg listens to their words, which are little known today. The results of their literary creativity, he finds, were frequently not what the new Soviet order was expecting from its workers, despite its celebration of the notion of a proletarian art. Through insightful readings of a vast fund of lower-class writings, Steinberg shows that the authors

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focused above all on the uncertain nature and place of the self, the promise and dangers of modernity, and the qualities of the sacred in both their lives and their imaginations. Like their counterparts in the intelligentsia, these worker writers were ambivalent about Marxist ideology's celebration of the city and the factory and even about modern progress itself. Drawing on vast research, Steinberg demonstrates the texts' significance for an understanding of Russian popular mentalities, indeed for the very meaning, philosophically and morally, of these years of crisis and

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possibility at the end of the old order and the early years of the Soviet regime.

Debunking A Moral Landscape takes on the ideas of Sam Harris using his own chosen tools -- namely, reason and science. When those tools are turned back on his book, The Moral Landscape, one comes to understand that his perspective is very much like an onion since, after one peels away the various decaying layers of philosophy, reasoning, and science, there is really nothing left at the heart of his worldview. Sam Harris has been raised by many his many followers and admirers to an

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emperor-like status.

Nonetheless, in reality, this would-be emperor has no genuine clothes of royalty since the material from which his conceptual garments are woven are fairly common, if not threadbare. In fact, his ideas are clothed in a way that gives them the appearance of being fashioned in a very sturdy and reliable manner, but such appearances are little more than an illusion. He often claims that his kingdom is ruled through reason and science. Yet, when the topography of his ideas are carefully explored, there are many problems to be found

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hiding in the nooks and crannies of his thought processes. His reasoning is not always rational; his science is not always factual; and his explanations are often problematic. Furthermore, he asserts that faith is for the naive and foolish, but his perspective is glued together by a variety of different grades of faith -- some of them quite faulty -- which he calls by other names such as: well-being, probability, theory, hypothesis, science, randomness, evolution, neurobiology, reason, and so on. Sam Harris has harsh words for religious extremists -- as well he should. However, he apparently

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fails to understand how his own position incorporates a brand of irreligious fundamentalism that is inclined to be just as blind and unyielding as the religious people whom he wishes to criticize. Debunking A Moral Landscape doesn't just criticize the perspective which is developed in Sam Harris' latest book, *The Moral Landscape*, the former book introduces a variety of constructive ideas with respect to moral philosophy, political philosophy, evolution, science, the process of reasoning, and methodology that grows out of the process through which the problems and errors that are

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present in Sam Harris' *The Moral Landscape* are corrected and refined.

Deep China investigates the emotional and moral lives of the Chinese people as they adjust to the challenges of modernity.

Sharing a medical anthropology and cultural psychiatry

perspective, Arthur Kleinman,

Yunxiang Yan, Jing Jun, Sing

Lee, Everett Zhang, Pan

Tianshu, Wu Fei, and Guo

Jinhua delve into intimate and

sometimes hidden areas of

personal life and social practice

to observe and narrate the

drama of Chinese

individualization. The essays

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explore the remaking of the moral person during China's profound social and economic transformation, unraveling the shifting practices and struggles of contemporary life.

Interested in "whether there is a useful and truthful philosophy in Buddhism, among the Buddhisms that is compatible with the rest of knowledge as it now exists and specifically ... whether Buddhism can be ... made compatible with a philosophy that is empirically responsible and that does not embrace the low epistemic standards that permit all manner of superstition and nonsense,

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sometimes moral evil as well ..." (p. xiii).

As it was in *Anna Karenina*, *Madame Bovary*, and *Othello*, so it is in life. Most forms of private vice and public evil are kindled and sustained by lies. Acts of adultery and other personal betrayals, financial fraud, government corruption—even murder and genocide—generally require an additional moral defect: a willingness to lie. In *Lying*, best-selling author and neuroscientist Sam Harris argues that we can radically simplify our lives and improve society by merely telling the truth in situations where others often

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lie. He focuses on "white" lies—those lies we tell for the purpose of sparing people discomfort—for these are the lies that most often tempt us. And they tend to be the only lies that good people tell while imagining that they are being good in the process.

By presenting models for understanding animals' moral status and rights, and examining their mental lives and welfare, the author explores the implications for how we should treat animals in connection with our diet, zoos, and research.

[An Inquiry into the History of Business Ethics](#)

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[Shaping the Normative
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Feynman's Life in Science \(Great
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Why People Cheat, Gossip,
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