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Making Morality

Louis O. Kattsoff



Making Morality:

Making Morality Todd Lekan, 2003 In this new contribution to moral theory Todd Lekan argues for a pragmatist conception of morality as an evolving educational and fallible practice of everyday life Drawing on the work of John Dewey Lekan asserts that moral norms are neither timeless truths nor subjective whims but habits transmitted through practices Like the habits that make up medicine or engineering moral habits are subject to rational evaluation and change according to new challenges and circumstances This pragmatic interpretation of morality provides a way out of the conundrum of relativism and absolutism Building on classical American philosophy to address current philosophical concerns Lekan's theory revises our basic understanding of moral life and the place of theorizing within that life *Making Morality* will prove of great interest to ethical theorists as it enjoins them to measure theoretical inquiries by how well they produce intellectual tools for problem solving in dynamic complex communities *Making Men Moral* Robert P. George, 1995-04-06

Contemporary liberal thinkers commonly suppose that there is something in principle unjust about the legal prohibition of putatively victimless immoralities Against the prevailing liberal view Robert P George defends the proposition that moral laws can play a legitimate if subsidiary role in preserving the moral ecology of the cultural environment in which people make the morally significant choices by which they form their characters and influence for good or ill the moral lives of others George shows that a defence of morals legislation is fully compatible with a pluralistic perfectionist political theory of civil liberties and public morality *Making Morality Work* Holly M. Smith, 2018 Moral theories are called on to play both a theoretical and a practical role In their theoretical role they provide accounts of what features make actions right or wrong In their practical role they provide a standard by which agents can guide their own conduct Although it is often assumed that a single theory can successfully serve both these roles in fact the limits on human knowledge often prevent people from using traditional normative theories to make decisions People suffer from a wealth of impediments to their grasp of facts morally relevant to their choices they labor under false beliefs or they are ignorant or uncertain about the circumstances and consequences of their possible actions An agent so hampered cannot successfully use her chosen moral theory as a decision guide Holly M Smith examines three major strategies for addressing this epistemic problem in morality One strategy argues that the epistemic limitations of agents are defects in them but not in the moral theories which are only required to play the theoretical role A second strategy holds that the main point of morality is to play the practical role so that any theory incapable of guiding decisions provides an unacceptable account of right making features and must be rejected in favour of a more usable theory The third strategy claims the correct theory can play both the theoretical and practical role by offering a two tier structure The top tier plays the theoretical role while the lower tier provides a coordinated set of user friendly decision guides that play the practical role Agents use the theoretical account indirectly to guide their choices by directly utilizing the supplementary decision guides Smith argues that the first two strategies should be rejected and develops a

detailed novel version of the third strategy that positions us to understand its strengths and shortcomings Making Morality Work opens a path towards resolving a deep problem of moral life *Morality in the Making* Helen Weinreich-Haste, Don Locke, 1983 Moral Literacy Colin McGinn, 1993-06-01 A great resource for beginning ethics courses The book is short and yet it richly embodies the methods of ethical thinking about practical moral problems that are hard for students to learn unless they see them in action McGinn perspicuously sets out a small set of basic principles and then attacks the problems of our treatment of animals abortion sex censorship and so on with a masterful blend of attention to real life cases and imaginary thought experiments McGinn hardly claims to have the last word on the complex issues he discusses and students will find many exciting problems and points to take up Owen Flanagan Duke University **Portrait of a Moral Agent Teacher** Gillian R. Rosenberg, 2015-06-05 Teaching morally and teaching morality are understood as mutually dependent processes necessary for providing moral education or the communication of messages and lessons on what is right good and virtuous in a student's character This comprehensive and contextualized volume offers anecdotes and experiences on how an elementary schoolteacher envisions enacts and reflects on the ethical teaching and learning of her students By employing a personally developed form of moral education that is not defined by any particular philosophical or theoretical orientation this volume relates that classroom based moral education can therefore be conceived of and promoted as moral agency Accentuated by the teacher's voice to offer the experience of being in the classroom this volume enables others to transfer relevant practices to their own teaching contexts **Principles of character making** Arthur Holmes, 1913 *Criminal Justice Ethics* Cyndi Banks, 2018-12-31 Criminal Justice Ethics examines the criminal justice system through an ethical lens by identifying ethical issues in practice and theory exploring ethical dilemmas and offering suggestions for resolving ethical issues and dilemmas faced by criminal justice professionals Bestselling author Cyndi Banks draws readers into a unique discussion of ethical issues by first exploring moral dilemmas faced by professionals in the criminal justice system and then examining the major theoretical foundations of ethics This distinct and unique organization allows readers to understand real life ethical issues before grappling with philosophical approaches to the resolution of these issues **A Conceptual-analytic Study of Classical Indian Philosophy of Morals** Rajendra Prasad, 2008 Using reconstructive ideas available in classical Indian original works this book makes a departure in the style of modern writings on Indian moral philosophy It presents Indian ethics in an objective secular and wherever necessary critical manner as a systematic down to earth philosophical account of moral values virtues rights and obligations It thereby refutes the claim that Indian philosophy has no ethics as well as the counter claim that it transcends ethics It demonstrates that moral living proves that the individual his society and the world are really real and not only taken to be real for behavioral purposes as the Advaitins hold the self is amoral being a non agent moksa is not a moral value and the Karmic theory because of involving belief in rebirth does not guarantee that the doer of an action is also the experiencer of its results contrary to what is commonly held and

Indian ethics can sustain itself even if such notions are dropped Rajendra Prasad calls Indian ethics organismic because along with ethical concerns it also covers issues related to professions politics administration sex environment etc Therefore in one format it is theoretical and applied normative and metaethical humanistic and non humanistic etc of course within the limits of the then cognitive enquiry *Making Moral Decisions* Louis O. Kattsoff,2012-12-06 *Hume's Treatise of Morals* David Hume,1894 The moral criterion Hastings Rashdall,1907 *book I. The moral criterion* Hastings Rashdall,1907

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Table of Contents Making Morality

1. Understanding the eBook Making Morality
 - The Rise of Digital Reading Making Morality
 - Advantages of eBooks Over Traditional Books
2. Identifying Making Morality
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Making Morality
 - User-Friendly Interface
4. Exploring eBook Recommendations from Making Morality
 - Personalized Recommendations

- Making Morality User Reviews and Ratings
- Making Morality and Bestseller Lists
- 5. Accessing Making Morality Free and Paid eBooks
 - Making Morality Public Domain eBooks
 - Making Morality eBook Subscription Services
 - Making Morality Budget-Friendly Options
- 6. Navigating Making Morality eBook Formats
 - ePub, PDF, MOBI, and More
 - Making Morality Compatibility with Devices
 - Making Morality Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Making Morality
 - Highlighting and Note-Taking Making Morality
 - Interactive Elements Making Morality
- 8. Staying Engaged with Making Morality
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Making Morality
- 9. Balancing eBooks and Physical Books Making Morality
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Making Morality
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Making Morality
 - Setting Reading Goals Making Morality
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Making Morality
 - Fact-Checking eBook Content of Making Morality

- Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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