

Persons Rights And The Moral Community

Building the Moral Community The Possibility of Moral Community Persons, Rights, and the Moral Community Articulating the Moral Community The Moral Commonwealth Deliberation, ideals and moral community Special preface The Moral Community The Philosophy of Religion on the Basis of Its History: The contents of the religious consciousness (concluded) ; The manifestation of the religious consciousness On Becoming Responsible Communities A History of Philosophy Lux Mundi Still Hours Report of Robert T. Devlin, President of the State Board of Prison Directors of California, on Various Reformatory and Penal Institutions of the United States Radical Critiques of the Law Science and Morality The Philosophy of Religion on the Basis of Its History: Spinoza to Schleiermacher Annual Report of the Board of Education David W. Chambers James Lenman Loren E. Lomasky Henry Richardson Philip Selznick A P. Cunningham Adolf Wuttke Alan V. Horwitz Otto Pfleiderer Michael S. Pritchard Dennis E. Poplin Johann Eduard Erdmann Charles Gore Richard Rothe California. State Board of Prison Directors Stephen M. Griffin Otto Pfleiderer Rhode Island. Board of Education

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building the moral community radical naturalism and emergence demonstrates how very simple models of moral engagements based on natural incomplete value laden frames of the world can lead to general moral progress for the human community all moral behavior affects more than one person which means that the moral community is more than the sum of the individuals included in it david w chambers argues that there is no ethically detached and superior position from which to operate and that such claims are focused on ethics not on acting morally therefore he cautions against mistaking theories of ethics composed on statements about what is good and right for actual moral behavior that moves broadly and inevitably toward a better world this book explores naturalistic ethics offering a modified classical analytic philosophy exploration of morality that is consistent with emerging thinking in psychology neurobiology game theory and self adjusting systems

the possibility of moral community defends the claim that there could be a moral community a community of rational creatures somewhat like ourselves living together in ways informed and regulated by shared normative standards and understandings these creatures aim to live together in this way and expect each other to conform to that shared aim those who fail to do so are deemed to have acted wrongly and held responsible for doing so this possibility is not dependent on the truth of such large metaphysical claims as robust normative realism and libertarian free will and even if these large metaphysical claims are false moral community remains possible without those who compose it needing to commit any errors believe any fictions live any lies or be subject to any illusions there is nothing they need to make believe or to pretend this possibility is vindicated by developing and defending the view that our normative thought and talk expresses who we are or more exactly who we are when we are by our own lights at our best this is something shaped by our history our nature and the passions in our souls it is something contingent certainly but it is idle to be troubled by that if it is also something we are able to take ownership of and agree to inhabit together as a space of mutual normative expectation and responsibility

is morality fixed objectively independently of all human judgment or do we invent right and wrong articulating the moral community argues that neither of these simple answers is correct its central thesis is that working within zones of objective indeterminacy the moral community the community of all persons has the authority to introduce new moral norms unlike political communities which are centralized non inclusive and backed by coercion the moral community is decentralized inclusive and not coercively backed this book explains in detail how its structure arises from efforts by individuals to work out intelligently with one another how to respond to morally important concerns developing a novel theory of dyadic rights and duties based on this phenomenon the book argues that conscientious efforts of this kind provide moral input authoritative only over the parties involved after sufficient uptake and reflective acceptance by the moral community however these innovations become new moral norms this account of the moral community s moral authority is motivated by and supports a type of normative ethical theory constructive ethical pragmatism which to use an unfashionable distinction defended in the book rejects the consequentialist claim that rightness is to be defined as a function of goodness and the deontological claim that principles of right stand fixed independently of the good it holds rather that what we ought to do depends on our continuing efforts to specify the right and the good in light of each other

establishes the intellectual foundations of a new movement in american thought communitarianism emerging in part as a response to the excesses of american individualism communitarianism seeks to restore the balance between individual rights and social responsibilities

pritchard provides a deliberate and convincing argument for a starting point for the discussion of moral development on in which self regard and empathy provide equally essential groundings for individual morality drawing essential elements from the work of reid strawson rawls Kohlberg and Gilligan he builds a comprehensive framework for tracing moral development from childhood one that allows human morality to be grounded in both reason and emotion and that recognizes the importance to morality of justice and rights as well as caring and

the past two decades have seen an outpouring of work in legal theory that is self consciously critical of aspects of american law and the institutions of the liberal state in this lively volume eminent scholars in philosophy law and political science respond to this recent scholarship by exploring what constitutes a radical critique of the law examining such theories as critical legal studies feminist theory and theories of difference and critical race theory the authors consider whether the critiques advanced in recent legal theory can truly be called radical and what form a radical critique of american law should take writing at the cutting edge of the critique of critical legal theory they offer insights first on critical legal scholarship then on feminist political and legal theory a third group of contributions questions the radicalness of these approaches in light of their failure to challenge fundamental aspects of liberalism while a final section focuses on current issues of legal reform through critical views on criminal punishment including observations on rape and hate speech each major essay describes the underlying principles in the development of a radical legal theory and addresses unresolved questions relating to it while accompanying commentaries present conflicting views the resulting dialogue explores wide ranging issues like equity value relativism adversarial and empathic legal advocacy communitarianism and the social contract impartiality and contingency natural law and corrective justice a common thread for many of the articles is a focus on the social dimension of society and law which finds the individualism of prevailing liberal theories too limiting radical critiques of the law is particularly unique in presenting critical and feminist approaches in one volume along with skeptical commentary about just how radical some critiques really are proposing alternative critiques that embody considerably greater promise of being truly radical it offers provocative reading for both philosophers and legal scholars by showing that many claims to radicalism are highly problematic at best

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