

# **[Books] The Dialectical Necessity Of Morality An Analysis And Defense Of Alan Gewirths Argument To The Principle Of Generic Consistency 1st Edition By Beyleveld Deryck Published By University Of Chicago Press Paperback**

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The Dialectical Necessity of Morality-Deryck Beyleveld 1991 Alan Gewirth's Reason and Morality, in which he set forth the Principle of Generic Consistency, is a major work of modern ethical theory that, though much debated and highly respected, has yet to gain full acceptance. Deryck Beyleveld contends that this resistance stems from misunderstanding of the method and logical operations of Gewirth's central argument. In this book Beyleveld seeks to remedy this deficiency. His rigorous reconstruction of Gewirth's argument gives its various parts their most compelling formulation and clarifies its essential logical structure. Beyleveld then classifies all the criticisms that Gewirth's argument has received and measures them against his reconstruction of the argument. The overall result is an immensely rich picture of the argument, in which all of its complex issues and key moves are clearly displayed and its validity can finally be discerned. The comprehensiveness of Beyleveld's treatment provides ready access to the entire debate surrounding the foundational argument of Reason and Morality. It will be required reading for all who are interested in Gewirth's theory and deontological ethics and will be of central importance to moral and legal theorists.

Reason and Morality-Alan Gewirth 1981 "Most modern philosophers attempt to solve the problem of morality from within the epistemological assumptions that define the dominant cultural perspective of our age. Alan Gewirth's Reason and Morality is a major work in this ongoing enterprise. Gewirth develops, with patience and skill, what he calls a 'modified naturalism' in which morality is derived by logic alone from the concept of action. . . . I think that the publication of Reason and Morality is a major event in the

history of moral philosophy. It develops with great power a new and exciting position in ethical naturalism. No one, regardless of philosophical stance, can read this work without an enlargement of mind. It illuminates morality and agency for all."—E. M. Adams, *The Review of Metaphysics* "This is a fascinating study of an apparently intractable problem. Gewirth has provided plenty of material for further discussion, and his theory deserves serious consideration. He is always aware of possible rejoinders and argues in a rigorous manner, showing a firm grasp of the current state of moral and political philosophy."—Mind

Foundation for a Natural Morality-Edmund Wall 2018-10-15 This book examines the foundations of morality and criticizes various philosophical justifications that have been offered for basic moral principles or values throughout the years. This book introduces and defends what is designed to be a sure justification for a natural morality and its basic moral principles.

Moral Scepticisms-Walter Sinnott-Armstrong 2006-01-26 All contentious moral issues--from gay marriage to abortion and affirmative action--raise difficult questions about the justification of moral beliefs. How can we be justified in holding on to our own moral beliefs while recognizing that other intelligent people feel quite differently and that many moral beliefs are distorted by self-interest and by corrupt cultures? Even when almost everyone agrees--e.g. that experimental surgery without consent is immoral--can we know that such beliefs are true? If so, how? These profound questions lead to fundamental issues about the nature of morality, language, metaphysics, justification, and knowledge. They also have tremendous practical importance in handling controversial moral questions in health care ethics, politics, law, and education. Sinnott-Armstrong here provides an extensive overview of these difficult subjects, looking at a wide variety of questions, including: Are any moral beliefs true? Are any justified? What is justified belief? The second half of the book explores various moral theories that have grappled with these issues, such as naturalism, normativism, intuitionism, and coherentism, all of which are attempts to answer moral scepticism. Sinnott-Armstrong argues that all these approaches fail to rule out moral nihilism--the view

that nothing is really morally wrong or right, bad or good. Then he develops his own novel theory,-- "moderate Pyrrhonian moral skepticism"--which concludes that some moral beliefs can be justified out of a modest contrast class but no moral beliefs can be justified out of an extreme contrast class. While explaining this original position and criticizing alternatives, Sinnott-Armstrong provides a wide-ranging survey of the epistemology of moral beliefs.

Rationality, Virtue, and Liberation-Stephen Petro 2013-11-19 This book explores the overlooked but vital theoretical relationships between R. M. Hare, Alan Gewirth, and Jürgen Habermas. The author claims their accounts of value, while failing to address classic virtue-theoretical critiques, bear the seeds of a resolution to the ultimate question "What is most valuable?" These dialectical approaches, as claimed, justify a reinterpretation of value and value judgment according to the Carnapian conception of an empirical-linguistic framework or grammar. Through a further synthesis with the work of Philippa Foot and Thomas Magnell, the author shows that "value" would be literally meaningless without four fundamental phenomena which constitute such a framework: Logical Judgment, Conceptual Synthesis, Conceptual Abstraction, and Freedom. As part of the 'grammar of goodness,' the excellence of these phenomena, in a highly concrete way, constitute the essence of the greatest good, as this book explains.

The Community of Rights-Alan Gewirth 1996 The Community of Rights provides a detailed explication of the fundamental rights of agency as derived from a single rationally justified principle of morality and develops the contents of economic and social rights as a basic part of human rights. A critical alternative to both "liberal" and "communitarian" views, this authoritative work will command the attention of anyone engaged in the debate over social and economic justice.

Ethical Rationalism and the Law-Patrick Capps 2017-01-26 What role does reason play in determining what, if anything, is morally right? What role does morality play in law? Perhaps the most controversial answer to these fundamental questions is that reason supports a supreme principle of both morality and legality. The contributors to this book cast a fresh critical eye over the coherence of modern approaches to

ethical rationalism within law, and reflect on the intellectual history on which it builds. The contributors then take the debate beyond the traditional concerns of legal theory into areas such as the relationship between morality and international law, and the impact of ethically controversial medical innovations on legal understanding.

**The Emergence of Dialectical Theory-Scott Warren 2008-09-15** Scott Warren's ambitious and enduring work sets out to resolve the ongoing identity crisis of contemporary political inquiry. In the *The Emergence of Dialectical Theory*, Warren begins with a careful analysis of the philosophical foundations of dialectical theory in the thought of Kant, Hegel, and Marx. He then examines how the dialectic functions in the major twentieth-century philosophical movements of existentialism, phenomenology, neomarxism, and critical theory. Numerous major and minor philosophers are discussed, but the emphasis falls on two of the greatest dialectical thinkers of the previous century: Maurice Merleau-Ponty and Jürgen Habermas. Warren's shrewd critique is indispensable to those interested in the history of social and political thought and the philosophical foundations of political theory. His work offers an alternative for those who find postmodernism to be at a philosophical impasse.

**International Public Health Policy and Ethics-Michael Boylan 2008-07-20** *Public Health Policy and Ethics* brings together philosophers and practitioners to address the foundations and principles upon which public health policy may be advanced - especially in the international arena. What is the basis that justifies public health in the first place? Why should individuals be disadvantaged for the sake of the group? How do policy concerns and clinical practice work together and work against each other? Can the boundaries of public health be extended to include social ills that are amenable to group-dynamic solutions? What about political issues? How can international finance make an impact? These are some of the crucial questions that form the core of this volume of original essays sure to cause practitioners to engage in a critical re-evaluation of the role of ethics in public health policy.

**Beyond the New Morality-Germain Grisez 1988-09-30** First published in 1974, with a second, revised

edition in 1980, *Beyond the New Morality* has been used widely in introductory ethics courses at the undergraduate level. The book appeals to those who want something not overburdened with theory, and presented in a contemporary idiom. In this third edition of the now standard classroom text, Grisez and Shaw retain the best elements of the earlier versions, including their clear, straightforward presentation and use of nontechnical language. Although the basic approach, content, and organization remain substantially the same, the new edition does develop and amend some aspects of the theory. For example, the community dimension of morality is brought out more clearly and the first principle of morality is now formulated more accurately in terms of willing in line with integral human fulfillment.

Moral Judgments as Educated Intuitions-Hanno Sauer 2017-03-10 An argument that moral reasoning plays a crucial role in moral judgment through episodes of rational reflection that have established patterns for automatic judgment foundation.

Rationality, Social Action and Moral Judgment-Stuart Toddington 1993 The isolation of law as a discipline has ensured that the theoretical preoccupations of legal scholars have remained insulated from the social sciences. But the concept of law and its relationship to morality is of crucial significance to social theory, and this impressive book examines some of the major sociological and jurisprudential writers on rationality and its relationship to action. Analysing the interdependency of philosophy, sociology and law, it shows that the central methodological problems of the social sciences require an objective morality for their resolution - a theory of Natural Law. Indeed, this challenging investigation illustrates that such a theory is available, and that a social science built upon these ethical foundations must serve as the basis of any rational legal praxis.

Bioethics in Cultural Contexts-Christoph Rehmann-Sutter 2006-03-08 CHRISTOPH REHMANN-SUTTER, MARCUS DÜWELL, DIETMAR MIETH When we placed “finitude”, “limits of human existence” as a motto over a round of discussion on biomedicine and bioethics (which led to this collection of essays) we did not know how far this would lead us into methodological quandaries. However, we felt intuitively that an

interdisciplinary approach including social and cultural sciences would have an advantage over a solely disciplinary (philosophical or theological) analysis. Bioethics, if it is to have adequate discriminatory power, should include sensitivity to the cultural contexts of biomedicine, and also to the cultural contexts of bioethics itself. Context awareness, of course, is not foreign to philosophical or theological bioethics, for the simple reason that the issues tackled in the debates (as in other fields of ethics) could not be adequately understood outside their contexts. Moral issues are always accompanied by contexts. When we try to unpack them – which is necessary to make them accessible to ethical discussion – we are regularly confronted with the fact that in removing too much of the context we do not clarify an issue, but make it less comprehensible. The context – at least some essential parts of it – is intrinsic to the issue. Unpacking in ethics is therefore a different procedure. It does not mean peeling the context off, but rather identifying which contextual elements are essential for an understanding of the key moral aspects of the issue, and explaining how they establish its particular character.

Canadian Philosophical Reviews- 1993

The Geography of Morals-Owen Flanagan 2016-10-03 The Geography of Morals is a work of extraordinary ambition: an indictment of the parochialism of Western philosophy, a comprehensive dialogue between anthropology, empirical moral psychology, behavioral economics, and cross-cultural philosophy, and a deep exploration of the opportunities for self, social, and political improvement provided by world philosophy. We live in multicultural, cosmopolitan worlds. These worlds are distinctive moral ecologies in which people enact and embody different lived philosophies and conceive of mind, morals, and the meaning of life differently from the typical WEIRD -- Western, Educated, Industrialized, Rich, Democratic - - person. This is not a predicament; it is an opportunity. Many think that cross cultural understanding is useful for developing a modus vivendi where people from different worlds are not at each other's throats and tolerate each other. Flanagan presses the much more exciting possibility that cross-cultural philosophy provides opportunities for exploring the varieties of moral possibility, learning from other

traditions, and for self, social, and political improvement. There are ways of worldmaking in other living traditions -- Confucian, Daoist, Buddhist, Hindu, Jain, Muslim, Amerindian, and African -- that citizens in Western countries can benefit from. Cross-cultural learning is protection against what Alasdair MacIntyre refers to as being "imprisoned by one's upbringing." Flanagan takes up perennial topics of whether there is anything to the idea of a common human nature, psychobiological sources of human morality, the nature of the self, the role of moral excellence in a good human life, and whether and how empirical inquiry into morality can contribute to normative ethics. The Geography of Morals exemplifies how one can respectfully conceive of multiculturalism and global interaction as providing not only opportunities for business and commerce, but also opportunities for socio-moral and political improvement on all sides. This is a book that aims to change how normative ethics and moral psychology are done.

Pharmaceutical Medicine, Biotechnology and European Law-Richard Goldberg 2000 Lawyers and academics reassess the impact of European law on health care and pharmaceutical law.

Competence and Vulnerability in Biomedical Research-Philip Bielby 2008-09-16 Enhanced knowledge of the nature and causes of mental disorder have led increasingly to a need for the recruitment of 'cognitively vulnerable' participants in biomedical research. These individuals often fall into the 'grey area' between obvious decisional competence and obvious decisional incompetence and, as a result, may not be recognised as having the legal capacity to make such decisions themselves. At the core of the ethical debate surrounding the participation of cognitively vulnerable individuals in research is when, if at all, we should judge them decisionally and legally competent to consent to or refuse research participation on their own behalf and when they should be judged incompetent in this respect. In this book, the author develops a novel justificatory framework for making judgments of decisional competence to consent to biomedical research with reference to five groups of cognitively vulnerable individuals - older children and adolescents, adults with intellectual disabilities, adults with depression, adults with schizophrenia and adults with dementia, including Alzheimer's disease. Using this framework, the author argues that we can



make morally defensible judgments about the competence or incompetence of a potential participant to give contemporaneous consent to research by having regard to whether a judgment of competence would be more harmful to the 'generic rights' of the potential participant than a judgment of incompetence. The argument is also used to justify an account of supported decision-making in research, and applied to evaluate the extent to which this approach is evident in existing ethical guidelines and legal provisions. The book will be of interest to bioethicists as well as psychiatrists and academic medical lawyers interested in normative questions raised by the concepts of competence and capacity.

Law and Gospel in Emil Brunner's Earlier Dialectical Theology-David Andrew Gilland 2013-10-24 The Swiss Reformed Theologian Emil Brunner was one of the key figures in the early 20th century theological movement of Dialectical Theology. In this monograph David Gilland offers an account of Bruner's earlier theology in relation to one of the central themes of the Protestant Reformation: Law and Gospel. He examines Brunner's early relationship with fellow Swiss Reformed theologian, Karl Barth and provides a detailed reading of a variety of Brunner's essays from the early to mid-1920s, centering on Brunner's efforts to use the law-gospel relationship to establish a basis for Christian theology. After analyzing the influence this has on Brunner's theological method, Gilland examines Brunner's earliest text on Christology, *The Mediator* (1927). In light of the preceding analysis, the fourth chapter provides a careful reading of Brunner's controversial polemic against Karl Barth, *Nature and Grace* (1934). The monograph concludes with reflections on Brunner's earlier theological work and his turbulent relationship with Karl Barth.

The Cambridge Companion to Adorno-Tom Huhn 2004-07-05 Adorno was one of the main philosophers of the Frankfurt School of critical theory.

A Study in Moral Problems-Bertram Mitchell Laing 1922

Moral Status-Mary Anne Warren 1997-11-13 Mary Anne Warren explores a theoretical question which lies at the heart of practical ethics: what are the criteria for having moral status? In other words, what are the

criteria for being an entity towards which people have moral obligations? Some philosophers maintain that there is one intrinsic property—for instance, life, sentience, humanity, or moral agency. Others believe that relational properties, such as belonging to a human community, are more important. In Part I of the book, Warren argues that no single property can serve as the sole criterion for moral status; instead, life, sentience, moral agency, and social and biotic relationships are all relevant, each in a different way. She presents seven basic principles, each focusing on a property that can, in combination with others, legitimately affect an agent's moral obligations towards entities of a given type. In Part II, these principles are applied in an examination of three controversial ethical issues: voluntary euthanasia, abortion

Law and Religion-Gad Barzilai 2007 This volume consists of nineteen previously-published articles written by leading international scholars on various aspects of religion and law. The volume looks at religion and law in the context of political power, covering different religions including Christianity, Islam and Judaism. It examines through a diversity of perspectives the law in religion and religion in law, enabling readers to gain multi-disciplinary insights into pressing contemporary issues.

Moral Education and Pluralism-Mal Leicester 2005-08-19 Volume IV looks at the development of moral education, with particular relation to the context of cultural pluralism. Taking a theoretical approach, it discusses philosophical issues of moral relativism as well as the application of theory to good practice.

The Foundation and Application of Moral Philosophy-Paul Ricoeur 2000 Paul Ricoeur (1913), prominent French philosopher, is one of the most versatile thinkers of our time. Moreover, he is known to be an extremely gifted lecturer, who is able to set forth ethical issues very lucidly. His erudition and profundity are also evident in the two texts that are central to this book, i.e. 'The Problem of the Foundation of Moral Philosophy' and 'Can Forgiveness Heal?' These lectures constitute a remarkable effort on the part of Ricoeur to find an original and more radical foundation of ethics than can be expressed in any law. He demonstrates quite convincingly why the law is not the primary category of ethics. He further deals with the question of what might be the evangelical orientation of ethics. Finally, he sheds light on the specific

role of forgiveness. The two lectures by Ricoeur, which have been translated here from French into English, and to which an introduction and three multi-disciplinary commentaries have been added, not only elucidate a fundamental question in the field of ethics, but, in a more general sense, they are also fine examples of philosophical reasoning.

Critique of Practical Reason-Immanuel Kant 2012-06-11 This 1788 work, based on belief in the immortality of the soul, established Kant as a vindicator of the truth of Christianity. It offers the most complete statement of his theory of free will.

Gewirth-Michael Boylan 1999 As one of the most important ethicists to emerge since the Second World War, Alan Gewirth continues to influence philosophical debates concerning morality. In this groundbreaking book, Gewirth's neo-Kantianism, and the communitarian problems discussed, form a dialogue on the foundation of moral theory. Themes of agent-centered constraints, the formal structure of theories, and the relationship between freedom and duty are examined along with such new perspectives as feminism, the Stoics, and Sartre. Gewirth offers a picture of the philosopher's theory and its applications, providing a richer, more complete critical assessment than any which has occurred to date.

The Moral Responsibility of the Physician-Peter Angelos 1995

Foundations of Morality, Human Rights, and the Human Sciences-Anna-Teresa Tymieniecka 2012-12-06 The essays in this volume constitute a portion of the research program being carried out by the International Society for Phenomenology and the Human Sciences. Established as an affiliate society of the World Institute for Advanced Phenomenological Research and Learning in 1976, in Arezzo, Italy, by the president of the Institute, Dr Anna-Teresa Tymieniecka, this particular society is devoted to an exploration of the relevance of phenomenological methods and insights for an understanding of the origins and goals of the specialised human sciences. The essays printed in the first part of the book were originally presented at the Second Congress of this society held at Purdue University, West Lafayette, Indiana, 12-14 July 1979. The second part of the volume consists of selected essays from the third

convention (the Eleventh International Congress of Phenomenology of the World Phenomenology Institute) held in Cambridge, Massachusetts in 1981. With the third part of this book we pass into the "Human Rights" issue as treated by the World Phenomenology Institute at the Interamerican Philosophy Congress held in Tallahassee, Florida, also in 1981. The volume opens with a monograph by Anna-Teresa Tymieniecka on the foundations of ethics in the moral practice within the life-world and the social world shown as clearly distinct. The main ideas of this work had been presented by Tymieniecka as lead lectures to the three conferences giving them a tight research-project consistency.

The Moral Landscape-Sam Harris 2011-09-13 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.

Launching Liberalism-Michael P. Zuckert 2002 In this volume, prominent political theorist Michael Zuckert presents an important and pathbreaking set of meditations on the thought of John Locke. In more than a dozen provocative essays, many appearing in print for the first time, Zuckert explores the complexity of Locke's engagement with his philosophical and theological predecessors, his profound influence on later liberal thinkers, and his amazing success in transforming the political understanding of the Anglo-American world. At the same time, he also demonstrates Locke's continuing relevance in current debates involving such prominent thinkers as Rawls and MacIntyre. Zuckert's careful reconsideration of Locke's role as "launcher" of liberalism involves a sustained engagement with the hermeneutical issues surrounding Locke, an innovator who faced special rhetorical needs in addressing his contemporaries and the future. It also involves highlighting the novelty of Locke's position by examining his stance toward the philosophical and religious traditions in place when he wrote. Zuckert argues that neither of the dominant ways of understanding Locke's relations to his predecessors and contemporaries is adequate; he is not well seen as a follower of any orthodoxy nor of any anti-orthodoxy of his day, either philosophical or theological. He found a path to innovation that was philosophically radical

but which was also able to connect with prevailing and accepted traditions. That allowed him to exercise a practical influence in history rarely, if ever, matched by any other philosopher. Zuckert illustrates that influence by showing how William Blackstone used Lockean philosophy to reshape the common law and how the Americans of the eighteenth century used Lockean philosophy to reshape Whig political thought. Zuckert argues that Locke's philosophy has continuing philosophic and political force, a proposition he demonstrates by arguing that Locke presents a form of political philosophy superior to that of the liberal theorists of our day and that he has solid rejoinders to contemporary critics of liberalism.

From Rationalism to Existentialism-Robert C. Solomon 2001 In this enduring text, renowned philosopher Robert C. Solomon provides students with a detailed introduction to modern existentialism. He reveals how this philosophy not only connects with, but derives from, the thought of traditional philosophers through the works of Nietzsche, Kierkegaard, Husserl, Heidegger, Sartre, and Merleau-Ponty. Thus, existentialism emerges from the school of rational thought as a logical evolution of respected philosophy.

Lukács Today-I Rockmore 2012-12-06 As this century nears an end, it has become increasingly clear that Georg Lukacs is one of the most talented intellectuals of our time, not only in the Marxist tradition, but in general. Lukacs' name is well known, and his views are increasingly attracting attention; but it cannot be said that his thought has so far been widely studied, or that it has been studied to the degree its place in the Marxist tradition warrants or its intrinsic interest demands. In the relatively short period since Lukacs' death, there have been a number of books and many articles devoted to his work. But, despite some efforts in that direction, there is still no adequate treatment of his work as a whole, surely a formidable task. If, as I believe, Lukacs is the most important Marxist philosopher since Marx, and one of the most influential intellectual figures of this century, then surely his ideas are worth scrutinizing frequently and in detail. This is not the place to provide a general description either of Lukacs' life or of his work.

Descriptions of his life, especially his early career, are widely available. For present purposes, it will suffice to provide only the barest mention of some biographical facts, together with a brief account of

some items in his bibliography.

Art and Morality-Morris Grossman 2014-05-01 The guiding theme of these essays by aesthetician, musician, and Santayana scholar Morris Grossman is the importance of preserving the tension between what can be unified and what is disorganized, random, and miscellaneous. Grossman described this as the tension between art and morality: Art arrests a sense of change and yields moments of unguarded enjoyment and peace; but soon, shifting circumstances compel evaluation, decision, and action. According to Grossman, the best art preserves the tension between the aesthetic consummation of experience and the press of morality understood as the business of navigating conflicts, making choices, and meeting needs. This concern was intimately related to his reading of George Santayana. The best philosophy, like the best art, preserves the tension between what can be ordered and what resists assimilation, and Grossman read Santayana as exemplifying this virtue in his embrace of multiple perspectives. Other scholars have noted the multiplicity or irony in Santayana's work, but Grossman was unique in taking such a style to be a substantive part of Santayana's philosophizing.

The Phenomenology of Moral Normativity-William H. Smith 2013-02-28 Why should I be moral? Philosophers have long been concerned with the legitimacy of morality's claim on us—especially its ostensible aim to motivate certain actions of all persons unconditionally. This problem of moral normativity has received extensive treatment in analytic moral theory, but little attention has been paid to the potential contribution that phenomenology might make to this central debate in metaethics. In *The Phenomenology of Moral Normativity*, William H. Smith takes up the question of morality's legitimacy anew, drawing contemporary moral philosophers into conversation with the phenomenological philosophy of Husserl, Heidegger, and Levinas. Utilizing a two-part account of moral normativity, Smith contends that the ground of morality itself is second-personal—rooted in the ethical demand intrinsic to other persons—while the ground for particular moral-obligations is first-personal—rooted in the subject's avowal or endorsement of certain moral norms within a concrete historical situation. Thus, Smith argues,

phenomenological analysis allows us to make sense of an idea that has long held intuitive appeal, but that modern moral philosophy has been unable to render satisfactorily: namely, that the normative source of valid moral claims is simply other persons and what we owe to them.

The Cambridge Handbook of Human Dignity-Marcus Düwell 2014-04-10 This introduction to human dignity explores the history of the notion from antiquity to the nineteenth century, and the way in which dignity is conceptualised in non-Western contexts. Building on this, it addresses a range of systematic conceptualisations, considers the theoretical and legal conditions for human dignity as a useful notion and analyses a number of philosophical and conceptual approaches to dignity. Finally, the book introduces current debates, paying particular attention to the legal implementation, human rights, justice and conflicts, medicine and bioethics, and provides an explicit systematic framework for discussing human dignity. Adopting a wide range of perspectives and taking into account numerous cultures and contexts, this handbook is a valuable resource for students, scholars and professionals working in philosophy, law, history and theology.

Gewirth's Ethical Rationalism-Edward Regis 1984 Alan Gewirth's Reason and Morality directed philosophical attention to the possibility of presenting a rational and rigorous demonstration of fundamental moral principles. Now, these previously unpublished essays from some of the most distinguished philosophers of our generation subject Gewirth's program to thorough evaluation and assessment. In a tour de force of philosophical analysis, Professor Gewirth provides detailed replies to all of his critics-a major, genuinely clarifying essay of intrinsic philosophical interest.

Ontology of Prejudice-Jon Mills 1997 This book offers a bold and controversial new thesis regarding the nature of prejudice. The authors' central claim is that prejudice is not simply learned, rather it is predisposed in all human beings and is thus the foundation for ethical valuation. They aim to destroy the illusion that prejudice is merely the result of learned beliefs, socially conditioned attitudes, or pathological states of development. Contrary to traditional accounts, prejudice itself is not a negative attribute of

human nature, rather it is the necessary precondition for the self and civilization to emerge. Defined as the preferential self-expression of valuation, prejudice gives rise to greater existential complexities and novelties that elevate selfhood and society to higher states of ethical realization. Rather than offer another contribution that highlights the destructive nature of prejudice, Mills and Polanowski address the ontological, psychological, and dialectical origins of prejudice as it manifests itself in the process of selfhood and culture. They provide an original conceptualization of the phenomenology of prejudice and its dialectical instantiation in the ontology of the individual, worldhood, and the very structures of subjectivity. As a unique synthesis of psychoanalysis, Hegelian idealism, Heideggerian existential ontology, and Whiteheadian process philosophy, prejudice is the indispensable ground for humanity to actualize its highest potentiality-for-Being. The striking result is (1) a revolutionary theory of human nature, (2) a new ethical system, and (3) the elevation of dialectical ethics to the domain of metaphysics.

Marxist Ethical Theory in the Soviet Union-P.T. Grier 2012-12-06 A survey of the intellectual history of Marxism through its several phases and various national adaptations suggests, for any of at least three reasons, that the attempt to provide a widely acceptable summary of 'Marxist ethics' must be an enterprise with little prospect of success. First, a number of prominent Marxists have insisted that Marxism can have no ethics because its status as a science precludes bias toward, or the assumption of, any particular ethical standpoint. On this view it would be no more reasonable to expect an ethics of Marxism than of any other form of social science. Second, basing themselves on the opposite assumption, an equally prominent assortment of Marxist intellectuals have lamented the absence of a coherently developed Marxist ethics as a deficiency which must be remedied. ! Third, less commonly, Marxism is sometimes alleged to possess no developed ethical theory because it is exclusively committed to advocacy of class egoism on behalf of the proletariat, and is thus rooted in a prudential, not a moral standpoint. The advocacy of proletarian class egoism - or 'revolutionary morality- may, strictly speaking, constitute an ethical standpoint, but it might be regarded as a peculiar waste of time for a convinced and consistent



class egoist to develop precise formulations of his ethical views for the sake of convincing an abstract audience of classless and impartial rational observers which does not happen to exist at present.

Disability, Difference, Discrimination-Professor of Philosophy Anita Silvers, Ph.D. 1998 How should we respond to individuals with disabilities? What does it mean to be disabled? Over fifty million Americans, from neonates to the fragile elderly, are disabled. Some people say they have the right to full social participation, while others repudiate such claims as delusive or dangerous. In this compelling book, three experts in ethics, medicine, and the law address pressing disability questions in bioethics and public policy. Anita Silvers, David Wasserman, and Mary B. Mahowald test important theories of justice by bringing them to bear on subjects of concern in a wide variety of disciplines dealing with disability. They do so in the light of recent advances in feminist, minority, and cultural studies, and of the groundbreaking Americans with Disabilities Act. Visit our website for sample chapters!

The Theory of Moral Sentiments-Adam Smith (économiste) 1812

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