Psychology As A Moral Science Perspectives On Normativity

An argument that moral psychology can benefit from closer integration with the social sciences, offering a novel ethical theory bridging the two. In this book, Mark Fedyk offers a novel analysis of the relationship between moral psychology and allied fields in the social sciences. Fedyk shows how the social sciences can be integrated with moral philosophy, arguing for the benefits of such an integration, and offers a new ethical theory that can be used to bridge research between the two. Fedyk argues that moral psychology should take a social turn, investigating the psychological processes that motivate patterns of social behavior defined as ethical using normative information extracted from the social sciences. He points out methodological problems in conventional moral psychology, particularly the increasing methodological and conceptual insufficiency with both philosophical ethics and evolutionary biology. Fedyk's "causal theory of ethics" is designed to provide moral psychology with an ethical theory that can be used without creating tension between its scientific practice and the conceptual vocabulary of philosophical ethics. His account aims both to redirect moral psychology toward more socially realistic questions about human life and to introduce philosophers to a new form of ethical naturalism—a way of thinking about how to use different fields of scientific research to answer some of the traditional questions that are at the heart of ethics.

Are men literally born to cheat? Does monogamy actually serve women's interests? These are among the questions that have made The Moral Animal one of the most provocative science books in recent years. Wright unveils the genetic strategies behind everything from our sexual preferences to our office politics--as well as their implications for our moral codes and public policies. Illustrations.

The past decade has witnessed a renaissance in scientific approaches to the study of morality. Once understood to be the domain of moral psychology, the newer approach to morality is largely interdisciplinary, driven in no small part by developments in behavioural economics and evolutionary biology, as well as advances in neuroscientific imaging capabilities, among other fields. To date, scientists studying moral cognition and behaviour have paid little attention to virtue theory, while virtue theorists have yet to acknowledge the new research results emerging from the new science of morality. Theology and the Science of Moral Action explores a new approach to ethical thinking that promotes dialogue and integration between recent research in the scientific study of moral cognition and behaviour—including neuroscience, moral psychology, and behavioural economics—and virtue theoretic approaches to ethics in both philosophy and theology. More particularly, the book evaluates the concept of moral exemplarity and its significance in philosophical and theological ethics as well as for ongoing research programs in the cognitive sciences. This is the first philosophy textbook in moral psychology, introducing students to a range of philosophical topics and debates such as: What is moral motivation? Do reasons for action always depend on desires? Is emotion or reason at the heart of moral judgment? Under what conditions are people morally responsible? Are there self-interested reasons for people to be moral? Moral Psychology: A Contemporary Introduction presents research by philosophers and psychologists on these topics, and addresses
the overarching question of how empirical research is (or is not) relevant to philosophical inquiry. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

This book uses scientific validity measures to create empirical value science and a normative new science of axiological psychology by integrating cognitive psychology with Robert S. Hartman's formal theory of axiological science. It reveals a scientific way to identify and rank human values, achieving values appreciation, values clarification, and values measurement for the twenty-first century.

This scarce antiquarian book is a facsimile reprint of the original. Due to its age, it may contain imperfections such as marks, notations, marginalia and flawed pages. Because we believe this work is culturally important, we have made it available as part of our commitment for protecting, preserving, and promoting the world's literature in affordable, high quality, modern editions that are true to the original work. This book provides an introduction to the major findings, challenges and debates regarding disgust as a moral emotion, and brings together scholarship from multiple disciplines such as philosophy, psychology, anthropology and law.

What does morality have to do with psychology in a value-neutral, postmodern world? According to a provocative new book, everything. Taking exception with current ideas in the mainstream (including cultural, evolutionary, and neuropsychology) as straying from the discipline's ethical foundations, Psychology as a Moral Science argues that psychological phenomena are inherently moral, and that psychology, as prescriptive and interventive practice, reflects specific moral principles. The book cites normative moral standards, as far back as Aristotle, that give human thoughts, feelings, and actions meaning, and posits psychology as one of the critical methods of organizing normative values in society; at the same time it carefully notes the discipline's history of being sidetracked by overemphasis on theoretical constructs and physical causes—what the author terms “the psychologizing of morality.” This synthesis of ideas brings an essential unity to what can sometimes appear as a fragmented area of inquiry at odds with itself. The book’s “interpretive-pragmatic approach”: • Revisits core psychological concepts as supporting normative value systems. • Traces how psychology has shaped society’s view of morality. • Confronts the “naturalistic fallacy” in contemporary psychology. • Explains why moral science need not be separated from social science. • Addresses challenges and critiques to the author's work from both formalist and relativist theories of morality. With its bold call to reason, Psychology as a Moral Science contains enough controversial ideas to spark great interest among researchers and scholars in psychology and the philosophy of science.
Leading philosophers, psychologists, and neuroscientists address issues of moral responsibility and free will, drawing on new findings from empirical science. Traditional philosophers approached the issues of free will and moral responsibility through conceptual analysis that seldom incorporated findings from empirical science. In recent decades, however, striking developments in psychology and neuroscience have captured the attention of many moral philosophers. This volume of Moral Psychology offers essays, commentaries, and replies by leading philosophers and scientists who explain and use empirical findings from psychology and neuroscience to illuminate old and new problems regarding free will and moral responsibility. The contributors—who include such prominent scholars as Patricia Churchland, Daniel Dennett, and Michael Gazzaniga—consider issues raised by determinism, compatibilism, and libertarianism; epiphenomenalism, bypassing, and naturalism; and rationality and situationism. These writings show that although science does not settle the issues of free will and moral responsibility, it has enlivened the field by asking novel, profound, and important questions. Contributors Roy F. Baumeister, Tim Bayne, Gunnar Björnsson, C. Daryl Cameron, Hanah A. Chapman, William A. Cunningham, Patricia S. Churchland, Christopher G. Coutlee, Daniel C. Dennett, Ellen E. Furlong, Michael S. Gazzaniga, Patrick Haggard, Brian Hare, Lasana T. Harris, John-Dylan Haynes, Richard Holton, Scott A. Huettel, Robert Kane, Victoria K. Lee, Neil Levy, Alfred R. Mele, Christian Miller, Erman Misirlisoy, P. Read Montague, Thomas Nadelhoffer, Eddy Nahmias, William T. Newcombe, B. Keith Payne, Derk Pereboom, Adina L. Roskies, Laurie R. Santos, Timothy Schroeder, Michael N. Shadlen, Walter Sinnott-Armstrong, Chandra Sripada, Christopher L. Suhler, Manuel Vargas, Gideon Yaffe.

The Moral Psychology Handbook offers a survey of contemporary moral psychology, integrating evidence and argument from philosophy and the human sciences. The chapters cover major issues in moral psychology, including moral reasoning, character, moral emotion, positive psychology, moral rules, the neural correlates of ethical judgment, and the attribution of moral responsibility. Each chapter is a collaborative effort, written jointly by leading researchers in the field.

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.

Moral Failure: On the Impossible Demands of Morality asks what happens when the sense that "I must" collides with the realization that "I can't." Bringing together philosophical and empirical work in moral psychology, Lisa Tessman here examines moral requirements that are non-negotiable and that contravene the principle that "ought implies can." In some cases, it is because two non-negotiable requirements conflict that one of them becomes impossible to satisfy, and yet remains binding. In other cases, performing a particular action may be non-negotiably required -- even if it is impossible -- because not performing the action is unthinkable. After offering both conceptual and empirical explanations of the experience of impossible moral requirements and the ensuing failures to fulfill them, Tessman considers what to make of such experience, and in particular, what role such experience has in the construction of value and of moral authority. According to the constructivist account that the book proposes, some moral requirements can be authoritative even when they are impossible to fulfill. Tessman points out a tendency to not acknowledge the difficulties that impossible moral requirements and unavoidable moral failures create in moral life, and traces this tendency through several different literatures, from scholarship on Holocaust testimony to discussions of ideal and nonideal theory, from theories of supererogation to debates about moral demandingness and to feminist care ethics.

This comprehensive and cutting-edge volume maps out the terrain of moral psychology, a dynamic and evolving area of research. In 57 concise chapters, leading authorities and up-and-coming scholars explore fundamental issues and current controversies. The volume systematically reviews the empirical evidence base and presents influential theories of moral judgment and behavior. It is organized around
the key questions that must be addressed for a complete understanding of the moral mind. This volume examines the implications of developments in the science of ethics for philosophical theorizing about moral psychology and human agency. These ten new essays in empirically informed philosophy illuminate such topics as responsibility, the self, and the role in morality of mental states such as desire, emotion, and moral judgement.

Brian Leiter draws on empirical psychology to defend a set of radical ideas from Nietzsche: there is no objectively true morality, there is no free will, no one is ever morally responsible, and our conscious thoughts play almost no significant role in our actions. Nietzsche emerges as not just a great philosopher but a prescient psychologist.

This volume brings together philosophical perspectives on emotions, imagination and moral reasoning with contributions from neuroscience, cognitive science, social psychology, personality theory, developmental psychology, and abnormal psychology. The book explores what we can learn about the role of emotions and imagination in moral reasoning from psychopathic adults in the general community, from young children, and adolescents with callous unemotional traits, and from normal child development. It discusses the implications for philosophical moral psychology of recent experimental work on moral reasoning in the cognitive sciences and neurosciences. Conversely, it shows what cognitive scientists and neuroscientists have still to learn from philosophical perspectives on moral reasoning, moral reflection, and moral responsibility. Finally, it looks at whether experimental methods used for researching moral reasoning are consistent with the work in social psychology and with philosophical thought on adult moral reasoning in everyday life. The volume's wide-ranging perspectives reflect the varied audiences for the volume, from students of philosophy to psychologists working in cognition, social and personality psychology, developmental psychology, abnormal psychology, and cognitive neuroscience.

'A landmark contribution to humanity's understanding of itself' The New York Times Why can it sometimes feel as though half the population is living in a different moral universe? Why do ideas such as 'fairness' and 'freedom' mean such different things to different people? Why is it so hard to see things from another viewpoint? Why do we come to blows over politics and religion? Jonathan Haidt reveals that we often find it hard to get along because our minds are hardwired to be moralistic, judgemental and self-righteous. He explores how morality evolved to enable us to form communities, and how moral values are not just about justice and equality - for some people authority, sanctity or loyalty matter more. Morality binds and blinds, but, using his own research, Haidt proves it is possible to liberate ourselves from the disputes that divide good people.

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This book examines what makes someone an evil person and how evil people are different from merely bad people. Rather than focusing on the "problem of evil" that occupies philosophers of religion, Barry looks instead to moral psychology--the intersection of ethics and psychology. He provides both a philosophical account of what evil people are like and considers the implications of that account for social, legal, and criminal institutions. He also engages in traditional philosophical reasoning strongly informed by psychological research, especially abnormal and social psychology. In response to the popularity of phrases like "the axis of evil" and the ease with which politicians and others describe their opponents as "evil," Barry sets out to make clear just what it is to be an evil person.

This edited volume features cutting-edge work in moral psychology by pre-eminent scholars in moral self-identity, moral character,
and moral personality.

Are there objective moral truths (things that are morally right or wrong independently of what anybody thinks about them)? To answer this question more and more scholars have recently begun to appeal to evidence from scientific disciplines such as psychology, neuroscience, biology, and anthropology. This book investigates this novel scientific approach in a comprehensive, empirically focused, partly clarificatory, and partly metatheoretical way. It argues for two main theses. First, it is possible for the empirical sciences to contribute to the moral realism/anti-realism debate. And second, most appeals to science that have so far been proposed are insufficiently empirically substantiated. The book’s main chapters address four prominent science-based arguments for or against the existence of objective moral truths: the presumptive argument, the argument from moral disagreement, the sentimentalist argument, and the evolutionary debunking argument. For each of these arguments Thomas Pötzler first identifies the sense in which its underlying empirical hypothesis would have to be true in order for the argument to work. Then he shows that the available scientific evidence fails to support this hypothesis. Finally, he also makes suggestions as to how to test the hypothesis more validly in future scientific research. Moral Reality and the Empirical Sciences is an important contribution to the moral realism/anti-realism debate that will appeal both to philosophers and scientists interested in moral psychology and metaethics.

Moral psychology studies the features of cognition, judgement, perception, and emotion that make human beings capable of moral action. Perspectives from feminist and race theory immensely enrich moral psychology. Writers who take these perspectives ask questions about mind, feeling, and action in contexts of social difference and unequal power and opportunity. These essays by a distinguished international cast of philosophers explore moral psychology as it connects to social life, scientific studies, and literature.

This study integrates a comprehensive review of the psychological literatures with allied traditions in ethics. Moral rationality and decision-making; the development of the sense of fairness and justice, and of prosocial dispositions; as well as the notion of moral self and moral identity, and their relation to issues of character and virtues, are discussed in the context provided by psychological and philosophical paradigms.

This volume examines the psychological basis of moral judgments and asks what theories of concepts apply to moral concepts. By combining philosophical reasoning and empirical insights from the fields of moral psychology, cognitive science, evolutionary psychology, and neuroscience, it considers what mental states not only influence, but also constitute our moral concepts and judgments. On this basis, Park proposes a novel pluralistic theory of moral concepts which includes three different cognitive structures and emotions. Thus, our moral judgments are shown to be a hybrid that express both cognitive and conative states. In part through analysis of new empirical data on moral semantic intuitions, gathered via cross-cultural experimental research, Park reveals that the referents of individuals’ moral judgments and concepts vary across time, contexts, and groups. On this basis, he contends for moral relativism, where moral judgments cannot be universally true across time and location but only relative to groups. This powerfully argued text will be of interest to researchers, academics, and educators with an interest in cognitive science, moral theory, philosophy of psychology, and moral psychology more broadly. Those
interested in ethics, applied social psychology, and moral development will also benefit from the volume. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

This book lays out foundations for a "science of morals." Binmore uses game theory as a systematic tool for investigating ethical matters. He reinterprets classical social contract ideas within a game-theory framework and generates new insights into the fundamental questions of social philosophy. In contrast to the previous writing in moral philosophy that relied on vague notions such as "societal well-being" and "moral duty," Binmore begins with individuals; rational decision-makers with the ability to empathize with one another. Any social arrangement that prescribes them to act against their interests will become unstable and eventually will be replaced by another, until one is found that includes worthwhile actions for all individuals involved.

Traditional sources of morality—philosophical ethics, religious standards, and cultural values—are being questioned at a time when we most need morality's direction. Research shows that though moral direction is vital to our identities, happiness, productivity and relationships, there is a decline in its development and use, especially among younger adults. This book argues that hermeneutic moral realism is the best hope for meeting the twenty-first century challenges of scientism, individualism, and postmodernism. In addition to providing a thorough understanding of moral realism, the volume also takes preliminary steps toward its application in important practical settings, including research, psychotherapy, politics, and publishing.

For much of the twentieth century, philosophy and science went their separate ways. In moral philosophy, fear of the so-called naturalistic fallacy kept moral philosophers from incorporating developments in biology and psychology. Since the 1990s, however, many philosophers have drawn on recent advances in cognitive psychology, brain science, and evolutionary psychology to inform their work. This collaborative trend is especially strong in moral philosophy, and these three volumes bring together some of the most innovative work by both philosophers and psychologists in this emerging interdisciplinary field. The contributors to volume 2 discuss recent empirical research that uses the diverse methods of cognitive science to investigate moral judgments, emotions, and actions. Each chapter includes an essay, comments on the essay by other scholars, and a reply by the author(s) of the original essay. Topics include moral intuitions as a kind of fast and frugal heuristics, framing effects in moral judgments, an analogy between Chomsky's universal grammar and moral principles, the role of emotions in moral beliefs, moral disagreements, the semantics of moral language, and moral responsibility. Walter Sinnott-Armstrong is Professor of Philosophy and Hardy Professor of Legal Studies at Dartmouth College. Contributors to volume 2: Fredrik Bjorklund, James Blair, Paul Bloomfield, Fiery Cushman, Justin D'Arms, John Deigh, John Doris, Julia Driver, Ben Fraser, Gerd Gigerenzer, Michael Gill, Jonathan Haidt, Marc Hauser, Daniel Jacobson, Joshua Knobe, Brian Leiter, Don Loeb, Ron Mallon, Darcia Narvaez, Shaun Nichols, Alexandra Plakias, Jesse Prinz, Geoffrey Sayre-McCord, Russ Shafer-Landau, Walter Sinnott-Armstrong, Cass Sunstein, William Tolhurst, Liane Young