

On The Basis Of Morality

This is likewise one of the factors by obtaining the soft documents of this **On The Basis Of Morality** by online. You might not require more get older to spend to go to the ebook opening as well as search for them. In some cases, you likewise realize not discover the broadcast **On The Basis Of Morality** that you are looking for. It will enormously squander the time.

However below, following you visit this web page, it will be therefore definitely simple to acquire as with ease as download lead **On The Basis Of Morality**

It will not take many get older as we run by before. You can get it while perform something else at house and even in your workplace. thus easy! So, are you question? Just exercise just what we provide below as competently as review **On The Basis Of Morality** what you as soon as to read!

[The Scientific Basis of Morality](#) George Gore 1899

On the Basis of Morality Arthur Schopenhauer 2010-09-12 Arthur Schopenhauer's *On the Basis of Morality* is a treatise that departs from orthodox Kantian ethical principles to include metaphysics in a unique discussion of ethics centered on human compassion. Leaving behind duty and self-interest, Schopenhauer suggests that true moral actions are the stuff of altruism. Schopenhauer's concise yet artistic prose, along with his gentle and optimistic treatment of his subject matter, makes *On the Basis of Morality* a much-needed pleasant and hopeful discussion of ethics.

The Basis of Morality Schopenhauer 2019-04-05

The Virtues of Freedom Jonathan Nelson Professor of Humanities and Philosoph Paul Guyer 2016-12-08 The essays collected in this volume by Paul Guyer, one of the world's foremost Kant scholars, explore Kant's attempt to develop a morality grounded on the intrinsic and unconditional value of the human freedom to set our own ends. When regulated by the principle that the freedom of all is equally valuable, the freedom to set our own ends -- what Kant calls "humanity" - becomes what he calls autonomy. These essays explore Kant's strategies for establishing the premise that freedom is the inner worth of the world or the essential end of humankind, as he says, and for deriving the specific duties that fundamental principle of morality generates in the empirical circumstances of human existence. *The Virtues of Freedom* further investigates Kant's attempts to prove that we are always free to live up to this moral ideal, that is, that we have free will no matter what, as well as his more successful explorations of the ways in which our natural tendencies to be moral -- dispositions to the feeling of respect and more specific feelings such as love and self-esteem -- can and must be cultivated and educated. Guyer finally examines the various models of human community that Kant develops from his premise that our associations must be based on the value of freedom for all. The contrasts but also similarities of Kant's moral philosophy to that of David Hume but many of his other predecessors and contemporaries, such as Stoics and Epicureans, Pufendorf and Wolff,

Hutcheson, Kames, and Smith, are also explored.

[Moral Basis of a Backward Society](#) Edward C. Banfield 1967-02-01

The Psychological Basis of Moral Judgments John J. Park 2022 "This volume examines the psychological basis of moral judgments and considers how moral concepts are comparable to mental states by combining philosophical reasoning and empirical insights from the fields of moral psychology and cognitive science. Through analysis of empirical data on moral semantic intuitions, gathered via cross-cultural experimental research, Parks draws on a decade of empirical research to reveal that referents of individuals' moral judgements vary across time, contexts, and groups. On this basis, he proposes a novel pluralistic theory of moral concepts which combines cognitive structures and emotions and reflects a new form of moral relativism, where moral judgments cannot be universally true across time and location. This text will benefit researchers, academics, and educators with an interest in the philosophy of psychology, applied social psychology, and moral development more broadly. Those interested in cognitive psychology, ethics philosophy, and moral theory will also benefit from the volume"--.

[On the Basis of Morality](#) Arthur Schopenhauer 2019-08-15 This edition originally published by Berghahn Books. Schopenhauer's treatise on ethics is presented here in E. F. J. Payne's definitive translation, based on the Hubscher edition (Wiesbaden, 1946-1950). This edition includes an Introduction by David Cartwright, a translator's preface, biographical note, selected bibliography, and an index. For convenient reference to passages in Kant's work discussed by Schopenhauer, Academy edition numbers have been added.

A Companion to George Eliot Amanda Anderson 2016-01-19 This collection offers students and scholars of Eliot's work a timely critical reappraisal of her corpus, including her poetry and non-fiction, reflecting the latest developments in literary criticism. It features innovative analysis - exploring the relation between Eliot's Victorian intellectual sensibilities and those of our own era. A comprehensive collection of essays written by leading Eliot scholars Offers a contemporary reappraisals of Eliot's work

reflecting a broad range of current academic interests, including religion, science, ethics, politics, and aesthetics Reflects the very latest developments in literary scholarship Traces the revealing links between Eliot's Victorian intellectual concerns and those of today

The Righteous Mind Jonathan Haidt 2012-03-29 In *The Righteous Mind*, psychologist Jonathan Haidt answers some of the most compelling questions about human relationships: 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. 'A landmark contribution to humanity's understanding of itself' *The New York Times* 'A truly seminal book' David Goodhart, *Prospect* 'A tour de force - brave, brilliant, and eloquent. It will challenge the way you think about liberals and conservatives, atheism and religion, good and evil' Paul Bloom, author of *How Pleasure Works* 'Compelling . . . a fluid combination of erudition and entertainment' Ian Birrell, *Observer* 'Lucid and thought-provoking ... deserves to be widely read' Jenni Russell, *Sunday Times*

The Beloved Self Alison Hills 2010-04-29 *The Beloved Self* is about the holy grail of moral philosophy, an argument against egoism that proves that we all have reasons to be moral. Part One introduces three different versions of egoism. Part Two looks at attempts to prove that egoism is false, and shows that even the more modest arguments that do not try to answer the egoist in her own terms seem to fail. But in part Three, Hills defends morality and develops a new problem for egoism, an epistemological problem. She shows that it is not epistemically rational to believe the most plausible versions of egoism. The first part of the book will be most relevant to those interested in moral theory, as it contains detailed discussions of recent interpretations of virtue ethics and especially of Kant's moral theory. The second and third part of the book turn to epistemology, particularly moral epistemology, and include an account of the relationship between knowledge and action, a new theory of moral understanding, and a discussion of the epistemically rational response to various kinds of disagreement. Hills also defends a new account of virtue and of morally worthy action.

Understanding Hegel's Mature Critique of Kant John McCumber 2013-10-30 Hegel's critique of Kant was a turning point in the history of philosophy: for the first time, the concrete, situated, and in certain senses "naturalistic" style pioneered by Hegel confronted the thin, universalistic,

and argumentatively purified style of philosophy that had found its most rigorous expression in Kant. The controversy has hardly died away: it virtually haunts contemporary philosophy from epistemology to ethical theory. Yet if this book is right, the full import of Hegel's critique of Kant has not been understood. Working from Hegel's mature texts (after 1807) and reading them in light of an overall interpretation of Hegel's project as a linguistic, "definitional" system, the book offers major reinterpretations of Hegel's views: The Kantian thing-in-itself is not denied but relocated as a temporal aspect of our experience. Hegel's linguistic idealism is understood in terms of his realistic view of sensation. Instead of claiming that Kant's categorical imperative is too empty to provide concrete moral guidance, Hegel praises its emptiness as the foundation for a diverse society.

On the Basis of Morality Arthur Schopenhauer 1965

The Emotional Construction of Morals Jesse Prinz 2007-11-22 Jesse Prinz argues that recent work in philosophy, neuroscience, and anthropology supports two radical hypotheses about the nature of morality: moral values are based on emotional responses, and these emotional responses are inculcated by culture, not hard-wired through natural selection. In the first half of the book, Jesse Prinz defends the hypothesis that morality has an emotional foundation. Evidence from brain imaging, social psychology, and psychopathology suggest that, when we judge something to be right or wrong, we are merely expressing our emotions. Prinz argues that these emotions do not track objective features of reality; rather, the rightness and wrongness of an act consists in the fact that people are disposed to have certain emotions towards it. In the second half of the book, he turns to a defence of moral relativism. Moral facts depend on emotional responses, and emotional responses vary from culture to culture. Prinz surveys the anthropological record to establish moral variation, and he draws on cultural history to show how attitudes toward practices such as cannibalism and marriage change over time. He also criticizes evidence from animal behaviour and child development that has been taken to support the claim that moral attitudes are hard-wired by natural selection. Prinz concludes that there is no single true morality, but he also argues that some moral values are better than others; moral progress is possible. Throughout the book, Prinz relates his views to contemporary and historical work in philosophical ethics. His views echo themes in the writings of David Hume and Friedrich Nietzsche, but Prinz supports, extends, and revises these classic theories using the resources of cutting-edge cognitive science. *The Emotional Construction of Morals* will stimulate and challenge anyone who is curious about the nature and origin of moral values.

The Basis of morality 1914

The Basis of Morality Annie Wood Besant 2020-12-08 "The Basis of Morality" by Annie Wood Besant. Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-

known classics & literary fiction and non-fiction to forgotten-or yet undiscovered gems-of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format.

The Basis of Morality Arthur Schopenhauer 2015-11-23 "Why do philosophers differ so widely as to the first principles of Morals, but agree respecting the conclusions and duties which they deduce from those principles?" This is the question which was set as subject for a prize essay by the Royal Society of Holland at Harlem, 1810, and solved by J. C. F. Meister; and in comparison with the task before us, the inquiry presented no extraordinary difficulty. For:— (1) The present question of the Royal Society has to do with nothing less important than the objectively true basis of morals, and consequently of morality. It is an Academy, be it observed, which invites this inquiry; and hence, from its position, it has no practical purpose in view; it asks for no discourse inculcating the exercise of uprightness and virtue, with arguments based on evidence, of which the plausibility is dwelt on, and the sophistry evaded, as is done in popular manuals. Rather, as its aim is not practical, but only theoretical, it desires nothing but the purely philosophical, that is, the objective, undisguised, and naked exposition of the ultimate basis of all good moral conduct, independent of every positive law, of every improved assumption, and hence free from all groundwork, whether metaphysical or mythical. This, however, is a problem whose bristling difficulties are attested by the circumstance that all philosophers in every age and land have blunted their wits on it, and still more by the fact that all gods, oriental and occidental, actually derive their existence therefrom. Should therefore this opportunity serve to solve it, assuredly the Royal Society will not have expended its money amiss.

The Evolution of Morality Richard Joyce 2007-08-24 Moral thinking pervades our practical lives, but where did this way of thinking come from, and what purpose does it serve? Is it to be explained by environmental pressures on our ancestors a million years ago, or is it a cultural invention of more recent origin? In *The Evolution of Morality*, Richard Joyce takes up these controversial questions, finding that the evidence supports an innate basis to human morality. As a moral philosopher, Joyce is interested in whether any implications follow from this hypothesis. Might the fact that the human brain has been biologically prepared by natural selection to engage in moral judgment serve in some sense to vindicate this way of thinking—staving off the threat of moral skepticism, or even undergirding some version of moral realism? Or if morality has an adaptive explanation in genetic terms—if it is, as Joyce writes, "just something that helped our ancestors make more babies"—might such an explanation actually undermine morality's central role in our lives? He carefully examines both the evolutionary "vindication of morality" and the

evolutionary "debunking of morality," considering the skeptical view more seriously than have others who have treated the subject. Interdisciplinary and combining the latest results from the empirical sciences with philosophical discussion, *The Evolution of Morality* is one of the few books in this area written from the perspective of moral philosophy. Concise and without technical jargon, the arguments are rigorous but accessible to readers from different academic backgrounds. Joyce discusses complex issues in plain language while advocating subtle and sometimes radical views. *The Evolution of Morality* lays the philosophical foundations for further research into the biological understanding of human morality.

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.

The Origins of Morality Dennis Krebs 2011-08-01 Why do people behave altruistically in some circumstances, but not in others? In order to account fully for morality, Dennis Krebs departs from the dominant contemporary psychological approach to morality, which suggests that children acquire morals through socialization and cultural indoctrination. Rather, social learning and cognitive-developmental accounts of morality can be subsumed and refined in an evolutionary framework. Relying on evolutionary theory, Krebs explains how notions of morality originated in the first place. He updates Darwin's early ideas about how dispositions to obey authority, to control antisocial urges, and to behave in altruistic and cooperative ways originated and evolved, then goes on to update Darwin's account of how humans acquired a moral sense.

The Basis of Morality Arthur Schopenhauer 2015-02-10 2015 Reprint of 1915 Edition. "The Basis of Morality" is one of Arthur Schopenhauer's major works in ethics, in which he argues that morality stems from compassion. Schopenhauer begins with a criticism of Kant's "Groundwork of the Metaphysics of Morals," which Schopenhauer considered to be the clearest explanation of Kantian ethics. Persuasive and humane, this classic of philosophy represents one of the nineteenth century's most significant treatises on ethics. "The Basis of Morality" offers Schopenhauer's fullest examination of traditional ethical themes, and it articulates a descriptive form of ethics that contradicts the rationally based prescriptive theories. Starting with his polemic against Kant's ethics of duty, Schopenhauer anticipates the latter-day critics of moral philosophy. Arguing that compassion forms the basis of morality, he outlines a perspective on ethics in which passion and desire correspond to different moral characters, behaviors, and worldviews. In conclusion, Schopenhauer defines his metaphysics of morals, employing Kant's transcendental idealism to illustrate both the inter-connectedness of being and the affinity of his ethics to Eastern thought.

Science and the Good James Davison Hunter 2018-01-01 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 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 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 turn.

Foundations of the Metaphysics of Morals Immanuel Kant 1949

The Basis of Morality ... Translated with Introduction and Notes by A.B. Bullock Arthur Schopenhauer 1903

The World as Will and Idea Arthur Schopenhauer 1888

Morality Without Foundations Mark Timmons 2004-11-18 *Morality Without Foundations* investigates fundamental metaethical questions about the meaning, truth, and justification of moral thought and discourse. Mark Timmons maintains that all versions of descriptivism in ethics, particularly certain accounts of moral realism, fail. He argues instead that a correct metaethical theory should embrace some version of non-descriptivism. Timmons defends what he calls "assertoric non-descriptivism" which, unlike traditional non-descriptivist views, holds that moral sentences are typically used to make genuine assertions. In defending this view, he exploits contextual semantics, providing him with the semantic flexibility to develop an irrealist account of moral discourse. Timmons goes on to support a contextualist moral epistemology, completing his overall version of contextualism in ethics. Like his foundationalist rivals, Timmons recognizes that there are moral beliefs that are epistemically basic in providing a basis for the justification of non-basic moral beliefs. Yet, he agrees with the coherentist in maintaining that there are no intrinsically justified beliefs that can serve as a single foundation for a system of moral knowledge. Timmons ultimately finds that regresses of justification of moral belief end with contextually basic beliefs--moral beliefs which, in the relevant context, are responsibly held, but in other contexts might not be suitable as regress stoppers. Timmons' novel defense of morality without foundations offers provocative reading for philosophers working in the areas of ethics, epistemology, and metaphysics. Yet, written with the student in mind, his lucid presentation of difficult ideas makes this book

accessible to students and newcomers to the field of metaethics.

Agency and Autonomy in Kant's Moral Theory Andrews Reath 2006-02-23

Andrews Reath presents a selection of his best essays on various features of Kant's moral psychology and moral theory, with particular emphasis on his conception of rational agency and his conception of autonomy. The opening essays explore different elements of Kant's views about motivation, including his account of respect for morality as the distinctive moral motive and his view of the principle of happiness as a representation of the shared structure of non-moral choice. These essays stress the unity of Kant's moral psychology by arguing that moral and non-moral considerations motivate in essentially the same way. Several of the essays develop an original approach to Kant's conception of autonomy that emphasizes the political metaphors found throughout Kant's writings on ethics. They argue that autonomy is best interpreted not as a psychological capacity, but as a kind of sovereignty: in claiming that moral agents have autonomy, Kant regards them as a kind of sovereign legislator with the power to give moral law through their willing. The final essays explore some of the implications of this conception of autonomy elsewhere in Kant's moral thought, arguing that his Formula of Universal Law uses this conception of autonomy to generate substantive moral principles and exploring the connection between Kantian self-legislation and duties to oneself. The collection offers revised versions of several previously published essays, as well as two new papers, 'Autonomy of the Will as the Foundation of Morality' and 'Agency and Universal Law'. It will be of interest to all students and scholars of Kant, and to many moral philosophers.

The Basis of Morality... - Primary Source Edition Arthur Schopenhauer 2013-11 This is a reproduction of a book published before 1923. This book may have occasional imperfections such as missing or blurred pages, poor pictures, errant marks, etc. that were either part of the original artifact, or were introduced by the scanning process. We believe this work is culturally important, and despite the imperfections, have elected to bring it back into print as part of our continuing commitment to the preservation of printed works worldwide. We appreciate your understanding of the imperfections in the preservation process, and hope you enjoy this valuable book. ++++ The below data was compiled from various identification fields in the bibliographic record of this title. This data is provided as an additional tool in helping to ensure edition identification:

++++ The Basis Of Morality Arthur Schopenhauer Arthur Brodrick Bullock Macmillan Co., 1915 Philosophy; History & Surveys; Modern; Ethics; Philosophy / Ethics & Moral Philosophy; Philosophy / History & Surveys / Modern

An Enquiry Concerning the Principles of Morals David Hume 2020-07-28
Reproduction of the original: *An Enquiry Concerning the Principles of Morals* by David Hume

The Basis of Morality Arthur Schopenhauer 1915

The Foundations of Morality Henry Hazlitt 1994-01-01 LARGE PRINT EDITION! More at LargePrintLiberty.com Here is Hazlitt's major philosophical work, in which he grounds a policy of private property and free markets in an ethic of classical utilitarianism, understood in the way Mises understood that term. In writing this book, Hazlitt is reviving an 18th and 19th century tradition in which economists wrote not only about strictly economic issues but also on the relationship between economics and the good of society in general. Adam Smith wrote a moral treatise because he knew that many objections to markets are rooted in these concerns. Hazlitt takes up the cause too, and with spectacular results. Hazlitt favors an ethic that seeks the long run general happiness and flourishing of all. Action, institutions, rules, principles, customs, ideals, and all the rest stand or fall according to the test of whether they permit people to live together peaceably to their mutual advantage. Critical here is an understanding of the core classical liberal claim that the interests of the individual and that of society in general are not antagonistic but wholly compatible and co-determinous. In pushing for "rules-utilitarianism," Hazlitt is aware that he is adopting an ethic that is largely rejected in our time, even by the bulk of the liberal tradition. But he makes the strongest case possible, and you will certainly be challenged at every turn.

Morality from Compassion Ingmar Persson 2021-09-02 Schopenhauer saw compassion as the basis of morality. Ingmar Persson argues that compassion must be supplemented with attitudes like sympathy and benevolence, and that morality essentially involves a concern for justice which is independent of attitudes based on empathy.

Basis Of Morality Essay Theresa Angstadt 2021-06-14 The book provides insight into ethics - the means that leaders use to keep social order. In this book, the author addresses a number of issues such as: - The origin of morality. - Altruism and egoism. - How morality is formed. - The influence of religion and belief on morality. - The moral basis of fanaticism. - Socialism as religion in the secular age. - Universal moral control is the means of control.

Free Will: A Very Short Introduction Thomas Pink 2004-06-24 Every day we seem to make and act upon all kinds of free choices - but are these choices really free? Or are we compelled to act the way we do by factors beyond our control? This book looks at free will.

Groundwork for the Metaphysics of Morals Immanuel Kant 2008-10-01 Immanuel Kant's *Groundwork for the Metaphysics of Morals* is one of the most important texts in the history of ethics. In it Kant searches for the supreme principle of morality and argues for a conception of the moral life that has made this work a continuing source of controversy and an object of reinterpretation for over two centuries. This new edition of Kant's work provides a fresh translation that is uniquely faithful to the German original and more fully annotated than any previous translation. There are also four essays by well-known scholars that discuss Kant's views and the philosophical issues raised by the *Groundwork*. J.B. Schneewind defends

the continuing interest in Kantian ethics by examining its historical relation both to the ethical thought that preceded it and to its influence on the ethical theories that came after it; Marcia Baron sheds light on Kant's famous views about moral motivation; and Shelly Kagan and Allen W. Wood advocate contrasting interpretations of Kantian ethics and its practical implications.

The Basis of Morality Arthur Schopenhauer 2017-11-19 *The Basis of Morality* by Arthur Schopenhauer. Translated with Introduction and Notes by Arthur Brodrick Bullock. *On the Basis of Morality* is one of Arthur Schopenhauer's major works in ethics, in which he argues that morality stems from compassion. Schopenhauer begins with a criticism of Kant's *Groundwork of the Metaphysics of Morals*, which Schopenhauer considered to be the clearest explanation of Kantian ethics. Religions have promised a reward after death if a person behaved well. Governmental laws are motives for good behavior because they promise earthly rewards and punishments. Kant's Categorical imperative claimed that a person's own behavior should be in accordance with a universal law. All of these, however, are ultimately founded on selfish egoism. "If an action has as its motive an egoistic aim," wrote Schopenhauer, "it cannot have any moral worth." Schopenhauer's doctrine was that morality is based on "the everyday phenomenon of compassion, ...the immediate participation, independent of all ulterior considerations, primarily in the suffering of another, and thus in the prevention or elimination of it..."

The Vanity of Existence Arthur Schopenhauer 2015-09-01 Arthur Schopenhauer (1788-1860) is remembered as an atheist, a pessimist, and the first Western philosopher to incorporate Eastern thought into his work. Iconoclastic in his time, his ideas remain provocative and insightful today. The ten essays collected in this volume demonstrate his brilliance as both a scholar and a stylist. They serve as an ideal introduction to his work, as well as an illuminating supplement to his magnum opus, *The World as Will and Representation*.

Kant on the Foundation of Morality Immanuel Kant 1970

The Theory of Moral Sentiments Adam Smith (économiste) 1812

From Enlightenment to Receptivity Michael Slote 2016-11-01 This new book by Michael Slote argues that Western philosophy on the whole has overemphasized rational control and autonomy at the expense of the important countervailing value and virtue of receptivity. Recently the ideas of caring and empathy have received a great deal of philosophical and public attention, but both these notions rest on the deeper and broader value of receptivity, and in *From Enlightenment to Receptivity*, Slote seeks to show that we need to focus more on receptivity if we are to attain a more balanced sense and understanding of what is important to us. Beginning with a critique of Enlightenment thinking that calls into question its denial of any central role to considerations of emotion and empathy, he goes on to show how a greater emphasis on these factors and on the receptivity that underlies them can give us a more realistic, balanced, and

sensitive understanding of our core ethical and epistemological values. This means rejecting post-modernism's blanket rejection of reason and of compelling real values and recognizing, rather, that receptivity should play a major role in how we lead our lives as individuals, in how we relate to nature, in how we acquire knowledge about the world, and in how we relate morally and politically with others.

Ethics for A-Level Mark Dimmock 2017-07-31 What does pleasure have to do with morality? What role, if any, should intuition have in the formation of moral theory? If something is 'simulated', can it be immoral? This accessible and wide-ranging textbook explores these questions and many more. Key ideas in the fields of normative ethics, metaethics and applied ethics are explained rigorously and systematically, with a vivid writing style that enlivens the topics with energy and wit. Individual theories are discussed in detail in the first part of the book, before these positions are

applied to a wide range of contemporary situations including business ethics, sexual ethics, and the acceptability of eating animals. A wealth of real-life examples, set out with depth and care, illuminate the complexities of different ethical approaches while conveying their modern-day relevance. This concise and highly engaging resource is tailored to the Ethics components of AQA Philosophy and OCR Religious Studies, with a clear and practical layout that includes end-of-chapter summaries, key terms, and common mistakes to avoid. It should also be of practical use for those teaching Philosophy as part of the International Baccalaureate. *Ethics for A-Level* is of particular value to students and teachers, but Fisher and Dimmock's precise and scholarly approach will appeal to anyone seeking a rigorous and lively introduction to the challenging subject of ethics. Tailored to the Ethics components of AQA Philosophy and OCR Religious Studies.