

Living With Uncertainty The Moral Significance Of Ignorance

The Moral Significance of Class
Abortion and the Moral Significance of Merely Possible Persons
The Moral Significance of Empathy
Living with Uncertainty
Enjoyment
Moral Significance of Animals as Indicated in Greek Proverbs
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Discourses on human nature, human life, and the nature of religion
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The Selected Works of ...
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class affects not only our material wealth but our access to relationships and practices which we have reason to value including the esteem or respect of others and hence our sense of self worth it determines the kind of people we become and our chances of living a fulfilling life applying concepts from moral philosophy and social theory to empirical studies of class this accessible study demonstrates how people are valued in a context of the lottery of birth class or forces having little to do with moral qualities or other merits

1 1 goals 1 1 1 i have two main goals in this book the first is to give an account of the moral significance of merely possible persons

persons who relative to a particular 1 circumstance or possible future or world could but in fact never do exist i call that account variabilism my second goal is to use variabilism to begin to address the problem of abortion 1 1 2 we ought to do the best we can for people and we consider this obligation to extend to people who are relative to a world existing or future but does it extend to merely possible people as well and if it does then does it extend to making things better for them by way of bringing them into existence if we say that surely it doesn t does that then mean that our obligation to do the best we can for people does not after all extend to the merely possible that the merely p sible do not matter morally but if the merely possible do not matter morally then doesn t that mean that it would be permissible for us to bring them into miserable existences and even obligatory to do just that in the case where bringing the merely possible into miserable existences creates additional wellbeing for existing 1 references to merely possible persons and later on to persons who do exist existing persons

a novel account of the relevance of ignorance to both moral obligation and moral responsibility

in this book john kekes examines the indispensable role enjoyment plays in a good life the key to it is the development of a style of life that combines an attitude and a manner of living and acting that jointly express one s deepest concerns since such styles vary with characters and circumstances a reasonable understanding of them requires attending to the particular and concrete details of individual lives reflection on works of literature is a better guide to this kind of understanding than the futile search for general theories and principles that preoccupies much of contemporary moral thought enjoyment proceeds by the detailed examination of particular cases shows how this kind of reflection can be reasonably conducted and how the quest for universality and impartiality is misguided in this context central to the argument is a practical particular pluralistic and yet objective conception of reason that rejects the pervasive contemporary tendency to regard reasons as good only if they are binding on all who aspire to live reasonably and morally reason in morality is neither theoretical nor general reasons for living and acting in particular ways are individually variable and none the worse for that kekes aims to reorient moral thought from deontological contractarian and consequentialist preoccupations toward a reasonable but pluralistic reflection on what individuals can do to make their lives better

band 2

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is it really possible to fully define the human animal in terms of the natural darwinian world naturalists say that the goal of the natural order is the survival of that order as a whole if this is true then there is inherent in that natural order a type of natural or primitive ethic the ethic of the survival of the kind actions

which encourage life are good and those which provoke death are bad yet in the process of setting the human animal against the inclusively natural backdrop which defines him in the natural world another type of ethic appears which is absolutely incongruous to the natural order and which instead of enhancing the human animal's chances of survival actually seems to jeopardize them this other type of ethic or morals which is characterized by motivations such as mercy and compassion clearly did not arise from the natural order and cannot be justified in terms of that order since therefore morals do not arise from man's natural history it is reasonable to begin looking for their origins in the texts of the human animal's mythic history

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