

On The Basis Of Morality

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On the Basis of Morality Arthur Schopenhauer 2014-02-20 The nineteenth century produced many different systems of ethics. While Kant, Nietzsche, Mill, and Hegel all contributed greatly to ethical thought, the greatest contribution may have come from Arthur Schopenhauer. On the Basis of Morality is not only a beautifully written book; it's quite simply a very convincing (and humane) exposition on ethics. Schopenhauer's rightly hailed literary style is especially lucid here, and On the Basis of Morality is much more of an immediately digestible read as compared to The World as Will and Representation. Schopenhauer's elegant polemic against Kant's ethics of duty, i.e. the categorical imperative, is very effective. Schopenhauer deconstructs Kant's rational ethics with such prodding efficiency that it's amazing that Schopenhauer isn't mentioned more frequently as a corrective to Kant's ethical thought. Schopenhauer also makes it a point to mention that Kant's ethics rely heavily on theism, albeit in a clandestine way. Schopenhauer's ethical thought is atheistic to the core. The main thesis that Schopenhauer argues is that the basis of morality is compassion. In other words, the vast majority of so-called "moral" acts that we commit are in fact nothing of the sort. They are merely self-interested acts that we perform to either do what we are supposed to do, or because we will receive some sort of compensation. Schopenhauer's definition is quite different: only completely altruistic acts are moral. Another aspect of On the Basis of Morality that many find so appealing is that it mixes Kant's transcendental idealism with a Buddhist sense of compassion for all sentient beings. Schopenhauer appropriated Kant's idealism of the thing-in-itself, and he defines that as a blind will to live that permeates all things. Therefore, everything is interconnected via the Will. Schopenhauer reiterates that true morality is compassion for ALL living beings, not humans alone. Schopenhauer was very much ahead of his time in this respect. This is a great book by a great philosopher, and it deserves to be read. Kant's Groundwork for the Metaphysics of Morals Henry E. Allison 2011-10-06 Henry E. Allison presents a comprehensive commentary on Kant's Groundwork for the Metaphysics of Morals (1785). Allison pays special attention to the structure of the work and its historical and intellectual context. He argues that, despite its relative brevity, the Groundwork is the single most important work in modern moral philosophy.

Morality from Compassion Ingmar Persson 2021-09-02 According to Arthur Schopenhauer, compassion is the basis of morality. He sees concern for justice as a negative form of compassion, directed at not harming anyone, as opposed to the more far-reaching, positive form of benefiting. He thinks a higher degree of compassion involves realizing that the spatio-temporal separation of individuals is illusory and that in reality they are all identical. Such compassion is impartial and all-encompassing. Compassion is suited to be the centre of morality because its object are negative feelings, and only these are real. Contrary to these Schopenhauerian claims, it is here argued that compassion must be supplemented with attitudes like sympathy and benevolence because positive feelings exist alongside negative feelings; that a concern for justice, though morally essential, is independent of these attitudes which are based on empathy; that these attitudes involve not identifying oneself with others, but taking personal identity as insignificant in empathically imagining how others feel. Schopenhauer is however right that, though these attitudes are spontaneously partial, this can be corrected. His morality is also interesting in raising the question rarely discussed in philosophical ethics of how moral virtue relates to ascetic self-renunciation. Both of these ideals are highly demanding, but the book ends by arguing that this is no objection to their validity.

The Scientific Basis of Morality George Gore 1899

The Psychological Basis of Moral Judgments John J. Park 2021-07-19 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.

The Theory of Morality Alan Donagan 2014-12-10 "Let us . . . nominate this the most important theoretical work on ethical or moral theory since John Rawls's Theory of Justice. If you have philosophical inclinations and want a good workout, this conscientious scrutiny of moral assumptions and expressions will be most rewarding. Donagan explores ways of acting in the Hebrew-Christian context, examines them in the light of natural law and rational theories, and proposes that formal patterns for conduct can emerge. All this is tightly reasoned, the argument is packed, but the language is clear."—Christian Century "The man value of this book seems to me to be that it shows the force of the Hebrew-Christian moral tradition in the hands of a creative philosopher. Throughout the book, one cannot but feel that a serious philosopher is trying to come to terms with his religious-moral background and to defend it against the prevailing secular utilitarian position which seems to dominate academic philosophy."—Bernard Gert, Journal of Medicine and Philosophy

The Basis of Morality Arthur Schopenhauer 2017-12-12 In 1837 the Danish Royal Society of Sciences propounded, as subject for a prize competition, the question with which this treatise opens; and Schopenhauer, who was glad to seize the opportunity of becoming better known, prepared, and sent to Copenhagen, the earliest form of "The Basis of Morality." In January, 1840, the work was pronounced unsuccessful, though there was no other candidate. In September of the same year it was published by the author, with only a few unimportant additions, but preceded by a long introduction, which, cast in the form of an exceedingly caustic philippic, is, in its way, a masterpiece.

Kant on the Foundation of Morality Immanuel Kant 1970

The Basis of Morality Annie Besant 2013-11-08 Written by Annie Besant, a prominent British socialist and activist, The Basis of Morality addresses the topic of morality in five sections

Good God David Baggett 2011-04-20 Moral arguments for God's existence have undergone something of a resurgence in recent years. The authors show how strides in answering the problem of evil, the Euthyphro Dilemma, and epistemic vacuity and arbitrariness challenges to theistic ethics make possible a compelling cumulative moral argument.

Moral Writings H. A. Prichard 2002-08-01 to follow

Animals and Their People Anna Barcz 2018-10-25 In Animals and Their People, editors Anna Barcz and Dorota Lagodzka present a collection of texts providing a zoocentric insight into philosophical, artistic, and literary issues in Anglo-American and Central-Eastern European thought.

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.

Nietzsche's Critiques R. Kevin Hill 2003 Kevin Hill's highly original new interpretation of Nietzsche's philosophy is the first to examine in detail his debt to Kant, in particular the Critique of Pure Reason, Critique of Practical Reason, and Critique of Judgement. Nietzsche, Hill argues, knew Kant far better than is commonly thought, and can only be thoroughly understood in relation to Kant.; Nietzsche's Critiques maintains that beneath the surface of his texts there is a systematic commitment to a form of early Neo-Kantianism in metaphysics and epistemology, ethics, and aesthetics, grounded in his reading of the three Critiques, K.

The Two Fundamental Problems of Ethics Arthur Schopenhauer 2009-06-11 This translation is the first English edition to reunite Schopenhauer's two major essays on ethics in one volume.

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...."

Schopenhauer Julian Young 2013-01-11 Arthur Schopenhauer (1788-1860) was one of the greatest writers and German philosophers of the nineteenth century. His work influenced figures as diverse as Wagner, Freud and Nietzsche. Best known as a pessimist, he was one of the few philosophers read and admired by Wittgenstein. In this comprehensive introduction, Julian Young covers all the main aspects of Schopenhauer's philosophy. Beginning with an overview of Schopenhauer's life and work, he introduces the central aspects of his metaphysics fundamental to understanding his work as a whole: his philosophical idealism and debt to the philosophy of Kant; his attempt to answer the question of what the world is; his account of science; and in particular his idea that 'will' is the essence of all things. Julian Young then introduces and assesses Schopenhauer's aesthetics, which occupy a central place in his philosophy. He carefully examines Schopenhauer's theories of the sublime, artistic genius and music, before assessing his ethics of compassion, his arguments for pessimism and his account of 'salvation'. In the final chapter, he considers Schopenhauer's legacy and his influence on the thought of Nietzsche and Wittgenstein, making this an ideal starting point for those coming to Schopenhauer for the first time.

Can Animals Be Moral? Mark Rowlands 2015-03 From eye-witness accounts of elephants apparently mourning the death of family members to an experiment that showed that hungry rhesus monkeys would not take food if doing so gave another monkey an electric shock, there is much evidence of animals displaying what seem to be moral feelings. But despite such suggestive evidence, philosophers steadfastly deny that animals can act morally, and for reasons that virtually everyone has found convincing. In Can Animals be Moral?, philosopher Mark Rowlands examines the reasoning of philosophers and scientists on this question--ranging from Aristotle and Kant to Hume and Darwin--and reveals that their arguments fall far short of compelling. The basic argument against moral behavior in animals is that humans have capabilities that animals lack. We can reflect on our motivations, formulate abstract principles that allow that allow us to judge right from wrong. For an actor to be moral, he or she must be able scrutinize their motivations and actions. No animal can do these things--no animal is moral. Rowland naturally agrees that humans possess a moral consciousness that no animal can rival, but he argues that it is not necessary for an individual to have the ability to reflect on his or her motives to be moral.

Animals can't do all that we can do, but they can act on the basis of some moral reasons--basic moral reasons involving concern for others. And when they do this, they are doing just what we do when we act on the basis of these reasons: They are acting morally.

Virtues of Freedom Paul Guyer 2016 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.

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.

The Foundations of Morality Hazlitt 1998

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.

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 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.

Morality in the Philosophy of Thomas Hobbes S. A. Lloyd 2009-07-20 In this book, S. A. Lloyd offers a radically new interpretation of Hobbes's laws of nature, revealing them to be not egoistic precepts of personal prudence but rather moral instructions for obtaining the common good. This account of Hobbes's moral philosophy stands in contrast to both divine command and rational choice interpretations. Drawing from the core notion of reciprocity, Lloyd explains Hobbes's system of "cases in the law of nature" and situates Hobbes's moral philosophy in the broader context of his political philosophy and views on religion. Offering ingenious new arguments, Lloyd defends a reciprocity interpretation of the laws of nature through which humanity's common good is secured.

Morality from Compassion Ingmar Persson 2021-09-02 According to Arthur Schopenhauer, compassion is the basis of morality. He sees concern for justice as a negative form of compassion, directed at not harming anyone, as opposed to the more far-reaching, positive form of benefiting. He thinks a higher degree of compassion involves realizing that the spatio-temporal separation of individuals is illusory and that in reality they are all identical. Such compassion is impartial and all-encompassing. Compassion is suited to be the centre of morality because its object are negative feelings, and only these are real. Contrary to these Schopenhauerian claims, it is here argued that compassion must be supplemented with attitudes like sympathy and benevolence because positive feelings exist alongside negative feelings; that a concern for justice, though morally essential, is independent of these attitudes which are based on empathy; that these attitudes involve not identifying oneself with others, but taking personal identity as insignificant in empathically imagining how others feel. Schopenhauer is however right that, though these attitudes are spontaneously partial, this can be corrected. His morality is also interesting in raising the question rarely discussed in philosophical ethics of how moral virtue relates to ascetic self-renunciation. Both of these ideals are highly demanding, but the book ends by arguing that this is no objection to their validity.

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.

On the Basis of Morality Arthur Schopenhauer 1998-01-01 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.

The Basis of Morality Arthur Schopenhauer 2014-03-15 Easily one of the most well-known philosophical writings ever put to paper, and one well worth reading and understanding, *The Basis of Morality* is sure to expand your mind.

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 Value of Humanity in Kant's Moral Theory Richard Dean 2006-05-11 The humanity formulation of Kant's Categorical Imperative demands that we treat humanity as an end in itself. Because this principle resonates with currently influential ideals of human rights and dignity, contemporary readers often find it compelling, even if the rest of Kant's moral philosophy leaves them cold. Moreover, some prominent specialists in Kant's ethics recently have turned to the humanity formulation as the most theoretically central and promising principle of Kant's ethics. Nevertheless, despite the intuitive appeal and the increasingly recognized philosophical importance of the humanity formulation, it has received less attention than many other, less central, aspects of Kant's ethics. Richard Dean offers the most sustained and systematic examination of the humanity formulation to date. Dean argues that the 'rational nature' that must be treated as an end in itself is not a minimally rational nature, consisting of the power to set ends or the unrealized capacity to act morally, but instead is the more properly rational nature possessed by someone who gives priority to moral principles over any contrary impulses. This non-standard reading of the humanity formulation provides a firm theoretical foundation for deriving plausible approaches to particular moral issues - and, contrary to first impressions, does not impose moralistic demands to pass judgment on others' character. Dean's reading also enables progress on problems of interest to Kant scholars, such as reconstructing Kant's argument for accepting the humanity formulation as a basic moral principle, and allows for increased understanding of the relationship between Kant's ethics and supposedly Kantian ideas such as 'respect for autonomy'.

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 World as Will and Idea Arthur Schopenhauer 1888

The World as Will and Idea Arthur Schopenhauer 1896

The Theory of Moral Sentiments Adam Smith (économiste) 1812

Philosophical Ethics Stephen Darwall 2018-04-24 This book shows how Hobbes, Mill, Kant, Aristotle, and Nietzsche all did ethical philosophy? It introduces students to ethics from a distinctively philosophical perspective, one that weaves together central ethical questions.

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.

Foundations of the Metaphysics of Morals Immanuel Kant 1949

Against Empathy Paul Bloom 2017-02-02 In a divided world, empathy is not the solution, it is the problem. We think of empathy – the ability to feel the suffering of others for ourselves – as the ultimate source of all good behaviour. But while it inspires care and protection in personal relationships, it has the opposite effect in the wider world. As the latest research in psychology and neuroscience shows, we feel empathy most for those we find attractive and who seem similar to us and not at all for those who are different, distant or anonymous. Empathy therefore biases us in favour of individuals we know while numbing us to the plight of thousands. Guiding us expertly through the experiments, case studies and arguments on all sides, Paul Bloom ultimately shows that some of our worst decisions – in charity, child-raising, criminal justice, climate change and war – are motivated by this wolf in sheep's clothing. Brilliantly argued, urgent and humane, *Against Empathy* overturns widely held assumptions to reveal one of the most profound yet overlooked sources of human conflict.

An Enquiry Concerning the Principles of Morals

