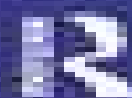


Teleology and the Norms of Nature

William J. FitzPatrick



Teleology And The Norms Of Nature

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Teleology and the Norms of Nature William J. FitzPatrick, 2017-09-25 This work is an examination of teleological attributions i.e. ascriptions of proper functions and natural ends to the features and behavior of living things with a view to understanding their application to human life

Nature and Normativity Mark Okrent, 2017-10-24 Nature and Normativity argues that the problem of the place of norms in nature has been essentially misunderstood when it has been articulated in terms of the relation of human language and thought on the one hand and the world described by physics on the other. Rather if we concentrate on the facts that speaking and thinking are activities of organic agents then the problem of the place of the normative in nature becomes refocused on three related questions. First is there a sense in which biological processes and the behavior of organisms can be legitimately subject to normative evaluation. Second is there some sense in which in addition to having ordinary causal explanations organic phenomena can also legitimately be seen to happen because they should happen in that way in some naturalistically comprehensible sense of should or that organic phenomena happen in order to achieve some result because that result should occur. And third is it possible to naturalistically understand how human thought and language can be legitimately seen as the normatively evaluable behavior of a particular species of organism behavior that occurs in order to satisfy some class of norms. This book develops, articulates and defends positive answers to each of these questions.

Neo-Aristotelian Metaphysics and the Theology of Nature William M.R. Simpson, Robert C. Koons, James Orr, 2021-10-10 This book explores the relationship between a scientifically updated Aristotelian philosophy of nature and a scientifically engaged theology of nature. It features original contributions by some of the best scholars engaging with Aristotelianism in contemporary metaphysics, philosophy of science and philosophical theology. Despite the growing interest in Aristotelian approaches to contemporary philosophy of science, few metaphysicians have engaged directly with the question of how a neo-Aristotelian metaphysics of nature might change the landscape for theological discussion concerning theology and naturalism, the place of human beings within nature or the problem of divine causality. The chapters in this volume are collected into three thematic sections: Naturalism and Nature, Mind and Nature, and God and Nature. By pushing the current boundaries of neo-Aristotelian metaphysics to recover the traditional notion of substantial forms in physics, reframe the principle of proportionality in biology and restore the hierarchy of being familiar to ancient philosophy, this book advances a metaphysically unified framework that accommodates both scientific and theological knowledge, enriching the interaction between science, philosophy and theology. Neo-Aristotelian Metaphysics and the Theology of Nature will be of interest to scholars and advanced students working in metaphysics, philosophy of science, natural theology, philosophical theology and analytic theology. Chapters 1, 2 and 7 of this book are freely available as downloadable Open Access PDFs at <http://www.taylorfrancis.com> under a Creative Commons Attribution Non-Commercial No Derivatives CC BY-NC-ND 4.0 license.

Alasdair MacIntyre's Views and Biological Ethics Sherel Jeevan Joseph

Mendonsa,2022-11-29 Some of the most fundamental questions which moral philosophers have been grappling with include What makes us moral beings Is morality a product of culture or nature or both Are ethical norms and principles universal and unchanging or are they relative being rooted in specific socio political and historical contexts Can ethical conclusions be derived from descriptive statements This book addresses these and similar questions through a comparative study between Alasdair MacIntyre s views and biological ethics It discusses how both MacIntyre s views and biological ethics highlight the importance of human biology for human morality Based on this discussion the book proposes that both the rational and the biological including the emotional dimensions of humans have to be considered in order to understand the complex and multi layered phenomenon of human morality As such it will prove to be a valuable resource for undergraduate and postgraduate students of moral philosophy especially those interested in studying the biological approach toward ethics Thomistic Aristotelian ethics and metaethics A Plea for Naturalistic Metaphysics Ulrich Steinworth,2021-04-12 In this small book Ulrich Steinworth describes the reasons why analytic philosophy which started as an anti metaphysical project has become a strong advocate of metaphysics and why it must become synthetic normative and naturalistic Steinworth argues that self regulation is the common property of all being that we can talk of an increase or escalation of self regulation in the evolution of being and that self regulation becomes self determination in man Considering objections to this view related to questions of free will consciousness the naturalistic fallacy and teleology he draws on cybernetics dual process theory physical cosmology and Leibniz s demiurgic idea of measuring the goodness of a world by the number of possibilities opened up by the world To test his approach and show its political relevance he applies it to political liberalism **Nature as Reason** Jean Porter,2005 This noteworthy book develops a new theory of the natural law that takes its orientation from the account of the natural law developed by Thomas Aquinas as interpreted and supplemented in the context of scholastic theology in the twelfth and thirteenth centuries Though this history might seem irrelevant to twenty first century life Jean Porter shows that the scholastic approach to the natural law still has much to contribute to the contemporary discussion of Christian ethics Aquinas and his interlocutors provide a way of thinking about the natural law that is distinctively theological while at the same time remaining open to other intellectual perspectives including those of science In the course of her work Porter examines the scholastics assumptions and beliefs about nature Aquinas s account of happiness and the overarching claim that reason can generate moral norms Ultimately Porter argues that a Thomistic theory of the natural law is well suited to provide a starting point for developing a more nuanced account of the relationship between specific beliefs and practices While Aquinas s approach to the natural law may not provide a system of ethical norms that is both universally compelling and detailed enough to be practical it does offer something that is arguably more valuable namely a way of reflecting theologically on the phenomenon of human morality The Moral Meaning of Nature Peter J. Woodford,2018-03-28 What if anything does biological evolution tell us about the nature of religion ethical values or even the meaning and purpose of life

The Moral Meaning of Nature sheds new light on these enduring questions by examining the significance of an earlier and unjustly neglected discussion of Darwin in late nineteenth century Germany We start with Friedrich Nietzsche whose writings staged one of the first confrontations with the Christian tradition using the resources of Darwinian thought The lebensphilosophie or life philosophy that arose from his engagement with evolutionary ideas drew responses from other influential thinkers including Franz Overbeck Georg Simmel and Heinrich Rickert These critics all offered cogent challenges to Nietzsche's appropriation of the newly transforming biological sciences his negotiation between science and religion and his interpretation of the implications of Darwinian thought They also each proposed alternative ways of making sense of Nietzsche's unique question concerning the meaning of biological evolution for life At the heart of the discussion were debates about the relation of facts and values the place of divine purpose in the understanding of nonhuman and human agency the concept of life and the question of whether the sciences could offer resources to satisfy the human urge to discover sources of value in biological processes The Moral Meaning of Nature focuses on the historical background of these questions exposing the complex ways in which they recur in contemporary philosophical debate

Is Nature Ever Evil?

Willem B. Drees, 2003 Can nature be evil or ugly or wrong Can we apply moral value to nature From a compellingly original premise under the auspices of major thinkers including Mary Midgley Philip Hefner Arnold Benz and Keith Ward Is Nature Ever Evil examines the value structure of our cosmos and of the science that seeks to describe it Science says editor Willem B Drees claims to leave moral questions to aesthetic and religious theory But the supposed neutrality of the scientific view masks a host of moral assumptions How does an ethically transparent science arrive at concepts of a hostile universe or a selfish gene How do botanists zoologists cosmologists and geologists respond to the beauty of the universe they study reliant as it is upon catastrophe savagery power and extinction Then there are various ways in which science seeks to alter and improve nature What do prosthetics and gene technology cyborgs and dairy cows say about our appreciation of nature itself Surely science in common with philosophy magic and religion can aid our understanding of evil in nature whether as natural catastrophe disease predatory cruelty or mere cosmic indifference Focusing on the ethical evaluation of nature itself Is

Nature Ever Evil re ignites crucial questions of hope responsibility and possibility in nature

A Theory of Virtue

Robert Merrihew Adams, 2008-10-23 The distinguished philosopher Robert M Adams presents a major work on virtue which is once again a central topic in ethical thought A Theory of Virtue is a systematic comprehensive framework for thinking about the moral evaluation of character Many recent attempts to stake out a place in moral philosophy for this concern define virtue in terms of its benefits for the virtuous person or for human society more generally In Part One of this book Adams presents and defends a conception of virtue as intrinsic excellence of character worth prizing for its own sake and not only for its benefits In the other two parts he addresses two challenges to the ancient idea of excellence of character One challenge arises from the importance of altruism in modern ethical thought and the question of what altruism has to do with intrinsic excellence

Part Two argues that altruistic benevolence does indeed have a crucial place in excellence of character but that moral virtue should also be expected to involve excellence in being for other goods besides the well being and the rights of other persons. It explores relations among cultural goods, personal relationships, one's own good and the good of others as objects of excellent motives. The other challenge the subject of Part Three of the book is typified by doubts about the reality of moral virtue arising from experiments and conclusions in social psychology. Adams explores in detail the prospects for an empirically realistic conception of excellence of character as an object of moral aspiration, endeavor and education. He argues that such a conception will involve renunciation of the ancient thesis of the unity or mutual implication of all virtues and acknowledgment of sufficient moral luck in the development of any individual's character to make virtue very largely a gift rather than an individual achievement, though nonetheless excellent and admirable for that.

Aristotle on the Sources of the Ethical Life Sylvia Berryman, 2019-03-13

Aristotle on the Sources of the Ethical Life challenges the common belief that Aristotle's ethics is founded on an appeal to human nature, an appeal that is thought to be intended to provide both substantive ethical advice and justification for the demands of ethics. Sylvia Berryman argues that this is not Aristotle's intent while resisting the view that Aristotle was blind to questions of the source or justification of his ethical views. She interprets Aristotle's views as a middle way between the metaphysical grounding offered by Platonists and the scepticism or subjectivist alternatives articulated by others. The commitments implicit in the nature of action figure prominently in this account. Aristotle reinterprets Socrates' famous paradox that no one does evil willingly, taking it to mean that a commitment to pursuing the good is implicit in the very nature of action.

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