



# Morality And The Emotions

**Sabine Roeser**

## **Morality And The Emotions:**

*Morality and the Emotions* Justin Oakley, 2020-07-20 Originally published in 1992 this book attacks many recent philosophical and psychological theories of the emotions and argues that our emotions themselves have intrinsic moral significance He demonstrates that a proper understanding of the emotions reveals the fundamental role they play in our moral lives and the practical consequences that arise from being morally responsible for our emotions [Morality and the Emotions](#) Carla Bagnoli, 2011-10-27 Emotions shape our mental and social lives but their relation to morality is problematic are they sources of moral knowledge or obstacles to morality Fourteen original articles by leading scholars in moral psychology and philosophy of mind explore the relation between emotions and practical rationality value autonomy and moral identity

**How to Do Things with Emotions** Owen Flanagan, 2021-11-02 The world today seems full of anger In the West particularly in the US and UK this anger can oftentimes feel aimless a possible product of social media Still anger is normally considered a useful motivational source for positive social change Channeling that anger into movements for civil rights alleviation of socio economic inequality and the end of endless wars has long been understood as a valuable tactic Moreover anger is believed to be handy in everyday life in order to protect and stick up for oneself On the flip side the world today celebrates diminishing amounts of shame Political leaders and pundits shamelessly abandon commitments to integrity truth and decency and in general shame is considered to be a primitive ugly emotion which causes eating disorders PTSD teenage pregnancy suicide and other highly undesirable circumstances Having shame is thus regularly understood as both psychologically bad and morally bad In How to Do Things with Emotions philosopher Owen Flanagan argues this thinking is backwards and that we need to tune down anger and tune up shame By examining cross cultural resources Flanagan demonstrates how certain kinds of anger are destructive while a mature sense of shame can be used as it is in many cultures as a socializing emotion that does not need to be attached to the self but can be called upon to protect good values kindness truth rather than bad ones racism sexism Drawing from Stoic Buddhist and other cultural traditions Flanagan explains that payback anger i e revenge and pain passing anger i e passing hurt one is feeling to someone else are incorrigible and also how the Western view of shame rooted in traditions of psychoanalysis is entirely unwarranted Continuing his method of doing ethics by bringing in cross cultural philosophy research from psychology and in this case widening that to include cultural psychology and anthropology Flanagan shows exactly how our culture shapes our emotions through norms and traditions and how proper cultivation of our emotions can yield important progress in our morality

**Punishment and the Moral Emotions** Jeffrie G. Murphy, 2012 This volume presents the author's most recent ideas on punishment forgiveness and the emotions of resentment shame guilt remorse love and jealousy In the author's view conscious rationales of principle such as crime control or giving others what in justice they deserve do not always drive our decisions to punish or condemn others for wrongdoing The chapters explore from philosophical and religious perspectives a variety of moral emotions and their

relationship to punishment and condemnation or to decisions to lessen punishment or condemnation

**Emotion and Imagination** Adam Morton, 2013-07-10 Recent years have seen an enormous amount of philosophical research into the emotions and the imagination but as yet little work has been done to connect the two. In his engaging and highly original new book Adam Morton shows that all emotions require some form of imagination and goes on to fully explore the link between these two important concepts both within philosophy and in everyday life. We may take it for granted that complex emotions such as hope and resentment require a rich thinking and an engagement with the imagination but Morton shows how more basic and responsive emotions such as fear and anger also require us to take account of possibilities and opportunities beyond the immediate situation. Interweaving a powerful tapestry of subtle argument with vivid detail the book highlights that many emotions more than we tend to suppose require us to imagine a situation from a particular point of view and that this in itself can be the source of further emotional feeling. Morton goes on to demonstrate the important role that emotions play in our moral lives throwing light on emotions such as self respect, disapproval and remorse and the price we pay for having them. He explores the intricate nature of moral emotions and the challenges we face when integrating our thinking on morality and the emotions. This compelling and thought provoking new book challenges many assumptions about the nature of emotion and imagination and will appeal to anyone seeking a deeper understanding of the role that these concepts play in our lives. The book also has far reaching implications that will spark debate amongst scholars and students for some time to come

**Moral Emotions** Anthony J. Steinbock, 2014-03-31 Winner 2015 CSCP Symposium Book Award. Moral Emotions builds upon the philosophical theory of persons begun in Phenomenology and Mysticism and marks a new stage of phenomenology. Author Anthony J Steinbock finds personhood analyzing key emotions called moral emotions. Moral Emotions offers a systematic account of the moral emotions described here as pride, shame and guilt as emotions of self-givenness, repentance, hope and despair as emotions of possibility and trusting, loving and humility as emotions of otherness. The author argues these reveal basic structures of interpersonal experience. By exhibiting their own kind of cognition and evidence the moral emotions not only help to clarify the meaning of person they reveal novel concepts of freedom, critique and normativity. As such they are able to engage our contemporary social imaginaries at the impasse of modernity and postmodernity.

*Practical Guilt* Patricia S. Greenspan, 1995 The author uses the treatment of moral dilemmas as the basis for an alternative view of the structure of ethics and its relation to human psychology. In its treatment of the role of emotion in ethics the argument of the book outlines a new way of packing motivational force into moral meaning that allows for a socially based version of moral realism.

*Risk, Technology, and Moral Emotions* Sabine Roeser, 2017-08-29 Risks arising from technologies raise important ethical issues. Although technologies such as nanotechnology, biotechnology, ICT and nuclear energy can improve human well-being, they may also convey risks for our well-being due to, for example, abuse, unintended side effects, accidents and pollution. As a consequence, technologies can trigger emotions including fear and

indignation which often leads to conflicts between stakeholders. How should we deal with such emotions in decision making about risky technologies? This book offers a new philosophical theory of risk emotions, arguing why and how moral emotions should play an important role in decisions surrounding risky technologies. Emotions are usually met with suspicion in debates about risky technologies because they are seen as contrary to rational decision making. However, Roeser argues that moral emotions can play an important role in judging ethical aspects of technological risks such as justice, fairness and autonomy. This book provides a novel theoretical approach while at the same time offering concrete recommendations for decision making about risky technologies. It will be of interest to those working in different areas of philosophy such as ethics, decision theory, philosophy of science and philosophy of technology, as well as scholars in the fields of psychology, public policy, science and technology studies, environmental ethics and bioethics.

**Wrongdoing and the Moral Emotions** Derk Pereboom, 2021-08-05. *Wrongdoing and the Moral Emotions* provides an account of how we might effectively address wrongdoing given challenges to the legitimacy of anger and retribution that arise from ethical considerations and from concerns about free will. The issue is introduced in Chapter 1. Chapter 2 asks how we might conceive of blame without retribution and proposes an account of blame as moral protest whose function is to secure forward looking goals such as the moral reform of the wrongdoer and reconciliation in relationships. Chapter 3 considers whether it's possible to justify effectively dealing those who pose dangerous threats if they do not deserve to be harmed and contends that wrongfully posing a threat is the core condition for the legitimacy of defensive harming. Chapter 4 provides an account of how to treat criminals without a retributive justification for punishment and argues for an account in which the right of self defense provides justification for measures such as preventative detention. Chapter 5 considers how we might forgive if wrongdoers don't basically deserve the pain of being resented which forgiveness would then renounce and proposes that forgiveness be conceived instead as renunciation of the stance of moral protest. Chapter 6 considers how personal relationships might function without retributive anger having a role in responding to wrongdoing and contends that the stance of moral protest supplemented with non retributive emotions is sufficient. Chapter 7 surveys the options for theistic and atheistic attitudes regarding the fate of humanity in a deterministic universe and defends an impartial hope for humanity.

**Aristotle, Emotions, and Education** Kristján Kristjánsson, 2016-04-15. What can Aristotle teach us that is relevant to contemporary moral and educational concerns? What can we learn from him about the nature of moral development, the justifiability and educability of emotions, the possibility of friendship between parents and their children, or the fundamental aims of teaching? The message of this book is that Aristotle has much to teach us about those issues and many others. In a formidable display of boundary breaking scholarship drawing upon the domains of philosophy, education and psychology, Kristján Kristjánsson analyses and dispels myriad misconceptions about Aristotle's views on morality, emotions and education that abound in the current literature, including the claims of the emotional intelligence theorists that they have revitalised Aristotle's message.

for the present day The book proceeds by enlightening and astute forays into areas covered by Aristotle's canonical works while simultaneously gauging their pertinence for recent trends in moral education This is an arresting book on how to balance the demands of head and heart a book that deepens the contemporary discourse on emotion cultivation and virtuous living and one that will excite any student of moral education whether academic or practitioner **The Moral Psychology of Guilt** Bradford Cokelet, Corey J. Maley, 2019-10-10 In most Western societies guilt is widely regarded as a vital moral emotion In addition to playing a central role in moral development and progress many take the capacity to feel guilt as a defining feature of morality itself no truly moral person escapes the pang of guilt when she has done something wrong But proponents of guilt's importance face important challenges such as distinguishing healthy from pathological forms of guilt and accounting for the fact that not all cultures value guilt in the same way if at all In this volume philosophers and psychologists come together to think more systematically about the nature and value of guilt The book begins with chapters on the biological origins and psychological nature of guilt and moves on to discuss the culturally enriched conceptions of guilt and its value that we find in various eastern and western philosophic traditions In addition numerous chapters discuss healthy or morally valuable forms of guilt and their pathological or irrational shadows

**Social and Moral Emotions. The Positive and Negative Consequences of Contempt** Duc Minh Vu, 2021-08-03 Essay from the year 2021 in the subject Psychology Personality Psychology grade 1 7 University of Kent language English abstract This essay will examine the social and moral function of the emotion contempt along with its positive and negative consequences for society in general as well as in specific situations In order to properly discuss and investigate in which contexts contempt is a helpful or harmful emotion emotion itself must be examined along with its functions Paul Ekman defines emotion as the primary function to mobilize the organism to deal quickly with important interpersonal encounters Applied to a social setting the key function of emotions is to solve problems which are important for social relationships Thus emotions play a functional role in guiding individuals in human interactions However emotions can also lead a person to irrational action and are even almost guaranteed to be wrong sometimes

**Moral Emotions and Intuitions** S. Roeser, 2010-11-30 The author presents a new philosophical theory according to which we need intuitions and emotions in order to have objective moral knowledge which is called affectual intuitionism Affectual Intuitionism combines ethical intuitionism with a cognitive theory of emotions **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 Moral Psychology of Anger](#) Myisha Cherry,Owen Flanagan,2017-12-21 The Moral Psychology of Anger is the first comprehensive study of the moral psychology of anger from a philosophical perspective In light of the recent revival of interest in emotions in philosophy and the current social and political interest in anger this collection provides an inclusive view of anger from a variety of philosophical perspectives The authors explore the nature of anger explain its resilience in our emotional lives and normative frameworks and examine what inhibits and encourages thoughts feelings and expressions of anger The volume also examines rage anger's cousin and examines in what ways rage is a moral emotion what black rage is and how it is policed in our society how berserker rage is limited and problematic for the contemporary military and how defenders of anger respond to classical and contemporary arguments that expressing anger is always destructive and immoral This volume provides arguments for and against the value of anger in our ethical lives and in politics through a combination of empirical psychological and philosophical methods This authors approach these questions and aims from a historical phenomenological empirical feminist political and critical theoretic perspective [Emotions in the Moral Life](#) Robert Campbell Roberts,2013 Robert C Roberts first presented his vivid account of emotions as concern based construals in his book Emotions An Essay in Aid of Moral Psychology Cambridge University 2003 In this new book he extends that account to the moral life He explores the ways in which emotions can be a basis for moral judgments how they account for the deeper moral identity of actions we perform how they are constitutive of morally toned personal relationships like friendship enmity collegiality and parenthood and how pleasant and unpleasant emotions participate in our virtues and vices and for better or worse express our moral character His rich study will interest a wide range of readers working on virtue ethics moral psychology and emotion theory Jacket

**Judging Passions** Roger Giner-Sorolla,2013-03-01 Shortlisted for the British Psychological Society Book Award Academic Monograph category 2014 A CHOICE Outstanding Academic Title 2013 Psychological research shows that our emotions and feelings often guide the moral decisions we make about our own lives and the social groups to which we belong

But should we be concerned that our important moral judgments can be swayed by hot passions such as anger disgust guilt shame and sympathy Aren t these feelings irrational and counterproductive Using a functional conflict theory of emotions FCT Giner Sorolla proposes that each emotion serves a number of different functions sometimes inappropriately and that moral emotions in particular are intimately tied to problems faced by the individuals in a group and by groups interacting with each other Specifically the author suggests that these emotions help us as individuals and group members to Appraise developments in the environment Learn through association Regulate our own behavior Communicate convincingly with others Drawing on extensive research including many studies from the author s own lab this book shows why emotions work to encourage reasonable moral behaviour and why they sometimes fail This is the first single authored volume in the field of psychology dedicated to a separate examination of the major moral and positive emotions As such the book is ideal reading for researchers postgraduates and undergraduates of social psychology sociology philosophy and politics

**Virtue as Identity** Aleksandar Fatic,2016-07-11 *Virtue as Identity* offers a study of how virtue is learned and identity acquired through the selection and internalization of values A large part of this process is externally imposed through culture Another perhaps more important part of the process is the result of individual and collective sensibilities The book emphasizes the role of emotions and emotional sensibility in our choice of values The book re affirms traditional morality as the foundation of our individual and collective identities The author argues that emotions as well as rational decisions guide the value choices we make and the ideals of character that we presuppose on a political level as much as they do in our private lives Thus the societies we live in are a reflection of our identities or the identities of the majority This opens up radical questions about the identities of the dissenting minorities the proper concept of a moral or value community and the real reach and value of tolerance in modern democracy

*Moral Tribes* Joshua Greene,2014-12-30 Surprising and remarkable Toggling between big ideas technical details and his personal intellectual journey Greene writes a thesis suitable to both airplane reading and PhD seminars The Boston Globe Our brains were designed for tribal life for getting along with a select group of others Us and for fighting off everyone else Them But modern times have forced the world s tribes into a shared space resulting in epic clashes of values along with unprecedented opportunities As the world shrinks the moral lines that divide us become more salient and more puzzling We fight over everything from tax codes to gay marriage to global warming and we wonder where if at all we can find our common ground A grand synthesis of neuroscience psychology and philosophy *Moral Tribes* reveals the underlying causes of modern conflict and lights the way forward Greene compares the human brain to a dual mode camera with point and shoot automatic settings portrait landscape as well as a manual mode Our point and shoot settings are our emotions efficient automated programs honed by evolution culture and personal experience The brain s manual mode is its capacity for deliberate reasoning which makes our thinking flexible Point and shoot emotions make us social animals turning Me into Us But they also make us tribal animals turning Us against Them Our tribal emotions make us fight

sometimes with bombs sometimes with words often with life and death stakes A major achievement from a rising star in a new scientific field Moral Tribes will refashion your deepest beliefs about how moral thinking works and how it can work better [Understanding Emotions](#) Peter Goldie, 2017-07-05 Understanding Emotions presents eight original essays on the emotions from leading contemporary philosophers in North America and the U K Simon Blackburn Bill Brewer Peter Goldie Dan Hutto Adam Morton Michael Stocker Barry Smith and Finn Spicer Goldie and Spicer's introductory chapter sets out the key themes of the ensuing chapters surveying contemporary philosophical thinking about the emotions and raising challenges to a number of prejudices that are sometimes brought to the topic from elsewhere in the philosophy of mind and moral philosophy Brewer Hutto Goldie and Smith explore the conceptual and epistemological problems of other minds that the emotions raise and how the emotions can be a source of knowledge of the world around us The chapters by Stocker Blackburn and Morton are broadly concerned with issues in morality Stocker argues for the traditional Aristotelian view that emotions reveal value and are constitutive of value Blackburn from a more Augustinian perspective argues that the virtuous person like the rest of us will be emotional but he or she will have the right emotions towards the right objects Morton questions the idea of emotions and narrative as sources of self understanding An extensive bibliography completes the book Drawing together the arguments of leading contemporary philosophers focusing on issues in the philosophy of mind epistemology and moral philosophy this book offers a wide and deep understanding of the emotions and will be of interest across the philosophical spectrum to students and researchers of this fascinating and important topic

The Enigmatic Realm of **Morality And The Emotions**: Unleashing the Language is Inner Magic

In a fast-paced digital era where connections and knowledge intertwine, the enigmatic realm of language reveals its inherent magic. Its capacity to stir emotions, ignite contemplation, and catalyze profound transformations is nothing short of extraordinary. Within the captivating pages of **Morality And The Emotions** a literary masterpiece penned by a renowned author, readers set about a transformative journey, unlocking the secrets and untapped potential embedded within each word. In this evaluation, we shall explore the book's core themes, assess its distinct writing style, and delve into its lasting affect on the hearts and minds of people who partake in its reading experience.

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