

Moral Foundations Theory, Part 1: Moral Intuitions

Week 5

OPSY 502 Organizational Ethics

Azusa Pacific University

Moral Intuitions

Graham Wood

Moral Intuitions:

Moral Judgments as Educated Intuitions Hanno Sauer, 2022-11-01 An argument that moral reasoning plays a crucial role in moral judgment through episodes of rational reflection that have established patterns for automatic judgment foundation Rationalists about the psychology of moral judgment argue that moral cognition has a rational foundation Recent challenges to this account based on findings in the empirical psychology of moral judgment contend that moral thinking has no rational basis In this book Hanno Sauer argues that moral reasoning does play a role in moral judgment but not as is commonly supposed because conscious reasoning produces moral judgments directly Moral reasoning figures in the acquisition formation maintenance and reflective correction of moral intuitions Sauer proposes that when we make moral judgments we draw on a stable repertoire of intuitions about what is morally acceptable which we have acquired over the course of our moral education episodes of rational reflection that have established patterns for automatic judgment foundation Moral judgments are educated and rationally amenable moral intuitions Sauer engages extensively with the empirical evidence on the psychology of moral judgment and argues that it can be shown empirically that reasoning plays a crucial role in moral judgment He offers detailed counterarguments to the anti rationalist challenge the claim that reason and reasoning play no significant part in morality and moral judgment and the emotionist challenge the argument for the emotional basis of moral judgment Finally he uses Joshua Greene's Dual Process model of moral cognition to test the empirical viability and normative persuasiveness of his account of educated intuitions Sauer shows that moral judgments can be automatic emotional intuitive and rational at the same time

[The Moral Epistemology of Intuitionism](#) Hossein Dabbagh, 2022-12-01 Covering moral intuition self evidence non inferentiality moral emotion and seeming states Hossein Dabbagh defends the epistemology of moral intuitionism His line of analysis resists the empirical challenges derived from empirical moral psychology and reveals the seeming based account of moral intuitionism as the most tenable one The Moral Epistemology of Intuitionism combines epistemological intuitionism with work in neuroethics to develop an account of the role that moral intuition and emotion play in moral judgment The book culminates in a convincing argument about the value of understanding moral intuitionism in terms of intellectual seeming and perceptual experience

Moral intuitions James Q. Wilson, 1996

[Intuition and Reasoning in Moral Judgment](#) Karl-Heinz Mayer, 2014-05-16 Seminar paper from the year 2014 in the subject Philosophy Philosophy of the 20th century grade 1 0 University of Vienna Institut f r Philosophie course Philosophy of Moral Psychology language English abstract This seminar paper is about the balance between intuition and affect on one hand and conscious reasoning on the other in moral decisions The basis for this analysis consists of recent neurobiological and psychological research The paper first looks for some input from Neurophysiology to understand what is known about the wiring in our brain for moral decisions Are moral judgments effectuated in the rational cortical regions of the brain or in the intuitive affective and emotional subcortical region It then presents a controversy between Jonathan Haidt

and Pizarro and Bloom over the predominance of intuition over reasoning in moral judgment Jonathan Haidt proposes a theory called Social Intuitionist Approach that postulates a priority of intuition over reason combined with a social component Moral decisions are predominantly intuitive he argues and reason is primarily used to justify the decision afterwards Pizarro and Bloom are not fully convinced While they agree with some parts of Haidt's theory they contradict his overall conclusion about the dominance of intuition over reason In their opinion there is sufficient room for training one's intuitions and for rationally preparing moral decisions Haidt counters the counter arguments but concedes that statistical data are missing which would allow a final assessment of the matter *Ethical Intuitionism* M. Huemer, 2007-12-14 A defence of ethical intuitionism where i there are objective moral truths ii we know these through an immediate intellectual awareness or intuition and iii knowing them gives us reasons to act independent of our desires The author rebuts the major objections to this theory and shows the difficulties in alternative theories of ethics *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 *Moral Intuitions* Taylor & Francis Group, 2018-09-30

Evolutionary Intuitionism Brian Zamulinski, 2007-03-19 It seems impossible that organisms selected to maximize their genetic legacy could also be moral agents in a world in which taking risks for strangers is sometimes morally laudable Brian Zamulinski argues that it is possible if morality is an evolutionary by product rather than an adaptation *The New Intuitionism* Jill Graper Hernandez, 2011-12-01 Since the 2004 publication of his book *The Good in the Right* Robert Audi has been at the forefront of the current resurgence of interest in intuitionism the idea that human beings have an intuitive sense of right and wrong in ethics The New Intuitionism brings together some of the world's most important contemporary writers from such diverse fields as metaethics epistemology and moral psychology to explore the latest implications of and challenges to Audi's work The book also includes an opening chapter that surveys the development of contemporary intuitionism and a conclusion that lays the ground for future developments and debates both written by Audi himself making this an essential survey of this important school of ethical thought for anyone working in the field *Moralistics and Psychomoralistics* Graham Wood, 2022-10-24 This book brings together three distinct research programmes in moral psychology Moral Foundations Theory Cognitive Adaptations for Social Exchange and the Linguistic Analogy in Moral Psychology and shows that they can be combined to create a unified cognitive science of moral intuition The book assumes evolution has furnished the human mind with two types of judgement intuitive and deliberative Focusing on moral intuitions understood as moral judgments that were not arrived at via a process of conscious deliberation the book explores the origins of these intuitions examines how they are produced and explains why the moral intuitions of different humans differ Providing a unique synthesis of three separate established fields this book presents a new research program that will further our understanding of the various

different intuitive moral judgements at the heart of some of the moral tensions within human society *Ethical Theory* Russ Shafer-Landau, 2007-07-30 In presenting this reader on ethical theory Shafer Landau philosophy U of Wisconsin has made sure to cover the standard topics of the day consequentialism deontology contractarianism and virtue ethics but has also sought to include areas that are less common in sections on moral standing moral responsibility moral knowledge and works that question the very possibility of systematic ethics He also includes a section that discusses ethics and religion and another that examines *prima facie* duties and particularism Rather than include critics views following the various theoretical presentations he has instead decided to include more works of allied thinkers in order to provide readers with a more nuanced view of the particular view in question Selections from classic writers such as Aristotle Thomas Hobbes Immanuel Kant and Plato are accompanied by more contemporary writings Annotation 2007 Book News Inc Portland OR booknews com Distributed by Syndetic Solutions LLC **A Defense of Evidentialism about Moral Intuitions** Johnnie R. R.

Pedersen, 2014 The dissertation offers a defense of the evidential view according to which under favorable circumstances moral intuitions are evidence of what the moral facts are For short the evidential view holds that moral intuitions are evidential In the first part of the dissertation chs 1-4 I give reasons for accepting this view and in the second part chs 5-7 I give responses to arguments that purport to show that moral intuitions are not evidential In chapter 1 I argue that moral philosophers use wide reflective equilibrium RE as a method of discovery I also argue that they are right to do so since any alternative method would either recommend irrational revisions in the beliefs of moral philosophers or beg substantive moral issues Moreover since as I point out moral intuitions play an important role in RE intuitions play an important role in moral inquiry In chapter 2 I discuss the nature of evidence I develop and defend what I call framework relative accounts of objective and of *prima facie* evidence Roughly framework relative accounts hold that the fact that someone S phi s that p where phi ing is a kind of mental state is evidence that q where possibly p q if and only if there is a background framework of facts relative to which q explains the fact that S phi s that p More precisely the fact that S phi s that p is objective evidence that q if and only if the explanation q is the best one relative a framework of facts and there is no alternative framework of facts relative to which there would be a better explanation of the fact that S phi s that p And the fact that S phi s that p is *prima facie* evidence if and only if there is some explanation of this fact relative to a framework of facts that S is justified in believing Having motivated these accounts of evidence I proceed to discuss whether the fact that someone has a moral intuition that p is the kind of fact that can be evidence for a moral proposition I argue that moral intuitions can be evidence because the fact that someone has a moral intuition can stand in the right kind of explanatory relation to a moral proposition relative to a background framework of facts In chapter 3 I propose a causal account of intuitions that explains how intuitions can be evidence of the moral facts I suggest that moral intuitions are spontaneous moral judgments that reflect the characteristic moral norms values and beliefs of the moral code of one s moral culture I argue that we acquire this code

through upbringing socialization and education and that a person's moral intuitions typically reflect the content of this code. In chapter 3 I make use of a conclusion I argue for in chapter 4 namely that moral cultures have made moral progress. On this basis I argue that to the extent that one belongs to a moral culture that has made moral progress one's intuitions are likely to reflect the moral facts. Therefore the causal account suggests that moral intuitions can be evidence of the moral facts. In chapter 4 I offer an argument for the evidential status of intuitions that I call the argument from progress. On the account of evidence I have proposed in chapter 2 if the fact that that person has the intuition is to be evidence for the truth of that moral proposition then there must be a factual background framework relative to which the fact that a person has the intuition that p is best explained by some moral proposition q. The argument from progress is an argument from inference to the best explanation. The fact there has been moral progress in a culture implies that the moral intuitions of those whose beliefs reflect the culture are more likely to be correct than otherwise would have been the case. Hence to the extent that a theorist's intuitions line up with the local moral culture that theorist's intuitions are more likely to be true than otherwise would have been the case. This argument relies on the idea that the methodology which ethicists use to discover new knowledge and insights is more likely to generate such knowledge and insights if the background beliefs and norms on the basis of which this process of discovery takes place are approximately correct. I argue that progress has indeed been made in and that the hypothesis that the background beliefs and norms of ethicists are approximately correct is the best explanation of this progress. Therefore plausibly the background moral views of ethicists are approximately correct under favorable circumstances. On my account of evidence it follows that intuitions are evidence since the background framework that is used to explain why someone has an intuition that p is indeed approximately correct under favorable circumstances. The second part of the dissertation consists of an investigation of three major objections to the evidential status of intuitions in ethics. Thus in chapter 5 I discuss one reason to view intuitions with suspicion namely that they are subject to manipulation such as framing effects. A second group of arguments discussed in chapter 6 argue from a variety of assumptions about the origins of intuitions to the conclusion that they don't have an evidential status. Finally in chapter 7 I discuss a third group of arguments that uses disagreements the fact that different people have different incompatible intuitions to argue that intuitions don't have an evidential status. I explain how the different versions of these three types of objections do not undermine the plausibility of the evidential view. In two appendices to the dissertation I discuss two papers that contain arguments that are relevant to the evidential view. I have argued that moral philosophers use intuitions as evidence. Joshua Earlenbaugh and Bernard Molyneux have argued against this view. In Appendix A I discuss and reject their arguments. In Appendix B I discuss and rebut Robert Cummins's view that intuitions are epistemologically useless in philosophical inquiries. *Moral Psychology, Volume 2* Walter Sinnott-Armstrong, 2007-10-26. For much of the twentieth century philosophy and science went their separate ways. In moral philosophy fear of the so called naturalistic fallacy kept moral philosophers from incorporating

developments in biology and psychology Since the 1990s however many philosophers have drawn on recent advances in cognitive psychology brain science and evolutionary psychology to inform their work This collaborative trend is especially strong in moral philosophy and these three volumes bring together some of the most innovative work by both philosophers and psychologists in this emerging interdisciplinary field The contributors to volume 2 discuss recent empirical research that uses the diverse methods of cognitive science to investigate moral judgments emotions and actions Each chapter includes an essay comments on the essay by other scholars and a reply by the author s of the original essay Topics include moral intuitions as a kind of fast and frugal heuristics framing effects in moral judgments an analogy between Chomsky s universal grammar and moral principles the role of emotions in moral beliefs moral disagreements the semantics of moral language and moral responsibility Contributors to Volume 2 Fredrik Bjorklund James Blair Paul Bloomfield Fiery Cushman Justin D Arms John Deigh John Doris Julia Driver Ben Fraser Gerd Gigerenzer Michael Gill Jonathan Haidt Marc Hauser Daniel Jacobson Joshua Knobe Brian Leiter Don Loeb Ron Mallon Darcia Narvaez Shaun Nichols Alexandra Plakias Jesse Prinz Geoffrey Sayre McCord Russ Shafer Landau Walter Sinnott Armstrong Cass Sunstein William Tolhurst Liane Young

Moral Intuitions, Moral Facts and Justification in Ethics Stefan S. Sencerz, 1991 Concludes that Moral Intuitionism does not help to reach rational solutions to moral disputes and disagreements Examines the proposition Jews ought to be exterminated

The Bloomsbury Companion to Ethics Christian B. Miller, 2014-09-25 The Bloomsbury Companion to Ethics offers the definitive guide to this key area of contemporary philosophy Covering all the fundamental questions asked by meta ethics and normative ethical theory thirteen specially commissioned chapters from an international team of experts explore the central ideas terms and case studies in the field and new directions in ethics as a whole Now available in paperback the Companion to Ethics covers issues such as moral methodology moral realism ethical expressivism constructivism and the error theory morality and practical reason moral psychology morality and religion consequentialism Kantian ethics virtue ethics feminist ethics moral particularism experimental ethics and biology evolution and ethics Featuring a series of indispensable research tools including key technical terms a historical chronology a detailed list of internet resources for research in ethics and a thorough list of recommended works for further study this is the essential resource for anyone studying researching and writing in contemporary philosophical ethics

Christian Ethics and Commonsense Morality Kevin Jung, 2014-11-27 Christian Ethics and Commonsense Morality goes against the grain of various postmodern approaches to morality in contemporary religious ethics In this book Jung seeks to provide a new framework in which the nature of common Christian moral beliefs and practices can be given a new meaning He suggests that once major philosophical assumptions behind postmodern theories of morality are called into question we may look at Christian morality in quite a different light On his account Christian morality is a historical morality insofar as it is rooted in the rich historical traditions of the Christian church Yet this kind of historical dependence does not entail the evidential

dependence of all moral beliefs on historical traditions It is possible to argue for the epistemic autonomy of moral beliefs according to which Christian and other moral beliefs can be justified independently of their historical sources The particularity of Christian morality lies not in its particular historical sources that also function as the grounds of justification but rather in its explanatory and motivational capacity to further articulate the kind of moral knowledge that is readily available to most human beings and to enable people to act upon their moral knowledge **The Bloomsbury Handbook of Ethics** Christian B. Miller, 2023-10-19 Updated and expanded to represent the fundamental questions at the heart of philosophical ethics today the second edition of The Bloomsbury Handbook of Ethics covers the key topics in metaethics and normative ethical theory This edition includes 12 fully revised chapters and 3 newly commissioned contributions from a range of esteemed academics who provide accessible introductions to their own areas of expertise The first part of the book covers the field of metaethics including subjects such as moral realism expressivism constructivism practical reason moral psychology experimental ethics and evolutionary ethics as well as two new chapters that respond to ethical debates concerning moral relativism and moral responsibility that enable students and scholars to better navigate this complicated ethical terrain Moving onto normative ethical theory the second part of the book ranges across morality and religion consequentialism and particularism as well as Kantian virtue feminist and Confucian ethics This comprehensive edition provides a one stop resource for students of ethics which includes updated detailed overviews of the field and methodological issues as well as an appendix of additional resources including technical terms in ethics

Conscience Patricia Churchland, 2019-06-04 Illuminating entertaining and wise Nicholas A Christakis Nature Conscience a finalist for the PEN E O Wilson Literary Science Writing Award explores why all social groups have moral systems and how these systems are formed Distinguished professor Patricia S Churchland brings together an understanding of the influences of neuroscience genetics and physical environment to elucidate how our brains are configured to form bonds and care for children while also investigating why amoral psychopaths can arise Churchland then turns to philosophy to understand how morality is transmitted through generations and why it has become a foundation of all societies Conscience joins ideas rarely put into dialogue and brings light to a subject that speaks to the meaning of being human

Moral Intuitions, Moral Perceptions, and Moral Dilemmas , 2012 This dissertation contains three papers In the first paper Moral Intuitions Reliability and Disagreement I defend intuitivism the view that moral intuitions provide a minimally reliable guide to the moral truth I attempt to answer some genealogical critiques of intuitivism and some critiques of intuitivism that appeal to interpersonal and intrapersonal disagreement among intuitions In the second paper Non Naturalist Moral Perception I develop a model of moral intuition as a type of perception and I use this model to argue that metaethical non naturalism is fully consistent with the possibility of moral perception In the third paper Knots Dilemmas and Designers I examine phenomena of moral conflict and I argue that moral dilemmas are possible Roughly a moral dilemma is a situation in which

an agent cannot satisfy all of her moral obligations Also in Knots Dilemmas and Designers I argue that the possibility of moral dilemmas is at odds with metaethical constructivism but is fully consistent with moral realism These three papers contribute to a larger project involving the development and defense of a position that I call Strict Pluralism According to Strict Pluralism there are multiple moral principles these principles can come into conflict in particular cases and such cases are moral dilemmas Strict Pluralism has an intuitivist rationale thus my examination of the epistemology of intuitions in Moral Intuitions Reliability and Disagreement and in Non Naturalist Moral Perception lays some groundwork for the defense of Strict Pluralism Further the initial stages of an intuitivist argument for Strict Pluralism are contained in my arguments for the possibility of moral dilemmas in Knots Dilemmas and Designers

The Psychology and Epistemology of (mostly Moral) Intuitions Mark William Fedyk,2009 This dissertation is composed of four stand alone papers organized here as four chapters The first chapter gives a philosophical account of the nature of intuitive judgments It proposes a conceptual framework that captures what are hopefully the essential properties of intuitions and offers a description of the conditions under which intuitions will be reliable The second chapter considers and rejects a recently popular theory in moral psychology the linguistic analogy According to this theory human moral cognition is importantly similar to linguistic cognition just so long as the later is understood using the theory of universal generative grammar that is currently fashionable in contemporary linguistics The third chapter considers and rejects another recently popular theory in moral psychology This theory called the social intuitionist model of moral judgment holds that moral reasoning does not function to promote moral truth Rather the proper function of moral reasoning is to create patterns of agreement in both people s moral intuitions and any attendant moral sentiments Finally the last chapter of this dissertation argues against the currently established view that moral intuitions ought to occupy an epistemically privileged role in moral inquiry It uses Frank Jackson s moral epistemology as a stalking horse and in contrast to some elements of his epistemology the chapter outlines a view of reflective equilibrium that explains how more sources of moral insight than just moral intuitions can play an evidential role in moral inquiry

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