

Chapter 1 : A System of Moral Science

*A System Of Moral Science [Laurens P. Hickok] on blog.quintoapp.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

Overview[edit] Moral science may refer to the consideration of what is best for, and how to maximize the flourishing of, either particular individuals [2] or all conscious creatures. The dictum can be set aside for a deeper, albeit programmatic, neurobiological perspective on what reasoning and problem-solving are, how social navigation works, how evaluation is accomplished by nervous systems, and how mammalian brains make decisions. Quine advocated naturalizing epistemology by looking to natural sciences like psychology for a full explanation of knowledge. Paul Kurtz , who believes that the careful, secular pursuit of normative rules is vital to society, coined the term eupraxophy to refer to his approach to normative ethics. Steven Pinker , Sam Harris , and Peter Singer believe that we learn what is right and wrong through reason and empirical methodology. Maria Ossowska thought that sociology was inextricably related to philosophical reflections on morality, including normative ethics. She proposed that science analyze: The Individual, Community, and Future Generations In *The Moral Landscape*: The truth seems to be that values rooted in the circuitry for caringâ€”for well-being of self, offspring, mates, kin, and othersâ€”shape social reasoning about many issues: One should therefore expect that moral prescriptions will change as humans gain understanding. Moral psychology Training to promote good behaviour[edit] The science of morality may aim to discover the best ways to motivate and shape individuals. Methods to accomplish this include instilling explicit virtues , building character strengths , and forming mental associations. These generally require some level of practical reason. James Rest suggested that abstract reasoning is also a factor in making moral judgements [16] and emphasized that moral judgements alone do not predict moral behaviour: They also effectively use art and myths to educate people about moral situations. Instead, Harris imagines data about normative moral issues being shared in the same way as other sciences e. He says "centralization of power irrevocably in the hands of one person or an elite has always ultimately led to great evil for the human race. It was the novel experiment of democracyâ€”a clear break with traditionâ€”that ended the long tradition of tyranny. In other words, there are a great many moral norms that should never be the task of the government to enforce. Differential reinforcement and Prison One author has argued that to attain a society where people are motivated by conditioned self-interest, punishment must go hand-in-hand with reward. This is so, even if libertarian free will is false. This is because punishment can still serve its purposes: This author argues that, at least, any prison system should be pursuing those goals, and that it is an empirical question as to what sorts of punishment realize these goals most effectively, and how well various prison systems actually serve these purposes. Positive psychology and Moral development The brain areas that are consistently involved when humans reason about moral issues have been investigated. These results provide evidence that the neural network underlying moral decisions is probably domain-global i. An essential, shared component of moral judgment involves the capacity to detect morally salient content within a given social context. Recent research implicated the salience network in this initial detection of moral content. This suggest that moral cognition involves both bottom-up and top-down attentional processes, mediated by discrete large-scale brain networks and their interactions. Other implications[edit] Daleiden provides examples of how science can use empirical evidence to assess the effect that specific behaviors can have on the well-being of individuals and society with regard to various moral issues. He argues that science supports decriminalization and regulation of drugs , euthanasia under some circumstances, and the permission of sexual behaviors that are not tolerated in some cultures he cites homosexuality as an example. Daleiden further argues that in seeking to reduce human suffering, abortion should not only be permissible, but at times a moral obligation as in the case of a mother of a potential child who would face the probability of much suffering. Like all moral claims in his book, however, Daleiden is adamant that these decisions remain grounded in, and contingent on empirical evidence. An action may be necessary and more moral once we are aware of circumstances. Criticisms[edit] The idea of a normative science of morality has met with some criticisms. Critics include physicist Sean M. Carroll ,

who argues that morality cannot be part of science. In contrast, moral scientists defend the position that such a division between values and scientific facts "moral relativism" is not only arbitrary and illusory, but impeding progress towards taking action against documented cases of human rights violations in different cultures. To Gould, science is concerned with questions of fact and theory, but not with meaning and morality – the magisteria of religion. In the same vein, Edward Teller proposed that politics decides what is right, whereas science decides what is true. Although his main focus in the paper is naturalism in nursing, he goes on to explain that science can, at very least, be interested in morality at a descriptive level. He even briefly entertains the idea that morality could itself be a scientific subject, writing that one might argue ".. If this could be shown to be so, morality would be contained within naturalism. However, I will not assume the truth of moral realism here.

Science subjects all the facts it uses to a controlling law, and by this law binds all its facts into an orderly system. No elements, however abundant, can become a philosophy without their determining principle.

Under deontology, an act may be considered right even if the act produces a bad consequence, [35] if it follows the rule or moral law. According to the deontological view, people have a duty to act in a way that does those things that are inherently good as acts "truth-telling" for example , or follow an objectively obligatory rule as in rule utilitarianism. Kant then argues that those things that are usually thought to be good, such as intelligence , perseverance and pleasure , fail to be either intrinsically good or good without qualification. Pleasure, for example, appears to not be good without qualification, because when people take pleasure in watching someone suffer, they make the situation ethically worse. He concludes that there is only one thing that is truly good: Nothing in the worldâ€”indeed nothing even beyond the worldâ€”can possibly be conceived which could be called good without qualification except a good will. Pragmatic ethics Associated with the pragmatists , Charles Sanders Peirce , William James , and especially John Dewey , pragmatic ethics holds that moral correctness evolves similarly to scientific knowledge: Thus, we should prioritize social reform over attempts to account for consequences, individual virtue or duty although these may be worthwhile attempts, if social reform is provided for. Ethics of care Care ethics contrasts with more well-known ethical models, such as consequentialist theories e. These values include the importance of empathetic relationships and compassion. Care-focused feminism is a branch of feminist thought, informed primarily by ethics of care as developed by Carol Gilligan and Nel Noddings. Noddings proposes that ethical caring has the potential to be a more concrete evaluative model of moral dilemma than an ethic of justice. Role ethics Role ethics is an ethical theory based on family roles. Confucian roles are not rational , and originate through the xin, or human emotions. Anarchism Anarchist ethics is an ethical theory based on the studies of anarchist thinkers. The biggest contributor to the anarchist ethics is the Russian zoologist, geographer, economist, and political activist Peter Kropotkin. Kropotkin argues that ethics itself is evolutionary, and is inherited as a sort of a social instinct through cultural history, and by so, he rejects any religious and transcendental explanation of morality. The origin of ethical feeling in both animals and humans can be found, he claims, in the natural fact of "sociality" mutualistic symbiosis , which humans can then combine with the instinct for justice i. This principle of treating others as one wishes to be treated oneself, what is it but the very same principle as equality, the fundamental principle of anarchism? And how can any one manage to believe himself an anarchist unless he practices it? We do not wish to be ruled. And by this very fact, do we not declare that we ourselves wish to rule nobody? We do not wish to be deceived, we wish always to be told nothing but the truth. And by this very fact, do we not declare that we ourselves do not wish to deceive anybody, that we promise to always tell the truth, nothing but the truth, the whole truth? We do not wish to have the fruits of our labor stolen from us. By what right indeed can we demand that we should be treated in one fashion, reserving it to ourselves to treat others in a fashion entirely different? Our sense of equality revolts at such an idea. Postmodernism This article or section possibly contains synthesis of material which does not verifiably mention or relate to the main topic. Relevant discussion may be found on the talk page. July Learn how and when to remove this template message The 20th century saw a remarkable expansion and evolution of critical theory, following on earlier Marxist Theory efforts to locate individuals within larger structural frameworks of ideology and action. This was on the basis that personal identity was, at least in part, a social construction. Post-structuralism and postmodernism argue that ethics must study the complex and relational conditions of actions. A simple alignment of ideas of right and particular acts is not possible. There will always be an ethical remainder that cannot be taken into account or often even recognized. Such theorists find narrative or, following Nietzsche and Foucault, genealogy to be a helpful tool for understanding ethics because narrative is always about particular lived experiences in all their complexity rather than the assignment of an idea or norm to separate and individual actions. Zygmunt Bauman says postmodernity is best described as modernity without illusion, the illusion being the belief that humanity can be repaired by some ethic principle.

Postmodernity can be seen in this light as accepting the messy nature of humanity as unchangeable. Hoy describes post-critique ethics as the "obligations that present themselves as necessarily to be fulfilled but are neither forced on one or are enforceable" , p. Hoy concludes that The ethical resistance of the powerless others to our capacity to exert power over them is therefore what imposes unenforceable obligations on us. That actions are at once obligatory and at the same time unenforceable is what put them in the category of the ethical. Obligations that were enforced would, by the virtue of the force behind them, not be freely undertaken and would not be in the realm of the ethical. Applied ethics Applied ethics is a discipline of philosophy that attempts to apply ethical theory to real-life situations. The discipline has many specialized fields, such as engineering ethics , bioethics , geoethics , public service ethics and business ethics. Specific questions[edit] Applied ethics is used in some aspects of determining public policy, as well as by individuals facing difficult decisions. The sort of questions addressed by applied ethics include: But not all questions studied in applied ethics concern public policy. For example, making ethical judgments regarding questions such as, "Is lying always wrong? People, in general, are more comfortable with dichotomies two opposites. However, in ethics, the issues are most often multifaceted and the best-proposed actions address many different areas concurrently. In ethical decisions, the answer is almost never a "yes or no", "right or wrong" statement. Many buttons are pushed so that the overall condition is improved and not to the benefit of any particular faction. Particular fields of application[edit].

Chapter 3 : - A System Of Moral Science by Laurens P. Hickok

Get this from a library! A system of moral science. [Laurens P Hickok; Julius H Seelye] -- "Science subjects all the facts it uses to a controlling law, and by this law binds all its facts into an orderly system.

Picture taken in Source Why Teach Moral Values When most persons talk about a school curriculum, they think about math, science, social studies, and language courses. Seldom do I hear or read about moral values as being part of the curriculum. The problem is that the neglect of teaching moral values in schools is hurting our students and causing problems in society. If a person has never learned any moral values, how is she or he able to discern the difference between right and wrong? That is basically the essence of moral values education. As parents and educators, we should all advocate the teaching of moral values in our schools for the following reasons: Knowledge gained in school is only one goal of education. The primary goals of education should be enabling students to gain knowledge and moral values. Our children will need both in preparing themselves to be good parents and citizens in society. If all parents were teaching their children moral values in the home, it would not be necessary for the schools to do this work, The sad fact is that a lot of kids are not learning from their parents the difference between right and wrong. This is because most mothers and fathers in their busy work days spend only a few hours with their children. In many families, there is only one parent and no other role models for kids to follow. Every day students are exposed to violence, dishonesty, and other social problems in the media and the real world. How many times have we heard about school shootings? What about other times when students are caught cheating on exams? Then, too, we read about bullying in school and fights between gangs. If moral values were taught in schools, we would have fewer of these problems. To Counter Bad Influences in Society: Unfortunately, many of the role models of young people are setting bad examples. These bad examples range from sexual promiscuity, degrading of women, advocacy of violence, and the condoning of dishonesty in order to succeed. One of these moral lessons was learned while I was a varsity football player. Our team had just lost a tough game because the referee had ruled we were stopped inches away from scoring a touchdown. When our school principal had heard many of my teammates complaining about how the officiating had caused us to lose the game, he came on the team bus after the game and said that in life the referee never beats you. It would serve society well if the following seven moral values for students were taught in schools: Unconditional Love and Kindness: In most cases, if you love someone, he or she will love you back in return. This, however, is not the real meaning of love. Love should be unconditional. With more love in the world, kindness will follow and replace cruelty. Students must be taught that dishonesty and cheating are wrong, and will get you nowhere in the future. As a student, one is only hurting himself or herself by cheating, because this action will eventually catch up to you in the end with bad consequences. When I was young, I learned that success was one percent inspiration and 99 percent perspiration. This thinking must definitely change. Unfortunately, in our highly competitive dog eat dog society, many people will tread on others to get ahead in life. Respect for others should include respecting different religions, races, sexes, ideas, and lifestyles. To achieve a common goal, it is necessary for all people to work together. If this is not done, a few people may profit, but the end result for everyone will be a failure. I still believe in the motto, "united we stand and divided we fall. Compassion is defined as being sensitive to the needs of people. If there were more compassion in the world, there would be less homeless, hunger, wars, and unhappiness. Jesus Christ taught us to forgive our enemies or people who hurt us. Anger in most cases is caused by an unwillingness to forgive. There would be less violence and fighting in school if students could learn this moral virtue. I taught English in a Catholic school in Thailand for more than six years, and the learning of moral values was built into all of our lessons. This would be an excellent policy for other schools to adopt. Most Important Moral Value for Students Which is the most important moral value for students to learn?

Chapter 4 : A System of Moral Science : Julius H Seelye :

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Print Physicians on the front lines of health care today are sometimes described as going to battle. Physicians, like combat soldiers, often face a profound and unrecognized threat to their well-being: Moral injury is frequently mischaracterized. But without understanding the critical difference between burnout and moral injury, the wounds will never heal and physicians and patients alike will continue to suffer the consequences. Burnout is a constellation of symptoms that include exhaustion, cynicism, and decreased productivity. More than half of physicians report at least one of these. But the concept of burnout resonates poorly with physicians: Even at the Mayo Clinic, which has been tracking, investigating, and addressing burnout for more than a decade, one-third of physicians report its symptoms. It is being unable to provide high-quality care and healing in the context of health care. Most physicians enter medicine following a calling rather than a career path. They go into the field with a desire to help people. Many approach it with almost religious zeal, enduring lost sleep, lost years of young adulthood, huge opportunity costs, family strain, financial instability, disregard for personal health, and a multitude of other challenges. Physicians are smart, tough, durable, resourceful people. If there was a way to MacGyver themselves out of this situation by working harder, smarter, or differently, they would have done it already. Financial considerations of hospitals, health care systems, insurers, patients, and sometimes of the physician himself or herself lead to conflicts of interest. Electronic health records, which distract from patient encounters and fragment care but which are extraordinarily effective at tracking productivity and other business metrics, overwhelm busy physicians with tasks unrelated to providing outstanding face-to-face interactions. The constant specter of litigation drives physicians to over-test, over-read, and over-react to results at times actively harming patients to avoid lawsuits. Patient satisfaction scores and provider rating and review sites can give patients more information about choosing a physician, a hospital, or a health care system. But they can also silence physicians from providing necessary but unwelcome advice to patients, and can lead to over-treatment to keep some patients satisfied. Business practices may drive providers to refer patients within their own systems, even knowing that doing so will delay care or that their equipment or staffing is sub-optimal. Navigating an ethical path among such intensely competing drivers is emotionally and morally exhausting. Continually being caught between the Hippocratic oath, a decade of training, and the realities of making a profit from people at their sickest and most vulnerable is an untenable and unreasonable demand. Routinely experiencing the suffering, anguish, and loss of being unable to deliver the care that patients need is deeply painful. But repeated on a daily basis, they coalesce into the moral injury of health care. Many physicians contemplate leaving health care altogether, but most do not for a variety of reasons: And so they stay wounded, disengaged, and increasingly hopeless. On the other side of physician burnout In order to ensure that compassionate, engaged, highly skilled physicians are leading patient care, executives in the health care system must recognize and then acknowledge that this is not physician burnout. Physicians are the canaries in the health care coalmine, and they are killing themselves at alarming rates twice that of active duty military members signaling something is desperately wrong with the system. Nor will pushing the solution onto providers by switching them to team-based care; creating flexible schedules and float pools for provider emergencies; getting physicians to practice mindfulness, meditation, and relaxation techniques or participate in cognitive-behavior therapy and resilience training. None of these measures is geared to change the institutional patterns that inflict moral injuries. What we need is leadership willing to acknowledge the human costs and moral injury of multiple competing allegiances. We need leadership that has the courage to confront and minimize those competing demands. Physicians must be treated with respect, autonomy, and the authority to make rational, safe, evidence-based, and financially responsible decisions. Top-down authoritarian mandates on medical practice are degrading and ultimately ineffective. We need leaders who recognize that caring for their physicians results in thoughtful, compassionate care for patients, which ultimately is good business. Senior doctors whose knowledge and

skills transcend the next business cycle should be treated with loyalty and not as a replaceable, depreciating asset. We also need patients to ask what is best for their care and then to demand that their insurer or hospital or health care system provide it — the digital mammogram, the experienced surgeon, the timely transfer, the visit without the distraction of the electronic health record — without the best interest of the business entity insurer, hospital, health care system, or physician overriding what is best for the patient. A truly free market of insurers and providers, one without financial obligations being pushed to providers, would allow for self-regulation and patient-driven care. These goals should be aimed at creating a win-win where the wellness of patients correlates with the wellness of providers. In this way we can avoid the ongoing moral injury associated with the business of health care. Jackson Foundation for the Advancement of Military Medicine.

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