

FIELDWORK IN FAMILIAR PLACES

MORALITY, CULTURE, & PHILOSOPHY



MICHELE M. MOODY-ADAMS

Fieldwork In Familiar Places Morality Culture And Philosophy

David B. Wong



Fieldwork In Familiar Places Morality Culture And Philosophy:

Fieldwork in Familiar Places Michele M. Moody-Adams, 2009-06-01 The persistence of deep moral disagreements across cultures as well as within them has created widespread skepticism about the objectivity of morality Moral relativism moral pessimism and the denigration of ethics in comparison with science are the results Fieldwork in Familiar Places challenges the misconceptions about morality culture and objectivity that support these skepticisms to show that we can take moral disagreement seriously and yet retain our aspirations for moral objectivity Michele Moody Adams critically scrutinizes the anthropological evidence commonly used to support moral relativism Drawing on extensive knowledge of the relevant anthropological literature she dismantles the mystical conceptions of culture that underwrite relativism She demonstrates that cultures are not hermetically sealed from each other but are rather the product of eclectic mixtures and borrowings rich with contradictions and possibilities for change The internal complexity of cultures is not only crucial for cultural survival but will always thwart relativist efforts to confine moral judgments to a single culture Fieldwork in Familiar Places will forever change the way we think about relativism anthropologists psychologists historians and philosophers alike will be forced to reconsider many of their theoretical presuppositions Moody Adams also challenges the notion that ethics is methodologically deficient because it does not meet standards set by natural science She contends that ethics is an interpretive enterprise not a failed naturalistic one genuine ethical inquiry including philosophical ethics is a species of interpretive ethnography We have reason for moral optimism Moody Adams argues Even the most serious moral disagreements take place against a background of moral agreement and thus genuine ethical inquiry will be fieldwork in familiar places Philosophers can contribute to this enterprise she believes if they return to a Socratic conception of themselves as members of a rich and complex community of moral inquirers

Ethics and Time in the Philosophy of History Natan Elgabsi, Bennett Gilbert, 2023-01-12 This interdisciplinary volume connects the philosophy of history to moral philosophy with a unique focus on time Taking in a range of intellectual traditions cultural and geographical contexts the volume provides a rich tapestry of approaches to time morality culture and history By extending the philosophical discussion on the ethical importance of temporality the editors disentangle some of the disciplinary tensions between analytical and hermeneutic philosophy of history cultural theory meta ethical theory and normative ethics The ethical and existential character of temporality reveals itself within a collection that resists the methodological underpinnings of any one philosophical school The book s distinctive cross cultural approach ensures a wide range of perspectives with contributions on life and death in Japanese philosophy ethics and time in Maori philosophy non traditional temporalities and philosophical anthropology as well as global approaches to ethics These new directions of study highlight the importance of the ethical in the temporal inviting further points of departure in this burgeoning field

Morality's Progress Dale Jamieson, 2002 Morality s Progress is the summation of nearly three decades of work by Dale Jamieson a leading figure in environmental ethics and bioethics The twenty two

papers here are invigoratingly diverse but together tell a unified story about various aspects of the morality of our relationships to animals and to nature The volume begins by addressing the possibility of moral progress and the value of practical ethics It then moves on to discuss the nature of animal minds and our moral duties with respect to animals it concludes with essays that address larger environmental questions Considered as a whole *Morality's Progress* is an attempt to draw out the moral consequences of a thoroughgoing Darwinian Naturalism The perspective that informs this work is philosophically naturalist morally consequentialist and metaethically constructivist Jamieson's essays will convince sceptics that thinking about our moral relations to animals and nature can offer great intellectual reward and his work here sets a challenging controversial agenda for the future

[The Emotional Construction of Morals](#) Jesse Prinz, 2007-11-22 Jesse Prinz presents a bravura argument for highly controversial claims about morality which go to the heart of our understanding of ourselves He argues that moral values are based on emotional responses and that these are inculcated by culture not hard wired through natural selection These two claims support a form of moral relativism

How to Do Things with Emotions Owen Flanagan, 2023-04-04 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

Moral Change Cecilie Eriksen, 2020-12-14 How does moral change happen What leads to the overthrow or gradual transformation of moral beliefs ideals and values Change is one of the most striking

features of morality yet it is poorly understood In this book Cecilie Eriksen provides an illuminating map of the dynamics structure and normativity of moral change Through eight narratives inspired by the legal domain and in dialogue with modern moral philosophy Eriksen discusses moral bias conflict progress and revolutions She develops a context sensitive understanding of ethics and shows how we can harvest a knowledge of the past that will enable us to build a better future

The Oxford Handbook of the Sociology of Religion Peter Clarke, 2011-02-04 The Oxford Handbook of the Sociology of Religion draws on the expertise of an international team of scholars providing both an entry point into the sociological study and understanding of religion and an in depth survey into its changing forms and content in the contemporary world The role and impact of religion and spirituality on the politics culture education and health in the modern world is rigorously discussed and debated The study of the sociology of religion forges interdisciplinary links to explore aspects of continuity and change in the contemporary interface between society and religion Using a combination of theoretical methodological and content led approaches the fifty seven contributors collectively emphasise the complex relationships between religion and aspects of life from scientific research to law ecology to art music to cognitive science crime to institutional health care and more The developing character of religion irreligion and atheism and the impact of religious diversity on social cohesion are explored An overview of current scholarship in the field is provided in each themed chapter with an emphasis on encouraging new thinking and reflection on familiar and emergent themes to stimulate further debate and scholarship The resulting essay collection provides an invaluable resource for research and teaching in this diverse discipline **Value, Conflict, and**

Order Edward Hall, 2020-08-12 Is the purpose of political philosophy to articulate the moral values that political regimes would realize in a virtually perfect world and show what that implies for the way we should behave toward one another That model of political philosophy driven by an effort to draw a picture of an ideal political society is familiar from the approach of John Rawls and others Or is political philosophy more useful if it takes the world as it is acknowledging the existence of various morally non ideal political realities and asks how people can live together nonetheless The latter approach is advocated by realist thinkers in contemporary political philosophy In *Value Conflict and Order* Edward Hall builds on the work of Isaiah Berlin Stuart Hampshire and Bernard Williams in order to establish a political realist s theory of politics for the twenty first century The realist approach Hall argues helps us make sense of the nature of moral and political conflict the ethics of compromising with adversaries and opponents and the character of political legitimacy In an era when democratic political systems all over the world are riven by conflict over values and interests Hall s conception is bracing and timely

Responsibility: The Epistemic Condition Philip Robichaud, Jan Willem Wieland, 2017-06-16 Philosophers have long agreed that moral responsibility might not only have a freedom condition but also an epistemic condition Moral responsibility and knowledge interact but the question is exactly how Ignorance might constitute an excuse but the question is exactly when Surprisingly enough the epistemic condition has only recently attracted the attention of scholars This volume sets the agenda

Sixteen new essays address the following central questions Does the epistemic condition require akrasia Why does blameless ignorance excuse Does moral ignorance sustained by one's culture excuse Does the epistemic condition involve knowledge of the wrongness or wrongmaking features of one's action Is the epistemic condition an independent condition or is it derivative from one's quality of will or intentions Is the epistemic condition sensitive to degrees of difficulty Are there different kinds of moral responsibility and thus multiple epistemic conditions Is the epistemic condition revisionary What is the basic structure of the epistemic condition

Moral Relativism and Pluralism David B. Wong, 2023-02-02 The argument for metaethical relativism the view that there is no single true or most justified morality is that it is part of the best explanation of the most difficult moral disagreements The argument for this view features a comparison between traditions that highly value relationship and community and traditions that highly value personal autonomy of the individual and rights It is held that moralities are best understood as emerging from human culture in response to the need to promote and regulate interpersonal cooperation and internal motivational coherence in the individual The argument ends in the conclusion that there is a bounded plurality of true and most justified moralities that accomplish these functions The normative implications of this form of metaethical relativism are explored with specific focus on female genital cutting and abortion

Ethics and Philosophical Critique in William James Sarin Marchetti, 2015-08-25 Marchetti offers a revisionist account of James's contribution to moral thought in the light of his pragmatic conception of philosophical activity He sketches a composite picture of a Jamesian approach to ethics revolving around the key notion and practice of a therapeutic critique of one's ordinary moral convictions and style of moral reasoning

New Perspectives on Moral Change Cecilie Eriksen, Nora Hämäläinen, 2022-08-12 The world we live in is constantly changing Climate change transforming gender conceptions emerging issues of food consumption novel forms of family life and technological developments are altering central areas of our forms of life This raises questions of how to cope with and understand the moral changes implicit in such alterations This volume is the first to address moral change as such It brings together anthropologists and philosophers to discuss how to study and theorize the change of norms concepts emotions moral frameworks and forms of personhood

Pragmatism as a Way of Life Hilary Putnam, Ruth Anna Putnam, 2017-05-15 Hilary Putnam argues that all facts are dependent on cognitive values Ruth Anna Putnam turns the problem around illuminating the factual basis of moral principles Together they offer a pragmatic vision that in Hilary's words serves as a manifesto for what the two of us would like philosophy to look like in the twenty first century and beyond

Evil and the Augustinian Tradition Charles T. Mathewes, 2001-09-06 This explores the family biography of the Augustinian tradition by looking at Augustine's work and its development in the writings of Hannah Arendt and Reinhold Niebuhr Mathewes argues that the Augustinian tradition offers us a powerful though commonly misconstrued proposal for understanding and responding to evil's challenges The book casts light on Augustine Niebuhr and Arendt as well as on the problem of evil the nature of tradition and the role of theological and ethical discourse in

contemporary thought Reclaiming the System Lisa Herzog, 2018-10-24 The world of wage labour seems to have become a soulless machine an engine of social and environmental destruction Employees seem to be nothing but cogs in this system but is this true Located at the intersection of political theory moral philosophy and business ethics this book questions the picture of the world of work as a system Hierarchical organizations both in the public and in the private sphere have specific features of their own This does not mean however that they cannot leave room for moral responsibility and maybe even human flourishing Drawing on detailed empirical case studies Lisa Herzog analyses the nature of organizations from a normative perspective their rule bound character the ways in which they deal with divided knowledge and organizational cultures and their relation to morality The volume examines how individual agency and organizational structures would have to mesh to avoid common moral pitfalls and develops the notion of transformational agency which refers to a critical creative way of engaging with one's organizational role while remaining committed to basic moral norms The volume goes on to explore the political and institutional changes that would be required to re-embed organizations into a just society Whether we submit to the system or try to reclaim it Herzog argues is a question of eminent political importance in our globalized world

The Diversity of Morals Steven Lukes, 2025-09-09 How to make sense of the divergence between philosophers quest for a single morality and social scientists assumption that there are multiple moralities When we speak of morals what are we speaking of Is morality singular as many philosophers tend to assume even if they don't agree on what it is or are there multiple moralities which social scientists notably anthropologists study In *The Diversity of Morals* Steven Lukes brings together these differing perspectives Drawing on philosophy sociology social anthropology psychology and political theory Lukes considers what the moral domain includes and what it excludes how what is moral differs from what is conventional or customary in different contexts whether morality is unified or a series of fragments and if there is a diversity of morals what that diversity consists of Lukes looks both ways toward philosophers quest for a single best answer to the question of morality and toward sociologists and anthropologists assumption that there are several even many even very many answers to make sense of their divergence He traces the two approaches back to their beginnings linking them to the differences between the ideas of David Hume Johann Gottfried Herder and Adam Smith Lukes examines how we went from viewing the social world as us versus them to thinking of morality as universal envisioning shared humanity and the sacredness of the human person and what prevents this vision from being realized Considering the breakdown of moral constraints in the perpetration of mass atrocities Lukes asks if there are phenomena that are beyond moral justification And he raises this crucial question in light of the vast variation that history and the ethnographic record display how wide and how deep is the diversity of morals

Communicating Moral Concern Elise Springer, 2013-05-31 A novel reframing of moral agency emphasizing the responsive habits and skills by which we engage one another's attention to moral concerns Modern moral theories have crystallized around the logic of individual choices abstracted from social and historical context Yet most action

including moral theorizing can equally be understood as a response conscious or otherwise to the social world out of which it emerges In this novel account of moral agency Elise Springer accords central importance to how we intervene in activity around us To notice and address what others are doing with their moral agency is to exercise what Springer calls critical responsiveness Her account of this responsiveness steers critics away from both of the conventionally familiar ideals justifying and expressing reactive attitudes on one hand and prescribing and manipulating behavioral outcomes on the other Good critical practice functions instead as a dynamic gestural engagement of attention reaching further than expressive representation but not as far as causal control To make sense of such engagement Springer unravels the influence of several entrenched philosophical dichotomies active vs passive representation vs object illocution vs perlocution Where previous accounts have been preoccupied with justified claims or with end results Springer urges the cultivation of situated critical engagement an unorthodox virtue Moral agency can thereby claim a creative and embodied aspect transforming the world of action through a socially extended process of communicating concern

Agency and Democracy in Development Ethics Lori Keleher, Stacy J. Kosko, 2019-03-14 Economists philosophers and policy experts from the Global North and South advance the conversation on the ethical dimensions of agency and democracy in development These diverse essays from leading development academics and practitioners will interest students and scholars of global justice international development and political philosophy

Willing the Good Gabriele De Anna, 2013-01-16 Science increasingly deals with human behavior biology neuroscience genetics psychology evolutionary theory and ethology all bring new insights into our actions and uncover new facts about our agency However what is the philosophical significance of their findings The answer to this question varies according to one's background philosophical views On the one hand the dominant empiricist view contends that the sciences can in principle tell us everything there is to know about human

Misunderstanding Stories Melinda McGarrah Sharp, 2013-01-24 How can we work toward mutual understanding in our increasingly diverse and interconnected world Pastoral theologian Melinda McGarrah Sharp approaches this multifaceted interdisciplinary question by beginning with moments of intercultural misunderstanding Using misunderstanding stories from her experience working with the Peace Corps in Suriname Dr McGarrah Sharp argues that we must recognize the limits of our own cultural perspectives in order to have meaningful intercultural encounters that are more mutually empowering and hopeful Bringing together resources from pastoral theology ethnography and postcolonial studies she provides a valuable resource for investigating the complexity of providing care and fostering communities of belonging across cultural differences McGarrah Sharp illustrates a process of moving from disconnection to regard for diverse others as neighbors who share a common yearning for hopeful and meaningful connection Leaders in faith communities practitioners of care and scholars will all be able to use this resource to better understand the conflicts tensions and uncertainties of our postcolonial twenty first century world An included discussion guide facilitates classroom study small group discussion and personal reflection

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