

# Christian Morality In The Breath Of God

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Psychology of the Moral Self  
Theory of Morals and Origin of Language  
Morality in the nineteenth century  
The Morals of Evolution  
The Principles of Ethics  
The Synthetic Philosophy of Herbert Spencer: Principles of ethics  
The Crisis in Morals  
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Monthly Packet of Evening Readings for Members of the English Church (earlier "for Younger Members of the English Church")  
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History of Education in the Madras Presidency  
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everywhere people share certain moral principles it is bad to steal to kill to lie we see our morality as absolute yet we live by rules that differ with the context it is ok to kill the enemy in war for a businessman to do the best for himself for a lawyer to argue professionally for a position he would personally reject we are constantly bending the rules while considering our moral principles as absolute robert hinde the eminent cambridge biologist and psychologist presents a new approach to morality based on combining an evolutionary approach with observations on how people actually behave to show that morality is more subtle than it appears the complexity of modern societies requires the rules to be somewhat flexible

according to the context personal relationships science law business politics and war some bending of rules is necessary for social cohesion but too much is destructive hinde argues from a humanistic standpoint for a deeper appreciation of the nature of morality so that we may avoid global catastrophe and strive for a more ethical just and peaceful world

morality in context is a timely topic a debate between philosophers and social scientists is a good way to approach it why is there such a booming interest in morality and why does it focus on context one starting point is the change in the sociostructural and sociocultural conditions of modern societies this involves change in the empirical conditions of moral action and in the social demand on morality as these changes are accounted for and analyzed in the social sciences new perspectives emerge that give rise to new ways of framing issues and problems these problems are best addressed by way of cooperation between philosophers and social scientists as habermas 1990 has pointed out in a much cited paper philosophers depend on social science to fill in the data they require to answer the questions raised by philosophy in its placeholder function the reverse also holds true social science needs the conceptual clarifications that philosophy can provide with respect to morality such mutual interchanges are of particular importance the contributions to this book show convincingly

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