

Living With Uncertainty The Moral Significance Of Ignorance

The Moral Significance of Class Abortion and the Moral Significance of Merely Possible Persons A Study of Ethical Principles ... Third Edition, Revised and Enlarged The Meaning and Significance of Dreams The Philosophy of Church Life An Introduction to the Study of Ethics A Study of Ethical Principles The Elements of Moral Science International Journal of Ethics A Manual of Ethics The Moral Life of Schools Living with Uncertainty Discourses on human nature, human life, and the nature of religion The Truth of the Christian Religion Murray's Illustrated Bible Dictionary Ethical Religion The Selected Works of ... The Critic Critic and Literary World System of Christian Ethics Andrew Sayer Melinda A. Roberts James SETH Carl Alfred Meier Richard Tudor Georg von Giżycki James Seth Noah Porter John Stuart Mackenzie Philip W. Jackson Michael J. Zimmerman Orville Dewey Julius Kaftan William Coleman Piercy William Mackintire Salter Frederic Richard Lees Jeannette Leonard Gilder Gottlieb Christoph Adolf von Harless

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class affects not only our material wealth but our access to relationships and practices which we have reason to value including the esteem or respect of others and hence our sense of self worth it determines the kind of people we become and our chances of living a fulfilling life applying concepts from moral philosophy and social theory to empirical studies of class this accessible study demonstrates how people are valued in a context of the lottery of birth class or forces having little to do with

moral qualities or other merits

1 1 goals 1 1 1 i have two main goals in this book the first is to give an account of the moral significance of merely possible persons persons who relative to a particular 1 circumstance or possible future or world could but in fact never do exist i call that account variabilism my second goal is to use variabilism to begin to address the problem of abortion 1 1 2 we ought to do the best we can for people and we consider this obligation to extend to people who are relative to a world existing or future but does it extend to merely possible people as well and if it does then does it extend to making things better for them by way of bringing them into existence if we say that surely it doesn t does that then mean that our obligation to do the best we can for people does not after all extend to the merely possible that the merely p sible do not matter morally but if the merely possible do not matter morally then doesn t that mean that it would be permissible for us to bring them into miserable existences and even obligatory to do just that in the case where bringing the merely possible into miserable existences creates additional wellbeing for existing 1 references to merely possible persons and later on to persons who do exist existing persons

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a novel account of the relevance of ignorance to both moral obligation and moral responsibility

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