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In the Groundwork Kant contrasts an ethics of autonomy, in which the will (Wille, or practical reason itself) is the basis of its own law, from the ethics of heteronomy, in which something independent of the will, such as happiness, is the basis of moral law (4:440-41).

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Kant's Social and Political Philosophy (Stanford Encyclopedia of Philosophy)

Read "Character, Liberty and Law Kantian Essays in Theory and Practice" by J.G. Murphy available from Rakuten Kobo. Jeffrie G. Murphy's third collection of essays further pursues the topics of punishment and retribution that were explored in his previous two collections.

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Kant believes, as most of us do, that happiness should not motivate us to the exclusion of duty. Obedience to the moral law — duty — is the most important thing, but happiness is also desirable. Kant notes that an important assumption necessary for moral responsibility is the idea that we human beings give the moral law to our own wills.

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Learn Liberty | Immanuel Kant: Philosopher of Freedom

Law & Liberty's focus is on the classical liberal tradition of law and political thought and how it shapes a society of free and responsible persons. This site brings together serious debate, commentary, essays, book reviews, interviews, and educational material in a commitment to the first principles of law in a free society.

Jeffrie G. Murphy's third collection of essays further pursues the topics of punishment and retribution that were explored in his two previous collections: Retribution, Justice and Therapy and Retribution Reconsidered. Murphy now explores these topics in the light of reflections on issues that are normally associated with religion: forgiveness, mercy, and repentance. He also explores the general issue of theory and practice and discusses a variety of topics in applied ethics - e.g., freedom of artistic expression, the morality of gambling, and the value of forgiveness in psychological counseling. As always, his perspective may be described as Kantian; and, indeed, this collection contains the first extended piece of Kant scholarship that he has done in years: a long essay on Kant on theory and practice.

Immanuel Kant's legal philosophy and theory have played an enormous role in the development of law since the eighteenth century. Although this influence can be seen primarily in German law and in the law of nations which have traditionally been oriented toward German legal development, today Kant's philosophy has experienced a Renaissance in the Anglo-American legal world. This anthology collects what the editors believe to be the very best of articles on Kant's legal theory, with an emphasis on his Metaphysics of Morals of 1797. In particular the articles relate to: 1) the nature of law and justice, 2) private law, 3) public law, 4) criminal law, 5) international law, and 6) cosmopolitan law.

In this masterful work, both an illumination of Kant's thought and an important contribution to contemporary legal and political theory, Arthur Ripstein gives a comprehensive yet accessible account of Kant's political philosophy. In addition to providing a clear and coherent statement of the most misunderstood of Kant's ideas, Ripstein also shows that Kant's views remain conceptually powerful and morally appealing today.

Originally published: New York: Modern Library, 1992, in series: Modern library of the world's best books.

This collection of essays presents Jeffrie G. Murphy's most recent ideas on punishment, forgiveness, and the emotions of resentment, shame, guilt, remorse, love, and jealousy. In Murphy's view, conscious rationales of principle -- such as crime control or giving others what in justice they deserve -- do not always drive our decisions to punish or condemn others for wrongdoing. Sometimes our decisions are in fact driven by powerful and rather base emotions such as malice, spite, envy, and cruelty. But our decisions to punish or condemn can also be driven by noble emotions. Indeed, if we punish to express the justified resentment and indignation that decent people feel toward the wronging of a human being, punishment and condemnation can be seen acts of love. Once we realize the vital roles that emotions can play in punishment and other forms of condemnation, we can explore them in a variety of important ways. Jealousy sometimes causes crimes, forgiveness allows us to overcome resentment, and mercy -- inspired by compassion -- limits the severity of punishment. All these emotions may be called "moral emotions"-meaning simply that they are emotions that essentially involve a moral belief. The essays in this collection explore, from philosophical and religious perspectives, a variety of moral emotions and their relationship to punishment and condemnation or to decisions to lessen punishment or condemnation. Those interested in ethics, philosophy of law, and the nature and role of the emotions, will find much of interest in these essays by this highly distinguished scholar. "This volume brings together a number of Jeffrie Murphy's ground-breaking essays of the last twelve years on an impressive range of deeply important issues: the moral emotions (in particular, resentment, shame, jealousy, and remorse); forgiveness and mercy; the foundations of the theory of punishment; and the nature of dignity. Murphy's wonderfully clear and perceptive essays are indispensable for anyone interested in these and related topics." - Charles L. Griswold, Boston University "In this new collection of exceptionally stimulating essays a distinguished philosopher engages topics of great interest to philosophers and non-philosophers alike - the nature of guilt, shame, remorse, forgiveness, repentance, love, jealousy, punishment and their roles in our lives. Few philosophers, until relatively recently, directed any sustained attention to these significant aspects of our lives. Murphy's essays go a substantial distance toward remedying this neglect. His approach is analytic; his arguments are clearly presented; his style is personal and engaging; insights are frequently accompanied by apposite quotes from poetry and fiction. There is an appealing humility and openness to the views of others. Readers will be drawn in by both the drama of his engagement with his earlier views that he now finds wanting as well as the ongoing drama of his responses to others with whom he disagrees. There is no plodding through arid discourse in order to uncover jewels in this work. This is philosophy done in a manner that promotes both knowledge and enjoyment." - Herbert Morris, University of California at Los Angeles "Jeffrie Murphy has compiled a collection of influential essays that will be important across disciplines and relevant to the way we understand -- and more importantly treat -- moral transgressors and their victims. In his typically elegant, literary, and humorous style Murphy examines such moral emotions as sympathy, compassion, forgiveness, resentment, and vengeance, getting to the heart of the philosophical dilemmas in a way that speaks to the lived lives of victims and wrong-doers. His thinking is both clear and brilliant, and he expresses it here in inspired and satisfying arguments." - Sharon Lamb, Chair & Distinguished Professor of Mental Health, Department of Counseling and School Psychology, University of Massachusetts, Boston "Over the past forty years, Jeffrie Murphy has been our surest and sagest guide across the contested boundary lines between law and morality, crime and sin, retribution and rehabilitation. This volume not only reveals his trademark erudition in exploring the most fundamental questions of crime and punishment. It also shows the humility of a wise and seasoned scholar, who has come to a new appreciation for the moral emotions of resentment, guilt, remorse, and shame, and their constructive role in fostering forgiveness, reformation, and reconciliation among criminals and their victims. You cannot read this volume without being persuaded by its argument and moved by its passion." - John Witte, Jr., Emory "This welcome new collection of essays displays all the virtues that we have come to expect from Murphy's work: a distinctive voice, a sensitivity to the acute moral problems posed by our practices of punishment, illuminating discussions informed by a lucid philosophical and moral imagination. It makes more widely available Murphy's further thoughts on such central concepts as guilt, remorse, retribution, repentance, forgiveness, mercy and dignity, and should confirm his standing as one of the most interesting contemporary writers on criminal law and its moral foundations." -Antony Duff, University of Stirling

One might legitimately ask what reasons other than vanity could prompt an author to issue a collection of his previously published essays. The best reason, I think, is the belief that the essays hang together in such a way that, as a book, they produce a whole which is in a sense greater than the sum of its parts. When this happens, as I hope it does in the present case, it is because the essays pursue related themes in such a way that, together, they at least form a start toward the development of a systematic theory on the common foundations supporting the particular claims in the particular articles. With respect to this collection, the essays can all be read as particular ways of pursuing the following general pattern of thought: that a commitment to justice and a respect for rights (and not social utility) must be the foundation of any morally acceptable legal order; that a social contractarian model is the best way to illuminate this foundation; that a retributive theory of punishment is the only theory of punishment resting on such a foundation and thus is the only morally acceptable theory of punishment; that the twentieth century's faddish movement toward a "scientific" or therapeutic response to crime runs grave risks of undermining the foundations of justice and rights on which the legal order ought to rest; and, finally, that the legitimate worry about the tendency of the behavioral sciences to undermine the values of

After Injury explores the practices of forgiveness, resentment, and apology in three key moments when they were undergoing a dramatic change. The three moments are early Christian history (for forgiveness), the shift from British eighteenth-century to Continental nineteenth-century philosophers (for resentment), and the moment in the 1950s postwar world in which British ordinary language philosophers and American sociologists of everyday life theorized what it means to express or perform an apology. The debates that arose in those key moments have largely defined our contemporary study of these practices.

Character plays a central role in our everyday understanding and evaluation of ourselves and one another. It informs the expectations that ground our plans and projects, our moral responses to other people's behaviour and to opportunities we ourselves face, and our political decisions concerning formal education, criminal punishment, and other aspects of social organisation. The very idea that people have persisting character traits that explain their behaviour is woven throughout the fabric of our culture. These philosophical essays clarify this idea of character, analyse its relation with the findings of experimental psychology, and draw out the implications of this for education and for criminal punishment. They bring together a range of issues in contemporary philosophy, including the nature of agency, the modelling of behavioural cognition, ethical implications of personal necessity, moral responsibility for implicit bias, the prospects for character education, and the nature of rightful criminal punishment. The essays emphasise that character is inherently dynamic, challenging the tendency among

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personality psychologists and virtue ethicists alike to focus on static snapshots of traits, and they emphasise the close integration of character with the individual's social context, seeking to accommodate the situationist experimental findings within a picture of behaviour as manifesting stable character traits. The volume is intended to demonstrate the deep conceptual affinity of moral philosophy and social psychology and the consequent potential for each to benefit from the other.

The Passions of Law is the first anthology to treat the role that emotions play, don't play, and ought to play in the practice and conception of law and justice. Lying at the intersection of law, psychology, and philosophy, this emergent field of law scholarship raises some of the most profound and interesting questions at the heart of jurisprudence. For example, what role do emotions ranging from disgust to compassion play in the decision-making processes of judges, lawyers, juries, and clients? What emotions belong in which legal contexts? Is there a hierarchy of emotions, and, if so, through what sources do we identify it? To what extent are emotions subject to change or tutelage? How can we evaluate the role of emotion in such disparate contexts as death sentencing, laws about same sex marriage, hate crime legislation, punitive damages or shaming penalties? Consisting of original essays by leading scholars of law, theology, political science, and philosophy, The Passions of Law contributes to ongoing efforts to humanize law and reveals how this previously unacknowledged aspect of decision-making exerts a much greater impact on justice and the practice of law than most tend, or like, to think. Learn more about Susan Bandes

With this volume, Werner Pluhar completes his work on Kant's three Critiques, an accomplishment unique among English language translators of Kant. At once accurate, fluent, and accessible, Pluhar's rendition of the Critique of Practical Reason meets the standards set in his widely respected translations of the Critique of Judgment (1987) and the Critique of Pure Reason (1996). Stephen Engstrom's Introduction discusses the place of the second Critique in Kant's critical philosophy, its relation to Kant's ethics, and its practical purpose and provides an illuminating outline of Kant's argument.

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