Knowing Right From Wrong

- III. Incorrect Methods of Determining Right from Wrong.
 - A. "Everyone else is doing it" (Matt. 7:13-14; Exod. 23:2).
 - B. "No one is hurt by it" (1 Cor. 6:18; Gen. 3:5-7; 39:9).
 - C. My conscience is clean" (Acts 23:1; Acts 26:9; Rom. 14:22).

Knowing Right From Wrong

A Gutmann

Knowing Right From Wrong:

Knowing Right From Wrong Richard Moran, 2000-04 From Simon Schuster Knowing Right From Wrong is Richard Moran s look at the insanity defense of Daniel McNaughtan In this examination of the precedent setting case Moran looks through an enlightened humanitarian lens of judgments passed on mentally ill defendants by judges and juries as a result of political climate and considerations **Knowing Right From Wrong** Kieran Setiya, 2012-11-29 Can we have objective knowledge of right and wrong of how we should live and what there is reason to do The thought that we can is beset by sceptical problems In the face of radical disagreement can we be sure that we are not deceived If the facts are independent of what we think is our reliability a mere coincidence Can it be anything but luck when our beliefs are true In Knowing Right From Wrong Kieran Setiva confronts these questions in their most compelling and articulate forms the argument from ethical disagreement the argument from reliability and coincidence and the argument from accidental truth In order to resist the inference from disagreement to scepticism he argues we must reject epistemologies of intuition coherence and reflective equilibrium The problem of disagreement can be solved only if the basic standards of epistemology in ethics are biased towards the truth In order to solve the problem of coincidence we must embrace arguments for reliability in ethics that rely on ethical beliefs Such arguments do not beg the question in an epistemically damaging way And in order to make sense of ethical knowledge as non accidental truth we must give up the independence of ethical fact and belief We can do so without implausible predictions of convergence or relativity if the facts are bound to us through the natural history of human life If there is objective ethical knowledge human nature is its source **Knowing Right From Wrong** Kieran Setiya, 2012-11-29 Can we have objective knowledge of right and wrong of how we should live and what there is reason to do The thought that we can is beset by sceptical problems In the face of radical disagreement can we be sure that we are not deceived If the facts are independent of what we think is our reliability a mere coincidence Can it be anything but luck when our beliefs are true In Knowing Right From Wrong Kieran Setiya confronts these questions in their most compelling and articulate forms the argument from ethical disagreement the argument from reliability and coincidence and the argument from accidental truth In order to resist the inference from disagreement to scepticism he argues we must reject epistemologies of intuition coherence and reflective equilibrium The problem of disagreement can be solved only if the basic standards of epistemology in ethics are biased towards the truth In order to solve the problem of coincidence we must embrace arguments for reliability in ethics that rely on ethical beliefs Such arguments do not beg the question in an epistemically damaging way And in order to make sense of ethical knowledge as non accidental truth we must give up the independence of ethical fact and belief We can do so without implausible predictions of convergence or relativity if the facts are bound to us through the natural history of human life If there is objective ethical knowledge human nature is its source *Right and Wrong: a Sermon ...* William Jackson (Vicar of Heathfield.),1870 **Right and Wrong** William A. Sturdy, 1891 New York Court of Appeals. Records

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