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Edited by Tom L. Beauchamp and R.G. Frey. Wilfrid Sellars's ethical theory was rich and deeply innovative. On Sellars's view, moral judgments express a special kind of shared intention. Thus, we should see Sellars as an early advocate of an expressivism of plans and intentions, and an early theorist of collective intentionality. He supplemented this theory with a sophisticated logic of intentions, a robust theory of the categorical validity of normative expressions, a subtle way of reconciling the cognitive and motivating aspects of moral judgment, and much more—all within a strict nominalism that preserves Sellars's commitment to naturalism. The Ethics of Wilfrid Sellars offers the first systematic treatment of this sadly-neglected aspect of Sellars's work, and demonstrates that his ethical theory—just like his more widely-discussed epistemology—has much to contribute to current debates. An accessible synthesis of ethical issues raised by artificial intelligence that moves beyond hype and nightmare scenarios to address concrete questions. Artificial intelligence powers Google's search engine, enables Facebook to target advertising, and allows Alexa and Siri to do their jobs. AI is also behind self-driving cars, predictive policing, and autonomous weapons that can kill without human intervention. These and other AI applications raise complex ethical issues that are the subject of ongoing debate. This volume in the MIT Press Essential Knowledge series offers an accessible synthesis of these issues. Written by a philosopher of technology, AI Ethics goes beyond the usual hype and nightmare scenarios to address concrete questions. Mark Coeckelbergh describes influential AI narratives, ranging from Frankenstein's monster to transhumanism and the technological singularity. He surveys relevant philosophical discussions: questions

about the fundamental differences between humans and machines and debates over the moral status of AI. He explains the technology of AI, describing different approaches and focusing on machine learning and data science. He offers an overview of important ethical issues, including privacy concerns, responsibility and the delegation of decision making, transparency, and bias as it arises at all stages of data science processes. He also considers the future of work in an AI economy. Finally, he analyzes a range of policy proposals and discusses challenges for policymakers. He argues for ethical practices that embed values in design, translate democratic values into practices and include a vision of the good life and the good society. Ethics appears early in the life of a culture. It is not the creation of philosophers. Many philosophers today think that their job is to take the ethics of their society in hand, analyse it into parts, purge the bad ideas, and organize the good into a systematic moral theory. The philosophers' ethics that results is likely to be very different from the culture's raw ethics and, they think, being better, should replace it. But few of us, even among philosophers, settle real-life moral questions by consulting the Categorical Imperative or the Principle of Utility, largely because, if we do, we often do not trust the outcome or cannot even reliably enough decide what it is. By contrast, James Griffin explores the question what philosophers can reasonably expect to contribute to normative ethics or to the ethics of a culture. Griffin argues that moral philosophers must tailor their work to what ordinary humans' motivational capabilities, and he offers a new account of moral deliberation. Available in English for the first time, a masterwork by Enrique Dussel, one of the world's foremost philosophers, and a cornerstone of the philosophy of liberation, which he helped to found and develop. Almost every thoughtful person wonders at some time why morality says what it says and how, if at all, it speaks to us. David Wiggins surveys the answers most commonly proposed for such questions—and does so in a way that the thinking reader, increasingly perplexed by the everyday problem of moral philosophy, can follow. His work is thus an introduction to ethics that presupposes nothing more than the reader's willingness to read philosophical proposals closely and literally. Gathering insights from Hume, Kant, the utilitarians, and a twentieth-century assortment of post-utilitarian thinkers, and drawing on sources as diverse as Aristotle, Simone Weil, and Philippa Foot, Wiggins points to the special role of the sentiments of solidarity and reciprocity that human beings will find within themselves. After examining the part such sentiments play in sustaining our ordinary ideas of agency and responsibility, he searches the political sphere for a neo-Aristotelian account of justice that will cohere with such an account of morality. Finally, Wiggins turns to the standing of morality and the question of the objectivity or reality of ethical demands. As the need arises at various points in the book, he pursues a variety

of related issues and engages additional thinkers—Plato, C. S. Peirce, Darwin, Schopenhauer, Leibniz, John Rawls, Montaigne and others—always emphasizing the words of the philosophers under discussion, and giving readers the resources to arrive at their own viewpoint of why and how ethics matters. With a new foreword by Jonathan Lear 'Remarkably lively and enjoyable...It is a very rich book, containing excellent descriptions of a variety of moral theories, and innumerable and often witty observations on topics encountered on the way.' - Times Literary Supplement Bernard Williams was one of the greatest philosophers of his generation. Ethics and the Limits of Philosophy is not only widely acknowledged to be his most important book, but also hailed a contemporary classic of moral philosophy. Drawing on the ideas of the Greek philosophers, Williams reorients ethics away from a preoccupation with universal moral theories towards 'truth, truthfulness and the meaning of an individual life'. He explores and reflects upon the most difficult problems in contemporary philosophy and identifies new ideas about central issues such as relativism, objectivity and the possibility of ethical knowledge. This edition also includes a commentary on the text by A.W.Moore. At the time of his death in 2003, Bernard Williams was hailed by the Times as 'the outstanding moral philosopher of his age.' He taught at the Universities of Cambridge, Berkeley and Oxford and is the author of many influential books, including Morality; Descartes: The Project of Pure Enquiry (available from Routledge) and Truth and Truthfulness. Aristotle is the most influential philosopher of practice, and Knight's new book explores the continuing importance of Aristotelian philosophy. First, it examines the theoretical bases of what Aristotle said about ethical, political and productive activity. It then traces ideas of practice through such figures as St Paul, Luther, Hegel, Heidegger and recent Aristotelian philosophers, and evaluates Alasdair MacIntyre's contribution. Knight argues that, whereas Aristotle's own thought legitimated oppression, MacIntyre's revision of Aristotelianism separates ethical excellence from social elitism and justifies resistance. With MacIntyre, Aristotelianism becomes revolutionary. MacIntyre's case for the Thomistic Aristotelian tradition originates in his attempt to elaborate a Marxist ethics informed by analytic philosophy. He analyses social practices in teleological terms, opposing them to capitalist institutions and arguing for the cooperative defence of our moral agency. In condensing these ideas, Knight advances a theoretical argument for the reformation of Aristotelianism and an ethical argument for social change. Moral judgments attempt to describe a reality that does not exist, so they are all false. This is the moral error theory, a deeply troubling yet plausible view that is now one of the canonical positions in moral philosophy. The most compelling argument against it is the argument from analogy. According to this, the moral error theory should be rejected because it would seriously

compromise our practice of making epistemic judgments—judgments about how we ought to form and revise our beliefs in light of our evidence—and could undermine systematic thought and reason themselves. Christopher Cowie provides a novel assessment of the recent attention paid to this topic in moral philosophy and epistemology. He reasons that the argument from analogy fails because moral judgments are unlike judgments about how we ought to form and revise our beliefs in light of our evidence. On that basis, a moral error theory does not compromise the practice of making epistemic judgments. The moral error theory may be true after all, Cowie concludes, and if it is then we will simply have to live with its concerning consequences. In *Aquinas, Ethics, and Philosophy of Religion*, Thomas Hibbs recovers the notion of practice to develop a more descriptive account of human action and knowing, grounded in the venerable vocabulary of virtue and vice. Drawing on Aquinas, who believed that all good works originate from virtue, Hibbs postulates how epistemology, ethics, metaphysics, and theology combine into a set of contemporary philosophical practices that remain open to metaphysics. Hibbs brings Aquinas into conversation with analytic and Continental philosophy and suggests how a more nuanced appreciation of his thought enriches contemporary debates. This book offers readers a new appreciation of Aquinas and articulates a metaphysics integrally related to ethical practice. In this book, Lorraine Besser-Jones develops a eudaimonistic virtue ethics based on a psychological account of human nature. While her project maintains the fundamental features of the eudaimonistic virtue ethical framework—virtue, character, and well-being—she constructs these concepts from an empirical basis, drawing support from the psychological fields of self-determination and self-regulation theory. Besser-Jones's resulting account of "eudaimonic ethics" presents a compelling normative theory and offers insight into what is involved in being a virtuous person and "acting well." This original contribution to contemporary ethics and moral psychology puts forward a provocative hypothesis of what an empirically-based moral theory would look like. Since the introduction of radio and television news, journalism has gone through multiple transformations, but each time it has been sustained by a commitment to basic values and best practices. *Journalism Ethics* is a reminder, a defense and an elucidation of core journalistic values, with particular emphasis on the interplay of theory, conceptual analysis and practice. The book begins with a sophisticated model for ethical decision-making, one that connects classical theories with the central purposes of journalism. Top scholars from philosophy, journalism and communications offer essays on such topics as objectivity, privacy, confidentiality, conflict of interest, the history of journalism, online journalism, and the definition of a journalist. The result is a guide to ethically sound and socially justified journalism—in whatever form that practice emerges. *Journalism Ethics* will appeal to students and teachers of journalism ethics, as well as journalists and practical ethicists in general. A portable and imaginative aid to moral decision-making for students in all

disciplines from social sciences to engineering. The *Journal of Business Ethics* was founded by Alex C. Michalos and Deborah C. Poff and published its first issue in March 1982. It is the most frequently cited business ethics journal in the world. The Journal has always offered a multi-disciplinary and international public forum for the discussion of issues concerning the interaction of successful business and moral virtue. Its authors and readers are primarily scholars and students in social sciences and philosophy, with special interests in the interaction of these disciplines with business or corporate responsibility. Since the field of business ethics grew simultaneously with the growth of the Journal, a collection of its most cited articles is tantamount to a collection of the articles that had the greatest influence in defining the field over its first 30 years of development. In this anniversary volume, an overview of citation classics from the Journal is presented, the 33 most frequently cited articles are reproduced and brief reflections on the impact of the Journal on the field are given from over 100 scholars who authored citation classics and/or distinguished papers, as well as those who served on the Editorial Board and/or are recognized as leaders in the field. This book represents a bold statement concerning the excitement and energy of the field of sports ethics and philosophy in contemporary terms. It is comprised of a collection of commissioned essays from the leading international scholars in the field to celebrate the ten year editorship of Mike McNamee for the journal: *Sport, Ethics and Philosophy*. The collection includes essays familiar sport philosophers on work about the nature and nuances of sports and games playing, winning and losing, role models and strategic fouling. It also celebrates in phenomenological terms the complex and heterogeneous experience and values of sports in both phenomenological and analytic modes. Finally, it addresses the most serious threats to sport integrity and governance, in the shape of doping, and the unchecked power of sports institutions, and the charisma of sport that is at the mercy of commercialism. This book was originally published as a special issue of *Sport, Ethics and Philosophy*. This volume represents the main papers delivered by both prominent and rising philosophers at the 1999 SOFIA conference in Mazatlan, Mexico. The volume contains twenty substantial papers spanning important issues of current interest including sexuality and consent, rights and scarcity, democracy and individualism, and the nature of law and the value of punishment. Presents a new theory of media ethics that is explicitly international. Academic professionals are expected to restrain self-interest, promote the ideals of public service, and maintain high standards of performance, while society grants the profession autonomy to regulate itself through peer review. Hamilton conveys the need for ethical leadership from within the peer collegium—a leadership that will foster a culture of high aspiration and peer review. This book suggests that the umbrella academic organizations step forward and draft a model code of ethics for the profession of higher education. Further discussion reveals how such attempts become difficult in face of the market's relentless pressure to frame the institution-student relationship in the economic

terms of provider and customer. The book also offers an analysis of academic tradition, academic freedom, and the principles of professional conduct and shared governance. Typical problems in academic life are presented, each followed by questions designed to stimulate seminar-type discussion. Appendices contain a proposed code of ethics as well as AAUP statements on the subject. An exploration of the moral theory examines the characteristics of the ethics of care, discussing the feminist roots of this moral approach, what is meant by "care," and the potential of the ethics of care for dealing with social issues. We live in an age of ideology, propaganda, and tribalism. Political conformity is enforced from many sides; the insidious social control that John Stuart Mill called "the tyranny of the prevailing opinion and feeling." Liberal or left-minded people are often more afraid of each other than of their conservative or right wing opponents. Social media and call-out-culture makes it easier to name, shame, ostracize and harass non-conformists, and destroys careers and lives. How can we oppose this, regaining freedom and our sense of ourselves as individuals? *The Tyranny of Opinion* identifies the problem, defines its character, and proposes strategies of resistance. Russell Blackford calls for an end to ideological purity policing and for recommitment to the foundational liberal values of individual liberty and spontaneity, free inquiry, diverse opinion, and honest debate. In giving to charity, should we strive to do the greatest good or promote a lesser good that we care more about? On such issues, ethical theory can have momentous practical effects. This volume is a unique collection of new papers on philanthropy from a range of philosophical perspectives. The authors are among the best-regarded philosophers writing on ethics today and include a number of thinkers who have not previously published on the subject. Most recently published work by philosophers on charitable giving tends to support what is called effective altruism—doing the most good you can. In practice, however, charitable giving is often local and relatively ineffective, supporting causes dear to the givers' hearts. Are ineffective givers doing wrong or merely doing less praiseworthy work than they might? This volume includes at least three challenges to the effective altruism movement, as well as two chapters that defend it against the gathering tide of objections. Most thinkers who align with utilitarianism support effective altruism, and some other perspectives do as well. But the ideal of personal integrity can push the other way. So can justice-based theories of giving: perhaps I could do the most good by stealing and giving to the poor, but that would be unjust. In the most important cases, however, justice leads to the same result as effective altruism. Other theories give different results. The authors represent include intuitionism, virtue ethics, Kantian ethics, utilitarianism, theory of justice, and the ideal of personal integrity. John Dewey, widely known as "America's philosopher," provided important insights into education and political philosophy, but surprisingly never set down a complete moral or ethical philosophy. Gregory Fernando Pappas presents the first systematic and comprehensive treatment of Dewey's

ethics. By providing a pluralistic account of moral life that is both unified and coherent, Pappas considers ethics to be key to an understanding of Dewey's other philosophical insights, especially his views on democracy. Pappas unfolds Dewey's ethical vision by looking carefully at the virtues and values of ideal character and community. Showing that Dewey's ethics are compatible with the rest of his philosophy, Pappas corrects the reputation of American pragmatism as a philosophy committed to skepticism and relativism. Readers will find a robust and boldly detailed view of Dewey's ethics in this groundbreaking book. Metaethics, understood as a distinct branch of ethics, is often traced to G. E. Moore's 1903 classic, *Principia Ethica*. Whereas normative ethics is concerned to answer first order moral questions about what is good and bad, right and wrong, metaethics is concerned to answer second order non-moral questions about the semantics, metaphysics, and epistemology of moral thought and discourse. Moore has continued to exert a powerful influence, and the sixteen essays here (most of them specially written for the volume) represent the most up-to-date work in metaethics after, and in some cases directly inspired by, the work of Moore. Kristi A. Olson asks: What is a fair income distribution? She rejects equal income shares: equal pay undercompensates workers in dangerous and onerous jobs. The envy test, which takes both income and work into account, fares better. Yet, a distribution in which no one prefers someone else's circumstances to her own—as the envy test requires—is unlikely to exist, and even when it does exist, the normative connection between envy and fairness has not been established. After critiquing existing answers, Olson invokes the idea of mutual justifiability: when someone claims that her situation should be improved at someone else's expense, she must be able to give a reason that cannot be reasonably rejected by a free and equal individual who regards everyone else as the same. To give the answer bite, Olson distinguishes two types of envy. Reasons based on personal envy can be reasonably rejected; reasons based on impersonal envy cannot. Olson then tests the solidarity solution against the theories of Ronald Dworkin, Philippe Van Parijs, and Marc Fleurbaey and applies it directly to the concrete issues of the gender wage gap and taxation. By providing a new approach to problems of fair resource allocation, *The Solidarity Solution* establishes philosophical discussion as critical to today's fight to end economic injustice. Mark Schroeder presents an original theory of reasons for action. This theory is broadly Humean, in holding that reasons for action are instrumental, or explained by desires. *Slaves of the Passions* will be essential reading for anyone interested in metaethics, practical reason, or explanatory moral theory. Kristien Hens succeeds in weaving together experiential expertise of both people with autism and their parents, scientific insights and ethics, and does so with great passion and affection for people with autism (with or without mental or other disabilities). In this book she not only asks pertinent questions, but also critically examines established claims that fail to take into account the criticism and experiences of people with

autism. Sam Peeters, author of *Autistic Gelukkig* (Garant, 2018) and *Gedurfde vragen* (Garant, 2020); blog @ Tistje.com What does it mean to say that someone is autistic? Towards an Ethics of Autism is an exploration of this question and many more. In this thoughtful, wide-ranging book, Kristien Hens examines a number of perspectives on autism, including psychiatric, biological, and philosophical, to consider different ways of thinking about autism, as well as its meanings to those who experience it, those who diagnose it, and those who research it. Hens delves into the history of autism and its roots in the work of Leo Kanner and Hans Asperger to inform a contemporary ethical analysis of the models we use to understand autism today. She explores the various impacts of a diagnosis on autistic people and their families, the relevance of disability studies, the need to include autistic people fully in discussions about (and research on) autism, and the significance of epigenetics to future work on autism. Hens weaves together a variety of perspectives that guide the reader in their own ethical reflections about autism. Rich, accessible, and multi-layered, this is essential reading for philosophers, educational scientists, and psychologists who are interested in philosophical-ethical questions related to autism, but it also has much to offer to teachers, allied health professionals, and autistic people themselves. *The Ethics of Need: Agency, Dignity, and Obligation* argues for the philosophical importance of the notion of need and for an ethical framework through which we can determine which needs have moral significance. In the volume, Sarah Clark Miller synthesizes insights from Kantian and feminist care ethics to establish that our mutual and inevitable interdependence gives rise to a duty to care for the needs of others. Further, she argues that we are obligated not merely to meet others' needs but to do so in a manner that expresses "dignifying care," a concept that captures how human interactions can grant or deny equal moral standing and inclusion in a moral community. She illuminates these theoretical developments by examining two cases where urgent needs require a caring and dignifying response: the needs of the elderly and the needs of global strangers. Those working in the areas of feminist theory, women's studies, aging studies, bioethics, and global studies should find this volume of interest. The foundations of research ethics are riven with fault lines emanating from a fear that if research is too closely connected to weighty social purposes an imperative to advance the common good through research will justify abrogating the rights and welfare of study participants. The result is an impoverished conception of the nature of research, an incomplete focus on actors who bear important moral responsibilities, and a system of ethics and oversight highly attuned to the dangers of research but largely silent about threats of ineffective, inefficient, and inequitable medical practices and health systems. In *For the Common Good: Philosophical Foundations of Research Ethics*, Alex John London defends a conception of the common good that grounds a moral imperative with two requirements. The first is to promote research that generates the information necessary to enable key social institutions to

effectively, efficiently, and equitably safeguard the basic interests of individuals. The second is to ensure that research is organized as a voluntary scheme of social cooperation that respects its various contributors' moral claims to be treated as free and equal. Connecting research to the goals of a just social order grounds a framework for assessing and managing research risk that reconciles these requirements and justifies key oversight practices in non-paternalistic terms. Reconceiving research ethics as resolving coordination problems and providing credible assurance that these requirements are being met expands the issues and actors that fall within the purview of the field and provides the foundation for a more unified and coherent approach to domestic and international research. This is an open access title available under the terms of a CC BY-NC-ND 4.0 license. It is free to read at Oxford Scholarship Online and offered as a free PDF download from OUP and selected open access locations. This introductory textbook presents Christian philosophical and theological approaches to ethics. Combining their expertise in philosophy and theology, the authors explain the beliefs, values, and practices of various Christian ethical viewpoints, addressing biblical teachings as well as traditional ethical theories that contribute to informed moral decision-making. Each chapter begins with Words to Watch and includes a relevant case study on a vexing ethical issue, such as caring for the environment, human sexuality, abortion, capital punishment, war, and euthanasia. End-of-chapter reflection questions, illustrations, and additional information tables are also included. This journal has been discontinued. Any issues are available to purchase separately. The Handbook is a comprehensive reference work in ethical theory consisting of commissioned articles by leading scholars. The first part treats meta-ethics and the second part normative ethical theory. As with all the Oxford Handbooks, the collection is designed to achieve three goals: exposition of central ideas, criticism of other approaches, and defenses of distinct points of view. Unfortunately, academics rather than practicing journalists are the likely audience for this philosophical inquiry by Kieran (U. of Leeds, England) into the difficult questions under renewed scrutiny regarding mass media ethics. Pertinent issue coverage encompasses: news and the fourth estate; impartiality as a regulatory ideal; deceit, lies, and privacy; sex and sexuality in the media; violence in the media; harm, offence, and media censorship. While taking into account psychological and sociological perspectives, the author finds in the dialectical approach clues to the basic terms employed in, conclusions drawn from, and implications of, arguments on the boundaries of freedom of expression. Annotation copyrighted by Book News, Inc., Portland, OR. Most of us believe that there are limits to the sacrifices that morality can demand of us. We also think that certain types of acts are simply forbidden, even when necessary for promoting the overall good. Here Kagan argues that attempts to defend these sorts of moral limit are inadequate. In thus rejecting two of the most fundamental features of commonsense morality, the book offers a sustained attack on our ordinary moral



views. While examining the important role of imagination in making moral judgments, John Dewey and *Moral Imagination* focuses new attention on the relationship between American pragmatism and ethics. Steven Fesmire takes up threads of Dewey's thought that have been largely unexplored and elaborates pragmatism's distinctive contribution to understandings of moral experience, inquiry, and judgment. Building on two Deweyan notions -- that moral character, belief, and reasoning are part of a social and historical context and that moral deliberation is an imaginative, dramatic rehearsal of possibilities - Fesmire shows that moral imagination can be conceived as a process of aesthetic perception and artistic creativity. Fesmire's original readings of Dewey shed new light on the imaginative process, human emotional make-up and expression, and the nature of moral judgment. This original book presents a robust and distinctly pragmatic approach to ethics, politics, moral education, and moral conduct. Renowned scholar-monk writes accessibly on some of the most contentious topics in Buddhism—guaranteed to ruffle some feathers. Armed with his rigorous examination of the canonical records, respected scholar-monk Bhikkhu Analayo explores—and sharply criticizes—four examples of what he terms “superiority conceit” in Buddhism: the androcentric tendency to prevent women from occupying leadership roles, be these as fully

ordained monastics or as advanced bodhisattvas the Mahayana notion that those who don't aspire to become bodhisattvas are inferior practitioners the Theravada belief that theirs is the most original expression of the Buddha's teaching the Secular Buddhist claim to understand the teachings of the Buddha more accurately than traditionally practicing Buddhists Ven. Analayo challenges the scriptural basis for these conceits and points out that adhering to such notions of superiority is not, after all, conducive to practice. “It is by diminishing ego, letting go of arrogance, and abandoning conceit that one becomes a better Buddhist,” he reminds us, “no matter what tradition one may follow.” Thoroughly researched, *Superiority Conceit in Buddhist Traditions* provides an accessible approach to these conceits as academic subjects. Readers will find it not only challenges their own intellectual understandings but also improves their personal practice. Train crashes cause, on average, a handful of deaths each year in the UK. Technologies exist that would save the lives of some of those who die. Yet these technical innovations would cost hundreds of millions of pounds. Should we spend the money? How can we decide how to trade off life against financial cost? Such dilemmas make public policy a battlefield of values, yet all too often we let technical experts decide the issues for us. Can philosophy help us make better decisions? *Ethics and Public Policy: A Philosophical Inquiry* is the first book to subject important

and controversial areas of public policy to philosophical scrutiny. Jonathan Wolff, a renowned philosopher and veteran of many public committees, such as the Gambling Review Body, introduces and assesses core problems and controversies in public policy from a philosophical standpoint. Each chapter is centred on an important area of public policy where there is considerable moral and political disagreement. Topics discussed include: Can we defend inflicting suffering on animals in scientific experiments for human benefit? What limits to gambling can be achieved through legislation? What assumptions underlie drug policy? Can we justify punishing those who engage in actions that harm only themselves? What is so bad about crime? What is the point of punishment? Other chapters discuss health care, disability, safety and the free market. Throughout the book, fundamental questions for both philosopher and policy maker recur: what are the best methods for connecting philosophy and public policy? Should thinking about public policy be guided by an ‘an ideal world’ or the world we live in now? If there are ‘knock down’ arguments in philosophy why are there none in public policy? Each chapter concludes with ‘Lessons for Philosophy’ making this book not only an ideal introduction for those coming to philosophy, ethics or public policy for the first time, but also a vital resource for anyone grappling with the moral complexity underlying policy debates.