

### Reasons And Persons Derek Parfit

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*Derek Parfit - Full Address*
*Jeff McMahan on how Derek Parfit's work changed philosophy*
Arguments Against Personal Identity: Crash Course Philosophy #20
*Derek Parfit on religion, moral and philosophy*
*Julian Savulescu on the radical implications of Parfit's objective view of reasons*
*Derek Parfit—Reasons, Persons, and Effective Altruism*
Parfit, "Reasons and Persons": Moral decision-making Math: common mistakes to avoid (Feat. Derek Parfit)

Jeff McMahan on why Derek Parfit was saintly**PHIL 261: Parfit, Reasons and Persons Partially Examined Life #261: Derek Parfit on Personal Identity (Part One)**
Brainspotting-Demonstration

The Epistemology of Groups | w/Dr. Jennifer Lackey - PPP ep. 119**Sam Harris: The Self is an Illusion | Big Think I AM THAT - Sri Nisargadatta Maharaj - Audiobook - Chapters 1-10**
The Republic by Plato (Audiobook)

Aaron Sbarium - Liberalism: Time To Sober Up*Bernard Williams - "Give You More!" "u0026 "I Give Myself Away!" "The Real Reason Ie Is Slippery*
*What Is Gender?* | *Philosophy Tube*
*Peter Singer: The why and how of effective altruism*

Derek Parfit: The Repugnant Conclusion*Derek Parfit: The Repugnant Conclusion (a philosophy paradox)*
**Seeing a dilemma before its time: Dominic Wilkinson on Derek Parfit**
*Derek Parfit* | *Wikipedia*
*audio article*
Parfit, "Reasons and Persons": (2)
*Personal Identity: Crash Course Philosophy #19*

The non-identity problem | Derek Parfit | EAGxOxford 2016**Reasons And Persons Derek Parfit**

While directors are bound by fiduciary and statutory duties, including the duty to act in the best interests of the organisation, it is imperative that board decisions take an ethical lens and ...

#### 5 reasons directors must actively consider ethics in the boardroom

The essays focus on the interplay of intentions and practical reasons, engaging incisive arguments to demonstrate both the close connection between them, and the inadequacy of accounts that downplay ...

#### Reasons and Intentions in Law and Practical Agency

The researchers found that, in about half of their samples, people's minds were wandering ... Sullivan shares an example invented by the philosopher Derek Parfit. Suppose that you require ...

#### Being in Time

"Some people believe that there cannot be progress in Ethics, since everything has already been said.... I believe the opposite.... Compared with the other sciences, non-religious ethics is the ...

#### What Would a Satisfactory Moral Theory Be Like?"

Derek Parfit calls it the non-identity ... self lie at the root of human suffering? One of my reasons for wanting to understand this thought is that it challenges an attitude shared by several... Some ...

#### Beyond Price: Essays on Birth and Death

Topics include: the metaphysics of time, and what attitudes towards time (future and past pains and pleasures, one's own future or past desires) are rational; personal identity, and whether sameness ...

#### Metaphysics for Ethics

In short, the conventional wisdom about sunk costs seems to suggest an extremely substantive and quite general constraint on the kinds of consideration that can legitimately be offered as reasons for ...

#### Sunk Costs, Rationality, and Acting For the Sake of the Past

"Where do we find ourselves?" That sentence, which famously opens Ralph Waldo Emerson's essay "Experience," will do quite well to announce the volume you have before you: not just because of its ...

#### The Other Emerson

Rawls argues that such taxation is just, since it would be endorsed under fair conditions in which people are deprived of knowledge of whether they happen to be rich or poor, talented or unskilled.

#### Philosophy, Morals and Politics

Schapper, Andrea and Lederer, Markus 2014. Introduction: Human rights and climate change: mapping institutional inter-linkages. Cambridge Review of International ...

#### The Human Right to a Green Future

I am a Professor in the Department of Philosophy at the University of Sheffield. Before coming here, I was a schoolboy in Dundee, Scotland; then an undergraduate student at St Catherine's College, ...

#### Jimmy Lenman

"As currently postured, the U.S. military is only marginally able to meet the demands of defending America's vital national interests." We hope that this report card on the U.S. armed forces ...

#### 2021 Index of U.S. Military Strength

Rawls argues that such taxation is just, since it would be endorsed under fair conditions in which people are deprived of knowledge of whether they happen to be rich or poor, talented or unskilled.

Principles and Persons contains twenty-one new essays addressed to themes drawn from the work of the late Derek Parfit. Topics include the nature of reasons and duties, the rationality of our attitudes to time, and the question of personal identity.

This book challenges, with several powerful arguments, some of our deepest beliefs about rationality, morality, and personal identity. The author claims that we have a false view of our own nature; that it is often rational to act against our own best interests; that most of us have moral views that are directly self-defeating; and that, when we consider future generations the conclusions will often be disturbing. He concludes that moral non-religious moralphilosophy is a young subject, with a promising but unpredictable future.

Derek Parfit (1942-2017) is widely considered to be one of the most important moral philosophers of the twentieth century. Reasons and Persons is arguably the most influential of the two books published in his lifetime and hailed as a classic work of ethics and personal identity. Derek Parfit's Reasons and Persons: An Introduction and Critical Inquiry is an outstanding introduction to and assessment of Parfit's book, with chapters by leading scholars of ethics, metaphysics and of Parfit's work. Part I provides a much-needed introduction to key topics and themes in Reasons and Persons that will be useful for those new to Parfit's complex work. These include Parfit's idea of self-defeating theories, rationality and time, personal identity, future generations and well-being. Part II explores various debates generated by Reasons and Persons, including its connections with Buddhism, metaethics, theory of rationality, transformative choices and further developments in personal identity and metaphysics such as conativism. Combining clear exposition of the major topics and arguments in Reasons and Persons with scholarly perspectives on more advanced themes, this book is ideal for students of ethics, metaethics, metaphysics and anyone interested in Derek Parfit's philosophy.

Derek Parfit presents the third volume of On What Matters, his landmark work of moral philosophy. Parfit develops further his influential treatment of reasons, normativity, the meaning of moral discourse, and the status of morality. He engages with his critics, and shows the way to resolution of their differences. This volume is partly about what it is for things to matter, in the sense that we all have reasons to care about these things. Much of the book discusses three of the main kinds of meta-ethical theory: Normative Naturalism, Quasi-Realist Expressivism, and Non-Metaphysical Non-Naturalism, which Derek Parfit now calls Non-Realist Cognitivism. This third theory claims that, if we use the word 'reality' in an ontologically weighty sense, irreducibly normative truths have no mysterious or incredible ontological implications. If instead we use 'reality' in a wide sense, according to which all truths are truths about reality, this theory claims that some non-empirically discoverable truths—such as logical, mathematical, modal, and some normative truths—raise no difficult ontological questions. Parfit discusses these theories partly by commenting on the views of some of the contributors to Peter Singer's collection Does Anything Really Matter? Parfit on Objectivity. Though Peter Railton is a Naturalist, he has widened his view by accepting some further claims, and he has suggested that this wider version of Naturalism could be combined with Non-Realist Cognitivism. Parfit argues that Railton is right, since these theories no longer deeply disagree. Though Allan Gibbard is a Quasi-Realist Expressivist, he has suggested that the best version of his view could be combined with Non-Realist Cognitivism. Parfit argues that Gibbard is right, since Gibbard and he now accept the other's main meta-ethical claim. It is rare for three such different philosophical theories to be able to be widened in ways that resolve their deepest disagreements. This happy convergence supports the view that these meta-ethical theories are true. Parfit also discusses the views of several other philosophers, and some other meta-ethical and normative questions.

Derek Parfit, who died in 2017, is widely believed to have been the most significant moral philosopher in well over a century. The twenty-one new essays in this book have all been inspired by his work. They address issues with which he was concerned in his writing, particularly in his seminal contribution to moral philosophy, Reasons and Persons (OUP, 1984). Rather than simply commenting on his work, these essays attempt to make further progress with issues, both moral and prudential, that Parfit believed matter to our lives: issues concerned with how we ought to live, and what we have most reason to do. Topics covered in the book include the nature of personal identity, the basis of self-interested concern about the future, the rationality of our attitudes toward time, what it is for a life to go well or badly, how to evaluate moral theories, the nature of reasons for action, the aggregation of value, how benefits and harms should be distributed among people, and what degree of sacrifice morality requires us to make for the sake of others. These include some of the most important questions of normative ethical theory, as well as fundamental questions about the metaphysics of personhood and personal identity, and the ways in which the answers to these questions bear on what it is rational and moral for us to do.

Derek Parfit (1942-2017) is widely considered to be one of the most important moral philosophers of the twentieth century. Reasons and Persons is arguably the most influential of the two books published in his lifetime and hailed as a classic work of ethics and personal identity. Derek Parfit's Reasons and Persons: An Introduction and Critical Inquiry is an outstanding introduction to and assessment of Parfit's book, with chapters by leading scholars of ethics, metaphysics and of Parfit's work. Part I provides a much-needed introduction to key topics and themes in Reasons and Persons that will be useful for those new to Parfit's complex work. These include Parfit's idea of self-defeating theories, rationality and time, personal identity, future generations and well-being. Part II explores various debates generated by Reasons and Persons, including its connections with Buddhism, metaethics, theory of rationality, transformative choices and further developments in personal identity and metaphysics such as conativism. Combining clear exposition of the major topics and arguments in Reasons and Persons with scholarly perspectives on more advanced themes, this book is ideal for students of ethics, metaethics, metaphysics and anyone interested in Derek Parfit's philosophy.

Derek Parfit (1942–2017) was one of the most important and influential moral philosophers of the late 20th and early 21st centuries. This Element offers a critical introduction to his wide-ranging ethical thought, focusing especially on his two most significant works, Reasons and Persons (1984) and On What Matters (2011), and their contribution to the consequentialist moral tradition. Topics covered include: rationality and objectivity, distributive justice, self-defeating moral theories, Parfit's Triple Theory (according to which consequentialism, contractualism, and Kantian ethics ultimately converge), personal identity, and population ethics.

Principles and Persons contains twenty-one new essays addressed to themes drawn from the work of the late Derek Parfit. Topics include the nature of reasons and duties, the rationality of our attitudes to time, and the question of personal identity.

Brian Hedden defends a radical view about the relationship between rationality, personal identity, and time. On the standard view, personal identity over time plays a central role in thinking about rationality, because there are rational norms for how a person's attitudes and actions at one time should fit with her attitudes and actions at other times. But these norms are problematic. They make what you rationally ought to believe or do depend on facts about yourpast that aren't part of your current perspective on the world, and they make rationality depend on controversial, murky metaphysical facts about what binds different instantaneous snapshots (or'time-slices') into a single person extended in time. Hedden takes a different approach, treating the relationship between different time-slices of the same person as no different from the relationship between different people. On his account, the locus of rationality is the time-slice rather than the temporally extended agent. This impersonal, time-slice-centric approach to rationality yields a unified approach to the rationality of beliefs, preferences, and actions where what rationallydemands of you is solely determined by your evidence, with no special weight given to your past beliefs or actions.

Tests the views and metaphor of 19th-century utilitarian philosopher Henry Sidgwick against a variety of contemporary views on ethics, determining that they are defensible and thus providing a defense of objectivism in ethics and of hedonistic utilitarianism.

Most people (including moral philosophers), when faced with the fact that some of their cherished moral views lead up to the Repugnant Conclusion, feel that they have to revise their moral outlook. However, it is a moot question as to how this should be done. It is not an easy thing to say how one should avoid the Repugnant Conclusion, without having to face even more serious implications from one's basic moral outlook. Several such attempts are presented in this volume. This is the first volume devoted entirely to the cardinal problem of modern population ethics, known as 'The Repugnant Conclusion'. This book is a must for (moral) philosophers with an interest in population ethics.

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