

# Anthropology and Ethics: Quest for Moral Understanding

Edel, May

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# Anthropology And Ethics The Quest For Moral Understanding

**May Edel**



## **Anthropology And Ethics The Quest For Moral Understanding:**

Anthropology and ethics May Mandelbaum Edel, Abraham Edel, 1968      **Anthropology and Ethics** May Mandelbaum Edel, 1968      *Anthropology & Ethics* May Mandelbaum Edel, Abraham Edel, 2000 This book presents the results of an experiment in interdisciplinary collaboration to clarify theories of morality and anthropology and philosophy showing how each may be enriched by borrowing from the other Pooling the resources and methods of their respective fields anthropology and philosophy May and Abraham Edel examine the wide range of moral differences in the world to establish coordinates for the more systematic mapping of particular moralities to explore more explicitly the relations of morality to cultural patterns and social processes and to see how philosophic issues of ethical theory become refined and reformulated when their cultural content is made manifest The book contains an implicit suggestion that the anthropologist should focus on morality as an independent area of study and that the philosopher should stop treating morality in isolation Anthropology tends to include morality as an incidental part of other inquiries Philosophy on the other hand tends to cut morality off from the framework of psychological and cultural processes the result is a kind of deadlock in ethical theory The Edels observe that to develop a working concept of morality at least as well developed as that furnished for religion anthropology can benefit from philosophic methods of analyzing concepts and from philosophical ways of conceptualizing problems of ethical theory On the other hand philosophy can use the methods of anthropology to approach morality in more meaningful terms This study is not addressed only to professionals its aim rather is to provide an orientation to morality itself in a world in which human problems are becoming extremely complex and have to be confronted directly as moral      Anthropology and ethics. The quest for moral understanding. Revised edition May Mandelbaum EDEL (and EDEL (Abraham)), Abraham EDEL, 1968

*Anthropology and Ethics* May Edel, 1988      **Anthropology and Ethics** Abraham Edel, 2017-07-05 This book presents the results of an experiment in interdisciplinary collaboration to clarify theories of morality and anthropology and philosophy showing how each may be enriched by borrowing from the other Pooling the resources and methods of their respective fields anthropology and philosophy May and Abraham Edel examine the wide range of moral differences in the world to establish coordinates for the more systematic mapping of particular moralities to explore more explicitly the relations of morality to cultural patterns and social processes and to see how philosophic issues of ethical theory become refined and reformulated when their cultural content is made manifest The book contains an implicit suggestion that the anthropologist should focus on morality as an independent area of study and that the philosopher should stop treating morality in isolation Anthropology tends to include morality as an incidental part of other inquiries Philosophy on the other hand tends to cut morality off from the framework of psychological and cultural processes the result is a kind of deadlock in ethical theory The Edels observe that to develop a working concept of morality at least as well developed as that furnished for religion anthropology can benefit from philosophic methods of analyzing concepts and from philosophical ways of conceptualizing problems of ethical

theory On the other hand philosophy can use the methods of anthropology to approach morality in more meaningful terms This study is not addressed only to professionals its aim rather is to provide an orientation to morality itself in a world in which human problems are becoming extremely complex and have to be confronted directly as moral **Anthropology and Ethics** May May Mandelbaum Edel, May M. Edel, Abraham Edel, 1959 This book presents the results of an experiment in interdisciplinary collaboration to clarify theories of morality and anthropology and philosophy showing how each may be enriched by borrowing from the other Pooling the resources and methods of their respective fields anthropology and philosophy May and Abraham Edel examine the wide range of moral differences in the world to establish coordinates for the more systematic mapping of particular moralities to explore more explicitly the relations of morality to cultural patterns and social processes and to see how philosophic issues of ethical theory become refined and reformulated when their cultural content is made manifest The book contains an implicit suggestion that the anthropologist should focus on morality as an independent area of study and that the philosopher should stop treating morality in isolation Anthropology tends to include morality as an incidental part of other inquiries Philosophy on the other hand tends to cut morality off from the framework of psychological and cultural processes the result is a kind of deadlock in ethical theory The Edels observe that to develop a working concept of morality at least as well developed as that furnished for religion anthropology can benefit from philosophic methods of analyzing concepts and from philosophical ways of conceptualizing problems of ethical theory On the other hand philosophy can use the methods of anthropology to approach morality in more meaningful terms This study is not addressed only to professionals its aim rather is to provide an orientation to morality itself in a world in which human problems are becoming extremely complex and have to be confronted directly as moral Anthropology on Ethics Nicholas Kenrick, 2003 **The Anthropology of Moralities** Monica Heintz, 2009 Anthropologists have been keenly aware of the tension between cultural relativism and absolute norms and nowhere has this been more acute than with regards to moral values Can we study the Other s morality without applying our own normative judgments How do social anthropologists keep both the distance required by science and the empathy required for the analysis of lived experiences The plurality of moralities has not received an explicit and focused attention until recently when accelerated globalization often resulted in the collision of different value systems Observing describing and assessing values cross culturally the authors propose various methodological approaches to the study of moralities illustrated with rich ethnographic accounts thus offering a valuable guide for students of anthropology sociology and cultural studies and for professionals concerned with the empirical and cross cultural study of values **Michal's Moral Dilemma** Jonathan Y. Rowe, 2011-06-21 Michal s Moral Dilemma proposes that attention should be paid to the moral goods that feature in the text before arguing that the family a central feature of Old Testament morality should be understood as a set of practices rather than an institution Jonathan Rowe discusses the use of models of social action to comprehend the social world of the Bible and suggests a modified version of

Bakhtin's theory of heteroglossic voices can help readers appreciate how authors present a moral vision by approving some characters' actions whilst undermining others. The discussion of Michal's moral dilemma adduces anthropological theories and ethnographic data concerning violence, lying, and the relationship between fathers and daughters. Given that the conflicts of moral goods are resolved by characters choosing to act in a certain way, Rowe enquires after the author's assessment of each character's moral choices, arguing that Michal's loyalty to David and deception of Saul was counter-cultural. By approving of her choice, the author affirms the importance of loyalty to the Davidic dynasty.

**Ethical Theory and Social Change** Abraham Edel, 2018-02-06 John Dewey was unique among American philosophers in his insistence that the events, the social structure, the beliefs, and attitudes of a period, its models of science, and human history all have some constitutive role in its philosophical theory. This belief is amply demonstrated in Dewey's own writings. Dewey and James H. Tufts' *Ethics* was first published in 1908, with a revised edition appearing in 1932. Dewey's part in the latter was wholly rewritten and in effect constituted a new work, showing that Dewey did not believe ethical beliefs were eternal and unchanging. In *Ethical Theory and Social Change*, Abraham Edel provides a comparative analysis of the two editions to show how Dewey conceived ethics as part of an ongoing culture, not intelligible if isolated. The years between the two editions of Dewey and Tufts' *Ethics* were momentous in America and across the world. In 1908, industrialism was in high gear, putting greater pressure on social institutions and raising expectations of technological progress and extended democratic growth. By 1932, the devastation of World War I, economic depression, and the rise of totalitarianisms of the left and right had shattered that earlier optimism. The shift toward secular philosophy and new perspectives in research and method in the social sciences was challenging established universalizing views of morality with perceptions of fundamental moral conflict and the threat of relativism in their resolution. Dewey is an ideal case for comparing changes in ethical theory over a quarter century. Unlike many philosophers, he appreciated change, and many of his basic ideas are geared to the problem of human control over change. Moreover, he is concerned with the relation of theory and practice, and much of his work in metaphysics and epistemology is devoted to discovering the role that doctrines in these fields play and how they reflect the movement of social life. He is constantly concerned with ethics, with the history of ethics, and with the presuppositions of ethical theories that are studied in the social sciences and applied in the normative disciplines of politics, education, and law. Dewey's project of comparison in ethics reveals how theory is crystallized in the processes of the growth of knowledge in all fields and the human vicissitudes of history. *Ethical Theory and Social Change* will be of interest to philosophers, sociologists, and intellectual historians.

*The Ethics of Everyday Life* Michael C. Banner, 2014 Why do we have children, and what do we raise them for? Does the proliferation of depictions of suffering in the media enhance or endanger compassion? How do we live and die well in the extended periods of debility which old age now threatens? Why and how should we grieve for the dead? And how should we properly remember, other grief and grievances? In addressing such questions, the Christian imagination of human life has been

powerfully shaped by the imagination of Christ's life. Christ's conception, birth, suffering, death, and burial have been subjects of profound attention in Christian thought just as they are moments of special interest and concern in each and every human life. However, they are also sites of contention and controversy where what it is to be human is discovered, constructed, and contested. Conception, birth, suffering, burial, and death are occasions in other words for profound and continuing questioning regarding the meaning of human life as controversies to do with IVF, abortion, euthanasia, and the use of bodies and body parts post mortem indicate. In *The Ethics of Everyday Life*, Michael Banner argues that moral theology must reconceive its nature and tasks if it is not only to articulate its own account of human being but also to enter into constructive contention with other accounts. In particular, it must be willing to learn from and engage with social anthropology if it is to offer powerful and plausible portrayals of the moral life and answers to the questions which trouble modernity. Drawing in wide-ranging fashion from social anthropology and from Christian thought and practice from many periods and influenced especially by his engagement in public policy matters including as a member of the UK's Human Tissue Authority, Banner develops the outlines of an everyday ethics stretching from before the cradle to after the grave.

**The Routledge Companion to Ethics** John Skorupski, 2010-06-21. *The Routledge Companion to Ethics* is an outstanding survey of the whole field of ethics by a distinguished international team of contributors. Over 60 chapters are divided into six clear sections: the history of ethics; meta-ethics; perspectives from outside ethics; ethical perspectives; morality debates in ethics. *The Companion* opens with a comprehensive historical overview of ethics including chapters on Plato, Aristotle, Hume, and Kant, and ethical thinking in China, India, and the Arabic tradition. The second part covers the domain of meta-ethics. The third part covers important challenges to ethics from the fields of anthropology, psychology, sociobiology, and economics. The fourth and fifth sections cover competing theories of ethics and the nature of morality respectively, with entries on consequentialism, Kantian morality, virtue ethics, relativism, evil, and responsibility amongst many others. A comprehensive final section includes the most important topics and controversies in applied ethics such as rights, justice, and distribution; the end of life; the environment; poverty; war; and terrorism. *The Routledge Companion to Ethics* is a superb resource for anyone interested in the subject, whether in philosophy or related disciplines such as politics, education, or law. Fully indexed and cross-referenced with helpful further reading sections at the end of each chapter, it is ideal for those coming to the field of ethics for the first time as well as readers already familiar with the subject.

**In Search of the Ethical** Abraham Edel, 1993-01-01. The twentieth century has been rich in the variety of its ethical theories. Since the turn of the century, contending philosophical positions have tended to view ethics either as spiritual and separate from the natural world or as a function of bodily or material forces. Although both factions had roots in older philosophies, the speed and complexity of modern development in science and technology engendered a multiplicity of smaller schools within traditional domains. In the fifth volume of *Science, Ideology, and Value*, Abraham Edel offers a consideration of some of the major moral theories of this troubled century and a guide to their

historical development and context In treating the newer and distinctively twentieth century philosophical schools Edel concentrates on movements rather than on the individual philosopher s rounded theory The treatment of John Dewey comes in a chapter on pragmatic tests and ethical insights while that of Edward Alexander Westermarck comes in a larger discussion of ethical relativism Edel s consideration of John Rawls and Alasdair MacIntyre provides a broader lesson in the problems and pitfalls of dealing with ethical ideas apart from history and social context Edel observes that while the concepts of morality and the theories in which they are enmeshed have been familiar subject matter of ethical theory the one topic that has been little explored is changes over time in ethical practice While the fact of different moralities and the rise and fall of a given morality have been dealt with in a historical vein how such changes have impacted the theory of ethics as such has received only limited treatment Edel devotes significant space to this topic noting that the study of moral change may yield both a deeper understanding of the functioning of morality within the social culture as well as new vistas on the function of ethical theories themselves

**Ethics, Science, and Democracy** Irving Horowitz, 2020-03-02 This volume modeled after those published in The Library of Living Philosophers attempts to provide a coherent statement of the work of Abraham Edel in moral and political theory and on the impact of his work on such diverse areas as education law and social science

Justice and the Genesis of War David A. Welch, 1995-08-10 Studies of the causes of wars generally presuppose a realist account of motivation when statesmen choose to wage war they do so for purposes of self preservation or self aggrandizement In this book however David Welch argues that humans are motivated by normative concerns the pursuit of which may result in behaviour inconsistent with self interest He examines the effect of one particular type of normative motivation the justice motive in the outbreak of five Great Power wars the Crimean war the Franco Prussian war World War I World War II and the Falklands war Realist theory would suggest that these wars would be among the least likely to be influenced by considerations other than power and interest but the author demonstrates that the justice motive played an important role in the genesis of war and that its neglect by theorists of international politics is a major oversight

**Satisfaction of Interest and the Concept of Morality** Steve Smith, 1974 This work addresses itself to the question How is morality to be properly defined Also explored are the distinguishing characteristics of a moral code The conclusion to which this analysis leads is that moralities do not necessarily concern themselves with satisfaction of human interests and with conflict resolution

*Ethics and the Profession of Anthropology* Carolyn Fluehr-Lobban, 2003 This revised second edition of *Ethics and the Profession of Anthropology* renews the challenge to anthropologists to engage in a dialogue concerning their commitment to professional ethical conduct Containing a majority of new chapters the authors redefine what it means to conduct anthropological research ethically in a discipline that is now less isolated from allied fields in the physical and behavioral sciences and coming to terms with the global changes that affect its practice Fluehr Lobban provides an overview of issues from the past 110 years drawing attention to the need for maintaining the ethical core of the discipline

and a code of professional responsibility The contributors describe a series of crises in the discipline involving clandestine research and other questionable actions by anthropologists including secret research and intelligence work by academics the ethical problems of medical work among native people the evolution of cyber ethics and the changing relationships between indigenous people archaeologists and museums as a result of the 1990 NAGPRA repatriation legislation The book offers an excellent model for integrating ethics education at all levels of instruction and for empowering and engaging communities It will be a valuable tool for anthropological researchers instructors and fieldworkers as they transform their professional practice

**Anthropology and the Economy of Sharing** Thomas Widlok, 2016-10-04 This book examines the economy of sharing in a variety of social and political contexts around the world with consideration given to the role of sharing in relation to social order and social change political power group formation individual networks and concepts of personhood Widlok advocates a refreshingly broad comparative approach to our understanding of sharing with a rich range of material from hunter gatherer ethnography alongside debates and empirical illustrations from globalized society helping students to avoid Western economic bias in their thinking Anthropology and the Economy of Sharing also demonstrates that sharing is distinct from gift giving exchange and reciprocity which have become dominant themes in economic anthropology and suggests that a new focus on sharing will have significant repercussions for anthropological theory Breaking new ground in this key topic this volume provides students with a coherent and accessible overview of the economy of sharing from an anthropological perspective The Open Access version of this book available at <http://www.taylorfrancis.com> has been made available under a Creative Commons Attribution ShareAlike CC BY SA 4.0 license Open Access funding of this book was made possible through the Leo Spitzer Prize of the University of Cologne This generous funding is gratefully acknowledged

*Morality* Jarrett Zigon, 2008-10-01 *Morality: An Anthropological Perspective* provides the first account of anthropological approaches to the question of morality By considering how morality is viewed and enacted in different cultures and how it is related to key social institutions such as religion law gender sexuality and medical practice *Morality* takes a closer look at some of the most central questions of the morality debates of our time The book combines theory with practical case studies for student use Drawing on anthropological philosophical and general social scientific literature the book will be useful for both undergraduate students and researchers Accessibly written *Morality* provides a unique and wide ranging perspective on morality and will be essential reading for those interested in this important contemporary debate

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