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the application of evolutionary ideas to moral thinking and justification - began in the nineteenth century with the work of Charles Darwin and Herbert Spencer, but was ...

The Cambridge  
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Such knowledge had

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always been the product of experiments, he said, but, before the development and expansion of laboratory-based experimental medicine involving animals, they were ‘ ad hoc and ...

## The Morality of Medicine

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Charles Robert  
Darwin (1809–82),  
the English naturalist,  
published his great  
evolutionary work,  
On the Origin of  
Species, in 1859. At  
once, ...

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Readings

Darwin ' s remark  
refers, of course, to

evolution, the

understanding of  
which is certainly ...

Rather, tracing the  
ways in which ethics,  
politics, and ecology  
are transformed,  
defined, and made ...

Against Ecological

*Page 8/59*



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Sovereignty: Ethics,  
Biopolitics, and  
Saving the Natural  
World

Cartoonists love to  
chuckle over Charles  
Darwin's theory of  
evolution, with  
drawings of fish  
creeping timorously  
up from sea to land  
and quickly turning  
themselves into timid  
four-legged creatures

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Ancient animals may  
be Darwin's 'missing  
links'

Darwinism Today is a  
series of short books  
by leading figures in  
the field of  
evolutionary theory ...

The series developed  
out of The Darwin  
Seminars at the  
London School of

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Economics. The  
seminars ...  
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Russian philosopher  
Vladimir Solovyov  
once said, “ Modern  
people believe this:  
man descended from  
apes. Therefore, let us  
love one another. ” ...

Is racism wrong?  
The first concerns

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probability, the  
second, ethics.  
Neither criticism  
depends on the ... For  
instance, the co-  
discoverers of the  
theory of evolution by  
natural selection,  
Darwin and Alfred  
Russel ...

Remarkable Facts  
The radial unit model  
of cortical evolution

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provides insight into  
how ... Second, the  
concept, aptly  
advocated by Charles  
Darwin, that the  
biological world is  
unified, and that  
“ there is no ...

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perspective from  
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biology

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Huxley's Evolution

and Ethics with ... in

the religious and  
scientific upheaval

that followed the

publication of

Darwin's theory of

evolution ...

George Christopher  
Williams

*Page 14/59*

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An evolutionary biologist visits the remote jungle ... the mechanisms of evolution that spurred on a rivalrous Charles Darwin. In 1979, David Duke told the media he had launched a wildly ...

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Darwin helped

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pioneer much of what is now modern day evolutionary theory including the idea of survival of the fittest: through natural selection. Tom Parker, of property website Zoopla ...

Desirable seafront townhouse that was the Ramsgate home of Charles Darwin



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goes on the market  
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Plastic pollution in  
the world's oceans is  
creating an

“ evolutionary trap ”  
for young sea turtles  
... in all marine

habitats at the island  
of San Cristobal,  
where Charles Darwin  
first landed in ...

Plastic pollution

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creating

‘ evolutionary trap ’  
for young sea turtles

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five years, Staab has

been coming to

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bees ...

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searches for bees in  
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Colorado mountains

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and Darwin do  
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In this work, Richard Weikart explains the revolutionary impact Darwinism had on ethics and morality. He demonstrates that many leading Darwinian biologists and social thinkers in Germany believed that Darwinism

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overturnd traditional  
Judeo-Christian and  
Enlightenment ethics,  
especially the view  
that human life is  
sacred. Many of these  
thinkers supported  
moral relativism, yet  
simultaneously  
exalted evolutionary  
'fitness' (especially  
intelligence and  
health) to the highest  
arbiter of morality.

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Darwinism played a key role in the rise not only of eugenics, but also euthanasia, infanticide, abortion and racial extermination. This was especially important in Germany, since Hitler built his view of ethics on Darwinian principles, not on nihilism.

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Evolutionary theory tells us about our biological past; can it also guide us to a moral future? Paul Farber's compelling book describes a century-old philosophical hope held by many biologists, anthropologists, psychologists, and

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social thinkers: that  
universal ethical and  
social imperatives are  
built into human

nature and can be  
discovered through  
knowledge of  
evolutionary theory.

Farber describes  
three upsurges of  
enthusiasm for  
evolutionary ethics.

The first came in the  
early years of mid-



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nineteenth century  
evolutionary theories;  
the second in the  
1920s and '30s, in  
the years after the  
cultural catastrophe  
of World War I; and  
the third arrived with  
the recent grand  
claims of sociobiology  
to offer a sound  
biological basis for a  
theory of human  
culture. Unlike many

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who have written on evolutionary ethics, Farber considers the responses made by philosophers over the years. He maintains that their devastating criticisms have been forgotten—thus the history of evolutionary ethics is essentially one of oft-repeated philosophical

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mistakes. Historians, scientists, social scientists, and anyone concerned about the elusive basis of selflessness, altruism, and morality will welcome Farber's enlightening book.

Might human morality be a product of evolution? An increasing number of

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philosophers and  
scientists believe that  
moral judgment and  
behaviour emerged  
because it enhanced  
the fitness of our  
distant ancestors.

This volume collects  
some recent  
explorations of the  
evidence for this  
claim, as well as  
papers examining its  
implications. Is an

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evolved morality a  
genuine morality?  
Does an evolutionary  
origin deflate the  
pretensions of  
morality, or strip it of  
its force in guiding  
behaviour? Is an  
evolutionary  
approach compatible  
with realism about  
morality? All sides of  
these debates are  
represented in this

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Evolutionary ethics - the application of evolutionary ideas to moral thinking and justification - began in the nineteenth century with the work of Charles Darwin and Herbert Spencer, but was subsequently criticized as an example of the

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naturalistic fallacy. In recent decades, however, evolutionary ethics has found new support among both the Darwinian and the Spencerian traditions. This accessible volume looks at the history of thought about evolutionary ethics as well as current debates in the

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subject, examining first the claims of supporters and then the responses of their critics. Topics covered include social Darwinism, moral realism, and debunking arguments. Clearly written and structured, the book guides readers through the



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Arguments on both sides, and emphasises the continuing relevance of evolutionary theory to our understanding of ethics today.

Offering the first general introductory text to this subject, the timely

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reflects the most up-to-date research and current issues being debated in both psychology and philosophy. The book presents students to the areas of cognitive psychology, normative ethics, and metaethics. The first general introduction

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research available in

both psychology and

philosophy Written in

an engaging and

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accessible style for  
undergraduates and  
the interested general  
reader Discusses the  
evolution of morality,  
broadening its  
relevance to those  
studying psychology

This book explores  
historical and current  
discussions of the  
relevance of  
evolutionary theory

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to ethics. The  
historical section  
conveys the  
intellectual struggle  
that took place within  
the framework of  
Darwinism from its  
inception up to the  
work of G. C.

Williams, W. D.

Hamilton, R. D.

Alexander, A. L.

Trivers, E. O. Wilson,

R. Dawkins, and

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others. The contemporary section discusses ethics within the framework of evolutionary theory as enriched by the works of biologists such as those mentioned above. The issue of whether ethical practice and ethical theory can be grounded in the

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theory of evolution  
has taken a new and  
significant direction  
within the context of  
sociobiology and is  
proving to be a  
challenge to previous  
thinking. This book  
conveys that  
challenge.

A leading expert on  
evolution and  
communication

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presents an empirically based theory of the evolutionary origins of human communication that challenges the dominant Chomskian view. Human communication is grounded in fundamentally cooperative, even shared, intentions. In



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Evolutionary and  
provocative account  
of the evolutionary  
origins of human  
communication,  
Michael Tomasello  
connects the  
fundamentally  
cooperative structure  
of human  
communication  
(initially discovered  
by Paul Grice) to the  
especially cooperative

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structure of human  
(as opposed to other  
primate) social  
interaction. Tomasello  
argues that human  
cooperative  
communication rests  
on a psychological  
infrastructure of  
shared intentionality  
(joint attention,  
common ground),  
evolved originally for  
collaboration and

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culture more generally. The basic motives of the infrastructure are helping and sharing: humans communicate to request help, inform others of things helpfully, and share attitudes as a way of bonding within the cultural group. These cooperative motives

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each created different functional pressures for conventionalizing grammatical constructions.

Requesting help in the immediate you-and-me and here-and-now, for example, required very little grammar, but informing and sharing required increasingly complex

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Evolutionary devices.

Drawing on empirical research into gestural and vocal

communication by

great apes and

human infants (much

of it conducted by his

own research team),

Tomasello argues

further that humans'

cooperative

communication

emerged first in the

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natural gestures of  
pointing and  
pantomiming.

Conventional  
communication, first  
gestural and then  
vocal, evolved only  
after humans already  
possessed these  
natural gestures and  
their shared  
intentionality  
infrastructure along  
with skills of cultural

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Community  
conventions.  
learning for creating  
and passing along  
jointly understood  
communicative

Challenging the  
Chomskian view that  
linguistic knowledge  
is innate, Tomasello  
proposes instead that  
the most fundamental  
aspects of uniquely  
human  
communication are

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biological adaptations  
for cooperative social  
interaction in general  
and that the purely  
linguistic dimensions  
of human  
communication are  
cultural conventions  
and constructions  
created by and  
passed along within  
particular cultural  
groups.



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T. H. Huxley

(1825-1895) was not only an active protagonist in the religious and scientific upheaval that followed the publication of Darwin's theory of evolution but also a harbinger of the sociobiological debates about the implications of

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Evolution and Ethics,  
reprinted here with  
its introductory  
Prolegomena, argues  
that the human  
psyche is at war with  
itself, that humans  
are alienated in a  
cosmos that has no  
special reference to  
their needs, and that

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moral societies are of necessity in conflict with the natural conditions of their existence. Seen in the light of current understanding of the mechanisms of evolution, these claims remain as controversial today as they were when Huxley proposed them. In this volume

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George Williams, one  
of the best-known  
evolutionary

biologists of our time,  
asserts that recent  
biological ideas and  
data justify a more  
extreme

condemnation of the  
"cosmic process" than  
Huxley advocated and  
more extreme denial  
that the forces that  
got us here are

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capable of  
maintaining a viable  
world. James Paradis,  
an expert in Victorian  
studies, has written  
an introduction that  
sets the celebrated  
lecture in the context  
of cultural history,  
revealing it to be an  
impressive synthesis  
of Victorian thinking,  
as well as a challenge  
to eighteenth-century

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assumptions about  
the harmony of of  
nature. With Huxley's  
lecture as a focal  
point, the three parts  
of this book unite  
philosophy and  
science in a shared  
quest that recalls  
their common origins  
as systems of  
knowledge. Originally  
published in 1989.

The Princeton Legacy

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This volume analyzes the biological and philosophical disagreements in evolutionary ethics and points out difficulties with the interpretations. The book is divided into four sections. The first is an historical introduction to the origin of evolutionary

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ethics, showing how different evolutionary ethics was a hundred years ago, and how distant Huxley is from most of us now. The second section argues for a sociobiological interpretation of evolutionary ethics. The third section presents the view opposite to that of the second section and

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rejects the evolutionary  
sociobiological  
Ethics Eugenics  
interpretation. The  
And Racism In  
fourth section deals  
objectively with many  
complex and  
Illustrated  
fundamental issues  
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from diverse  
perspectives.

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