What Is Right And Wrong

Two wrongs don't make a right

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In rhetoric and ethics, "two wrongs don't make a right" and "two wrongs make a right" are phrases that denote philosophical norms. "Two wrongs make a right" has been considered as a fallacy of relevance, in which an allegation of wrongdoing is countered with a similar allegation. Its antithesis, "two wrongs don't make a right", is a proverb used to rebuke or renounce wrongful conduct as a response to another's transgression. "Two wrongs make a right" is considered "one of the most common fallacies in Western philosophy".

Enjoining good and forbidding wrong

commanding what is just and forbidding what is evil, commanding right and forbidding wrong, and other combinations of "enjoin" or "command", "right" or "just"

Enjoining good and forbidding wrong (Arabic: ????????? ?????????????? ??????????? ???? ???????????, romanized: al-amru bi-l-ma?r?fi wa-n-nahyu ?ani-l-munkari) are two important duties imposed by God in Islam as revealed in the Quran and Hadith.

This expression is the base of the classical Islamic institution of ?isba, the individual or collective duty (depending on the Islamic school of law) to intervene and enforce Islamic law. It forms a central part of the Islamic doctrine for Muslims. The injunctions also constitute two of the ten Ancillaries of the Faith of Twelver Shi'ism.

Pre-modern Islamic literature describes pious Muslims (usually scholars) taking action to forbid wrong by destroying forbidden objects, particularly liquor and musical instruments are haram. In the contemporary Muslim world, various state or parastatal bodies (often with phrases like the "Promotion of Virtue and the Prevention of Vice" in their titles) have appeared in Afghanistan, Iran, Saudi Arabia, Nigeria, Malaysia, the Gaza Strip, etc., at various times and with various levels of power, to combat sinful activities and compel virtuous ones. (The power of the Saudi religious police was sharply curtailed in 2016)

Alan Colmes

Liberaland blog and contributed to AOL News. He was the author of Red, White & Liberal: How Left Is Right and Right Is Wrong (2003) and Thank the Liberals

Alan Samuel Colmes (September 24, 1950 – February 23, 2017) was an American radio and television host, liberal political commentator for the Fox News Channel, and blogger.

From 1996 to 2009, Colmes served as the co-host, along with Sean Hannity, of Hannity & Colmes, a nightly political debate show on Fox News Channel. He was the host of The Alan Colmes Show, a nationally syndicated talk-radio show distributed by Fox News Radio that was broadcast throughout the United States on Fox News Talk on Sirius and XM. Beginning in 2015, Colmes supplied the voice of The Liberal Panel on Fox News Channel's The Greg Gutfeld Show.

In addition to broadcasting, Colmes ran the Liberaland blog and contributed to AOL News. He was the author of Red, White & Liberal: How Left Is Right and Right Is Wrong (2003) and Thank the Liberals for Saving America (2012).

Moral relativism

1906 work Folkways that what people consider right and wrong is shaped entirely—not primarily—by the traditions, customs, and practices of their culture

Moral relativism or ethical relativism (often reformulated as relativist ethics or relativist morality) is used to describe several philosophical positions concerned with the differences in moral judgments across different peoples and cultures. An advocate of such ideas is often referred to as a relativist.

Descriptive moral relativism holds that people do, in fact, disagree fundamentally about what is moral, without passing any evaluative or normative judgments about this disagreement. Meta-ethical moral relativism holds that moral judgments contain an (implicit or explicit) indexical such that, to the extent they are truth-apt, their truth-value changes with context of use. Normative moral relativism holds that everyone ought to tolerate the behavior of others even when large disagreements about morality exist. Though often intertwined, these are distinct positions. Each can be held independently of the others.

American philosopher Richard Rorty in particular has argued that the label of being a "relativist" has become warped and turned into a sort of pejorative. He has written specifically that thinkers labeled as such usually simply believe "that the grounds for choosing between such [philosophical] opinions is less algorithmic than had been thought", not that every single conceptual idea is as valid as any other. In this spirit, Rorty has lamented that "philosophers have... become increasingly isolated from the rest of culture."

Moral relativism has been debated for thousands of years across a variety of contexts during the history of civilization. Arguments of particular notability have been made in areas such as ancient Greece and historical India while discussions have continued to the present day. Besides the material created by philosophers, the concept has additionally attracted attention in diverse fields including art, religion, and science.

(If Loving You Is Wrong) I Don't Want to Be Right

"(If Loving You Is Wrong) I Don't Want to Be Right" is a song written by Stax Records songwriters Homer Banks, Carl Hampton, and Raymond Jackson. Originally

"(If Loving You Is Wrong) I Don't Want to Be Right" is a song written by Stax Records songwriters Homer Banks, Carl Hampton, and Raymond Jackson. Originally written for The Emotions, it has been performed by many singers, most notably by Luther Ingram, whose original recording topped the R&B chart for four weeks and rose to number 3 on the Billboard Hot 100 in 1972. Billboard ranked it as the No. 16 song for 1972.

In 1972–73, The Faces recorded the song as an outtake for Ooh La La (1973), their final studio album. In 1974, Millie Jackson released her version of the song which received two Grammy Award nominations. In 1978, Barbara Mandrell's version topped the U.S. country chart, reached number 31 on the Billboard Hot 100 (number 27 Cashbox), and was nominated for Single of the Year at the 1979 CMA (Country Music Association) Awards. Rod Stewart recorded the song for Foot Loose & Fancy Free (1977), his eighth album; as a single it peaked at number 23 on the UK Singles Chart in 1980.

The Man Without a Face

and Hamlet (1990), and here he finds just the right note for McLeod: Not a caricature, not a softy, not pathetic, but fiercely sure of what is right and

The Man Without a Face is a 1993 American drama film starring and directed by Mel Gibson, in his feature film directorial debut. The film is based on Isabelle Holland's 1972 novel of the same name. Gibson's direction received positive reviews from most critics.

Right Yaaa Wrong

Right Yaaa Wrong (transl. Right or wrong?) is a 2010 Indian Hindi-language crime thriller film directed by Neeraj Pathak, starring Sunny Deol, Irrfan

Right Yaaa Wrong (transl. Right or wrong?) is a 2010 Indian Hindi-language crime thriller film directed by Neeraj Pathak, starring Sunny Deol, Irrfan Khan and Konkona Sen Sharma in key roles, supported by Isha Koppikar, Arav Chowdhary, Aryan Vaid and Govind Namdeo. This film was shot in Film City and released on 12 March 2010, under the banner of Eros. The film is based on the 1995 American film Above Suspicion.

ASTPL, an Indian software developer, also released a mobile video game based on the film.

Lawrence Kohlberg's stages of moral development

regarding what is right or wrong but instead focuses largely on external consequences that certain actions may bring. In Stage one (obedience- and punishment-driven)

Lawrence Kohlberg's stages of moral development constitute an adaptation of a psychological theory originally conceived by the Swiss psychologist Jean Piaget. Kohlberg began work on this topic as a psychology graduate student at the University of Chicago in 1958 and expanded upon the theory throughout his life.

The theory holds that moral reasoning, a necessary (but not sufficient) condition for ethical behavior, has six developmental stages, each more adequate at responding to moral dilemmas than its predecessor. Kohlberg followed the development of moral judgment far beyond the ages studied earlier by Piaget, who also claimed that logic and morality develop through constructive stages. Expanding on Piaget's work, Kohlberg determined that the process of moral development was principally concerned with justice and that it continued throughout the individual's life, a notion that led to dialogue on the philosophical implications of such research.

The six stages of moral development occur in phases of pre-conventional, conventional and post-conventional morality. For his studies, Kohlberg relied on stories such as the Heinz dilemma and was interested in how individuals would justify their actions if placed in similar moral dilemmas. He analyzed the form of moral reasoning displayed, rather than its conclusion and classified it into one of six stages.

There have been critiques of the theory from several perspectives. Arguments have been made that it emphasizes justice to the exclusion of other moral values, such as caring; that there is such an overlap between stages that they should more properly be regarded as domains or that evaluations of the reasons for moral choices are mostly post hoc rationalizations (by both decision makers and psychologists) of intuitive decisions.

A new field within psychology was created by Kohlberg's theory, and according to Haggbloom et al.'s study of the most eminent psychologists of the 20th century, Kohlberg was the 16th most frequently cited in introductory psychology textbooks throughout the century, as well as the 30th most eminent. Kohlberg's scale is about how people justify behaviors and his stages are not a method of ranking how moral someone's behavior is; there should be a correlation between how someone scores on the scale and how they behave. The general hypothesis is that moral behaviour is more responsible, consistent and predictable from people at higher levels.

Moral character

exhibit right and wrong conduct. It is a test of proper behavior and determining what is right and wrong. Applied ethics involve specific and controversial

Moral character or character (derived from charaktêr) is an analysis of an individual's steady moral qualities. The concept of character can express a variety of attributes, including the presence or lack of virtues such as empathy, courage, fortitude, honesty, and loyalty, or of good behaviors or habits; these attributes are also a part of one's soft skills.

Moral character refers to a collection of qualities that differentiate one individual from another – although on a cultural level, the group of moral behaviors to which a social group adheres can be said to unite and define it culturally as distinct from others.

Psychologist Lawrence Pervin defines moral character as "a disposition to express behavior in consistent patterns of functions across a range of situations". The philosopher Marie I. George refers to moral character as the "sum of one's moral habits and dispositions". Aristotle said, "we must take as a sign of states of character the pleasure or pain that ensues on acts."

The 8th Habit

into conscience – their inward moral sense of what is right and wrong and their drive towards meaning and contribution. original ISBN 0-684-84665-9 "The

The 8th Habit: From Effectiveness to Greatness is a book written by Stephen R. Covey, published in 2004. It is the sequel to The Seven Habits of Highly Effective People, first published in 1989. The book clarifies and reinforces Covey's earlier declaration that "interdependence is a higher value than independence." This book helps its readers increase the dependence of themselves and others.

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