

## Metaethics After Moore Rar

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Metaethics after Moore Terry Horgan and Mark Timmons Abstract. In How Should Ethics Relate to (the rest of) Philosophy?. Stephen Darwall challenges both the claims of independence and priority. He argues that although metaethics and normative ethics are properly focused on different issues, they need to be brought into a dynamic relation with ...

Metaethics after Moore - Oxford Scholarship
Metaethics after Moore Terry Horgan, Mark Timmons. 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.

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In this 1989 book, Rorty examines human solidarity and liberalism through literature, philosophy, social theory and literary criticism.

If philosophy has any business in the world, it is the clarification of our thinking and the clearing away of ideas that cloud the mind. In this book, one of the world's preminent philosophers takes issue with an idea that has found an all-too-prominent place in popular culture and philosophical thought: the idea that while factual claims can be rationally established or refuted, claims about value are wholly subjective, not capable of being rationally argued for or against. Although it is on occasion important and useful to distinguish between factual claims and value judgments, the distinction becomes, Hilary Putnam argues, positively harmful when identified with a dichotomy between the objective and the purely "subjective." Putnam explores the arguments that led so much of the analytic philosophy of language, metaphysics, and epistemology to become openly hostile to the idea that talk of value and human flourishing can be right or wrong, rational or irrational; and by which, following philosophy, social sciences such as economics have fallen victim to the bankrupt metaphysics of Logical Positivism. Tracing the problem back to Hume's conception of a "matter of fact" as well as to Kant's distinction between "analytic" and "synthetic" judgments, Putnam identifies a path forward in the work of Amartya Sen. Lively, concise, and wise, his book prepares the way for a renewed mutual fruition of philosophy and the social sciences.

The idea that science is or should be value-free, and that values are or should be formed independently of science, has been under fire by philosophers of science for decades. Science and Moral Imagination directly challenges the idea that science and values cannot and should not influence each other. Matthew J. Brown argues that science and values mutually influence and implicate one another, that the influence of values on science is pervasive and must be responsibly managed, and that science can and should have an influence on our values. This interplay, he explains, must be guided by accounts of scientific inquiry and value judgment that are sensitive to the complexities of their interactions. Brown presents scientific inquiry and value judgment as types of problem-solving practices and provides a new framework for thinking about how we might ethically evaluate episodes and decisions in science, while offering guidance for scientific practitioners and institutions about how they can incorporate value judgments into their work. His framework, dubbed " the ideal of moral imagination, " emphasizes the role of imagination in value judgment and the positive role that value judgment plays in science.

A colorful history of utilitarianism told through the lives and ideas of Jeremy Bentham, John Stuart Mill, and its other founders In The Happiness Philosophers, Bart Schultz tells the colorful story of the lives and legacies of the founders of utilitarianism—one of the most influential yet misunderstood and maligned philosophies of the past two centuries. Best known for arguing that "it is the greatest happiness of the greatest number that is the measure of right and wrong," utilitarianism was developed by the radical philosophers, critics, and social reformers William Godwin (the husband of Mary Wollstonecraft and father of Mary Shelley), Jeremy Bentham, John Stuart and Harriet Taylor Mill, and Henry Sidgwick. Together, they had a profound influence on nineteenth-century reforms, in areas ranging from law, politics, and economics to morals, education, and women's rights. Their work transformed life in ways we take for granted today. Bentham even advocated the decriminalization of same-sex acts, decades before the cause was taken up by other activists. As Bertrand Russell wrote about Bentham in the late 1920s, "There can be no doubt that nine-tenths of the people living in England in the latter part of last century were happier than they would have been if he had never lived." Yet in part because of its misleading name and the caricatures popularized by figures as varied as Dickens, Marx, and Foucault, utilitarianism is sometimes still dismissed as cold, calculating, inhuman, and simplistic. By revealing the fascinating human sides of the remarkable pioneers of utilitarianism, The Happiness Philosophers provides a richer understanding and appreciation of their philosophical and political perspectives—one that also helps explain why utilitarianism is experiencing a renaissance today and is again being used to tackle some of the world's most serious problems.

The huge and fractured literature on adolescence challenges both students and scholars. For students there is too much to learn and too little coherence across topics to enable deeper understanding. For scholars, there are few integrative visions to connect minitheories, research programs, and practical concerns. In the first edition of this advanced text, Moshman provided a constructivist synthesis of the literatures of cognitive, moral, and identity development, from the classic universalist theories of Piaget, Kohlberg, and Erikson through the more pluralist research and theorizing of the late 20th century. Without assuming any prior knowledge of psychology, he introduced and coordinated basic concepts to enable students to wrestle with the questions of concern to experts and help experts see those concerns from a larger perspective. In this thoroughly updated second edition, Moshman develops his conceptualization of advanced psychological development in adolescence and early adulthood and proposes—in a new chapter—a conception of rational moral identity as a developmental ideal. Unlike the prototypical changes of early childhood, advanced psychological development cannot be understood as progress through universal stages to a universally achieved state of maturity. Progress is possible, however, through rational processes of reflection, coordination, and social interaction.

This book offers a critical appraisal of Karl Olivecrona ' s legal philosophy. Based on Olivecrona ' s critique of the view that law has binding force, the analysis of the concept and function of a legal rule, and the idea that law is a matter of organized force, the book argues that Olivecrona ' s legal philosophy is a unique contribution to twentieth century legal philosophy. It shows how Olivecrona ' s philosophy can be used in the assessment of contemporary theories of law, such as those put forward by Hart, Raz, Dworkin, and Alexy. In addition, the book argues that Olivecrona ' s various discussions of theories defended by key people in the history of legal and political philosophy are highly interesting contributions. They not only increase our understanding of the legal and political philosophy of previous generations, but also enhances our insight into legal-philosophical questions that remain with us today.

A Companion to Analytic Philosophy is a comprehensive guide to many significant analytic philosophers and concepts of the last hundred years. Provides a comprehensive guide to many of the most significant analytic philosophers of the last one hundred years. Offers clear and extensive analysis of profound concepts such as truth, goodness, knowledge, and beauty. Written by some of the most distinguished philosophers alive, some of whom have entries in the book devoted to them.

Literary Nonfiction. CALIBAN AND THE WITCH is a history of the body in the transition to capitalism. Moving from the peasant revolts of the late Middle Ages to the witch-hunts and the rise of mechanical philosophy, Federici investigates the capitalist rationalization of social reproduction. She shows how the battle against the rebel body and the conflict between body and mind are essential conditions for the development of labor power and self-ownership, two central principles of modern social organization."It is both a passionate work of memory recovered and a hammer of humanity's agenda." Peter Linebaugh, author of The London Hanged"

In this anthology, prominent moral and political philosophers offer a critical assessment of Gauthier's theory.

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