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This discussion responds to the work of Langdon Winner, Albert Borgmann, Charles Taylor, Martin Heidegger, David Abram, and others."--BOOK JACKET. Ethics is the business of moral philosophy by which humans try to determine what behaviors are right and wrong; good and bad; noble and ignoble. Each person strives for rectitude as they understand it, while working within the accepted values of a larger group dynamic. The moral view of the larger group is developed and refined within a state of flux, and new circumstances are constantly arising that defy individual consciences and compel each individual to reexamine how he or she applies ethical principles in everyday life. This absorbing volume looks at the development of the three major fields of Western ethics over time, while providing insightful cross-cultural comparisons between ancient moral philosophies of societies across the globe. Understood one way, the branch of contemporary philosophical ethics that goes by the label "metaethics" concerns certain second-order questions about ethics-questions not in ethics, but rather ones about our thought and talk about ethics, and how the ethical facts (insofar as there are any) fit into reality. Analogously, the branch of contemporary philosophy of law that is often called "general jurisprudence" deals with certain second order questions about law- questions not in the law, but rather ones about our thought and talk about the law, and how legal facts (insofar as there are any) fit into reality. Put

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more roughly (and using an alternative spatial metaphor), metaethics concerns a range of foundational questions about ethics, whereas general jurisprudence concerns analogous questions about law. As these characterizations suggest, the two sub-disciplines have much in common, and could be thought to run parallel to each other. Yet, the connections between the two are currently mostly ignored by philosophers, or at least under-scrutinized. The new essays collected in this book are aimed at changing this state of affairs. *Dimensions of Normativity* collects together works by metaethicists and legal philosophers that address a number of issues that are of common interest, with the goal of accomplishing a new rapprochement between the two sub-disciplines. This book explores the overlooked but vital theoretical relationships between R. M. Hare, Alan Gewirth, and Jürgen Habermas. The author claims their accounts of value, while failing to address classic virtue-theoretical critiques, bear the seeds of a resolution to the ultimate question “What is most valuable?” These dialectical approaches, as claimed, justify a reinterpretation of value and value judgment according to the Carnapian conception of an empirical-linguistic framework or grammar. Through a further synthesis with the work of Philippa Foot and Thomas Magnell, the author shows that “value” would be literally meaningless without four fundamental phenomena which constitute such a framework: Logical Judgment, Conceptual Synthesis, Conceptual Abstraction, and Freedom. As part of the ‘grammar of goodness,’ the excellence of these phenomena, in a highly concrete way, constitute the

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essence of the greatest good, as this book explains. This introduction to ethics judiciously combines moral theory with applied ethics to give an opportunity for students to develop acute thinking About Ethical Matters.; The Author Begins Motivating A Concern For moral discourse by dispelling often met objections over relativism and subjectivity. interweaving normative and meta-ethical considerations, a convincing modern account of moral thinking emerges.; Moral theories - consequentialism, Kantianism, contractualism - are explained and illustrated in a way that holds the reader's attention, and students of ethics will take away a perceptive and practical understanding of the nature of moral reasoning and an ability, on such matters, to think afresh for themselves.

This book is the first comprehensive treatment of Quine's brief yet memorable foray into ethics. It defends Quine against his most formidable critics, corrects misconceptions in the reception of his outlook on ethics as a philosophical enterprise and morality as a social institution, and restores emphasis on observationality as the impetus behind his momentous intervention in metaethics. The central focus is on Quine's infamous challenge to ethical theory: his thesis of the methodological infirmity of ethics as compared with science. The book ultimately demonstrates that the challenge is not only valid but also valuable in its identification of opportunities for reformation in ethical reasoning and moral justification.

First published in 1960, this book is intended to be a concise but complete treatise on Ethics. In the course of

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our lives we all face moral problems. Some of these we solve easily, some with difficulty and some not at all. It is the job of the moral philosopher to examine the general nature of these problems and to investigate their logical significance. His task however extends beyond investigating what are specifically moral problems; for he is concerned with the whole field of moral discourse – that is, with moral prescriptions and evaluations of all kinds. For this reason the branch of philosophy known as Ethics may usefully be defined as the study of the logic of moral discourse. This volume is written in clear and straightforward language and is liberally illustrated with practical examples. It should appeal, not only to teachers and students of Ethics in universities, but also to the general reader who is interested in seeing how an important branch of philosophy is presented with the aid of analytical methods.

The philosophy of Hans Jonas was widely influential in the late twentieth century, warning of the potential dangers of technological progress and its negative effect on humanity and nature. Jonas advocated greater moral responsibility and taking this as a starting point, leading international scholars and experts on his work suggest original and promising solutions to current ethical issues within the context of his philosophy. The book considers the vital intersection between law and global ethics and covers issues related to technology and ethics, medical ethics, religion and environmental ethics.

Philosophers have long suspected that thought and discourse about what we ought to do differ in some fundamental way from statements about what is. But

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the difference has proved elusive, in part because the two kinds of statement look alike. Focusing on judgments that express decisions—judgments about what is to be done, all things considered—Allan Gibbard offers a compelling argument for reconsidering, and reconfiguring, the distinctions between normative and descriptive discourse—between questions of "ought" and "is." Gibbard considers how our actions, and our realities, emerge from the thousands of questions and decisions we form for ourselves. The result is a book that investigates the very nature of the questions we ask ourselves when we ask how we should live, and that clarifies the concept of "ought" by understanding the patterns of normative concepts involved in beliefs and decisions. An original and elegant work of metaethics, this book brings a new clarity and rigor to the discussion of these tangled issues, and will significantly alter the long-standing debate over "objectivity" and "factuality" in ethics.

Intuitions may seem to play a fundamental role in philosophy: but their role and their value have been challenged recently. What are intuitions? Should we ever trust them? And if so, when? Do they have an indispensable role in science—in thought experiments, for instance—as well as in philosophy? Or should appeal to intuitions be abandoned altogether? This collection brings together leading philosophers, from early to late career, to tackle such

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questions. It presents the state of the art thinking on the topic.

And Ronald C. Slye

Eminent black social ethicist Peter Paris focuses on African "spirituality"--the religious and moral values pervading traditional African religious worldviews. Paris's careful scholarship and his eye for value in varying cultural milieus combine to model comparative cultural analysis and to clarify cultural foundations of black ethical life.

Adding a new introduction and two previously unpublished papers, *Discourse and Practice: New Tools for Critical Discourse Analysis* brings together van Leeuwen's methodological work on discourse analysis of the last 15 years. Discourse, van Leeuwen argues, is a resource for representation, a knowledge about some aspect of reality which can be drawn upon when that aspect of reality has to be represented, a framework for making sense of things. And they are plural. There can be different discourses, different ways of making sense of the same aspect of reality that serve different interests and will therefore be used in different social contexts. However abstract some discourses are, discourses ultimately always represent doings, van Leeuwen argues. Doing is the foundation of knowing, and social practices are the foundation of discourses. Studying children's books, newspaper reports, brochures and other texts, as well as

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photographs and children's toys, van Leeuwen investigates what can happen when practices are transformed into discourses and provides analytical tools for reconstructing discourses from texts.

Throughout the book, van Leeuwen makes connections between sociological and linguistic or semiotic concepts and methods to ensure the social and critical relevance of his analytical categories.

van Leeuwen's work has already been widely used by critical discourse analysts across the world. This volume will be a welcome guide for anyone looking for a form of discourse analysis that is both explicit and methodical, and critically incisive.

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Conceptual engineering and conceptual ethics are branches of philosophy concerned with questions about how to assess and ameliorate our representational devices (such as concepts and words). It is a part of philosophy that examines which concepts we should use (and why), how concepts can be improved, when concepts should be abandoned, and how proposals for amelioration can be implemented. Central parts of the history of philosophy have engaged with these issues, but the focus of this volume is on applications to work in contemporary philosophy of

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language and mind, epistemology, metaphilosophy, gender and race theory, ethics, philosophy of science, and philosophical logic. This is the first volume devoted entirely to conceptual engineering and conceptual ethics. It consists of twenty chapters written by leading philosophers, which explore the possibilities, benefits, problems, and applications of these influential branches of philosophy.

Morality Without Foundations investigates fundamental metaethical questions about the meaning, truth, and justification of moral thought and discourse. Mark Timmons maintains that all versions of descriptivism in ethics, particularly certain accounts of moral realism, fail. He argues instead that a correct metaethical theory should embrace some version of non-descriptivism. Timmons defends what he calls "assertoric non-descriptivism" which, unlike traditional non-descriptivist views, holds that moral sentences are typically used to make genuine assertions. In defending this view, he exploits contextual semantics, providing him with the semantic flexibility to develop an irrealist account of moral discourse. Timmons goes on to support a contextualist moral epistemology, completing his overall version of contextualism in ethics. Like his foundationalist rivals, Timmons recognizes that there are moral beliefs that are epistemically basic in providing a basis for the justification of non-basic moral beliefs. Yet, he agrees with the coherentist in

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maintaining that there are no intrinsically justified beliefs that can serve as a single foundation for a system of moral knowledge. Timmons ultimately finds that regresses of justification of moral belief end with contextually basic beliefs--moral beliefs which, in the relevant context, are responsibly held, but in other contexts might not be suitable as regress stoppers. Timmons' novel defense of morality without foundations offers provocative reading for philosophers working in the areas of ethics, epistemology, and metaphysics. Yet, written with the student in mind, his lucid presentation of difficult ideas makes this book accessible to students and newcomers to the field of metaethics.

What is the most distinctive feature of human nature? Does human nature play any significant role in explaining ethical objectivity? How do we arrive at moral judgments? What is the relationship between moral judgments and moral motivation? In answering these questions, this book defends a naturalist, realist and internalist theory of the foundations of ethics. This theory, grounded on a particular concept of humanity, combines insights from Mencius and David Hume. The views of each show how important features left underdeveloped by the other can be supplemented and refined. The unified theory that results is a robust contender among current ethical theories. This illuminating book, relating Chinese and Western philosophical traditions, presents a unique

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account of the unity of the virtues in Mencius, breaks new ground in Hume studies through its discussion of the concept of sympathy in Hume's theory, and brings combined insights to bear on contemporary analytical theories of ethics.

How do we know right from wrong? Do we even have moral knowledge? Moral epistemology studies these and related questions about our understanding of virtue and vice. It is one of philosophy's perennial problems, reaching back to Plato, Aristotle, Aquinas, Locke, Hume and Kant, and has recently been the subject of intense debate as a result of findings in developmental and social psychology. In this outstanding introduction to the subject Aaron Zimmerman covers the following key topics: What is moral epistemology? What are its methods? Including a discussion of Socrates, Gettier and contemporary theories of knowledge skepticism about moral knowledge based on the anthropological record of deep and persistent moral disagreement, including contextualism moral nihilism, including debates concerning God and morality and the relation between moral knowledge and our motives and reasons to act morally epistemic moral scepticism, intuitionism and the possibility of inferring 'ought' from 'is,' discussing the views of Locke, Hume, Kant, Ross, Audi, Thomson, Harman, Sturgeon and many others how children acquire moral concepts and become more reliable judges criticisms of those who would reduce moral knowledge to value-neutral knowledge or attempt to replace moral belief with emotion. Throughout the book Zimmerman argues that our belief in moral knowledge can survive sceptical challenges. He also draws on a rich range of examples from Plato's Meno and Dickens' David Copperfield to Bernard Madoff and Saddam Hussein. Including chapter summaries and annotated further reading at the end of each chapter,

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Moral Epistemology is essential reading for all students of ethics, epistemology and moral psychology.

This is a comprehensive collection of essays that explores cutting-edge work in experimental philosophy, a radical new movement that applies quantitative and empirical methods to traditional topics of philosophical inquiry. Situates the discipline within Western philosophy and then surveys the work of experimental philosophers by sub-discipline Contains insights for a diverse range of fields, including linguistics, cognitive science, anthropology, economics, and psychology, as well as almost every area of professional philosophy today

Edited by two rising scholars who take a broad and inclusive approach to the field Offers a complete introduction for non-specialists and students to the central approaches, findings, challenges, and controversies in experimental philosophy Best known to the general public for his attempts to make philosophy accessible to those with little or no formal training, Simon Blackburn's reputation in academic circles is based on a lifetime pursuit of a projectivist and anti-realist research programme in the spirit of the great David Hume. This volume of critical essays by some of the most influential philosophers working today documents the whole range and influence of Blackburn's work, and poses some novel challenges for him.

Virtue Ethics collects, for the first time, the main classical sources and the central contemporary expressions of virtue ethics approach to normative ethical theory. Edited and introduced by Stephen Darwall, these readings are essential for anyone interested in normative theory. Introduced by Stephen Darwall, this collection brings together classic and contemporary readings which define and advance the literature on virtue ethics. Includes six essays which respond to the classic sources. Includes a contemporary discussion on character and virtue by Gary Watson. Includes classic essays by Aristotle, Francis Hutcheson and David Hume, and recent

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reactions to this work by philosophers including Philippa Foot, John McDowell, Alasdair MacIntyre, Annette Baier, Rosalind Hursthouse, and Michael Slote.

The contributors to the volume discuss various approaches to bioethical thinking and the political and institutional contexts of bioethics, addressing underlying concerns about the purposes of its practice.

David Enoch develops, argues for, and defends Robust Realism--a strongly realist and objectivist view of ethics and normativity, according to which there are perfectly universal and objective moral truths. He offers elaborate positive arguments for the view, and asserts that no other metaethical position can vindicate our taking morality seriously.

Moral realists maintain that morality has a distinctive subject matter. Specifically, realists maintain that moral discourse is representational, that moral sentences express moral propositions - propositions that attribute moral properties to things. Noncognitivists, in contrast, maintain that the realist imagery associated with morality is a fiction, a reification of our noncognitive attitudes. The thought that there is a distinctively moral subject matter is regarded as something to be debunked by philosophical reflection on the way moral discourse mediates and makes public our noncognitive attitudes. The realist fiction might be understood as a philosophical misconception of a discourse that is not fundamentally representational but whose intent is rather practical. There is, however, another way to understand the realist fiction. Perhaps the subject matter of morality is a fiction that stands in no need of debunking, but is rather the means by which our attitudes are conveyed. Perhaps moral sentences express moral propositions, just as the realist maintains, but in accepting a moral sentence competent speakers do not believe the moral proposition expressed but rather adopt the relevant non-cognitive attitudes.

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Noncognitivism, in its primary sense, is a claim about moral acceptance: the acceptance of a moral sentence is not moral belief but is some other attitude. Standardly, non-cognitivism has been linked to non-factualism - the claim that the content of a moral sentence does not consist in its expressing a moral proposition. Indeed, the terms 'noncognitivism' and 'nonfactualism' have been used interchangeably. But this misses an important possibility, since moral content may be representational but the acceptance of moral sentences might not be belief in the moral proposition expressed. This possibility constitutes a novel form of noncognitivism, moral fictionalism. Whereas nonfactualists seek to debunk the realist fiction of a moral subject matter, the moral fictionalist claims that that fiction stands in no need of debunking but is the means by which the noncognitive attitudes involved in moral acceptance are conveyed by moral utterance. Moral fictionalism is noncognitivism without a non-representational semantics.

"Drink Water, But Remember the Source is a lively and readable ethnography that will reshape our understanding of moral discourse in the Chinese countryside. Oxfeld greatly improves upon the usual claims that China is losing all forms of communal morality by illustrating the multiplicity of views refracted through concrete events."—Robert P. Weller, Boston University

Folke Tersman explores the nature of moral thinking by examining moral disagreement.

An argument for a new system of ethics in journalism that will take into account its global reach and impact.

A contemporary collection of readings in metaethics, this work discusses whether moral properties exist and how they fit into the world as science conceives it. It is useful for the study of metaethics at undergraduate and

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postgraduate level.

What are ethical judgments about? And what is their relation to practice? How can ethical judgment aspire to objectivity? The past two decades have witnessed a resurgence of interest in metaethics, placing questions such as these about the nature and status of ethical judgment at the very center of contemporary moral philosophy. *Moral Discourse and Practice: Some Philosophical Approaches* is a unique anthology which collects important recent work, much of which is not easily available elsewhere, on core metaethical issues. Naturalist moral realism, once devastated by the charge of "naturalistic fallacy," has been reinvigorated, as have versions of moral realism that insist on the discontinuity between ethics and science. Irrationalist, expressivist programs have also developed with great subtlety, encouraging the thought that a noncognitivist account may actually be able to explain ethical judgments' aspirations to objectivity. Neo-Kantian constructivist theories have flourished as well, offering hope that morality can be grounded in a plausible conception of reasonable conduct. Together, the positions advanced in the essays collected here address these recent developments, constituting a rich array of approaches to contemporary moral philosophy's most fundamental debates. An extensive introduction by Darwall, Gibbard, and Railton is also included, making this volume the most comprehensive and up-to-date work of its kind. *Moral Discourse* is ideally suited for use in courses in contemporary ethics, ethical theory, and metaethics. Collection of original essays by leading researchers on

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current approaches to moral philosophy.

"Two impressive features of this book are its clarity of purpose and the breadth of disciplinary resources to which it appeals." ---Geoffrey Brennan, Professor of Economics, Australian National University "Facing massive evidence that people do not act generally as self-regarding payoff maximizers, economists have become increasingly interested in issues of cooperation, altruism, identity, and morality. Lance Minkler's contribution is particularly important because of his powerful argument that the evidence of cooperation cannot be explained adequately by a more complicated preference function. A disposition for honesty is not simply a matter of preference---it is an issue of personal integrity, identity, and commitment. This has major implications. In particular we have to reconstruct the theory of the firm from first principles. No economist committed to the pursuit of truth should ignore this volume." ---Geoffrey Hodgson, Research Professor in Business Studies, University of Hertfordshire, United Kingdom, and Editor in Chief of the Journal of Institutional Economics "This is an interesting account of the role of integrity---preference-integrity and commitment-integrity---on economic behavior. While drawing knowledge from traditional subfields of economics, it also includes insights gleaned from psychology and philosophy, showing their effects in varied areas such as political behavior, the employment relation, religion, and human rights. In this exciting volume Lance Minkler does an excellent job of incorporating various newer concepts of fairness and

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integrity into economic analysis." ---Ernst Fehr, Professor and Head of the Chair of Microeconomics and Experimental Economic Research and Director of the Institute for Empirical Research in Economics, University of Zurich Social scientists who treat humans as rational beings driven exclusively by self-interest ignore a key factor shaping human behavior: the influence of moral principles. Starting with the elementary principle "lying is wrong," economic theorist Lanse Minkler examines the ways in which a sense of morality guides real-life decision making. Whether one feels committed to specific or general moral principles, Minkler explains, integrity demands consistently acting on that commitment. Because truthfulness is the most basic moral principle, integrity means honesty. And honesty extends beyond truth-telling. It requires good faith when entering an agreement and then standing by one's word. From this premise, Minkler explores the implications of integrity for contracts between buyers and sellers and understandings between employers and employees. He also finds a role for integrity in an individual's religious vows, an elected official's accountability to constituents, and a community's obligation to human rights. Integrity and Agreement reintroduces morality as a factor for economists, sociologists, psychologists, and political scientists to consider in their efforts to comprehend human behavior. Lanse Minkler is Associate Professor of Economics at the University of Connecticut.

Breakthroughs in biomedicine often lead to new life-giving treatments but may also raise troubling, even life-and-death, quandaries. Society's Choices discusses

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ways for people to handle today's bioethics issues in the context of America's unique history and culture--and from the perspectives of various interest groups. The book explores how Americans have grappled with specific aspects of bioethics through commission deliberations, programs by organizations, and other mechanisms and identifies criteria for evaluating the outcomes of these efforts. The committee offers recommendations on the role of government and professional societies, the function of commissions and institutional review boards, and bioethics in health professional education and research. The volume includes a series of 12 superb background papers on public moral discourse, mechanisms for handling social and ethical dilemmas, and other specific areas of controversy by well-known experts Ronald Bayer, Martin Benjamin, Dan W. Brock, Baruch A. Brody, H. Alta Charo, Lawrence Gostin, Bradford H. Gray, Kathi E. Hanna, Elizabeth Heitman, Thomas Nagel, Steven Shapin, and Charles M. Swezey.

A collection of essays on morality in modern Ireland, including contributions from many important moral theology writers.

The political writings of the French poststructuralists have eluded articulation in the broader framework of general political philosophy primarily because of the pervasive tendency to define politics along a single parameter: the balance between state power and individual rights in liberalism and the focus on economic justice as a goal in Marxism. What

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poststructuralists like Michel Foucault, Gilles Deleuze, and Jean-François Lyotard offer instead is a political philosophy that can be called tactical: it emphasizes that power emerges from many different sources and operates along many different registers. This approach has roots in traditional anarchist thought, which sees the social and political field as a network of intertwined practices with overlapping political effects. The poststructuralist approach, however, eschews two questionable assumptions of anarchism, that human beings have an (essentially benign) essence and that power is always repressive, never productive. After positioning poststructuralist political thought against the background of Marxism and the traditional anarchism of Bakunin, Kropotkin, and Proudhon, Todd May shows what a tactical political philosophy like anarchism looks like shorn of its humanist commitments&—namely, a poststructuralist anarchism. The book concludes with a defense, contra Habermas and Critical Theory, of poststructuralist political thought as having a metaethical structure allowing for positive ethical commitments.

A Moral Economy of Whiteness presents a working model for understanding the main ways in which white UK people make 'race' through talking about immigration in the twenty-first century. Based on extensive empirical interviews, Steve Garner

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establishes four overlapping frames through which white English people understand immigration. This comprises a narrative of unequal treatment, where 'equality' is a 'dirty word' because it is seen as an agenda for redistributing resources to 'undeserving' ethnic minorities, 'non-integrating' migrants and unproductive white people. Political correctness is seen as the ideological glue binding this unfair system. People are thus retreating from Britishness into a more exclusive Englishness. Garner explores the context of these understandings: the dominance of neoliberal market rationales, in which the State deprioritises anti-discrimination work. He concludes that these frames only make sense in a social world where Britain's imperial past has no bearing on the present, and where 'racism' in popular and media culture becomes purely a story of individual deviancy. This book generates numerous international points of comparison that deepen our understanding of the backlash against multiculturalism in the West. It will appeal to scholars and students of sociology, social policy, anthropology, political science, (im)migration, multiculturalism, nationalism and British studies. We are all guilty of it. We call people terrible names in conversation or online. We vilify those with whom we disagree, and make bolder claims than we could defend. We want to be seen as taking the moral high ground not just to make a point, or move a debate

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forward, but to look a certain way--incensed, or compassionate, or committed to a cause. We exaggerate. In other words, we grandstand. Nowhere is this more evident than in public discourse today, and especially as it plays out across the internet. To philosophers Justin Tosi and Brandon Warmke, who have written extensively about moral grandstanding, such one-upmanship is not just annoying, but dangerous. As politics gets more and more polarized, people on both sides of the spectrum move further and further apart when they let grandstanding get in the way of engaging one another. The pollution of our most urgent conversations with self-interest damages the very causes they are meant to forward. Drawing from work in psychology, economics, and political science, and along with contemporary examples spanning the political spectrum, the authors dive deeply into why and how we grandstand. Using the analytic tools of psychology and moral philosophy, they explain what drives us to behave in this way, and what we stand to lose by taking it too far. Most importantly, they show how, by avoiding grandstanding, we can re-build a public square worth participating in.

G.E. Moore's *Principia Ethica* is a landmark publication in twentieth-century moral philosophy. Through focusing on the origin and evolution of his main doctrines, this guidebook makes it clear that

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Moore was an innovator whose provocative take on traditional philosophical problems ignited heated debates among philosophers. *Principia Ethica* is an important text for those attempting to understand and engage with some major philosophical debates in ethics today. The Routledge Guidebook to Moore's *Principia Ethica* provides a comprehensive introduction to this historic text, examining key Moorean themes including: ethical non-naturalism the naturalistic fallacy the Open Question Argument moral ontology and epistemology ideal utilitarianism vindictive punishment and organicity moral intuition for epistemic justification in ethics theory of value Ideal for anyone wanting to understand and gain perspective on Moore's seminal work, the book is essential reading for students of moral philosophy, metaethics, normative ethics, philosophical analysis, and related fields.

Highly controversial when it was first published in 1981, Alasdair MacIntyre's *After Virtue* has since established itself as a landmark work in contemporary moral philosophy. In this book, MacIntyre sought to address a crisis in moral language that he traced back to a European Enlightenment that had made the formulation of moral principles increasingly difficult. In the search for a way out of this impasse, MacIntyre returns to an earlier strand of ethical thinking, that of Aristotle, who emphasised the importance of 'virtue' to the

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ethical life. More than thirty years after its original publication, *After Virtue* remains a work that is impossible to ignore for anyone interested in our understanding of ethics and morality today. Talbot Brewer presents an invigorating new approach to ethical theory, in the context of human selfhood and agency. The first main theme of the book is that contemporary ethical theorists have focused too narrowly on actions and the discrete episodes of deliberation through which we choose them, and that the subject matter of the field looks quite different if one looks instead at unfolding activities and the continuous forms of evaluative awareness that carry them forward and that constitute an essential element of those activities. The second is that ethical reflection is itself a centrally important life activity, and that philosophical ethics is an extension of this practical activity rather than a merely theoretical reflection upon it. Brewer's approach is founded on a far-reaching reconsideration of the notions of the nature and sources of human agency, and particularly of the way in which practical thinking gives shape to activities, relationships and lives. He contests the usual understanding of the relationship between philosophical psychology and ethics. *The Retrieval of Ethics* shows the need for a new contemplative vision of the point or value of human action — without which we will remain unable to make optimal sense

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of our efforts to unify our lives around a tenable conception of how best to live them, or of the yearnings that draw us to our ideals and to each other.

Argues that administrative ethics cannot be based solely on ambiguous ethics rules and must instead spring forth from nurtured human relationships.

For scholars working on almost any aspect of American thought, *The Bloomsbury Encyclopedia to Philosophers in America* presents an indispensable reference work. Selecting over 700 figures from the *Dictionary of Early American Philosophers* and the *Dictionary of Modern American Philosophers*, this condensed edition includes key contributors to philosophical thought. From 1600 to the present day, entries cover psychology, pedagogy, sociology, anthropology, education, theology and political science, before these disciplines came to be considered distinct from philosophy. Clear and accessible, each entry contains a short biography of the writer, an exposition and analysis of his or her doctrines and ideas, a bibliography of writings and suggestions for further reading. Featuring a new preface by the editor and a comprehensive introduction, *The Bloomsbury Encyclopedia to Philosophers in America* includes 30 new entries on twenty-first century thinkers including Martha Nussbaum and Patricia Churchland. With in-depth overviews of Waldo Emerson, Margaret Fuller, Noah

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Porter, Frederick Rauch, Benjamin Franklin, Thomas Paine and Thomas Jefferson, this is an invaluable one-stop research volume to understanding leading figures in American thought and the development of American intellectual history.

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