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Moral Discourse and Practice collects important recent work on these core metaethical issues. Reinivigorated naturalist moral realism and the various versions of moral realism, as well as irrealist, expressivist and neo-Kantian constructivist theories are all represented in this fine collection, testifying to the author's attempt to objectively approach moral philosophy's fundamental debates.

Moral Discourse and Practice: Some Philosophical ...

Moral Discourse and Practice: Some Philosophical Approaches by Darwall, Stephen at AbeBooks.co.uk - ISBN 10: 019509669X - ISBN 13: 9780195096699 - Oxford University Press, USA - 1996 - Softcover

9780195096699: Moral Discourse and Practice: Some ...

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.

Moral Discourse and Practice: Some Philosophical ...

Moral Discourse is ideally suited for use in courses in contemporary ethics, ethical theory, and metaethics. Show more. Moral Discourse and Practice. Some Philosophical Approaches. Edited by Stephen Darwall, Allan Gibbard, and Peter Railton. Table of Contents.

Moral Discourse and Practice - Stephen Darwall; Allan ...

eds Moral Discourse and Practice: Some Philosophical Approaches Oxford, 1997 Rachels, ed Ethical Theory 1: The Question of Objectivity Oxford, 1998 Some of you might also want an introductory text or two I recommend the following: James F Childress Practice may have led the way, as Adolf

Moral Discourse And Practice Some Philosophical Approaches

Moral discourse and practice : some philosophical approaches. Responsibility Stephen Darwall, Allan Gibbard, Peter Railton. Imprint New York : Oxford University Press, 1997. Physical description x, 422 p. ; 24 cm. Available online At the library. Green Library. Find it Stacks.

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Moral Discourse and Practice

Moral Discourse and Practice

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. Irrealist, expressivist programs have also developed with great subtlety, encouraging the thought that a noncognivist 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.

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 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.

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 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.

"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

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

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 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.

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

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 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.

The 'Encyclopedia of Evaluation' recognises the growth of evaluation around the world & highlights all the major contributions to the field. There are over 400 entries organised alphabetically.

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