

## Moral Discourse And Practice Some Philosophical Approaches

This is an open access title available under the terms of a CC BY-NC-ND 4.0 International licence. It is free to read at Oxford Scholarship Online and offered as a free PDF download from OUP and selected open access locations. 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 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.

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 postgraduate level.

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

According to the moral error theorist, all moral judgments are mistaken. The world just doesn't contain the properties and relations necessary for these judgments to be true. But what should we actually do if we decided that we are in this radical and unsettling predicament—that morality is just a widespread and heartfelt illusion? One suggestion is to eliminate all talk and thought of morality (abolitionism). Another is to carry on believing it anyway (conservationism). And yet another is to treat morality as a kind of convenient fiction (fictionalism). We tend to think of moral thinking as valuable and useful (e.g., for motivating cooperative behavior), but we can also recognize that it can be harmful (e.g., hindering compromise) and even disastrous (e.g., inspiring support for militaristic propaganda). Would we be better off or worse off if we stopped basing decisions on moral considerations? This is a collection of twelve brand new chapters focused on a critical examination of the options available to the moral error theorist. After a general introduction outlining the topic, explaining key terminology, and offering suggestions for further reading, the chapters address questions like: • Is it true that the more that people are motivated by moral concerns, the more likely it is that society will be elitist, authoritarian, and dishonest? • Is an appeal to moral values a useful tool for helping resolve conflicts, or does it actually exacerbate conflicts? • Would it even be possible to abolish morality from our thinking? • If we were to accept a moral error theory, would it be feasible to carry on believing in morality in everyday contexts? • Might moral discourse be usefully modeled on familiar metaphorical language, where we can convey useful and important truths by uttering falsehoods? • Does moral thinking support or undermine a commitment to feminist goals? • What role do moral judgments play in addressing important decisions affecting climate change? *The End of Morality: Taking Moral Abolitionism Seriously* is the first book to thoroughly address these and other questions, systematically investigating the harms and benefits of moral thought, and considering what the world might be like without morality. *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.

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.

"Drink Water, But Remember the Source is a lively and readable ethnography that will reshape our understanding of moral discourse in the Chinese countryside. Oxford 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

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 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.

Censored in its own time, the Social Contract (1762) remains a key source of democratic belief and is one of the classics of political theory. It argues concisely but eloquently, that the basis of any legitimate society must be the agreement of its members. As humans we were 'born free' and our subjection to government must be freely accepted. Rousseau is essentially a radical thinker, and in a broad sense a revolutionary. He insisted on the sovereignty of the people, and

made some provocative statements that are still highly controversial. His greatest contribution to political thought is the concept of the general will, which unites individuals through their common self-interest, thus validating the society in which they live and the constraints it imposes on them. This new translation is fully annotated and indexed. The volume also contains the opening chapter of the manuscript version of the Contract, together with the long article on Political Economy, a work traditionally between the Contract and Rousseau's earlier masterpiece, the Discourse on Inequality.

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.

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.

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 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.

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.

Collection of original essays by leading researchers on current approaches to moral philosophy.

A study of the social and political thought of the third Earl of Shaftesbury, a pivotal figure in eighteenth-century thought and culture.

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

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

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.

In this book, Michael Sandel takes up some of the hotly contested moral and political issues of our time, including affirmative action, assisted suicide, abortion, gay rights, stem cell research, the meaning of toleration and civility, the gap between rich and poor, the role of markets, and the place of religion in public life. He argues that the most prominent ideals in our political life--individual rights and freedom of choice--do not by themselves provide an adequate ethic for a democratic society. Sandel calls for a politics that gives greater emphasis to citizenship, community, and civic virtue, and that grapples more directly with questions of the good life. Liberals often worry that inviting moral and religious argument into the public sphere runs the risk of intolerance and coercion. These essays respond to that concern by showing that substantive moral discourse is not at odds with progressive public purposes, and that a pluralist society need not shrink from engaging the moral and religious convictions that its citizens bring to public life.

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

In *Taking Morality Seriously: A Defense of Robust Realism* David Enoch develops, argues for, and defends a strongly realist and objectivist view of ethics and normativity more broadly. This view—according to which there are perfectly objective, universal, moral and other normative truths that are not in any way reducible to other, natural truths—is familiar, but this book is the first in-detail development of the positive motivations for the view into reasonably precise arguments. And when the book turns defensive—defending Robust Realism against traditional objections—it mobilizes the original positive arguments for the view to help with fending off the objections. The main underlying motivation for Robust Realism developed in the book is that no other metaethical view can vindicate our taking morality seriously. The positive arguments developed here—the argument from the deliberative indispensability of normative truths, and the argument from the moral implications of metaethical objectivity (or its absence)—are thus arguments for Robust Realism that are sensitive to the underlying, pre-theoretical motivations for the view.

And Ronald C. Slye

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.

Moral Discourse and Practice Some Philosophical Approaches Oxford University Press, USA

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.

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

This volume discusses the nature of moral knowledge and whether it exists.

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.

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 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 discussion responds to the work of Langdon Winner, Albert Borgmann, Charles Taylor, Martin Heidegger, David Abram, and others."--BOOK JACKET.

Despite remarkable economic advances in many societies during the latter half of the twentieth century, poverty remains a global issue of enduring concern. Poverty is present in some form in every society in the world, and has serious implications for everything from health and well-being to identity and behavior. Nevertheless, the study of poverty has remained disconnected across disciplines. The *Oxford Handbook of the Social Science of Poverty* builds a common scholarly ground in the study of poverty by bringing together an international, inter-disciplinary group of scholars to provide their perspectives on the issue. Contributors engage in discussions about the leading theories and conceptual debates regarding poverty, the most salient topics in poverty research, and the far-reaching consequences of poverty on the individual and societal level. The volume incorporates many methodological perspectives, including survey research, ethnography, and mixed methods approaches, while the chapters extend beyond the United States to provide a truly global portrait of poverty. A thorough examination of contemporary poverty, this Handbook is a valuable tool for non-profit practitioners, policy makers, social workers, and students and scholars in the fields of public policy, sociology, political science, international development, anthropology, and economics. "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 Lanse Minkler does an excellent job of incorporating various newer concepts of fairness and 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.

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 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.

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.

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.

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 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.

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.

*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.

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

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 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.

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