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and then a PhD in Moral Philosophy; then a Lecturer at Lancaster University and lastly a Lecturer then Senior Lecturer at the University of Glasgow. In 2002-2003 I was a Faculty Fellow at the Center ...

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religion and American education. London, UK: Oxford University Press.

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## International Conference on the Revival of Confucianism in China to be Held at UB

The Political Philosophy of Fénelon (Oxford: Oxford University

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Press, forthcoming 2020). Fénelon: Moral and Political Writings, trans. Hanley (Oxford: Oxford University Press, forthcoming 2020).  
Our ...

### Political Science Faculty

Weinstein was morally grandstanding, i.e., using moral discourse to promote his own status. And since just about everyone recognized what he was up to, Weinstein's grandstanding was ineffective.

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We struggle to understand how these people went home at night and tenderly kissed and played with their children, loved their dogs, appreciated classical music and read philosophy. As Michael ...

## Psychology Today

As veterinary ethics matures, it is important that veterinarians engage with ethical theories, and the increasingly large literature on animals' moral standing, so that our decisions are defensible ...

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Even after continuing moral, legal and intellectual failure ... INSS (Tel Aviv); Horasis (Zürich); The American Political Science Review; and Oxford University Press. Professor Beres's twelfth and

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...

Anne-Marie Søndergaard Christensen presents a new account of the role of moral philosophy and its relationship to our ordinary moral lives. She challenges the idea that moral theories have an authoritative explanatory or action-guiding role, and develops instead a descriptive, pluralistic, and elucidatory conception of moral philosophy.

Owen Ware here develops and defends a novel interpretation of Fichte's moral philosophy as an ethics of wholeness. While virtually forgotten for most of the twentieth century, Fichte's System of

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Ethics (1798) is now recognized by scholars as a masterpiece in the history of post-Kantian philosophy, as well as a key text for understanding the work of later German idealist thinkers. This book provides a careful examination of the intellectual context in which Fichte's moral philosophy evolved, and of the specific arguments he offers in response to Kant and his immediate successors. A distinctive feature of this study is a focus on the foundational concepts of Fichte's ethics--freedom, morality, feeling, conscience, community--and their connection to his innovative but largely misunderstood theory of drives. By way of conclusion, the book shows that what appears to be two conflicting commitments in Fichte's ethics--a commitment to the feelings of one's conscience and a commitment to engage in open dialogue with others--are two aspects of his theory of moral perfection. The result is a sharp

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understanding of Fichte's System of Ethics as offering a compelling resolution to the personal and interpersonal dimensions of moral life

The Handbook is a comprehensive reference work in ethical theory consisting of commissioned articles by leading scholars. The first part treats meta-ethics and the second part normative ethical theory. As with all the Oxford Handbooks, the collection is designed to achieve three goals: exposition of central ideas, criticism of other approaches, and defenses of distinct points of view.

Principles of Moral Philosophy: Classic and Contemporary Approaches covers all the major theories in normative ethics--relativism, egoism, divine command theory, natural law, Kantian ethics, consequentialism, pluralism, social contract theory,

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virtue ethics, the ethics of care, and particularism--and also includes sections on applied ethics and metaethics. It provides students with a balanced introduction to an array of approaches to topics in normative ethics, offering traditional theories alongside criticisms of them. The readings are enhanced by a variety of pedagogical features including a general introduction, an introduction to each reading, study questions after each reading, and a glossary of key terms. With one-third of its contemporary readings authored by women, Principles of Moral Philosophy is the most inclusive and balanced normative ethics reader available. A password-protected Instructor's Manual is available on the book's Ancillary Resource Center.

Classics of Political and Moral Philosophy provides in one volume

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the major writings from nearly 2,500 years of political and moral philosophy, from Plato through the twentieth century. The most comprehensive collection of its kind, it moves from classical thought (Plato, Aristotle, Epicurus, Cicero) through medieval views (Augustine, Aquinas) to modern perspectives (Machiavelli, Hobbes, Spinoza, Locke, Rousseau, Hume, Adam Smith, Kant). It includes major nineteenth-century thinkers (Bentham, Hegel, Mill) and considerably more twentieth-century theorists than are found in competing volumes (Rawls, Nozick, Taylor, Foucault, Habermas, Held, Nussbaum). Also included are numerous essays from The Federalist Papers and a variety of notable documents and addresses, among them Pericles' Funeral Oration, The Declaration of Independence, The Constitution of the United States, The Declaration of the Rights of Man and of the Citizen, and speeches

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by Edmund Burke, Abraham Lincoln, Elizabeth Cady Stanton, John Dewey, and Martin Luther King, Jr. The readings are substantial or complete texts, not fragments. The second edition contains two new readings--by Charles Taylor and Virginia Held--and adds The Universal Declaration of Human Rights. It also presents two works by John Locke in their entirety and includes a new translation of Kant's Groundwork for the Metaphysics of Morals. An especially valuable feature of this volume is that the writings of each author are introduced with a substantive and engaging essay by a leading contemporary authority. These introductions include Richard Kraut on Plato, Aristotle, Epicurus, and Cicero; Paul J. Weithman on Augustine and Aquinas; Roger D. Masters on Machiavelli; Jean Hampton on Hobbes; Steven B. Smith on Spinoza and Hegel; A. John Simmons on Locke; Joshua Cohen on Rousseau and Rawls;

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Donald W. Livingston on Hume; Charles L. Griswold, Jr., on Smith; Bernard E. Brown on Hamilton and Madison; Jeremy Waldron on Bentham and Mill; Paul Guyer on Kant; Richard Miller on Marx and Engels; Thomas Christiano on Nozick; Robert B. Talisse on Charles Taylor; Thomas A. McCarthy on Foucault and Habermas; Cheshire Calhoun on Held; and Eva Feder Kittay on Nussbaum. Offering unprecedented breadth of coverage, *Classics of Political and Moral Philosophy, Second Edition*, is an ideal text for courses in political philosophy, social and political philosophy, moral philosophy, or surveys in Western civilization.

Kant's arguments for the reality of human freedom and the normativity of the moral law continue to inspire work in contemporary moral philosophy. Many prominent ethicists invoke

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Kant, directly or indirectly, in their efforts to derive the authority of moral requirements from a more basic conception of action, agency, or rationality. But many commentators have detected a deep rift between the *Groundwork for the Metaphysics of Morals* and the *Critique of Practical Reason*, leaving Kant's project of justification exposed to conflicting assessments and interpretations. In this ground-breaking study of Kant, Owen Ware defends the controversial view that Kant's mature writings on ethics share a unified commitment to the moral law's primacy. Using both close analysis and historical contextualization, Owen Ware overturns a paradigmatic way of reading Kant's arguments for morality and freedom, situating them within Kant's critical methodology at large. The result is a novel understanding of Kant that challenges much of what goes under the banner of Kantian arguments for moral

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normativity today.

This book rewrites the story of classical Chinese philosophy, which has always been considered the single most creative and vibrant chapter in the history of Chinese philosophy. Works attributed to Confucius, Mozi, Mencius, Laozi, Zhuangzi, Xunzi, Han Feizi and many others represent the very origins of moral and political thinking in China. As testimony to their enduring stature, in recent decades many Chinese intellectuals, and even leading politicians, have turned to those classics, especially Confucian texts, for alternative or complementary sources of moral authority and political legitimacy. Therefore, philosophical inquiries into core normative values embedded in those classical texts are crucial to the ongoing scholarly discussion about China as China turns more

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culturally inward. It can also contribute to the spirited contemporary debate about the nature of philosophical reasoning, especially in the non-Western traditions. This book offers a new narrative and interpretative framework about the origins of moral-political philosophy that tracks how the three normative values, humaneness, justice, and personal freedom, were formulated, reformulated, and contested by early Chinese philosophers in their effort to negotiate the relationship among three distinct domains, the personal, the familial, and the political. Such efforts took place as those thinkers were reimagining a new moral-political order, debating its guiding norms, and exploring possible sources within the context of an evolving understanding of Heaven and its relationship with the humans. Tao Jiang argues that the competing visions in that debate can be characterized as a contestation between partialist

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humaneness and impartialist justice as the guiding norm for the newly imagined moral-political order, with the Confucians, the Mohists, the Laoists, and the so-called fajia thinkers being the major participants, constituting the mainstream philosophical project during this period. Thinkers lined up differently along the justice-humaneness spectrum with earlier ones maintaining some continuity between the two normative values (or at least trying to accommodate both to some extent) while later ones leaning more toward their exclusivity in the political/public domain. Zhuangzi and the Zhuangists were the outliers of the mainstream moral-political debate who rejected the very parameter of humaneness versus justice in that discourse. They were a lone voice advocating personal freedom, but the Zhuangist expressions of freedom were self-restricted to the margins of the political world and the

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interiority of one's heartmind. Such a take can shed new light on how the Zhuangist approach to personal freedom would profoundly impact the development of this idea in pre-modern Chinese political and intellectual history.

This new edition has been completely revised and updated, with a new chapter on Nietzsche and an entirely new part III covering contemporary utilitarianism and rights-based ethical theories. Essential reading for students of ethics.

Reath presents a selection of his essays on various features of Kant's moral philosophy and moral theory, with particular emphasis on his conception of rational agency and autonomy. He explores Kant's belief that objective moral requirements are based on principles we

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choose for ourselves.

How should we make decisions when we're uncertain about what we ought, morally, to do? Decision-making in the face of fundamental moral uncertainty is underexplored terrain: MacAskill, Bykvist, and Ord argue that there are distinctive norms by which it is governed, and which depend on the nature of one's moral beliefs.

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