

Spheres Of Reason New Essays In The Philosophy Of Normativity

This volume brings together leading scholars in the study of practical rationality and human action – namely, Alfred Mele, Hugh McCann, Michael Bratman, George Ainslie, Daniel Hausman and Joshua Knobe. They were interviewed by the editors in a project based at the Institute of Philosophy of the University of Porto structured around the questions: 1) In your view, what are the most central (or important) problems in the philosophy of action? 2) For some or all of the following – action, agency, agent – what do they contrast with most significantly? 3) Which of these are liable to be rational/irrational? 4) In what sense is the thing to do to be decided by what is rational? Are there limits of rationality? 5) What explains action, and how? What is the role of deliberation in rationality? 6) How is akrasia possible (if you think it is)? 7) How do you think your own work has contributed to the field? What are your plans for future research? The outcome is of great interest, not only for philosophers, but also for economists, psychologists, political scientists and sociologists. Epistemological discussions of perception usually focus on something other than knowledge. They consider how beliefs arising from perception can be

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justified. With the retreat from knowledge to justified belief there is also a retreat from perception to the sensory experiences implicated by perception. On the most widely held approach, perception drops out of the picture other than as the means by which we are furnished with the experiences that are supposed to be the real source of justification-experiences that are conceived to be no different in kind from those we could have had if we had been perfectly hallucinating. In this book a radically different perspective is developed, one that explicates perceptual knowledge in terms of recognitional abilities and perceptual justification in terms of perceptually known truths as to what we perceive to be so. Contrary to mainstream epistemological tradition, justified belief is regarded as belief founded on known truths. The treatment of perceptual knowledge is situated within a broader conception of epistemology and philosophical method. Attention is paid to contested conceptions of perceptual experience, to knowledge from perceived indicators, and to the standing of background presuppositions and knowledge that inform our thinking. Throughout, the discussion is sensitive to ways in which key concepts figure in ordinary thinking while remaining resolutely focused on what knowledge is, and not just on how we think of it. Moral rationalism takes human reason and human rationality to be the key elements in an explanation

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of the nature of morality, moral judgment, and moral knowledge. This volume explores the resources of this rich philosophical tradition. Thirteen original essays, framed by the editors' introduction, critically examine the four core theses of moral rationalism: (i) the psychological thesis that reason is the source of moral judgment, (ii) the metaphysical thesis that moral requirements are constituted by the deliverances of practical reason, (iii) the epistemological thesis that moral requirements are knowable a priori, and (iv) the normative thesis that moral requirements entail valid reasons for action. The five essays in Part I ('Normativity') offer contemporary defences or reconstructions of Kant's attempt to ground the normative thesis, that moral requirements entail valid reasons for action, in the nature of practical reason and practical rationality. The four essays in Part II ('Epistemology & Meaning') consider the viability of claims to a priori moral knowledge. The authors of all four essays are sympathetic to a realist moral metaphysics, and thus forgo the straightforward constructivist road to apriority. The four essays in Part III ('Psychology') each grapple with the implications for rationalism of the role of emotions and unconscious processes in moral judgement and action. Together the essays demonstrate that moral rationalism identifies not a single philosophical position but rather a family of philosophical positions, which resemble traditional

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rationalism, as exemplified by Kant, to varying degrees.

This remarkably comprehensive Handbook provides a multifaceted yet carefully crafted investigation into the work of Immanuel Kant, one of the greatest philosophers the world has ever seen. With original contributions from leading international scholars in the field, this authoritative volume first sets Kant's work in its biographical and historical context. It then proceeds to explain and evaluate his revolutionary work in metaphysics and epistemology, logic, ethics, aesthetics, philosophy of science, philosophy of religion, political philosophy, philosophy of history, philosophy of education, and anthropology. Key Features: • Draws attention to the foundations of Kant's varied philosophical insights — transcendental idealism, logic, and the bridge between theoretical and practical reason • Considers hitherto neglected topics such as sexuality and the philosophy of education • Explores the immense impact of his ground-breaking work on subsequent intellectual movements Serving as a touchstone for meaningful discussion about Kant's philosophical and historical importance, this definitive Handbook is essential reading for Kant scholars who want to keep abreast of the field and for advanced students wishing to explore the frontiers of the subject.

Our human capacity for planning agency plays central roles in the cross-temporal organization of

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our agency, in our acting and thinking together (both at a time and over time), and in our self-governance (both at a time and over time). Intentions can be understood as states in such a planning system. The practical thinking at the bottom of this planning capacity is guided by norms that enjoin synchronic plan consistency and means-end coherence as well as forms of plan stability over time. The essays in this book aim to deepen our understanding of these norms and to defend their status as norms of practical rationality for planning agents. The general guidance by these planning norms has many pragmatic benefits, especially given our cognitive and epistemic limits. But appeal to these general pragmatic benefits does not fully explain the normative force of these norms in the particular case. In response to this challenge some think these norms are, at bottom, norms of theoretical rationality on one's beliefs; some think these norms are constitutive of intentional agency; some think they are norms of interpretation; and some think the idea of such norms of practical rationality is a myth. These essays chart an alternative path. This path sees these planning norms as tracking conditions of a planning agent's self-governance, both at a time and over time. It seeks associated models of such self-governance. And it appeals to the idea that the end of one's self-governance over time, while not essential to intentional agency per se, is, within the

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planning framework, rationally self-sustaining and a keystone of a rationally stable reflective equilibrium that involves the norms of plan rationality. This end is thereby in a position to play a role in our planning framework that parallels the role of a concern with quality of will within the framework of the reactive emotions, as understood by Peter Strawson.

Trust is central to our social lives. We know by trusting what others tell us. We act on that basis, and on the basis of trust in their promises and implicit commitments. So trust underpins both epistemic and practical cooperation and is key to philosophical debates on the conditions of its possibility. It is difficult to overstate the significance of these issues. On the practical side, discussions of cooperation address what makes society possible-of how it is that life is not a Hobbesian war of all against all. On the epistemic side, discussions of cooperation address what makes the pooling of knowledge possible-and so the edifice that is science. But trust is not merely central to our lives instrumentally; trusting relations are themselves of great value, and in trusting others, we realise distinctive forms of value. What are these forms of value, and how is trust central to our lives? These questions are explored and developed in this volume, which collects fifteen new essays on the philosophy of trust. They develop and extend existing philosophical discussion of trust and will provide a reference point

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for future work on trust.

Oxford Studies in Normative Ethics is an annual forum for new work in normative ethical theory. Leading philosophers present original contributions to our understanding of a wide range of moral issues and positions, from analysis of competing approaches to normative ethics (including moral realism, constructivism, and expressivism) to questions of how we should act and live well. OSNE will be an essential resource for scholars and students working in moral philosophy.

Semantics for Reasons is a book about what we mean when we talk about reasons. It not only brings together the theory of reasons and natural language semantics in original ways but also sketches out a litany of implications for metaethics and the philosophy of normativity. In their account of how the language of reasons works, Bryan R. Weaver and Kevin Scharp propose and defend a view called Question Under Discussion (QUD) Reasons Contextualism. They use this view to argue for a series of novel positions on the ontology of reasons, indexical facts, the reasons-to-be-rational debate, moral reasons, and the reasons-first approach. This volume contains the proceedings of the Social Ontology, Normativity, and Philosophy of Law conference, which took place on May 30–31, 2019 at the University of Glasgow. At the invitation of the Social Ontology Research Group, a panel of

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prominent scholars shed light on normativity from the perspective of social ontology and the philosophy of law.

What should I do? What should I think? Traditionally, ethicists tackle the first question, while epistemologists tackle the second. Philosophers have tended to investigate the issue of what to do independently of the issue of what to think, that is, to do ethics independently of epistemology, and vice versa. This collection of new essays by leading philosophers focuses on a central concern of both epistemology and ethics: normativity. Normativity is a matter of what one should or may do or think, what one has reason or justification to do or to think, what it is right or wrong to do or to think, and so on. The volume is innovative in drawing together issues from epistemology and ethics and in exploring neglected connections between epistemic and practical normativity. It represents a burgeoning research programme in which epistemic and practical normativity are seen as two aspects of a single topic, deeply interdependent and raising parallel questions. Sometimes our intentions and beliefs exhibit a structure that proves us to be irrational. The Normativity of Rationality is concerned with the question of whether we ought to avoid such irrationality. Benjamin Kiesewetter defends the normativity of rationality by presenting a new solution to the problems that arise from the common

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assumption that we ought to be rational. The argument touches upon many other topics in the theory of normativity, such as the form and the content of rational requirements, the preconditions of criticism, and the function of reasons in deliberation and advice. Drawing on an extensive and careful assessment of the problems discussed in the literature, Kieseewetter provides a detailed defence of a reason-response conception of rationality, a novel, evidence-relative account of reasons, and an explanation of structural irrationality in terms of these accounts.

An international team of experts explores the distinction between 'thin' concepts (general, evaluative terms like 'good' and 'bad') and 'thick' concepts (more specific concepts, such as 'brave', or 'rude'). Their essays touch on key debates in metaethics about the evaluative and normative, and raise fascinating questions about how language works.

Performance-based epistemology conceives the normativity involved in epistemic evaluation as a special case of a pattern of evaluation that can be applied to any domain where there are agents that carry out performances with an aim. For example, it conceives believing and judging as types of performances with an epistemic aim that are carried out by persons. Evaluating beliefs epistemically becomes then a task with essentially the same

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structure that evaluating athletic, culinary or any other sort of performance; in all cases the performance in question is evaluated in terms of how it relates to certain relevant competences and abilities of the subject that carries it out. In this way, performance-based epistemology locates epistemic evaluation within a general normative pattern that spreads across many different human activities and disciplines. This volume presents new essays by leading epistemologists who discuss key issues concerning the foundations and applications of this approach to epistemology. The essays in Part I examine some foundational issues in the conceptual framework. They address questions central to the debate, including the compatibility of apt success with some forms of luck; the connection between aptness and a safety condition for knowledge; the fallibility of perceptual recognitional abilities; actual-world reliabilism and reliabilism about epistemic justification; the nature of the agency required to make a cognitive success truly one's own; the basic conceptual framework of performance-based epistemology. Part II explores Sosa's epistemology of a priori intuition; internalist objections to Sosa's views on second-order knowledge; the roles that epistemic agency is meant to play in performance-based epistemology; the value that second-order reflection may have; epistemic incompetence; and the problem of epistemic circularity and criticises

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Sosa's alternative solution.

Offering an alternative outlook on contemporary (practical) philosophy, this highly original book provides a conceptual history of responsibility within philosophy, including a critical analysis of the relation between philosophy and its social and political contexts.

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Is it possible for belief or acceptance to be epistemically justified or rational without evidence? Non-evidentialism says, "Yes". This original edited collection explores the tenability of non-evidentialism as a response to epistemological scepticism and examines potential applications within social psychology, psychiatry, and mathematics.

It is often claimed that humans are rational, linguistic, cultural, or moral creatures. What these characterizations may all have in common is the more fundamental claim that humans are normative animals, in the sense that they are creatures whose lives are structured at a fundamental level by their relationships to norms. The various capacities singled out by discussion of rational, linguistic, cultural, or moral animals might then all essentially involve an orientation to obligations, permissions and prohibitions. And, if this is so, then perhaps it is a basic susceptibility, or proclivity to normative or deontic regulation of thought and behavior that

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enables humans to develop the various specific features of their life form. This volume of new essays investigates the claim that humans are essentially normative animals in this sense. The contributors do so by looking at the nature and relations of three types of norms, or putative norms-social, moral, and linguistic-and asking whether they might all be different expressions of one basic structure unique to humankind. These questions are posed by philosophers, primatologists, behavioral biologists, psychologists, linguists, and cultural anthropologists, who have collaborated on this topic for many years. The contributors are committed to the idea that understanding normativity is a two-way process, involving a close interaction between conceptual clarification and empirical research.

This book is about normativity and reasons. By the end, however, the subject becomes the relation between self, thought, and world. If we understand normativity, we are on the road to understanding this relation. John Skorupski argues that all normative properties are reducible to reason relations, so that the sole normative ingredient in any normative concept is the concept of a reason. This is a concept fundamental to all thought. It is pervasive (actions, beliefs, and sentiments all fall within its range), primitive (all other normative concepts are reducible to it), and constitutive of the idea of thought itself. Thinking is sensitivity to reasons. Thought in the full

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sense of autonomous cognition is possible only for a being sensitive to reasons and capable of deliberating about them. In Part II of the book Skorupski examines epistemic reasons, and shows that apriority, necessity, evidence, and probability, which may not seem to be normative at all, are in fact normative concepts analysable in terms of the concept of a reason. In Part III he shows the same for the concept of a person's good, and for moral concepts including the concept of a right. Part IV moves to the epistemology and metaphysics of reasons. When we make claims about reasons to believe, reasons to feel, or reasons to act we are asserting genuine propositions: judgeable, truth-apt contents. But these normative propositions must be distinguished from factual propositions, for they do not represent states of affairs. So Skorupski's ambitious theory of normativity has broad and deep implications for philosophy. It shows how reflection on the logic, epistemology, and ontology of reasons finally leads us to an account of the interplay of self, thought, and world.

"Dimensions of Shared Agency" investigates the way in which standard philosophical accounts have been dealing with the issue of collective actions. In particular, the book focuses on the 'Big Five' of analytical social ontology (namely, Michael Bratman, Margaret Gilbert, Philip Pettit, John R. Searle and Raimo Tuomela) and their accounts of shared/collective intentions and actions.

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Through systematic readings of different positions in the debate, the author proposes original ways of analyzing and classifying current theories of shared agency according to whether they advance a member-level or a group-level account of shared agency. While member-level accounts (MLA) are theories of shared agency based on individuals' attitudes and actions, group-level accounts (GLA) give attention to the group of individuals considered as a whole, i.e., as an agent itself. Criticism arises against the idea that the Big Five have proposed stable group-level accounts suitable for explaining the case of shared agency as a group-level phenomenon. The widespread tendency in the debate is to endorse a perspective called holistic individualism, which maintains that high-level explanations are objective even though social facts are ontologically reducible to facts about individuals. Lasagni argues that as long as holistic individualism is held, the GLA is reducible to the MLA because holistic individualism upholds ontological individualism based on a deep individualistic premise, fixing the special status of individual agents as natural persons. The premise makes the claim to treat groups as agents contradictory to the general framework of the theory. This book profiles an alternative interpretation according to which agency should be considered as a functional kind, which is equally instantiated by different systems, such as individual human beings and organized social groups. In this way, the author claims, the reduction of the social can be avoided. "Dimensions of Shared Agency" will be of interest to doctoral students, researchers, and scholars interested in social ontology

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and the philosophy of the social sciences. It can also be utilised as supplementary reading or an introduction to philosophy students and scholars who are first approaching the philosophy of collective intentionality and shared agency.

Socially Extended Epistemology explores the epistemological ramifications of one of the most important research programmes in contemporary cognitive science: distributed cognition. In certain conditions, according to this programme, groups of people can generate distributed cognitive systems that consist of all participating members. This volume brings together a range of distinguished and early career academics, from a variety of different perspectives, to investigate the very idea of socially extended epistemology. They ask, for example: can distributed cognitive systems generate knowledge in a similar way to individuals? And if so, how, if at all, does this kind of knowledge differ from normal, individual knowledge? The first part of the volume examines foundational issues, including from a critical perspective. The second part of the volume turns to applications of this idea, and the new theoretical directions that it might take us. These include the ethical ramifications of socially extended epistemology, its societal impact, and its import for emerging digital technologies.

An important part of the legal domain has to do with rule-governed conduct, and is expressed by the use of notions such as norm, obligation, duty and right. These require us to acknowledge the normative dimension of law. Normativity is, accordingly, to be regarded as a

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central feature of law lying at the heart of any comprehensive legal-theoretical project. The essays collected in this book are meant to further our understanding of the normativity of law. More specifically, the book stages a thorough discussion of legal normativity as approached from three strands of legal thought that are particularly influential and which play a key role in shaping debates on the normative dimension of law: the theory of planning agency, legal conventionalism and the constitutivist approach. While the essays presented here do not aspire to give an exhaustive picture of these debates - an aspiration that would be, by its very nature, unrealistic - they do provide the reader with some authoritative statements of some widely discussed families of views of legal normativity. In pursuing this objective, these essays also encourage a dialogue between different traditions of study of legal normativity, stimulating those who would not otherwise look outside their tradition of thought to engage with new ideas and, ultimately, to arrive at a more comprehensive account of the normativity of law.

How We Fight: Ethics in War presents a substantial body of new work by some of the leading philosophers of war. The ten essays cover a range of topics concerned with both *jus ad bellum* (the morality of going to war) and *jus in bello* (the morality of fighting in war). Alongside explorations of classic *in bello* topics, such as the principle of non-combatant immunity and the distribution of risk between combatants and non-combatants, the volume also addresses *ad bellum* topics, such as pacifism and punitive justifications for war, and explores

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the relationship between *ad bellum* and *in bello* topics, or how the fighting of a war may affect our judgments concerning whether that war meets the *ad bellum* conditions. The essays take a keen interest in the micro-foundations of just war theory, and uphold the general assumption that the rules of war must be supported, if they are going to be supported at all, by the liability and non-liability of the individuals who are encompassed by those rules. Relatedly, the volume also contains work which is relevant to the moral justification of several moral doctrines used, either explicitly or implicitly, in just war theory: in the doctrine of double effect, in the generation of liability in basic self-defensive cases, and in the relationship between liability and the conditions which are normally appended to permissible self-defensive violence: imminence, necessity, and proportionality. The volume breaks new ground in all these areas.

Normative ethical theories generally purport to be explanatory—to tell us not just what is good, or what conduct is right, but why. Drawing on both historical and contemporary approaches, Mark Schroeder offers a distinctive picture of how such explanations must work, and of the specific commitments that they incur.

According to Schroeder, explanatory moral theories can be perfectly general only if they are reductive, offering accounts of what it is for something to be good, right, or what someone ought to do. So ambitious, highly general normative ethical theorizing is continuous with metaethical inquiry. Moreover, he argues that such explanatory theories face a special challenge in

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accounting for reasons or obligations that are universally shared, and develops an autonomy-based strategy for meeting this challenge, in the case of requirements of rationality. Explaining the Reasons We Share pulls together over a decade of work by one of the leading figures in contemporary metaethics. One new and ten previously published papers weave together treatments of reasons, reduction, supervenience, instrumental rationality, and legislation, to paint a sharp contrast between two plausible but competing pictures of the nature and limits of moral explanation—one from Cudworth and one indebted to Kant. A substantive new introduction provides a map to reading these essays as a unified argument, and qualifies their conclusions in light of Schroeder's current views. Along with its sister volume, *Expressing Our Attitudes*, this volume advances the theme that metaethical inquiry is continuous with other areas of philosophy.

Oxford Studies in Agency and Responsibility is a forum for outstanding new work in an area of vigorous and broad-ranging debate in philosophy and beyond. What is involved in human action? Can philosophy and science illuminate debate about free will? How should we answer questions about responsibility for action?

Spheres of Reason comprises nine original essays on the philosophy of normativity, written by a combination of internationally renowned and up-and-coming philosophers working at the forefront of the topic. On one broad construal the normative sphere concerns norms, requirements, oughts, reasons, reasoning, rationality, justification, value. These notions play a central role in

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both everyday thought and philosophical enquiry; but there remains considerable disagreement about how to understand normativity — its nature, metaphysical and epistemological bases — and how different aspects of normative thought connect to one another. As well as exploring traditional and ongoing issues central to our understanding of normativity — especially those concerning reasons, reasoning and rationality — the volume's essays develop new approaches to and perspectives in the field. Notably, they make a timely and distinctive contribution to normativity as it features across each of the practical, epistemic and affective regions of thought, including the important issue of how normativity as it applies to action, belief and feeling may (or may not) be connected. In doing so, the essays engage topics within the philosophy of mind and action, epistemology, normative ethics and metaethics. With an editor's introduction providing a comprehensive and accessible background to the subject, *Spheres of Reason* is essential reading to anyone interested in the nature of normativity and the bearing it has on human thought. These new studies of Wittgenstein's 'Tractatus' represent a significant step beyond recent polemical debate. They cover a wide range of themes, and show that close investigation into the composition of the work, and into the various influences on it, has much to yield in revealing the complexity and fertility of Wittgenstein's early thought.

Tim Henning applies insights from the philosophy of language and formal semantics to problems in practical philosophy, and solves notorious puzzles about the

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reasons we have, what it is rational for us to do, and what we ought to do. He offers a more unified understanding of normative and practical discourse. This book aims to answer two simple questions: what is it to want and what is it to intend? Because of the breadth of contexts in which the relevant phenomena are implicated and the wealth of views that have attempted to account for them, providing the answers is not quite so simple. Doing so requires an examination not only of the relevant philosophical theories and our everyday practices, but also of the rich empirical material that has been provided by work in social and developmental psychology. The investigation is carried out in two parts, dedicated to wanting and intending respectively. Wanting is analysed as optative attitudinising, a basic form of subjective standard-setting at the core of compound states such as 'longings', 'desires', 'projects' and 'whims'. The analysis is developed in the context of a discussion of Moore-paradoxicality and deepened through the examination of rival theories, which include functionalist and hedonistic conceptions as well as the guise-of-the-good view and the pure entailment approach, two views popular in moral psychology. In the second part of the study, a disjunctive genetic theory of intending is developed, according to which intentions are optative attitudes on which, in one way or another, the mark of deliberation has been conferred. It is this which

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explains intention's subjection to the requirements of practical rationality. Moreover, unlike wanting, intending turns out to be dependent on normative features of our life form, in particular on practices of holding responsible. The book will be of particular interest to philosophers and psychologists working on motivation, goals, desire, intention, deliberation, decision and practical rationality.

According to noncognitivists, when we say that stealing is wrong, what we are doing is more like venting our feelings about stealing or encouraging one another not to steal, than like stating facts about morality. These ideas challenge the core not only of much thinking about morality and metaethics, but also of much philosophical thought about language and meaning. *Noncognitivism in Ethics* is an outstanding introduction to these theories, ranging from their early history through the latest contemporary developments. Beginning with a general introduction to metaethics, Mark Schroeder introduces and assesses three principal kinds of noncognitivist theory: the speech-act theories of Ayer, Stevenson, and Hare, the expressivist theories of Blackburn and Gibbard, and hybrid theories. He pays particular attention both to the philosophical problems about what moral facts could be about or how they could matter which noncognitivism seeks to solve, and to the deep problems that it faces, including the task of explaining both the nature of

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moral thought and the complexity of moral attitudes, and the 'Frege-Geach' problem. Schroeder makes even the most difficult material accessible by offering crucial background along the way. Also included are exercises at the end of each chapter, chapter summaries, and a glossary of technical terms - making Noncognitivism in Ethics essential reading for all students of ethics and metaethics.

These essays were written to celebrate the 50th anniversary of the lectures which became Wilfrid Sellars's 'Empiricism and the Philosophy of Mind', one of the crowning achievements of 20th century analytic philosophy. Both appreciative and critical, they engage with his treatment of crucial issues in metaphysics and epistemology.

This collection brings together the latest new work within an emerging philosophical discipline: the metaphysics of science. A new definition of this line of philosophical enquiry is developed, and leading academics offer original essays on four key topics at the heart of the subject—laws, causation, natural kinds, and emergence.

This volume is a unique contribution to the philosophy of the social sciences, presenting the results of cutting-edge philosophers' research alongside critical discussions by practicing social scientists. The book is motivated by the view that the philosophy of the social sciences cannot ignore the specific scientific practices according to which social

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scientific work is being conducted, and that it will be valuable only if it evolves in constant interaction with theoretical developments in the social sciences. With its unique format guaranteeing a genuine discussion between philosophers and social scientists, this thought-provoking volume extends the frontiers of the field. It will appeal to all scholars and students interested in the interplay between philosophy and the social sciences.

In recent decades normative reasons-considerations that count in favor of one thing or another-have come to the theoretical fore in ethics and epistemology. A major attraction of normative reasons is that they have weight or strength.

Reasons are particular considerations that count in favor of actions or attitudes to some degree. This feature is attractive to theorists who want to explain more complex normative phenomena in terms of a notion that is weighted. This volume aims to provide the beginnings for a theory of weight. The fourteen new essays fall into three groups. One set of essays addresses questions about the nature of weight. Topics include the relations between reasons and conditions and modifiers, between reasons and other weighted notions such as commitments, and different models of the interaction of reasons. A second set of essays addresses substantive questions: questions about weight relevant to value-first, desire-first, evidence-first and other normative

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research programs. A third set of essays applies issues in the theory of weight to broader ethical debates. The book thus not only makes novel contributions to debates in ethics and epistemology about the nature of normative reasons and their weight, it also makes a strong case for the theoretical fruitfulness of the ideology of normative reasons.

In the Critique of Pure Reason, Kant famously criticizes traditional metaphysics and its proofs of immortality, free will and God's existence. What is often overlooked is that Kant also explains why rational beings must ask metaphysical questions about 'unconditioned' objects such as souls, uncaused causes or God, and why answers to these questions will appear rationally compelling to them. In this book, Marcus Willaschek reconstructs and defends Kant's account of the rational sources of metaphysics. After carefully explaining Kant's conceptions of reason and metaphysics, he offers detailed interpretations of the relevant passages from the Critique of Pure Reason (in particular, the 'Transcendental Dialectic') in which Kant explains why reason seeks 'the unconditioned'. Willaschek offers a novel interpretation of the Transcendental Dialectic, pointing up its 'positive' side, while at the same time it uncovers a highly original account of metaphysical thinking that will be relevant to contemporary philosophical debates.

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This title comprises nine articles on normativity. They make a timely and distinctive contribution to our understanding of how normative thought may or may not be unified across the spheres of actions, belief and feeling.

In our daily lives we make lots of evaluations of actions. We think that driving above the speed limit is dangerous, that giving up one's bus seat to the elderly is polite, that stirring eggs with a plastic spoon is neither good nor bad. We understand, too, that we may be praised or blamed for actions performed on the basis of these evaluations. The goal of this study is to illustrate the foundations that allow for these kinds of judgments.

Oxford Studies in Agency and Responsibility is a series of volumes presenting outstanding new work on a set of connected themes, investigating such questions as: · What does it mean to be an agent? · What is the nature of moral responsibility? Of criminal responsibility? What is the relation between moral and criminal responsibility (if any)? · What is the relation between responsibility and the metaphysical issues of determinism and free will? · What do various psychological disorders tell us about agency and responsibility? · How do moral agents develop? How does this developmental story bear on questions about the nature of moral judgment and responsibility? · What do the results from neuroscience imply (if anything) for our questions about agency and responsibility? OSAR thus straddles the areas of moral philosophy and philosophy of action, but also draws from

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a diverse range of cross-disciplinary sources, including moral psychology, psychology proper (including experimental and developmental), philosophy of psychology, philosophy of law, legal theory, metaphysics, neuroscience, neuroethics, political philosophy, and more. It is unified by its focus on who we are as deliberators and (inter)actors, embodied practical agents negotiating (sometimes unsuccessfully) a world of moral and legal norms.

This volume focuses on democratic experimentalism, gathering a collection of original and previously unpublished essays focusing upon its major outlines, as well as specific aspects of both promising and troublesome - of this theoretical approach. Together these essays offer conceptions of democracy and democratic governance that emphasize and highlight experimentalist aspects of pragmatic thought, particularly Deweyan pragmatism, and its relationship to instantiation in concrete social and political institutions. Issues of democratic governance, political organization and the relationship of law to democracy are analyzed.

Kant's 'practical philosophy' comprehends a diverse group of his writings on ethics, politics, law, religion, and the philosophy of history and culture. Kristi E. Sweet demonstrates the unity and interdependence of these writings by showing how they take as their animating principle the human desire for what Kant calls the unconditioned - understood in the context of his practical thought as human freedom. She traces the relationship between this desire for freedom and the multiple forms of finitude that confront human beings in different aspects

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of practical life, and stresses the interdependence of the pursuit of individual moral goodness and the formation of community through the state, religion, culture and history. This study of Kant's approach to practical life discovers that doing our duty, itself the realization of our individual freedom, requires that we set for ourselves and pursue a whole constellation of social, political and other communal ends.

A Companion to the Philosophy of Action offers a comprehensive overview of the issues and problems central to the philosophy of action. The first volume to survey the entire field of philosophy of action (the central issues and processes relating to human actions) Brings together specially commissioned chapters from international experts Discusses a range of ideas and doctrines, including rationality, free will and determinism, virtuous action, criminal responsibility, Attribution Theory, and rational agency in evolutionary perspective Individual chapters also cover prominent historic figures from Plato to Ricoeur Can be approached as a complete narrative, but also serves as a work of reference Offers rich insights into an area of philosophical thought that has attracted thinkers since the time of the ancient Greeks

This collection of essays is the outcome of a workshop with Scott Shapiro on The Planning Theory of Law that took place in December 2009 at Bocconi University. It brings together a group of scholars who wrote their contributions to the workshop on a preliminary draft of Shapiro's Legality. Then, after the workshop, they wrote their final essays on the published version of the book.

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The contributions clearly highlight the difference of the continental and civil law perspective from the common law background of Shapiro but at the same time the volume tries to bridge the gap between the two. The essays provide a critical reading of the planning theory of law, highlighting its merits on the one hand and objecting to some parts of it on the other hand. Each contribution discusses in detail a chapter of Shapiro's book and together they cover the whole of Shapiro's theory. So the book presents a balanced and insightful discussion of the arguments of Legality.

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