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# Moral Philosophy Oup

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Oxford Studies in Normative Ethics Volume 12  
 Classics of Political and Moral Philosophy  
 A Guide  
 Oxford Studies in Normative Ethics, Volume 3  
 Moral Uncertainty  
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 Agency and Autonomy in Kant's Moral Theory  
 Contestation of Humaneness, Justice, and Personal Freedom  
 For the Common Good  
 Cicero and Visions of Humanity from Locke to Hume  
 Essays on Ethics and Method  
 Minding the Gap  
 Oxford Studies in Metaethics Volume 15  
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 The Oxford Handbook of Animal Ethics  
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 Origins of Moral-Political Philosophy in Early China  
 Ethics of Artificial Intelligence  
 Exploring Ethics  
 Selected Essays  
 Exploring Ethics

Simon Blackburn tackles the major moral questions surrounding birth, death, happiness, desire, and freedom, and considers how we should think about the meaning of life. This new edition highlights the importance of an understanding of approaches to ethics and its foundations, and how this relates to our modern world of eroding trust. Classics of Political and Moral Philosophy Oxford Studies in Normative Et Most of us care about being a good person. Most of us also recognize that we fall far short of our morals aspirations, that there is a gap between what we are like and what we think we should be like. The aim of moral improvement is to narrow that gap. And yet as a practical undertaking, moral improvement is beset by difficulties. We are not very good judges of what we are like and we are often unclear about what it would mean to be better. This book aims to give an honest account of moral improvement that takes seriously the challenges that we encounter--the practical and philosophical--in trying to make ourselves morally better. Ethical theories routinely present us with

accounts of ideal moral agents that we are supposed to emulate. These accounts, however, often lack normative authority for us and they may also fail to provide us with adequate guidance about how to live in our flawed moral reality. Stohr presents moral improvement as a project for non-ideal persons living in non-ideal circumstances. An adequate account of moral improvement must have psychologically plausible starting points and rely on ideals that are normatively authoritative and regulatively efficacious for the person trying to emulate them. Moral improvement should be understood as the project of articulating and inhabiting an aspirational moral identity. That identity is cultivated through existing practical identities and standpoints, which are fundamentally social and which generate practical conflicts about how to live. The success of moral improvement depends on it taking place within what she calls good "moral neighborhoods." Moral neighborhoods are collaborative normative spaces, constructed from networks of social practices and

conventions, in which we can articulate and act as better versions of ourselves. The book concludes with a discussion of three social practices that contribute to good moral neighborhoods, and so to moral improvement.

**A Guide** Oxford University Press 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. Oxford Studies in Normative Ethics, Volume 3 Oxford University Press Hume's Enquiry concerning the Principles of Morals is one of the landmark works in the history of moral philosophy; this volume presents a section-by-section study of the work in the form of new interpretative essays by

leading Hume scholars. The result is a comprehensive reassessment of Hume's 'recasting' of his moral philosophy in this work. Particular attention is given to the Enlightenment concepts of justice and benevolence, as well as to the concept of humanity and moral sentiment. Fifteen original chapters take the reader through the nine sections and four appendices of Hume's *Enquiry*, as well as 'A Dialogue,' to assess critically the moral philosophy he presents. How does it differ from the moral philosophy of the *Treatise*, and how should we understand the significance of the arguments he advances? Additional chapters examine the relation between Hume's mature moral philosophy and related subjects such as his epistemology, his writings on religion, beauty and criticism, the passions, and his own intellectual and philosophical development during the period in which he conceived and wrote the *Enquiry*. *Moral Uncertainty* Oxford University Press

Ethics is a subject about which there has been and

still is an immense amount of difference of opinion, in spite of all the time and labour which have been devoted to the study of it. There are indeed certain matters about which there is not much disagreement. Almost everybody is agreed that certain kinds of actions ought, as a general rule, to be avoided and that under certain circumstances, which constantly recur, it is, as a general rule, better to act in certain specified ways rather than in others. There is, moreover, a pretty general agreement, with regard to certain things which happen in the world, that it would be better if they never happened, or, at least, did not happen so often as they do and with regard to others, that it would be better if they happened more often than they do. But on many questions, even of this kind, there is great diversity of opinion. Actions which some philosophers hold to be generally wrong, others hold to be generally right, and occurrences which some hold to be evils, others hold to be goods. And when we come to more fundamental questions the difference of opinion is even more

marked. Ethical philosophers have, in fact, been largely concerned, not with laying down rules to the effect that certain ways of acting are generally or always right, and others generally or always wrong, nor yet with giving lists of things which are good and others which are evil, but with trying to answer more general and fundamental questions such as the following. What, after all, is it that we mean to say of an action when we say that it is right or ought to be done? And what is it that we mean to say of a state of things when we say that it is good or bad? Can we discover any general characteristic, which belongs in common to absolutely all right actions, no matter how different they may be in other respects?

**Oxford Studies in Normative Ethics, Volume 6** Oxford University Press

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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.

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### **Contestation of Humaneness, Justice, and Personal Freedom**

Oxford University Press, USA  
Henry Sidgwick's *The Methods of Ethics* has been a central part of the utilitarian canon since its publication in 1874. This book, part of the Oxford Guides to Philosophy series, is a concise companion to Sidgwick's masterpiece, written primarily to aid advanced undergraduate students and interested general readers in navigating and interpreting the original text. Author David Phillips connects Sidgwick's work to work in contemporary moral philosophy and in the history of moral philosophy, paying particular attention to his relationships with key predecessors, including Kant and Mill, and with Moore and Ross, his most influential successors in the British intuitionist tradition. The book's first eight chapters end with brief suggestions for

further reading. At the end of the final three chapters there are more substantial overviews of the secondary literature on the aspects of Sidgwick's work that have generated the most interest among his commentators: metaethics and moral epistemology; consequentialism versus deontology; and egoism and the dualism of practical reason. The result is an Oxford Guide that will be a helpful resource for both students and scholars.

*For the Common Good*  
Oxford University Press, USA

The Oxford Handbook of Business Ethics is a comprehensive treatment of the field of business ethics as seen from a philosophical approach. The volume consists of 24 essays that survey the field of business ethics in a broad and accessible manner, covering all major topics about the relationship between ethical theory and business ethics.

*Cicero and Visions of Humanity from Locke to Hume*  
Oxford University Press

Edited by Tom L. Beauchamp and R.G. Frey.

### **Essays on Ethics and**

**Method** Oxford University Press, USA

The Oxford Handbook of Ethical Theory OUP USA

Minding the Gap Oxford University Press

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**Oxford Studies in Metaethics Volume 15**

Oxford University Press, USA

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questions of how we should act and live well. OSNE will be an essential resource for scholars and students working in moral philosophy.

**Intelligent Virtue** OUP Oxford

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**The Oxford Handbook of Animal Ethics** OUP Oxford

Classics of Political and Moral Philosophy provides in one volume 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 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; 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.

**An Introductory Anthology** Oxford University Press

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.

*The Moral Psychology Handbook* Oxford University Press, USA  
Philosophical ethics consists in the human endeavour to answer the fundamental question of how we should live. The Oxford Handbook of the History of Ethics explores the history of philosophical ethics in the western tradition from Homer until the present day. It provides a broad overview of the views of many of the main thinkers, schools, and periods. The authors are international leaders in their field, and use their expertise and specialist knowledge to illuminate the relevance of their

work to discussions in contemporary ethics. Each essay is specially written for this volume, and introduces the main lines of interpretation and criticism that have arisen in the professional history of philosophy over the past two or three decades.

Moral Philosophy and Moral Life Oxford University Press

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 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 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 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.

**Spinoza on the**

**Empowered Life** Oxford University Press

The foundations of research ethics are riven with fault lines emanating from a fear that if research is too closely connected to weighty social purposes an imperative to advance the common good through research will justify abrogating the rights and welfare of study participants. The result is an impoverished conception of the nature of research, an incomplete focus on actors who bear important moral responsibilities, and a system of ethics and oversight highly attuned to the dangers of research but largely silent about threats of ineffective, inefficient, and inequitable medical practices and health systems. In *For the Common Good: Philosophical Foundations of Research Ethics*, Alex John London defends a conception of the common good that grounds a moral imperative with two requirements. The first is to promote research that generates the information necessary to enable key social institutions to effectively, efficiently, and equitably safeguard the basic interests of

individuals. The second is to ensure that research is organized as a voluntary scheme of social cooperation that respects its various contributors' moral claims to be treated as free and equal. Connecting research to the goals of a just social order grounds a framework for assessing and managing research risk that reconciles these

requirements and justifies key oversight practices in non-paternalistic terms. Reconceiving research ethics as resolving coordination problems and providing credible assurance that these requirements are being met expands the issues and actors that fall within the purview of the field and provides the

foundation for a more unified and coherent approach to domestic and international research. This is an open access title available under the terms of a CC BY-NC-ND 4.0 license. It is free to read at Oxford Scholarship Online and offered as a free PDF download from OUP and selected open access locations.

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