

Chapter 1 : Kant's Social and Political Philosophy (Stanford Encyclopedia of Philosophy)

M.A. Social and Applied Philosophy Are you a traditional student, perhaps a social philosophy major, who wants to learn more about social philosophy and ethics? Are you a non-traditional student, perhaps already enrolled in a J.D. or M.B.A. program, who is interested in getting a second degree?

References and Further Reading 1. We may define metaethics as the study of the origin and meaning of ethical concepts. When compared to normative ethics and applied ethics, the field of metaethics is the least precisely defined area of moral philosophy. It covers issues from moral semantics to moral epistemology. Two issues, though, are prominent: Objectivism and Relativism Metaphysics is the study of the kinds of things that exist in the universe. Some things in the universe are made of physical stuff, such as rocks; and perhaps other things are nonphysical in nature, such as thoughts, spirits, and gods. The metaphysical component of metaethics involves discovering specifically whether moral values are eternal truths that exist in a spirit-like realm, or simply human conventions. There are two general directions that discussions of this topic take, one other-worldly and one this-worldly. Proponents of the other-worldly view typically hold that moral values are objective in the sense that they exist in a spirit-like realm beyond subjective human conventions. They also hold that they are absolute, or eternal, in that they never change, and also that they are universal insofar as they apply to all rational creatures around the world and throughout time. The most dramatic example of this view is Plato, who was inspired by the field of mathematics. Humans do not invent numbers, and humans cannot alter them. Plato explained the eternal character of mathematics by stating that they are abstract entities that exist in a spirit-like realm. He noted that moral values also are absolute truths and thus are also abstract, spirit-like entities. In this sense, for Plato, moral values are spiritual objects. Medieval philosophers commonly grouped all moral principles together under the heading of "eternal law" which were also frequently seen as spirit-like objects. In either case, though, they exist in a spirit-like realm. Sometimes called voluntarism or divine command theory, this view was inspired by the notion of an all-powerful God who is in control of everything. God simply wills things, and they become reality. He wills the physical world into existence, he wills human life into existence and, similarly, he wills all moral values into existence. God informs humans of these commands by implanting us with moral intuitions or revealing these commands in scripture. The second and more this-worldly approach to the metaphysical status of morality follows in the skeptical philosophical tradition, such as that articulated by Greek philosopher Sextus Empiricus, and denies the objective status of moral values. Technically, skeptics did not reject moral values themselves, but only denied that values exist as spirit-like objects, or as divine commands in the mind of God. Moral values, they argued, are strictly human inventions, a position that has since been called moral relativism. There are two distinct forms of moral relativism. The first is individual relativism, which holds that individual people create their own moral standards. Friedrich Nietzsche, for example, argued that the superhuman creates his or her morality distinct from and in reaction to the slave-like value system of the masses. In addition to espousing skepticism and relativism, this-worldly approaches to the metaphysical status of morality deny the absolute and universal nature of morality and hold instead that moral values in fact change from society to society throughout time and throughout the world. They frequently attempt to defend their position by citing examples of values that differ dramatically from one culture to another, such as attitudes about polygamy, homosexuality and human sacrifice. Psychological Issues in Metaethics A second area of metaethics involves the psychological basis of our moral judgments and conduct, particularly understanding what motivates us to be moral. We might explore this subject by asking the simple question, "Why be moral? Some answers to the question "Why be moral? Egoism and Altruism One important area of moral psychology concerns the inherent selfishness of humans. Even if an action seems selfless, such as donating to charity, there are still selfish causes for this, such as experiencing power over other people. This view is called psychological egoism and maintains that self-oriented interests ultimately motivate all human actions. Closely related to psychological egoism is a view called psychological hedonism which is the view that pleasure is the specific driving force behind all of our actions. However, Butler argued that we also have an inherent psychological capacity to show benevolence to

others. This view is called psychological altruism and maintains that at least some of our actions are motivated by instinctive benevolence.

Emotion and Reason

A second area of moral psychology involves a dispute concerning the role of reason in motivating moral actions. If, for example, I make the statement "abortion is morally wrong," am I making a rational assessment or only expressing my feelings? On the one side of the dispute, 18th century British philosopher David Hume argued that moral assessments involve our emotions, and not our reason. We can amass all the reasons we want, but that alone will not constitute a moral assessment. We need a distinctly emotional reaction in order to make a moral pronouncement. Ayer, similarly denied that moral assessments are factual descriptions. For example, although the statement "it is good to donate to charity" may on the surface look as though it is a factual description about charity, it is not. Instead, a moral utterance like this involves two things. First, I the speaker I am expressing my personal feelings of approval about charitable donations and I am in essence saying "Hooray for charity! Second, I the speaker am trying to get you to donate to charity and am essentially giving the command, "Donate to charity! Although emotional factors often do influence our conduct, he argued, we should nevertheless resist that kind of sway. Instead, true moral action is motivated only by reason when it is free from emotions and desires. A recent rationalist approach, offered by Kurt Baier , was proposed in direct opposition to the emotivist and prescriptivist theories of Ayer and others. Baier focuses more broadly on the reasoning and argumentation process that takes place when making moral choices. All of our moral choices are, or at least can be, backed by some reason or justification. According to Baier, then, proper moral decision making involves giving the best reasons in support of one course of action versus another.

Male and Female Morality

A third area of moral psychology focuses on whether there is a distinctly female approach to ethics that is grounded in the psychological differences between men and women. Discussions of this issue focus on two claims: According to many feminist philosophers, traditional morality is male-centered since it is modeled after practices that have been traditionally male-dominated, such as acquiring property, engaging in business contracts, and governing societies. The rigid systems of rules required for trade and government were then taken as models for the creation of equally rigid systems of moral rules, such as lists of rights and duties. Women, by contrast, have traditionally had a nurturing role by raising children and overseeing domestic life. These tasks require less rule following, and more spontaneous and creative action. On this model, the agent becomes part of the situation and acts caringly within that context. This stands in contrast with male-modeled morality where the agent is a mechanical actor who performs his required duty, but can remain distanced from and unaffected by the situation. A care-based approach to morality, as it is sometimes called, is offered by feminist ethicists as either a replacement for or a supplement to traditional male-modeled moral systems.

Normative Ethics

Normative ethics involves arriving at moral standards that regulate right and wrong conduct. In a sense, it is a search for an ideal litmus test of proper behavior. The Golden Rule is a classic example of a normative principle: We should do to others what we would want others to do to us. Since I do not want my neighbor to steal my car, then it is wrong for me to steal her car. Since I would want people to feed me if I was starving, then I should help feed starving people. Using this same reasoning, I can theoretically determine whether any possible action is right or wrong. So, based on the Golden Rule, it would also be wrong for me to lie to, harass, victimize, assault, or kill others. The Golden Rule is an example of a normative theory that establishes a single principle against which we judge all actions. Other normative theories focus on a set of foundational principles, or a set of good character traits. The key assumption in normative ethics is that there is only one ultimate criterion of moral conduct, whether it is a single rule or a set of principles. Three strategies will be noted here: Virtue ethics , however, places less emphasis on learning rules, and instead stresses the importance of developing good habits of character, such as benevolence see moral character. Historically, virtue theory is one of the oldest normative traditions in Western philosophy, having its roots in ancient Greek civilization. Plato emphasized four virtues in particular, which were later called cardinal virtues: Other important virtues are fortitude, generosity, self-respect, good temper, and sincerity. In addition to advocating good habits of character, virtue theorists hold that we should avoid acquiring bad character traits, or vices, such as cowardice, insensibility, injustice, and vanity. Adults, therefore, are responsible for instilling virtues in the young. Aristotle argued that virtues are good habits that we acquire, which regulate our emotions. For example, in

response to my natural feelings of fear, I should develop the virtue of courage which allows me to be firm when facing danger. Analyzing 11 specific virtues, Aristotle argued that most virtues fall at a mean between more extreme character traits. With courage, for example, if I do not have enough courage, I develop the disposition of cowardice, which is a vice. If I have too much courage I develop the disposition of rashness which is also a vice. According to Aristotle, it is not an easy task to find the perfect mean between extreme character traits. In fact, we need assistance from our reason to do this. After Aristotle, medieval theologians supplemented Greek lists of virtues with three Christian ones, or theological virtues: Interest in virtue theory continued through the middle ages and declined in the 19th century with the rise of alternative moral theories below. In the mid 20th century virtue theory received special attention from philosophers who believed that more recent ethical theories were misguided for focusing too heavily on rules and actions, rather than on virtuous character traits. Alasdair MacIntyre defended the central role of virtues in moral theory and argued that virtues are grounded in and emerge from within social traditions.

Duty Theories Many of us feel that there are clear obligations we have as human beings, such as to care for our children, and to not commit murder. Duty theories base morality on specific, foundational principles of obligation. These theories are sometimes called deontological, from the Greek word deon, or duty, in view of the foundational nature of our duty or obligation. They are also sometimes called nonconsequentialist since these principles are obligatory, irrespective of the consequences that might follow from our actions. For example, it is wrong to not care for our children even if it results in some great benefit, such as financial savings. There are four central duty theories.

Chapter 2 : SOCIAL ETHICS SOCIETY – JOURNAL OF APPLIED PHILOSOPHY

For freshman/junior-level courses in Political Philosophy and Social Philosophy. This is the first available text/reader in applied social and political philosophy – i.e., decision-making in difficult, complex, and urgent matters in which everyone's interests are at stake and, in which – at the.

Political philosophy is also to be distinguished within practical philosophy from both empirical elements and from virtue proper. The separation from virtue is treated later in this section. Yet Kant also included the more pragmatic, impure, empirical study of human behavior as part of practical philosophy. Practical philosophy provided rules to govern human deliberative action. In its Preface, he notes that the Groundwork is to be a preparatory book for a future Metaphysics of Morals. The book Metaphysics of Morals has two distinct parts: Kant sought to separate political rights and duties from what we might call morals in the narrow sense. He limits right by stating three conditions 6: As an example of the latter he considers trade, which for right must have the form of being freely agreed by both parties but can have any matter or purpose the agents want. While Kant must include consideration of beneficent action as part of right, he does not conclude that beneficent actions are required by right but only that most are permitted by right and others violate right. In addition to these three conditions for right, Kant also offers direct contrasts between right and virtue. He thinks both relate to freedom but in different ways: Right concerns acts themselves independent of the motive an agent may have for performing them, virtue concerns the proper motive for dutiful actions 6: In another formulation 6: In yet another he says that right concerns narrow duties and virtue wide duties 6: In the Feyerabend lectures, Kant notes that right is the subset of morally correct actions that are also coercible Kant rejects any other basis for the state, in particular arguing that the welfare of citizens cannot be the basis of state power. He argues that a state cannot legitimately impose any particular conception of happiness upon its citizens 8: To do so would be for the ruler to treat citizens as children, assuming that they are unable to understand what is truly useful or harmful to themselves. In the Groundwork Kant contrasts an ethics of autonomy, in which the will Wille, or practical reason itself is the basis of its own law, from the ethics of heteronomy, in which something independent of the will, such as happiness, is the basis of moral law 4: Further, even were there any universal desires among human beings, those desires would, as empirical, be merely contingent and thus unworthy of being the basis of any pure moral law 5: No particular conception of happiness can be the basis of the pure principle of the state, and the general conception of happiness is too vague to serve as the basis of a law. This explains why happiness is not universal, but not why freedom is universal. Still, the universality of political freedom is linked to transcendental freedom. Since every human being does enjoy transcendental freedom by virtue of being rational, freedom of choice is a universal human attribute. And this freedom of choice is to be respected and promoted, even when this choice is not exercised in rational or virtuous activity. One might still object that this freedom of choice is incapable of being the basis of a pure principle of right for the same reason that happiness was incapable of being its basis, namely, that it is too vague in itself and that when specified by the particular decisions individuals make with their free choice, it loses its universality. Kant holds that this problem does not arise for freedom, since freedom of choice can be understood both in terms of its content the particular decisions individuals make and its form the free, unconstrained nature of choice of any possible particular end 6: Freedom is universal in the proper sense because, unlike happiness, it can be understood in such a way that it is susceptible to specification without losing its universality. Right will be based on the form of free choice. The very existence of a state might seem to some as a limitation of freedom, since a state possesses power to control the external freedom of individual citizens through force. This is the basic claim of anarchism. Kant holds in contrast that the state is not an impediment to freedom but is the means for freedom. State action that is a hindrance to freedom can, when properly directed, support and maintain freedom if the state action is aimed at hindering actions that themselves would hinder the freedom of others. Such state coercion is compatible with the maximal freedom demanded in the principle of right because it does not reduce freedom but instead provides the necessary background conditions needed to secure freedom. The amount of freedom lost by the first subject through

direct state coercion is equal to the amount gained by the second subject through lifting the hindrance to actions. State action sustains the maximal amount of freedom consistent with identical freedom for all without reducing it. Freedom is not the only basis for principles underlying the state. The freedom of every member of the state as a human being. The equality of each with every other as a subject. The independence of every member of a commonwealth as a citizen. The direct link to action comes when pursuing that autonomously chosen conception of happiness. Equality is not substantive but formal. Each member of the state is equal to every other member of the state before the law. Kant exempts the head of state from this equality, since the head of state cannot be coerced by anyone else. This formal equality is perfectly compatible with the inequality of members of the state in income, physical power, mental ability, possessions, etc. Further, this equality supports an equality of opportunity: Independence concerns citizens as subject to laws they give themselves, i. While this principle appears to require universal democratic decision making for particular laws, Kant instead understands this principle on two levels, one of which is not universal and the other of which is not for particular laws. At one level, that of participation in determination of particular laws, citizenship does not extend to all. Kant excludes women and children, weakly claiming that their exclusion is natural, as well as anyone who lacks economic self-sufficiency. Hence decision making is not universal. At the second level, he claims that all members of the state, as subjects of the law, must be able to will the basic law that governs them. Hence decision making at this level is not for particular laws. Particular laws, in contrast, are to be determined by a majority of the citizens with voting rights, as will be discussed in section 4. Social Contract Kant provides two distinct discussions of social contract. One concerns property and will be treated in more detail in section 5 below. This original contract, Kant stresses, is only an idea of reason and not a historical event. Any rights and duties stemming from an original contract do so not because of any particular historical provenance, but because of the rightful relations embodied in the original contract. No empirical act, as a historical act would be, could be the foundation of any rightful duties or rights. The idea of an original contract limits the sovereign as legislator. The consent at issue, however, is also not an empirical consent based upon any actual act. The set of actual particular desires of citizens is not the basis of determining whether they could possibly consent to a law. Rather, the kind of possibility at issue is one of rational possible unanimity based upon fair distributions of burdens and rights in abstraction from empirical facts or desires. His first example is a law that would provide hereditary privileges to members of a certain class of subjects. This law would be unjust because it would be irrational for those who would not be members of this class to agree to accept fewer privileges than members of the class. One might say that no possible empirical information could cause all individuals to agree to this law. If the tax is administered fairly, it would not be unjust. Kant adds that even if the actual citizens opposed the war, the war tax would be just because it is possible that the war is being waged for legitimate reasons that the state but not the citizens know about. Here possible empirical information might cause all citizens to approve the law. The possible consent is not based upon a hypothetical vote given actual preferences but is based on a rational conception of agreement given any possible empirical information. The social contract is not a historical document and does not involve a historical act. In fact it can be dangerous to the stability of the state to even search history for such empirical justification of state power 6: The current state must be understood, regardless of its origin, to embody the social contract. The social contract is a rational justification for state power, not a result of actual deal-making among individuals or between them and a government. Another link to Hobbes is that the social contract is not voluntary. Individuals may be forced into the civil condition against their consent 6: Social contract is not based on any actual consent such as a voluntary choice to form a civil society along with others. Since the social contract reflects reason, each human being as a rational being already contains the basis for rational agreement to the state. Are individuals then coerced to recognize their subjection to state power against their will? A substantial difference between Kant and Hobbes is that Hobbes bases his argument on the individual benefit for each party to the contract, whereas Kant bases his argument on Right itself, understood as freedom for all persons in general, not just for the individual benefit that the parties to the contract obtain in their own particular freedom. Republics, Enlightenment, and Democracy Kant was a central figure in the philosophy of the Enlightenment. The private use of reason is, for government officials, the use of reason they must utilize in

their official positions. The public use of reason is the use an individual makes of reason as a scholar reaching the public world of readers. For example, the same member of the clergy could, as a scholar, present perceived shortcomings in that very same doctrine. Similarly, military officers can, using public reason, question the value or appropriateness of the orders they receive, but in their functions as military officers, using private reason, they are obliged to obey the same orders. Since the sovereign might err, and individual citizens have the right to attempt to correct the error under the assumption that the sovereign does not intend to err: One might expect from this emphasis that Kant would insist that the proper political system is one that not only allows individuals to think for themselves about political issues, but also contains a mechanism such as voting to translate those well reasoned opinions into government policy. One would be wrong. Kant does not stress self-government. Despotism is their unity such that the same ruler both gives and enforces laws, in essence making an individual private will into the public will. Republics require representation in order to ensure that the executive power only enforces the public will by insisting that the executive enforce only laws that representatives of the people, not the executive itself, make. Kant does, nonetheless, think that an elected representative legislator is the best form of a republic 8: Whether elected or unelected, the moral person who holds legislative power is representative of the people united as a whole, and is thus sovereign. When Kant discusses voting for representatives, he adheres to many prevailing prejudices of the time 8: He holds that a single individual or small group can themselves adequately represent the people at large simply by adopting the point of view of the people. Insistence on a representative system 8: Nonetheless it is clear that Kant holds that such an elective representative system is ideal. Republican constitutions, he claims, are prone to avoid war because, when the consent of the people is needed, they will consider the costs they must endure in a war fighting, taxes, destruction of property, etc , whereas a non-republican ruler may be insulated from such concerns.

Chapter 3 : How philosophy can be applied in social work | Social Care Network | The Guardian

This is the first available text/reader in applied social and political philosophy -- i.e., decision-making in difficult, complex, and urgent matters in which everyone's interests are at stake and, in which -- at the same time -- no one is or can be an expert.

Introduction Knowledge Traditionally, the term "philosophy" referred to any body of knowledge. Natural philosophy "physics" was the study of the physical world physis, lit: Natural philosophy has split into the various natural sciences, especially astronomy, physics, chemistry, biology, and cosmology. Moral philosophy has birthed the social sciences, but still includes value theory including aesthetics, ethics, political philosophy, etc. Metaphysical philosophy has birthed formal sciences such as logic, mathematics and philosophy of science, but still includes epistemology, cosmology and others. Philosophical progress Many philosophical debates that began in ancient times are still debated today. Colin McGinn and others claim that no philosophical progress has occurred during that interval. In that sense, all cultures and literate societies ask philosophical questions such as "how are we to live" and "what is the nature of reality". A broad and impartial conception of philosophy then, finds a reasoned inquiry into such matters as reality, morality and life in all world civilizations. Socrates was a very influential philosopher, who insisted that he possessed no wisdom but was a pursuer of wisdom. The Ancient era was dominated by Greek philosophical schools which arose out of the various pupils of Socrates, such as Plato , who founded the Platonic Academy and his student Aristotle , [35] founding the Peripatetic school , who were both extremely influential in Western tradition. Important topics covered by the Greeks included metaphysics with competing theories such as atomism and monism , cosmology , the nature of the well-lived life eudaimonia , the possibility of knowledge and the nature of reason logos. With the rise of the Roman empire , Greek philosophy was also increasingly discussed in Latin by Romans such as Cicero and Seneca. Medieval philosophy 5th – 16th century is the period following the fall of the Western Roman Empire and was dominated by the rise of Christianity and hence reflects Judeo-Christian theological concerns as well as retaining a continuity with Greco-Roman thought. Problems such as the existence and nature of God , the nature of faith and reason, metaphysics, the problem of evil were discussed in this period. Some key Medieval thinkers include St. Philosophy for these thinkers was viewed as an aid to Theology ancilla theologiae and hence they sought to align their philosophy with their interpretation of sacred scripture. This period saw the development of Scholasticism , a text critical method developed in medieval universities based on close reading and disputation on key texts. The Renaissance period saw increasing focus on classic Greco-Roman thought and on a robust Humanism. The 20th century saw the split between Analytic philosophy and Continental philosophy , as well as philosophical trends such as Phenomenology , Existentialism , Logical Positivism , Pragmatism and the Linguistic turn. Middle Eastern philosophy See also: Islamic philosophy and Middle Eastern philosophy The regions of the fertile Crescent , Iran and Arabia are home to the earliest known philosophical Wisdom literature and is today mostly dominated by Islamic culture. Early wisdom literature from the fertile crescent was a genre which sought to instruct people on ethical action, practical living and virtue through stories and proverbs. Babylonian astronomy also included much philosophical speculations about cosmology which may have influenced the Ancient Greeks. Jewish philosophy and Christian philosophy are religio-philosophical traditions that developed both in the Middle East and in Europe, which both share certain early Judaic texts mainly the Tanakh and monotheistic beliefs. Later Jewish philosophy came under strong Western intellectual influences and includes the works of Moses Mendelssohn who ushered in the Haskalah the Jewish Enlightenment , Jewish existentialism and Reform Judaism. Pre-Islamic Iranian philosophy begins with the work of Zoroaster , one of the first promoters of monotheism and of the dualism between good and evil. This dualistic cosmogony influenced later Iranian developments such as Manichaeism , Mazdakism , and Zurvanism. After the Muslim conquests , Early Islamic philosophy developed the Greek philosophical traditions in new innovative directions. This Islamic Golden Age influenced European intellectual developments. The two main currents of early Islamic thought are Kalam which focuses on Islamic theology and Falsafa which was based on

Aristotelianism and Neoplatonism. The work of Aristotle was very influential among the falsafa such as al-Kindi 9th century , Avicenna 11th and Averroes 12th century. Others such as Al-Ghazali were highly critical of the methods of the Aristotelian falsafa. Islamic thinkers also developed a scientific method , experimental medicine, a theory of optics and a legal philosophy. Ibn Khaldun was an influential thinker in philosophy of history. In Iran several schools of Islamic philosophy continued to flourish after the Golden Age and include currents such as Illuminationist philosophy , Sufi philosophy , and Transcendent theosophy. The 19th- and 20th-century Arab world saw the Nahda awakening or renaissance movement which influenced contemporary Islamic philosophy. Indian philosophy Main articles: Eastern philosophy and Indian philosophy Indian philosophy Sanskrit: Buddhist philosophy begins with the thought of Gautama Buddha fl. The Buddhist philosophy is traditionally classified into four schools, states Karl Potter 1987 the editor of The Encyclopedia of Indian Philosophies. They contributed to the two major surviving traditions of Buddhism, the Mahayana and the Theravada. Buddhist philosophy incorporates epistemology, metaphysics, ethics and psychology to end rebirth and associated dukkha. Mahayana philosophers such as Nagarjuna and Vasubandhu developed the theories of Shunyata emptiness of all phenomena and Vijnapti-matra appearance only , a form of phenomenology or transcendental idealism. After the disappearance of Buddhism from India, these philosophical traditions continued to develop in the Tibetan Buddhist , East Asian Buddhist and Theravada Buddhist traditions. They represent a "collection of philosophical views that share a textual connection", according to Chadha. Hindu philosophers of the six schools developed systems of epistemology pramana and investigated topics such as metaphysics, ethics, psychology guna , hermeneutics and soteriology within the framework of the Vedic knowledge, while presenting a diverse collection of interpretations. Jain philosophy Jain philosophy accepts the concept of a permanent soul jiva as one of the five astikayas, or eternal infinite categories that make up the substance of existence. The other four being dharma, adharma, akasha space and pudgala matter. The Jain thought separates matter from the soul completely. Digambara sky dressed, naked and Svetambara white dressed , along with several more minor traditions such as Terapanthis. Digambara and Svetambara, along with several more minor traditions such as Terapanthis. The Jain thought holds that all existence is cyclic, eternal and uncreated. East Asian philosophical thought began in Ancient China , and Chinese philosophy begins during the Western Zhou Dynasty and the following periods after its fall when the " Hundred Schools of Thought " flourished 6th century to BCE. These philosophical traditions developed metaphysical, political and ethical theories such Tao , Yin and yang , Ren and Li which, along with Chinese Buddhism , directly influenced Korean philosophy , Vietnamese philosophy and Japanese philosophy which also includes the native Shinto tradition. During later Chinese dynasties like the Ming Dynasty 14th as well as in the Korean Joseon dynasty 14th a resurgent Neo-Confucianism led by thinkers such as Wang Yangming 15th became the dominant school of thought, and was promoted by the imperial state. In the Modern era, Chinese thinkers incorporated ideas from Western philosophy. Modern Japanese thought meanwhile developed under strong Western influences such as the study of Western Sciences Rangaku and the modernist Meirokusha intellectual society which drew from European enlightenment thought. The 20th century saw the rise of State Shinto and also Japanese nationalism. The Kyoto School , an influential and unique Japanese philosophical school developed from Western phenomenology and Medieval Japanese Buddhist philosophy such as that of Dogen. African philosophy Main article: African philosophy African philosophy is philosophy produced by African people , philosophy that presents African worldviews, ideas and themes, or philosophy that uses distinct African philosophical methods. Modern African thought has been occupied with Ethnophilosophy , with defining the very meaning of African philosophy and its unique characteristics and what it means to be African. Another early African philosopher was Anton Wilhelm Amo c. Contemporary African thought has also seen the development of Professional philosophy and of Africana philosophy , the philosophical literature of the African diaspora which includes currents such as black existentialism by African-Americans. Modern African thinkers have been influenced by Marxism , African-American literature , Critical theory , Critical race theory , Postcolonialism and Feminism. Indigenous American philosophy is the philosophy of the Indigenous people of the Americas. There is a wide variety of beliefs and traditions among these different American cultures. Among some of the Native Americans in the United States there is a belief in a

metaphysical principle called the "Great Mystery" Siouan: Wakan Tanka , Algonquian: Another widely shared concept was that of Orenda or "spiritual power". According to Peter M. Whiteley, for the Native Americans, "Mind is critically informed by transcendental experience dreams, visions and so on as well as by reason. Another feature of the indigenous American worldviews was their extension of ethics to non-human animals and plants. The Aztec worldview posited the concept of an ultimate universal energy or force called Ometeotl which can be translated as "Dual Cosmic Energy" and sought a way to live in balance with a constantly changing, "slippery" world. The theory of Teotl can be seen as a form of Pantheism. Aztec ethics was focused on seeking tlamatiliztli knowledge, wisdom which was based on moderation and balance in all actions as in the Nahuatl proverb "the middle good is necessary". These groupings allow philosophers to focus on a set of similar topics and interact with other thinkers who are interested in the same questions. The groupings also make philosophy easier for students to approach. Students can learn the basic principles involved in one aspect of the field without being overwhelmed with the entire set of philosophical theories. Various sources present different categorical schemes. The categories adopted in this article aim for breadth and simplicity. These five major branches can be separated into sub-branches and each sub-branch contains many specific fields of study.

Chapter 4 : | MA in Social Philosophy: Philosophy, Department of: Loyola University Chicago

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Chapter 5 : Ethics, Applied | Internet Encyclopedia of Philosophy

In I began my Masters degree in social work at the University of Sheffield with firm values, objectives and a philosophical outlook. But it was my first degree, in philosophy, that started me.

References and Further Reading 1. Applied Ethics as Distinct from Normative Ethics and Metaethics One way of categorizing the field of ethics as a study of morality is by distinguishing between its three branches, one of them being applied ethics. By contrasting applied ethics with the other branches, one can get a better understanding what exactly applied ethics is about. The three branches are metaethics , normative ethics sometimes referred to as ethical theory , and applied ethics. Metaethics deals with whether morality exists. Normative ethics, usually assuming an affirmative answer to the existence question, deals with the reasoned construction of moral principles, and at its highest level, determines what the fundamental principle of morality is. Applied ethics, also usually assuming an affirmative answer to the existence question, addresses the moral permissibility of specific actions and practices. Although there are many avenues of research in metaethics, one main avenue starts with the question of whether or not moral judgments are truth-apt. The following will illuminate this question. Consider the following claims: A large proportion of people, and perhaps cross-culturally, will say that this claim is true and hence truth-apt. So, it is the branch of metaethics that deals with this question, and not applied ethics. Normative ethics is concerned with principles of morality. This branch itself can be divide into various sub-branches and in various ways: A consequentialist theory says that an action is morally permissible if and only if it maximizes overall goodness relative to its alternatives. Consequentialist theories are specified according to what they take to be intrinsically good. Modern utilitarians, on the other hand, define goodness in terms of things like preference-satisfaction, or even well-being. Other kinds of consequentialists will consider less subjective criteria for goodness. But, setting aside the issue of what constitutes goodness, there is a rhetorical argument supporting consequentialist theories: I take this straight from Robert N. For example, consider the Transplant Problem, in which the only way to save five dying people is by killing one person for organ transplantation to the five. Such theories either place rights or duties as fundamental to morality. One is not morally permitted to save five lives by cutting up another person for organ transplantation because the one person has a right against any person to be treated in this way. Similarly, there is a duty for all people to make sure that they do not treat others in a way that merely makes them a means to the end of maximizing overall goodness, whatever that may be. Finally, we have virtue theories. But given that we live in a world of action, of doing, the question of what one ought to do creeps up. Therefore, according to such theories, what one ought to do is what the ideally virtuous person would do. What should I do? Then whatever I do from there is what I should do now. This theory is initially appealing, but nevertheless, there are lots of problems with it, and we cannot get into them for an article like this. Applied ethics, unlike the other two branches, deals with questions that started this article “ for example, under what conditions is an abortion morally permissible? Notice the specificity compared to the other two branches. Already, though, one might wonder whether the way to handle these applied problems is by applying one of the branches. Actually, this may be wrong. It might be the case that even if we are in error about morality existing, we can nevertheless give reasons which support our illusions in specified cases. More concretely, there really is no truth of the matter about the moral permissibility of abortion, but that does not stop us from considering whether we should have legislation that places constraints on it. Perhaps there are other reasons which would support answers to this issue. The pursuit and discussion of these purported reasons would be an exercise in applied ethics. Furthermore, suppose we go with the idea that there is a finite list of principles that comprise a theory with no principle being fundamental. In summary, we should consider whether or not the three branches are as distinct as we might think that they are. Of course, the principle questions of each are distinct, and as such, each branch is in fact distinct. But it appears that in doing applied ethics one must or less strongly, may endeavor into the other two branches. Suppose that one wants to come to the conclusion that our current treatment of non-human animals, more specifically our treatment of chickens in their mass production in chicken warehouses, is morally impermissible. Then, if one stayed away from

consequentialist theories, they would have either a deontological or virtue-based theory to approach this issue. Supposing they dismissed virtue-theory on normative ethical grounds, they would then approach the issue from deontology. Suppose further, they chose a rights-based theory. Then they would have to defend the existence of rights, or at least appeal to a defense of rights found within the literature. What reasons do we have to think that rights exist? This then looks like a metaethical question. Yes, the three branches are distinct, but they are also related.

Business Ethics Some people might think that business ethics is an oxymoron. How can business, with all of its shady dealings, be ethical? This is a view that can be taken even by well educated people. But in the end, such a position is incorrect. Ethics is a study of morality, and business practices are fundamental to human existence, dating back at least to agrarian society, if not even to pre-agrarian existence. Business ethics then is a study of the moral issues that arise when human beings exchange goods and services, where such exchanges are fundamental to our daily existence. Not only is business ethics not something oxymoronical, it is important.

Corporate Social Responsibility One important issue concerns the social responsibility of corporate executives, in particular those taking on the role of a CEO. In an important sense, it is stockholders, and not corporate executives via their role as executives, who own a corporation. As such, a CEO is an employee, not an owner, of a corporation. And who is their employer? Who are they, the CEO and other executives, directly accountable to? The board of directors, representing the stockholders. Therefore, according to stockholder theory, the sole responsibility of the CEO is to, through their business abilities and knowledge, maximize profit. Friedman, The contesting viewpoint is stakeholder theory. Stakeholders include not just stockholders but also employees, consumers, and communities. In other words, anyone who has a stake in the operations of a corporation is a stakeholder of that corporation. According to stakeholder theory, a corporate executive has moral responsibilities to all stakeholders. Thus, although some corporate ventures and actions might maximize profit, they may conflict with the demands of employees, consumers, or communities. Stakeholder theory very nicely accounts for what some might consider to be a pre-theoretical commitment "namely, that an action should be assessed in terms of how it affects everyone involved by it, not just a select group based on something morally arbitrary. To consider only stockholders is to focus on a select group based on something that is morally arbitrary. There are at least two problems for stakeholder theory worth discussing. First, as was mentioned above, there are conflicts between stockholders and the rest of stakeholders. A stakeholder account has to handle such conflicts. There are various ways of handling such conflicts. For example, some theorists take a Rawlsian approach, by which corporate decisions are to be made in accordance with what will promote the least well-off. Additionally, there are other decision making principles by which one could appeal in order to resolve conflict. Such stakeholder theories will then be assessed according to the plausibility of their decision making theories resolving conflict and their ability to achieve intuitive results in particular cases. Another challenge of some stakeholder theories will be their ability to make some metaphysical sense of such entities as community, as well as making sense of potentially affecting a group of people. If a corporate decision is criticized in terms of it affecting a community, then we should keep in mind what is meant by community. It is not as if there is an actual person that is a community. As such, it is hard to understand how a community can be morally wronged, like a person can be wronged. Furthermore, if the decisions of a corporate executive are to be measured according to stakeholder theory, then we need to be clearer about who counts as a stakeholder. There are plenty of products and services that could potentially affect a number of people that we might not initially consider. Should such potential people be counted as stakeholders? This is a question to be considered for stakeholder theorists. Stockholder theorists could even use this question as a rhetorical push for their own theory.

Corporations and Moral Agency In the media, corporations are portrayed as moral agents: Independently of whether or not these claims are true, each of these statements relies on there being such a thing as corporations having some kind of agency. More specifically, given that intuitively corporations do things that result in morally good and bad things, it makes sense to ask whether such corporations are the kind of entities that can be moral agents. For instance, take an individual human being, of normal intelligence. Many of us are comfortable with judging her actions as morally right or wrong, and also holding onto the idea that she is a moral agent, eligible for moral evaluation. The question relative to business ethics is: Are corporations moral agents? Are they the kind of thing capable

of being evaluated in such a way as to determine if they are either morally good or bad? There are those who do think so. Peter French has argued that corporations are moral agents. It is not just that we can evaluate such entities as shorthand for the major players involved in corporate practices and policies. Instead, there is a thing over and above the major players which is the corporation, and it is this thing that can be morally evaluated.

Chapter 6 : Mission Statement/Training Philosophy

*Philosophy (from Greek $\phi\lambda\sigma\sigma\phi\alpha$, *philosophia*, literally "love of wisdom") is the study of general and fundamental problems concerning matters such as existence, knowledge, values, reason, mind, and language.*

PEGS is a nonpartisan, ideologically diverse, nonprofit organization whose goal is to promote serious and sustained inquiry into innovative institutional designs for a good society. Each issue addresses a single theme with articles, interviews, book reviews, and a bibliography written by leading scholars from throughout the disciplines. The journal, which publishes articles in both English and French, is committed to exploring history in an interdisciplinary framework and with a comparative focus. Historical approaches to art, literature, and the social sciences; the history of mentalities and intellectual movements; the terrain where religion and history meet: The journal is devoted exclusively to the historical study of political ideas and associated methodological problems. The primary focus is on research papers, with extensive book reviews and bibliographic surveys also included. Since the best articles will be published somewhere, an important function of The IPT Beacon is to provide a pointer to where they are. This saves readers a vast amount of effort and precious time. These nominations are then read by our seven-strong selection panel which makes the final recommendation of the outstanding articles to feature [and] The ITP Beacon publishes original articles, too. The journal promotes the study of "global ethics", encouraging examination of the wide variety of ethical issues that arise in the context of globalisation and global relations. The journal provides a forum for the analysis of ethics and values and their relationship to globalisation, international relations, politics and development, engaging particularly in debates about global justice. The [journal] draws chiefly on the disciplines of philosophy, political science, sociology, theology, economics and law and covers diverse topics such as human rights, international development, biomedical, economic and environmental issues. The main purpose of the Journal of International Political Theory is to promote research reflecting the breadth of interests and traditions within international political theory, from historical, analytical, comparative and normative perspectives. It publishes articles in all areas of normative philosophy, including pure and applied ethics, as well as moral, legal, and political theory. Articles exploring non-Western traditions are also welcome. It seeks to promote lively discussions and debates for established academics and the wider community by publishing articles that avoid unnecessary jargon without sacrificing academic rigour. It encourages contributions from newer members of the philosophical community. It welcomes, and hopes to foster, work cutting across a variety of disciplinary concerns, among them philosophy, sociology, history, economics and political science. JTP provides a forum for the publication of original papers seeking to make genuinely theoretical contributions to the study of politics. Originally the Newsletter of the Society for Greek Political Thought UK, Polis has over the years evolved into a full-fledged academic journal that publishes material of interest to those who study ancient Greek political thought, whether they do so as classicists, ancient historians, philosophers, or political scientists. The journal speaks for no particular perspective or methodology and it is devoted to the publication of research papers, even though extensive literature reviews and critiques of contemporary research, review essays and book reviews are also included. It offers essays in historical political thought, modern political theory, normative and analytical philosophy, and the history of ideas, as well as critical assessments of current work. Critical Humanities and Social Sciences "Twice a year Qui Parle publishes provocative interdisciplinary articles covering a range of outstanding theoretical and critical work in the humanities and social sciences. Founded in by an editorial board at the University of California at Berkeley, and published by the University of Nebraska Press, Qui Parle is dedicated to expanding the dialogues that take place between disciplines and that challenge conventional understandings of reading and scholarship in academia. The issues are thematic in format, examining a specific area of concern with contributions from scholars in philosophy, economics, political science and law. While not primarily a journal of policy prescriptions, some articles in each issue will typically connect theory with practice. We also publish historical and interpretive studies of public law, comparative politics, international relations and public policy, however; we are particularly interested in political readings of literary works. Like other journals, we would

most like to publish path-breaking pieces. We are very happy, however, to accept articles which make significant contributions to on-going debates. Its purpose is to address, through scholarly debate, the many challenges posed to intellectual life by the major social, political and economic forces that shape the contemporary world. Thus it is principally concerned with questions such as how modern systems of power, processes of globalization and capitalist economic organization bear on matters such as justice, democracy and truth. It publishes creative political thought in the humanities and the social sciences, featuring essays and other forms of writing and representation which address the power of sovereignty, territory and government; old, new, and emerging forms of identity; and the politics of representation as it appears in protests, elections, commodities, and high and popular culture.

Chapter 7 : Applied Social and Political Philosophy : H. Gene Blocker :

A reader in applied social and political philosophy, which offers a selection of primary sources drawn from classical theorists. Contributors attempt to apply social and political theories to pressing, ongoing debates on sensitive, contemporary social issues, such as gender.

In contrast to traditional ethical theoryâ€™ concerned with purely theoretical problems such as, for example, the development of a general criterion of rightnessâ€™ applied ethics takes its point of departure in practical normative challenges. Along with general overviews and journals, nine central branches of applied ethics are added, with four or five references in connection to each branch. It should be noted that these branches constitute only a selection among the plethora of disciplines within AE. Moreover, there is some overlap among the different areas. For instance, as ethical discussions on these fields are evolving and growing, animal ethics , environmental ethics , and the ethics of human enhancement have developed into separate branches of applied ethics originally, they were all part of bioethics with their own anthologies and monographs. Textbooks A number of textbooks exist within applied ethics. But as the field is always expanding and at the same time becoming more and more specialized, it is very difficult to give a fair overview of the most important textbooks within applied ethics. However, there is no doubt that some of the most influential works are the pioneering works Singer on issues like animal ethics, abortion, and environmental ethics and Glover on the ethics of causing death and saving lives. A number of textbooks cover a wide variety of subjects within applied ethics, for example, Harris , Oderberg , and Singer Besides these, splendid textbooks exist that have a more narrow scope, such as Rachels on euthanasia, Bowie on business ethics, Sumner on free speech and pornography, and Husak on the legalization of drugs. Concise and clearly written introduction to several key subjects within business ethics. Causing Death and Saving Lives. This is a modern classic within applied ethics. The book gives a lucid introduction to the ethics of abortion, infanticide, suicide, euthanasia, capital punishment, and war. It also contains a concise and introductory chapter on the method of applied ethics. An Introduction to Medical Ethics. Routledge and Kegan Paul, However, this is compensated for by an excellent utilitarian treatment of issues such as abortion, euthanasia, artificial reproduction, death, and the morality of sex. All chapters are lucid and readable. This book has been reprinted several times. The Case for Decriminalizing Drugs. A very readable book for all interested in not only the moral and empirical complexity surrounding the criminalization of drug use but also the pros and cons of criminalizing acts in general. An approach that is less represented in the literature in comparison with the usual utilitarian- or deontological-based literature in applied ethics. In a clear and systematic manner, it treats the following subjects: The End of Life: Oxford University Press, Very clearly written book in which the author argues in favor of euthanasia in certain situations. Cambridge University Press, It covers a wide range of areas such as abortion, animal ethics, civil disobedience, environmental ethics, and our obligations to refugees and world hunger. The book has been reprinted several times, including a third edition. In this latter edition all chapters have been revised and updated and a new chapter has been added on climate ethics. The Hateful and the Obscene: Studies in the Limits of Free Expression. University of Toronto Press, Users without a subscription are not able to see the full content on this page. Please subscribe or login. How to Subscribe Oxford Bibliographies Online is available by subscription and perpetual access to institutions. For more information or to contact an Oxford Sales Representative click here.

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Chapter 9 : Journals | Association for Political Theory (APT)

Introduction. Applied ethics is a branch of ethics devoted to the treatment of moral problems, practices, and policies in personal life, professions, technology, and government.