

# Moral realism: key claims

A robust, full-blown realism has these commitments.

- (1) **Meaning:** moral discourse aims to report the moral facts.
- (2) **Metaphysics:** there exist moral facts (or properties) and they are distinct class of facts (N.B differences among realists on type of facts and reduction)
- (3) **Epistemology:** We possess moral knowledge, which is to have knowledge of (some of) the moral facts.
- (4) **Objectivity:** moral facts are objective or independent of any particular beliefs or thoughts we might have about them. Although N.B the notion of objective will need to be carefully specified.
- (5) **Moral psychology:** internalism v. externalism – more on this later

# Moral Realism

**Torbjörn Tännsjö**

## **Moral Realism:**

**The Oxford Handbook of Moral Realism** Paul Bloomfield, David Copp, 2023 Morality seems to play a special role in human life distinct from conventional norms like those of etiquette or simple preferences based on subjective tastes. There are various theories of the foundations of morality some of which treat morality as subjective in an important way. Moral realism is however a family of theories that take morality to have an objective factual basis such that morality is not up to us and is not under our control. The contributions in this Oxford Handbook explore the central ideas and themes constituting moral realism and defend particular views about it. **Moral Realism** Torbjörn Tännsjö, 1990 the book is very dense with ideas arguments concerning innumerable interesting points are always worth pondering **THE PHILOSOPHICAL REVIEW**

*Compassionate Moral Realism* Colin Marshall, 2018-05-12 Colin Marshall offers a ground up defense of objective morality drawing inspiration from a wide range of philosophers including John Locke Arthur Schopenhauer Iris Murdoch Nel Noddings and David Lewis. Marshall's core claim is compassion is our capacity to perceive other creatures' pains, pleasures and desires. Non-compassionate people are therefore perceptually lacking regardless of how much factual knowledge they might have. Marshall argues that people who do have this form of compassion thereby fit a familiar paradigm of moral goodness. His argument involves the identification of an epistemic good which Marshall dubs 'being in touch'. To be in touch with some property of a thing requires experiencing it in a way that reveals that property that is experiencing it as it is in itself. Only compassion, Marshall argues, lets us be in touch with others' motivational mental properties. This conclusion about compassion has two important metaethical consequences. First, it generates an answer to the question 'Why be moral?' which has been a central philosophical concern since Plato. Second, it provides the keystone for a novel form of moral realism. This form of moral realism has a distinctive set of virtues: it is anti-relativist, naturalist, and able to identify a necessary connection between moral representation and motivation. The view also implies that there is an epistemic asymmetry between virtuous and vicious agents according to which only morally good people can fully face reality. , *Moral Realism as a Moral Doctrine* Matthew H. Kramer, 2009-03-30 In this major new work, Matthew Kramer seeks to establish two main conclusions. On the one hand, moral requirements are strongly objective. On the other hand, the objectivity of ethics is itself an ethical matter that rests primarily on ethical considerations. Moral realism, the doctrine that morality is indeed objective, is a moral doctrine. Major new volume in our new series *New Directions in Ethics*. Takes on the big picture, defending the objectivity of ethics whilst rejecting the grounds of much of the existing debate between realists and anti-realists. Cuts across both ethical theory and metaethics. Distinguished by the quality of the scholarship and its ambitious range. **Moral Realism** Russ Shafer-Landau, 2003-06-19 Moral Realism is a systematic defence of the idea that there are objective moral standards. In the tradition of Plato and G. E. Moore, Russ Shafer-Landau argues that there are moral principles that are true independently of what anyone anywhere happens to think of them. These principles are a fundamental aspect of reality just as much as those

that govern mathematics or the natural world. They may be true regardless of our ability to grasp them and their truth is not a matter of their being ratified from any ideal standpoint nor of being the object of actual or hypothetical consensus nor of being an expression of our rational nature. Shafer Landau accepts Plato's and Moore's contention that moral truths are *sui generis*. He rejects the currently popular efforts to conceive of ethics as a kind of science and insists that moral truths and properties occupy a distinctive area in our ontology. Unlike scientific truths the fundamental moral principles are knowable *a priori*. And unlike mathematical truths they are essentially normative, intrinsically action guiding and supplying a justification for all who follow their counsel. Moral Realism is the first comprehensive treatise defending non naturalistic moral realism in over a generation. It ranges over all of the central issues in contemporary metaethics and will be an important source of discussion for philosophers and their students interested in issues concerning the foundations of ethics. *Commitment, Value, and Moral Realism* Marcel S. Lieberman, 1998-09-24. Despite the importance of commitment in moral and political philosophy there has hitherto been little extended analysis of it. Marcel Lieberman examines the conditions under which commitment is possible and offers at the same time an indirect argument for moral realism. He argues that realist evaluative beliefs are functionally required for commitment especially regarding its role in self understanding and since it is only within a realist framework that such beliefs make sense realism about values is a condition for the possibility of commitment itself. His ambitious study addresses questions that are of great interest to analytic philosophers but also makes many connections with continental philosophy and with folk psychology, sociology and cognitive science and will be seen as a distinctive intervention in the debate about moral realism. *Reality and Morality* Billy Dunaway, 2020-07-03. Reality and Morality develops and defends a framework for moral realism. It defends the idea that moral properties are metaphysically elite or privileged parts of reality and argues that realists can hold that this makes them highly eligible as the referents for our moral terms an application of a thesis sometimes called reference magnetism. Billy Dunaway elaborates on these theses by introducing some natural claims about how we can know about morality by having beliefs that are free from a kind of risk of error. This package of theses in metaphysics, meta semantics and epistemology is motivated with a view to explaining possible moral disagreements. Many writers have emphasized the scope of moral disagreement and have given compelling examples of possible users of moral language who appear to be genuinely disagreeing rather than talking past one another with their use of moral language. What has gone unnoticed is that there are limits to these possible disagreements and not all possible users of moral language are naturally interpreted as capable of genuine disagreement. The realist view developed in Reality and Morality can explain both the extent of and the limits to moral disagreement and thereby has explanatory power that counts significantly in its favour. *Moral Reality* Paul Bloomfield, 2001-09-27. We typically assume that the standard for what is beautiful lies in the eye of the beholder. Yet this is not the case when we consider morality what we deem morally good is not usually a matter of opinion. Such thoughts push us toward being realists about moral properties but a cogent theory of moral

realism has long been an elusive philosophical goal Paul Bloomfield here offers a rigorous defense of moral realism developing an ontology for morality that models the property of being morally good on the property of being physically healthy The model is assembled systematically it first presents the metaphysics of healthiness and goodness then explains our epistemic access to properties such as these adds a complementary analysis of the semantics and syntax of moral discourse and finishes with a discussion of how we become motivated to act morally Bloomfield closely attends to the traditional challenges facing moral realism and the discussion nimbly ranges from modern medical theory to ancient theories of virtue and from animal navigation to the nature of normativity Maintaining a highly readable style throughout Moral Reality yields one of the most compelling theories of moral realism to date and will appeal to philosophers working on issues in metaphysics or moral philosophy   **Essays on Moral Realism** Geoffrey Sayre-McCord,1988 This collection of influential essays illustrates the range depth and importance of moral realism the fundamental issues it raises and the problems it faces

Pragmatic Moral Realism Sami Pihlström,2005 This book examines the issue of moral realism from a pragmatist point of view drawing attention to our human practices of ethical evaluation and deliberation It defends the essentially ungrounded and humanly fundamental place of ethics in our thought and action Ethics must remain beyond justification and ubiquitous in our human forms of life   **Moral Realism** Kevin DeLapp,2013-04-11 An accessible and original overview of contemporary debates in moral realism and relativism

**The Normative Web** Terence Cuneo,2007-09-06 Many philosophers hold antirealist views about morality according to which moral facts or truths do not exist Does this imply that other types of normative facts such as epistemic facts do not exist The Normative Web develops a positive answer to this question By means of an analogy between moral and epistemic facts Terence Cuneo presents a compelling defence of robust realism in ethics In so doing he engages with a range of antirealist positions in epistemology such as error theories expressivist views and reductionist views of epistemic reasons

**Empirical Realism** David K. Clark,2004-01-01 In Empirical Realism David K Clark asks simply is there a moral structure to the universe His answer takes a rigorous detour through key questions raised by classical philosophy metaphysics epistemology and the philosophy of mind Although the argument favors the moral realist's position that the universe does have a moral structure integral to the quality and direction of human life it also serves to further complicate this issue for moral realism

**Praise and Blame** Daniel N. Robinson,2009-04-11 How should a prize be awarded after a horse race Should it go to the best rider the best person or the one who finishes first To what extent are bystanders blameworthy when they do nothing to prevent harm Are there any objective standards of moral responsibility with which to address such perennial questions In this fluidly written and lively book Daniel Robinson takes on the prodigious task of setting forth the contours of praise and blame He does so by mounting an important and provocative new defense of a radical theory of moral realism and offering a critical appraisal of prevailing alternatives such as determinism and behaviorism and of their conceptual shortcomings The version of moral realism that arises from Robinson's penetrating

inquiry an inquiry steeped in Aristotelian ethics but deeply informed by modern scientific knowledge of human cognition is independent of cognition and emotion At the same time Robinson carefully explores how such human attributes succeed or fail in comprehending real moral properties Through brilliant analyses of constitutional and moral luck of biosocial and genetic versions of psychological determinism and of relativistic anthropological accounts of variations in moral precepts he concludes that none of these conceptions accounts either for the nature of moral properties or the basis upon which they could be known Ultimately the theory that Robinson develops preserves moral properties even while acknowledging the conditions that undermine the powers of human will *Moral Realism* Jussi Kotkavirta, Michael Quante, 2004

**Metaphysics of Morality** Christopher B. Kulp, 2019-08-14 This is a book on metaethics in particular an inquiry into the metaphysical foundations of morality After carefully exploring the metaphysical commitments or lack thereof of the leading versions of moral anti realism Kulp develops a new and in depth theory of moral realism Starting with the firm recognition of the importance of our common sense belief that we possess a great deal of moral knowledge that for example some acts are objectively right and some objectively wrong the book goes on to examine the metaphysical grounds of various skeptical responses to this perspective In great part the book is devoted to developing a version of realist metaethics specifically developing in detail realist theories of moral truth moral facts and moral properties Concluding with the rejection of prominent contemporary forms of moral anti realism Kulp presents a rigorous non naturalistic theory of moral realism and a vindication of the basic commitments of commonsense moral thought

**Aristotle And Moral Realism** Robert A Heinaman, 2018-03-08 This volume of essays brings together scholars of ancient philosophy and some of today's most distinguished moral philosophers to discuss Aristotle's ethics and the problems of moral realism One of the central and perennial philosophical problems is the question of whether our ethical assertions and beliefs can be justifiably claimed to rest on some objective foundation As an upholder of the objectivity of ethics and as one of the most important ethical thinkers in the history of philosophy Aristotle's writings on these questions are of the greatest interest Indeed much of recent moral philosophy has looked directly to Aristotle for inspiration on the problem of moral objectivity For example virtue theorists were influenced by Aristotle in their proposal that what determines the right thing to do in a particular case is what the virtuous man would do Similarly sensibility theorists have found support for their view in Aristotle's remarks about the importance of the conditioning of one's desires for the development of virtue and knowledge about the human good

**Moral Realism** Kevin Michael DeLapp, 2013 **Plato's Moral Realism** Lloyd P. Gerson, 2023-08-24 Demonstrates that Plato's ethics rests upon a metaphysical foundation the Idea of the Good the first principle of all

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