

The Emotive Theory of Ethics

A. J. Ayer

Emotive Theory Of Ethics

J. O. Urmson



Emotive Theory Of Ethics:

The Emotive Theory of Ethics J. O. Urmson, 2020-07-20 Originally published in 1968 this book traces the development of the emotive theory of ethics from its outline by Ogden and Richards in *The Meaning of Meaning* to the elaborate presentation by Stevenson in *Ethics and Language* Attention is paid to the positive features of the ethical theory whilst the author also shows how a more adequate view can be reached through critical reflection on it Ethical Emotivism S.A.

Satris, 2012-12-06 The primary contributions of this work are in three overlapping categories i the history of ideas and in particular the history of the idea of value and moral philosophy in both continental and Anglo American traditions ii the identification and interpretation of ethical emotivism as one of the major twentieth century ethical theories and iii the evolution of a philosophically viable form of ethical emotivism as an alternative to utilitarianism and Kantianism In addition along the way many particular points are touched upon e.g. the relation of Hume to Stevenson and emotivism the facti value distinction and human emotional and social nature The work begins by challenging the received account of the development of twentieth century moral philosophy i.e. the account that occurs in all the recognized historical books such as G. C. Kerner *The Revolution in Ethical Theory* Oxford 1966 G. I. Warnock *Contemporary Moral Philosophy* London 1967 W. D. Hudson *Modern Moral Philosophy* London 1967 Mary Warnock *Ethics Since 1900* 3rd ed Oxford 1978 and W. D. Hudson *A Century of Moral Philosophy* New York 1980 This received account is not only the property of scholars of the history of recent moral philosophy but is also generally assumed by philosophers themselves and is repeated quite uncritically in the literature at large *The Emotive Theory of Ethics* Avrum Stroll, 1954 **The Emotive Theory of Ethics** Richard B. Brandt, 1950

Emotive Theory of Ethics Robert Wallace, 1962 An Examination of the Emotive Theory of Ethics Richmond Willey, 1957 **A Critical Study of the Emotive Theory of Ethics** Malcolm Barry Estes Smith, 1969 *Emotion, Truth and Meaning* C. Wilks, 2002-10-31 The Emotive Theory was theory ahead of its time and a theory which was perhaps understandably misinterpreted misrepresented and ridiculed by its critics from the outset In *Emotion Truth and Meaning* Dr Wilks not only acquaints the reader with what the original emotivists actually claimed and clarifies what they actually meant when they made some of the more controversial claims he enriches their claims by psychologically expanding them Like its predecessor Dr Wilks's enriched emotive theory distinguishes between moral conflicts which are rationally resolvable and moral conflicts which are not but unlike its predecessor it traces the irresolvability of the latter to the psychological fact that they are merely symptomatic of more fundamental conflict at the level of world view the level where questions about the meaning of life are answered and where the truth of the answers arrived at is emotionally felt rather than empirically sensed

A Criticism of Charles L. Stevenson's Emotive Theory of Ethics Stuart J. Gordon, 1952 **A Critical Study of the Emotive Theory of Ethics of A.J. Ayer** Elizabeth Teresa (Galasso) Carpenter, 1965 **Moral Error Theory** Jonas Olson, 2014 Jonas Olson presents a critical survey of moral error theory the view that there are no moral facts and so all

moral claims are false Part I explores the historical context of the debate Part II assesses J L Mackie s famous arguments Part III defends error theory against challenges and considers its implications for our moral thinking

Emotion, Truth and Meaning C. Wilks,2013-03-14 The aim of this book is to defend the Emotive Theory of Ethics and in particular the versions of that theory proposed by A J Ayer in *Language Truth and Logic* 1936 and by C L Stevenson in *Ethics and Language* 1944 For those readers who are familiar with the conventional history of Twentieth Century moral philosophy and the infamous place which the Emotive Theory occupies in that history the question which may well spring to mind at this point is Why bother In order to answer this question however I will need to provide a rough sketch of the very unconventional history of Twentieth Century moral philosophy which inspired me to resurrect a theory which most modern moral philosophers have long assumed to be safely dead and buried From the very outset the Emotive Theory ET was a misunderstood misrepresented and unjustly ridiculed theory but contrary to what one might expect it has with the passing of time become an even more misunderstood misrepresented and unjustly ridiculed theory

Ethics Teaching in Higher Education Daniel Callahan,Sissela Bok,2012-12-06 A concern for the ethical instruction and formation of students has always been a part of American higher education Yet that concern has by no means been uniform or free from controversy The centrality of moral philosophy in the undergraduate curriculum during the mid 19th Century gave way later during that era to the first signs of increasing specialization of the disciplines By the middle of the 20th Century instruction in ethics had by and large become confined almost exclusively to departments of philosophy and religion Efforts to introduce ethics teaching in the professional schools and elsewhere in the university often met with indifference or outright hostility The past decade has seen a remarkable resurgence of the interest in the teaching of ethics at both the undergraduate and the professional school levels Beginning in 1977 The Hastings Center with the support of the Rockefeller Brothers Fund and the Carnegie Corporation of New York undertook a systematic study of the state of the teaching of ethics in American higher education

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This Is Ethical Theory Jan Narveson,2015-11-05 Ethical questions lie at the very heart of all philosophy and no one is better equipped to untangle the many facets of ethical theory than respected thinker and professor Jan Narveson Drawing from theoretical notions as well as everyday applications Narveson simplifies these nuanced ideas for any beginning ethicist Discussing theoretical elements ranging from intuitionism to naturalism emotivism to metaethics Narveson s approach to this complex topic is one that any reader will find accessible

Library of Congress Subject Headings Library of Congress,2012

The Oxford companion to philosophy Ted Honderich,1995 Entries on philosophers schools of thought subjects theories debates concepts practical issues

[Existentialists and Mystics](#) Iris Murdoch,1999-07-01 Best known as the author of twenty six novels Iris Murdoch has also made significant contributions to the fields of ethics and aesthetics Collected here for the first time in one volume are her most influential literary and philosophical essays Tracing Murdoch s journey to a modern Platonism this volume includes incisive evaluations of the

thought and writings of T S Eliot Jean Paul Sartre Albert Camus Simone de Beauvoir and Elias Canetti as well as key texts on the continuing importance of the sublime on the concept of love and the role great literature can play in curing the ills of philosophy Existentialists and Mystics not only illuminates the mysticism and intellectual underpinnings of Murdoch's novels but confirms her major contributions to twentieth century thought Values and Morals A.I. Goldman, Jaegwon Kim, 2013-03-09 This Festschrift seeks to honor three highly distinguished scholars in the Department of Philosophy University of Michigan William K Frankena Charles L Stevenson and Richard B Brandt Each has made significant contributions to the philosophic literature particularly in the field of ethics Michigan has been fortunate in having three such original and productive moral philosophers serving on its faculty simultaneously Yet they stand in a long tradition of excellence both within the Department and in the University Let us trace that tradition briefly The University of Michigan opened in 1841 Its Department of Literature Science and the Arts at first resembled a typical American college of that period with religious and ethical indoctrination playing a central role in course offerings But when Henry Tappan a Presbyterian clergyman and Professor of philosophy became President in 1852 he succeeded in shifting the emphasis from indoctrination to inquiry and scholarship Though he was dismissed for his policies in 1863 Tappan's efforts to establish a broad and liberal curriculum prevailed Michigan was to take its place among the leading educational institutions in this country and to achieve an international reputation as a research center Several past philosophers are worthy of mention here George Sylvester Morris an absolute idealist joined the Department in 1881 having served from 1870 as Chairman of the Department of Modern Languages and Literature He assumed the Chairmanship of Philosophy in 1884 *De Gustibus* Peter Kivy, 2015-10-22 In *De Gustibus* Peter Kivy deals with a question that has never been fully addressed by philosophers of art why do we argue about art We argue about the facts of the world either to influence people's behaviour or simply to get them to see what we take to be the truth about the world We argue over ethical matters if we are ethical realists because we think we are arguing about facts in the world And we argue about ethics if we are emotivists or are now what are called expressionists which is to say people who think matters of ethics are simply matters of attitude to influence the behaviour of others But why should we argue about works of art There are no actions we wish to motivate Whether I think Bach is greater than Beethoven and you think the opposite why should it matter to either of us to convince the other This is a question that philosophers have never faced Kivy claims here that we argue over taste because we think mistakenly or not that we are arguing over matters of fact

This book delves into Emotive Theory Of Ethics. Emotive Theory Of Ethics is an essential topic that must be grasped by everyone, from students and scholars to the general public. The book will furnish comprehensive and in-depth insights into Emotive Theory Of Ethics, encompassing both the fundamentals and more intricate discussions.

1. This book is structured into several chapters, namely:

- Chapter 1: Introduction to Emotive Theory Of Ethics
- Chapter 2: Essential Elements of Emotive Theory Of Ethics
- Chapter 3: Emotive Theory Of Ethics in Everyday Life
- Chapter 4: Emotive Theory Of Ethics in Specific Contexts
- Chapter 5: Conclusion

2. In chapter 1, this book will provide an overview of Emotive Theory Of Ethics. This chapter will explore what Emotive Theory Of Ethics is, why Emotive Theory Of Ethics is vital, and how to effectively learn about Emotive Theory Of Ethics.
3. In chapter 2, the author will delve into the foundational concepts of Emotive Theory Of Ethics. The second chapter will elucidate the essential principles that need to be understood to grasp Emotive Theory Of Ethics in its entirety.
4. In chapter 3, the author will examine the practical applications of Emotive Theory Of Ethics in daily life. The third chapter will showcase real-world examples of how Emotive Theory Of Ethics can be effectively utilized in everyday scenarios.
5. In chapter 4, the author will scrutinize the relevance of Emotive Theory Of Ethics in specific contexts. The fourth chapter will explore how Emotive Theory Of Ethics is applied in specialized fields, such as education, business, and technology.
6. In chapter 5, this book will draw a conclusion about Emotive Theory Of Ethics. This chapter will summarize the key points that have been discussed throughout the book.

The book is crafted in an easy-to-understand language and is complemented by engaging illustrations. It is highly recommended for anyone seeking to gain a comprehensive understanding of Emotive Theory Of Ethics.

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