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Moral Objectivism 1. Does Moral Objectivity Require

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Absolutism? (Defense of Moral Objectivity) Moral Objectivism vs. Relativism  
Morality 3: Objectivity and oughtness ~~We Agree Now!~~ |  
~~Rationality Rules~~ \u0026  
~~Cosmic Skeptic~~ | ~~Is Morality Objective?~~

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Morality Can't Be Objective, Even If God Exists (Morality p.1)  
*Subjective Morality vs Objective Morality*  
Objective vs Subjective (Philosophical Distinction)

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3 Strong Arguments Against Moral Subjectivism

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Philosophy #32 *Is There an  
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Peterson's Ideology |  
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*What is ETHICAL EGOISM? What does ETHICAL EGOISM mean?*

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*Moral Objectivism **Natural***

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**Philosophy #34** Moral  
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(J.L Mackie) *Moral  
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**Jordan Peterson - Iterative  
games - The basis for  
universal morality** *Overview  
of Moral Theories Error*

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*Theory - Is Morality a Total Sham?* **A Theory Of Moral Objectivity**

Pierce, a social studies teacher at Red Oak Middle School in Battleboro, North Carolina, set the stage for his 8th graders by sharing a

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quote from James Baldwin:

"American history is longer, larger, ...

**The Moral Panic Over  
Critical Race Theory Is  
Coming for a North Carolina  
Teacher of the Year**

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Although his theory has much in common with utilitarianism, it takes seriously people's right to choose and the moral importance of treating people ... their own interests had a kind of

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ultimate and ...

## **What Would a Satisfactory Moral Theory Be Like?\***

This perspective substitutes a victim-oriented ethics for moral theory that articulates a priori rules

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and principles for moral agency. Its scope extends to the range of violations of human subjects.

**Transitional Subjects:  
Critical Theory and Object  
Relations**



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Hence this theory can be subjective ... The Natural law points to God as our Creator and to an objective moral value system that comes from His design.

**A Primer on Catholic Morals**

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But maybe the very obscurity of this genuine critical race theory is the point: before it became the object of the American right's latest moral panic, few people had heard of critical race ...

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**What the moral panic about 'critical race theory' is about**

Conservative journalist Christopher Rufo has helped incite a right-wing uproar over racism education with a

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mix of dramatic, dodgy reporting.

## **How to Manufacture a Moral Panic**

This book defends the claim that only objective reasons are acceptable ... and

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because the plausibility of an ethical theory may be thought to depend partly on the intuitive acceptability of its moral ...

## **The Possibility of Altruism**

Mill defines utilitarianism

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as the combination of a "theory of life" and a moral claim: only pleasure and freedom from ... The critics claim that identifying pleasure as the sole object of human ...

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## **Two Pessimisms in Mill**

It became a lynchpin of the moral and constitutional arguments of ... I explain how the Declaration encapsulated the political theory that lead the Constitution some eleven

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years later.

## **What the Declaration of Independence Said and Meant**

So, I'd like to talk a little about this idea of bias—and its implied opposite, objectivity—in



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journalism ... business and other institutions, using the moral force of investigative ...

**I'm a Biased Journalist and I'm Okay With That**  
Academic activists and

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corporate apparatchiks who advance cancel culture and critical race theory in the name of racial reckoning ... of our past to camouflage their ideological program as a moral ...

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## **How the Left Weaponized Race in Its War on the West**

"Stephen Munzer has achieved something I had thought impossible, an encyclopedic treatment of the theory of property rights that does ... of all political and

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intellectual persuasions. It is an object ...

## **A Theory of Property**

From now on, teachers may not define U.S. history "as something other than the creation of a new nation

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based largely on universal principles stated in the Declaration of Independence." One concept, ...

**Why Is the Country Panicking About Critical Race Theory?**

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He also emphasized the public is "misinformed" about what fact-checkers actually do, explaining commercial media outlets have turned fact-checking into part of a "moral clarity" argument by ...

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**Matt Taibbi: Media trying to solve credibility problem by misrepresenting role of fact-checkers**

Its overriding objective was to roll back the achievements ... "The great

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difference between the two races in physical, mental and moral characteristics is obvious ... Of all the dangers our ...

**Life Of A Klansman: A Story Of White Supremacy**

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"Although Critical Race Theory 'masquerades as form of anti-racism', says Mr Furedi, it actually endows whites with 'status of moral inferiority'." ...

**'Critical Race Theory is**

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**itself a racist ideology' -  
John Kane-Berman**

manifesting itself first as "critical theory," a Marxist philosophical framework that rejects the validity of concepts such as rationality and objective truth. It

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posits two categories ...

**Opinion/Owens: Making the case against 'critical race theory'**

Newspapers, radio and TV like to present themselves as neutral utilities and as

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a kind of objective information ... The Iceberg Theory of Media Capitalism  
The system we have been made to ...

## **Propaganda Blitz**

That's not too reassuring

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about the objectivity of history ... "critical race theory." Let's back up for a moment. Critical race theory, abbreviated as CRT, is a theoretical framework ...

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**Geoff Johnson: Whitewashed courses in Canada's history need to come clean**

Rumsfeld embodied the peculiar pathology of modern American militarism better than anyone because, in important respects, the All-

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Volunteer Force was a twisted object of his own invention ... besides ...

This book was originally written as an accredited

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Ph.D. thesis - but one that broke all the usual rules. Rather than focusing on a small area like most theses, this is a inter-disciplinary philosophical treatise that attempts to establish a new approach to the whole



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question of objectivity, especially in ethics. Inspired by the Buddhist Middle Way, but argued in Western terms from first premises, this book challenges widespread assumptions found in both

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analytic and continental traditions of philosophy. It seeks to establish a Middle Way between absolutism and relativism, using evidence from philosophy, psychology, religion and history. The author, Robert M. Ellis, is

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a philosopher and teacher, and was also a Buddhist practitioner for many years. However, he has now withdrawn from any commitment to the Buddhist tradition to concentrate on developing a universal

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Middle Way philosophy,  
promoted on his website,  
[www.moralobjectivity.net](http://www.moralobjectivity.net).

Do moral questions have objective answers? In this great debate, Gilbert Harman explains and argues for

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relativism, emotivism, and moral scepticism. In his view, moral disagreements are like disagreements about what to pay for a house; there are no correct answers ahead of time, except in relation to one or another

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moral framework.

Independently, Judith Jarvis Thomson examines what she takes to be the case against moral objectivity, and rejects it; she argues that it is possible to find out the correct answers to some

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moral questions. In her view, some moral disagreements are like disagreements about whether the house has a ghost. Harman and Thomson then reply to each other. This important, lively accessible

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exchange will be invaluable to all students of moral theory and meta-ethics.

Rachels's two-volume Ethical Theory provides a comprehensive overview of contemporary moral



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philosophy, reprinting classic and contemporary articles, including many that are not otherwise readily available. Each volume contains a clearly written, substantial introduction that guides the

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beginner through the intricacies of the subject. Ethical Theory 1 deals with the question of objectivity in ethics and the viability of moral realism, focusing on what moral judgments mean, whether morality can

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be objective, and whether there are any such things as moral facts. It includes a clearly written, substantial, and critical introduction guiding the beginner through the intricacies of the subject.

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Nicholas Rescher presents an original pragmatic defense of the issue of objectivity.

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Rescher employs reasoned argumentation in restoring objectivity to its place of prominence and utility within social and philosophical discourse. By tracing the source of objectivity back to the very

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core of rationality itself, Rescher locates objectivity's reason for being deep in our nature as rational animals. His project rehabilitates the case for objectivity by subjecting relativistic and

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negativistic thinking to close critical scrutiny, revealing the flaws and fallacies at work in the deliberations of those who dismiss objectivity as obsolete and untenable. Rescher takes to task the

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cultural relativism of contemporary social science and social theory, as well as that of liberalistic political correctness and the postmodern aversion to the normative. In holding such relativistic thinking



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up to the light of rational argument, he demonstrates that a rejection of objectivity is in fact unreasonable. Rescher further reveals that a relativistic apathy to truth and rightness actually

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destroys, in effect, the very conception it presumably elucidates.

Can we have objective knowledge of the world? Can we understand what is morally right or wrong? Yes,

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to some extent. This is the answer given by Adam Smith and Edmund Husserl. Both rejected David Hume's skeptical account of what we can hope to understand. But they held his empirical method in high regard,

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inquiring into the way we perceive and emotionally experience the world, into the nature and function of human empathy and sympathy and the role of the imagination in processes of intersubjective

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understanding. The challenge is to overcome the natural constraints of perceptual and emotional experience and reach an agreement that is informed by the facts in the world and the nature of morality. This collection of

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philosophical essays  
addresses an audience of  
Smith- and Husserl scholars  
as well as everybody  
interested in theories of  
objective knowledge and  
proper morality which are  
informed by the way we

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perceive and think and communicate.

The late J. L. Mackie and his work were a focus for much of the best philosophical thinking in the Oxford tradition. His

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moral thought centres on that most fundamental issue in moral philosophy – the issue of whether our moral judgements are in some way objective. The contributors to this volume, first published in 1985, are among



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the most distinguished figures in moral philosophy, and their essays in tribute to John Mackie present views at the forefront of the subject. Five of the essays give a new understanding of the objectivity of moral

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judgements. These are by Simon Blackburn, R.M. Hare, John McDowell, Susan Hurley and Bernard Williams. The remaining contributors - Philippa Foot, Steven Lukes, Amartya Sen, David Wiggins - give their attention to

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problems which are equally compelling, such as the defence of a moral outlook based on a conception of a need and of what follows from it. The volume also includes the addresses given by Simon Blackburn and

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George Cawkwell at the memorial service for John Mackie, and a list of his publications, compiled by Joan Mackie.

An insight into moral skepticism of the 20th

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century. The author argues that our every-day moral codes are an 'error theory' based on the presumption of moral facts which, he persuasively argues, don't exist. His refutation of such facts is based on their

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metaphysical 'queerness' and the observation of cultural relativity.

Ethics is a subject about which there has been and still is an immense amount of difference of opinion, in

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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

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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,



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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

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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

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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.

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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

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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

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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

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belongs in common to absolutely all right actions, no matter how different they may be in other respects?

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