

The Emotive Theory of Ethics

A. J. Ayer

The Emotive Theory Of Ethics

Robert Wallace



The 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 *The Emotive Theory of Ethics* Avrum Stroll, 1954 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 1 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* Richard B. Brandt, 1950 *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 **Emotive Theory of Ethics** Robert Wallace, 1962 *A Critical Study of the Emotive Theory of Ethics of A.J. Ayer* Elizabeth Teresa (Galasso) Carpenter, 1965 **Moral Error Theory** Jonas Olson, 2014-01-23 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 In Part I History he explores the historical context of the debate and discusses the

moral error theories of David Hume and of some more or less influential twentieth century philosophers including Axel Hagerström, Bertrand Russell, Ludwig Wittgenstein and Richard Robinson. He argues that the early cases for moral error theory are suggestive but that they would have been stronger had they included something like J. L. Mackie's arguments that moral properties and facts are metaphysically queer. Part II Critique focuses on these arguments. Olson identifies four queerness arguments concerning supervenience, knowledge, motivation and irreducible normativity and goes on to establish that while the first three are not compelling, the fourth has considerable force especially when combined with debunking explanations of why we tend to believe that there are moral properties and facts when in fact there are none. One conclusion of Part II is that a plausible error theory takes the form of an error theory about irreducible normativity. In Part III Defence, Olson considers challenges according to which that kind of error theory has problematic ramifications regarding hypothetical reasons, epistemic reasons and deliberation. He ends his discussion with a consideration of the implications of moral error theory for ordinary moral thought and talk and for normative theorizing.

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