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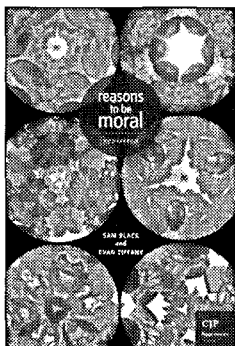
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ABOUT THE BOOK

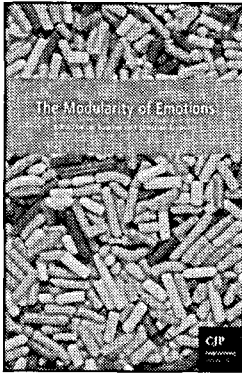
H.A. Prichard argued that the "why should I be moral?" question is the central subject matter of moral theory. Prichard famously claimed to have proved that all efforts to answer that question are doomed. Many contributors to this volume of contemporary papers attempt to reconstruct Prichard's argument. They claim either explicitly or implicitly that Prichard was mistaken, and philosophy can contribute to meaningful engagement with the 'why be moral?' question. A theme to emerge from these papers is that arguments like Prichard's rely on numerous philosophical presuppositions. The volume therefore touches on a wide range of topics and treatments. Is there one kind of practical reason or multiple kinds of reasons? Are there separate facts that determine the rationality and reasonableness of persons? Does the conception of a practical reason found in classical philosophy have the resources to undercut Prichard's argument? Does it make sense to hold people morally accountable for their actions if it cannot be demonstrated that there are reasons to be moral? Does applied ethics have anything to contribute to the debate on morality's rational authority?

ABOUT THE EDITORS

Sam Black is Associate Professor of philosophy at Simon Fraser University. He has published papers in ethics, political philosophy, and the history of philosophy.

Evan Tiffany is Associate Professor of philosophy at Simon Fraser University. He has published papers in meta-ethics, moral psychology, and Kant's ethics.

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CJP Supplementary, volume 32

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Can emotions be rational or are they necessarily irrational? Are emotions universally shared states? Or are they socio-cultural constructions? Are emotions perceptions of some kind? Since the publication of Jerry Fodor's *The Modularity of Mind* (1983), a new question about the philosophy of emotions has emerged: Are emotions modular? A positive answer to this question would mean, minimally, that emotions are cognitive capacities that can be explained in terms of mental components that are functionally dissociable from other parts of the mind. But depending on the kind of modules that are considered, be they Chomskyan, Fodorian, Darwinian, and so on, the answer to this question might well be different. The twelve new essays in this volume address the question of whether emotions, or at least some of them, are, in some sense of the word, modules, and explore how this could potentially influence our understanding of emotional phenomena.

ABOUT THE EDITORS

Christine Tappolet is the Canada Research Chair in Ethics and Meta-ethics and an associate professor in the Department of Philosophy at the Université de Montréal. She is the author of *Émotions et Valeurs* (2000) and the co-author, with Ruwen Ogien, of *Les Concepts de l'éthique* (2008) and of several articles in meta-ethics, moral psychology and the philosophy of emotions.

Luc Faucher is an associate professor in the Department of Philosophy at the Université du Québec à Montréal. He has published many papers on emotions, racial cognition and evolutionary psychology. In 2006, he edited a volume of *Philosophiques* on philosophy and psychopathologies.

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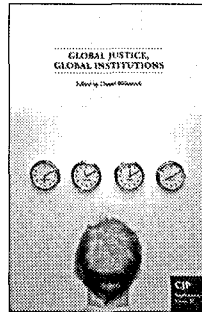
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GLOBAL JUSTICE, GLOBAL INSTITUTIONS

CJP Supplementary Volume 31

Edited by Daniel Weinstock

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ABOUT THE BOOK

Defining the principles of justice that ought to govern the global economic and political sphere is one of the most urgent tasks that contemporary political philosophers face. But they must also contribute to working through the institutional implications of these principles. How might principles of global justice be realized? Must the institutions that aim to implement them be transnational, or can global justice be attained within the context of the state system? Can institutions of democratic self-governance be imagined beyond the nation-state? These are just some of the questions that still face political philosophers even when issues of abstract principle have been addressed.

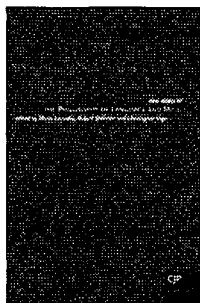
This volume establishes a dialogue between philosophers working at all levels of abstraction. Some of the authors are concerned with the grounds and scope of the obligations that bind the citizens and governments of rich countries to those of poorer nations. But many examine the question of how these obligations can be satisfied, both within existing institutional frameworks and beyond. Together their essays constitute a major contribution to the advancement of both the theoretical understanding and the practical requirements of global justice.

ABOUT THE EDITOR

DANIEL WEINSTOCK holds the Canada Research Chair in Ethics and Political Philosophy in the Department of Philosophy of the University of Montreal. He is also the Founding Director of the Centre de recherche en éthique de l'Université de Montréal. He has written extensively on a wide range of issues in political philosophy, including democratic theory, multiculturalism and global justice. He was awarded the Pierre-Elliott-Trudeau Prize in 2004, and the André-Laurendeau Prize in 2006.



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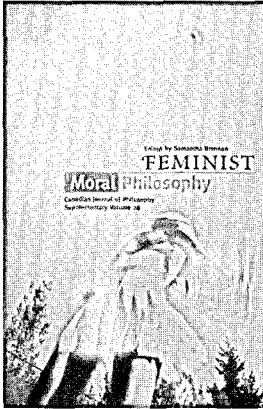
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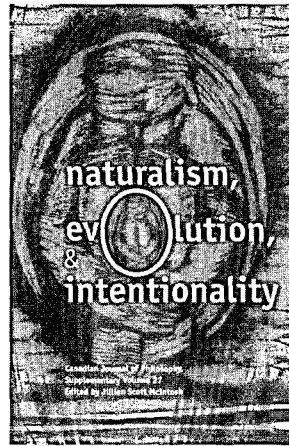
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What might we know if we knew that the mind is an adaptation? What could knowledge of history or circumstances tell us about the individuation of content or the nature/rôle of vision? What can science—evolutionary theory in particular—tell us about the metaphysics of mind?



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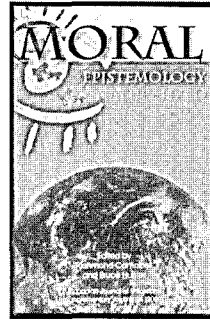
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A traditional task of epistemology is to establish and defend systematic standards that must be met in order for us to have knowledge or justified beliefs. A naturalized epistemology tries to arrive at such standards through an empirical investigation into how we interact with our fellows and the world around us, what we seek in these activities, and the particular ways in which we can and cannot succeed. This approach is a radical departure from tradition because its means of investigation is empirical.

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This distinctive collection of essays explores the relationship between the growth and development of civilization and the forms of social and political oppression that civilization permits and encourages as well as the forms of oppression that civilized societies unmask and seek to relieve. It offers fresh insights into the thought of political philosophers, including Locke, Montesquieu, Marx, Kant, Mill, and Rawls as well as the postmodernist response of Foucault and his successors to the fact of the domination of human by human.

CONTENTS

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Catherine Wilson
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Bhikhu Parekh
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