

Modern Moral Philosophy G E M Anscombe Philosophy Vol

In this book, first published in 1991, the author Dr Robin Barrow adopts the view that utilitarianism is the most coherent and persuasive ethical theory we have and argues in favour of a specific form of rule-utilitarianism. This book will be of interest to students of philosophy. This Element critically surveys the full range of G. E. Moore's ethical thought, including: (1) his rejection of naturalism in favor of the view that 'good' designates a simple, indefinable property, which cannot be identified with or reduced to any other property; (2) his understanding of intrinsic value, his doctrine of organic wholes, his repudiation of hedonism, and his substantive account of the most important goods and evils; and (3) his critique of egoism and subjectivism and his elaboration of a non-hedonistic variant of utilitarianism that, among other things, creatively blends aspects of act- and rule-oriented versions of that theory.

In recent years there has been a bold revival in the field of natural theology, where "natural theology" can be understood as the attempt to demonstrate that God exists by way of reason, evidence, and argument without the appeal to divine revelation. Today's practitioners of natural theology have not only revived and recast all of the traditional arguments in the field, but, by drawing upon the findings of contemporary cosmology, chemistry, and biology, have also developed a range of fascinating new ones. Contemporary Arguments in Natural Theology brings together twenty experts working in the field today.

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Together, they practice natural theology from a wide range of perspectives, and show how the field of natural theology is practiced today with a degree of diversity and confidence not seen since the Middle Ages. Aimed primarily at advanced undergraduates and graduate students, the volume will also be of interest to researchers in philosophy, theology, biblical studies, and religious studies, as an indispensable resource on contemporary theistic proofs.

Thomas Hurka presents the first full historical study of an important strand in the development of modern moral philosophy. His subject is a series of British ethical theorists from the late nineteenth century to the mid-twentieth century, who shared key assumptions that made them a unified and distinctive school. The best-known of them are Henry Sidgwick, G. E. Moore, and W. D. Ross; others include Hastings Rashdall, H. A. Prichard, C. D. Broad, and A. C. Ewing. They disagreed on some important topics, especially in normative ethics. Thus some were consequentialists and others deontologists: Sidgwick thought only pleasure is good while others emphasized perfectionist goods such as knowledge, aesthetic appreciation, and virtue. But all were non-naturalists and intuitionists in metaethics, holding that moral judgements can be objectively true, have a distinctive subject-matter, and are known by direct insight. They also had similar views about how ethical theory should proceed and what are relevant arguments in it; their disagreements therefore took place on common ground. Hurka recovers the history of this under-appreciated group by showing what its members

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thought, how they influenced each other, and how their ideas changed through time. He also identifies the shared assumptions that made their school unified and distinctive, and assesses their contributions critically, both when they debated each other and when they agreed. One of his themes is that that their general approach to ethics was more fruitful philosophically than many better-known ones of both earlier and later times. Anscombe's Moral Philosophy is an accessible introduction to Elizabeth Anscombe's work on ethics. It also offers a critique of her views on such diverse subjects as the bombing of Hiroshima, same-sex marriage, consequentialism, moral obligation, and intention.

This book shows that Ludwig Wittgenstein's later philosophical methods can be fruitfully applied to several problems in contemporary moral philosophy. The author considers Wittgenstein's ethical views and addresses such topics as meta-ethics, objectivity in ethics and moral perception. Readers will gain an insight into how Wittgenstein thought about philosophical problems and a new way of looking at moral questions. The book consists of three parts. In the first part, Wittgenstein's later philosophical methods are discussed, including his comparison of philosophical methods to therapies. The book then goes on to explore how these methods give insight into Wittgenstein's ethical views. Readers will see how these are better understood when read in the light of his later philosophical thought. In the third part, Wittgenstein's later methods are applied to problems in contemporary moral philosophy, including a look at

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questions for moral advice. The author reviews and criticizes some of the secondary literature on Wittgenstein's later philosophical methods and indicates how the topic of the book can be developed in future research. There is something of value for readers of all levels in this insightful and well written volume. It will particularly appeal to scholars and students of Wittgenstein, of philosophy, and of ethics.

Principia Ethica is G. E. Moore's outstanding treatise of moral philosophy, wherein the philosopher posits that what is 'good' is indefinable, while demonstrating the fallacy of naturalism. Upon its original publication in 1903, this text received strong reception within academia for its convincing and clearly stated views. Moore firmly believed that moral values could not be based upon a simple knowledge, but instead from rigorous and intuitive experience of life's pleasures - beholding beauty, enjoying friendships, and taking pleasure in activities. In this book, Moore convinces readers of his argument with a series of expositions which are today held as advancing the field of moral philosophy. Influential in 20th century philosophy, this work was praised by Moore's contemporary Bertrand Russell and others in the scholarly community. For the student or enthusiast of modern moral philosophy, the Principia Ethica is vital reading. This edition presents the original text in full, with no abridgement made.

Interest in theories of virtue and the place of virtues in the moral life continues to grow. Nicolai Hartmann [7], George F. Thomas [20], G. E. M. Anscombe [1], and G. H. von Wright [21], for example, called to our attention decades ago that

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virtue had become a neglected topic in modern ethics. The challenge implicit in these sorts of reminders to rediscover the contribution that the notion of virtue can make to moral reasoning, moral character, and moral judgment has not gone unattended. Arthur Dyck [3], P. T. Geach [5], Josef Pieper [16], David Hamed [6], and, most notably, Stanley Hauerwas [8-11], in the theological community, have analyzed or utilized in their work virtue-based theories of morality. Philosophical probings have come from Lawrence Becker [2], Philippa Foot [4], Edmund Pincoffs [17], James Wallace [22], and most notably, Alasdair MacIntyre [12-14]. Drawing upon and revising mainly ancient and medieval sources, these and other commentators have ignited what appears to be the beginning of a sustained examination of virtue.

Highly controversial when it was first published in 1981, Alasdair MacIntyre's *After Virtue* has since established itself as a landmark work in contemporary moral philosophy. In this book, MacIntyre sought to address a crisis in moral language that he traced back to a European Enlightenment that had made the formulation of moral principles increasingly difficult. In the search for a way out of this impasse, MacIntyre returns to an earlier strand of ethical thinking, that of Aristotle, who emphasised the importance of 'virtue' to the ethical life. More than thirty years after its original publication, *After Virtue* remains a work that is impossible to ignore for anyone interested in our understanding of ethics and morality today.

'...this magnificent collection of presentations of the thought of the giants of Western ethics deserves to become a basic reference work in the field.' Ralph McInerny, The University of Notre Dame

Intention is one of the masterworks of twentieth-century philosophy in English. First published in 1957, it has acquired the status of a modern philosophical classic. The book attempts to show in detail that the natural and widely

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accepted picture of what we mean by an intention gives rise to insoluble problems and must be abandoned. This is a welcome reprint of a book that continues to grow in importance.

Modern Moral Philosophy Cambridge University Press
J.B. Schneewind presents a selection of his published essays on ethics, the history of ethics and moral psychology, together with a new piece offering an intellectual autobiography. The essays range across the 17th, 18th, and 19th centuries, with a particular focus on Kant and his relation to earlier thinkers.

Proctor lucidly demonstrates how value-neutrality is a reaction to larger political developments, including the use of science by government and industry, the specialization of professional disciplines, and the efforts to stifle intellectual freedoms or to politicize the world of the academy.

Collection of original essays by leading researchers on current approaches to moral philosophy.

In general, the history of virtue theory is well-documented (Sherman, 1997; O'Neill, 1996). Its relationship to medicine is also recorded in our work and in that of others (Pellegrino and Thomasma, 1993b; 1996; Drane, 1994; Ellos, 1990). General publications stress the importance of training the young in virtuous practices. Still, the popularity of education in virtue is widely viewed as part of a conservative backlash to modern liberal society. Given the authorship of some of these works by professional conservatives like William Bennett (1993; 1995), this concern is authentic. One might correspondingly fear that greater adoption of virtue theory in medicine will be accompanied by a corresponding backward-looking social agenda. Worse

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yet, does reaffirmation of virtue theory lacquer over the many challenges of the postmodern world view as if these were not serious concerns? After all, recreating the past is the “retro” temptation of our times. Searching for greater certitude than we can now obtain preoccupies most thinkers today. One wishes for the old clarity and certitudes (Engelhardt, 1991). On the other hand, the same thinkers who yearn for the past, like Engelhardt sometimes seems to do, might stress the unyielding gulf between past and present that creates the postmodern reaction to all systems of Enlightenment thought (1996). Philippa Foot has for many years been one of the most distinctive and influential thinkers in moral philosophy. Long dissatisfied with the moral theories of her contemporaries, she has gradually evolved a theory of her own that is radically opposed not only to emotivism and prescriptivism but also to the whole subjectivist, anti-naturalist movement deriving from David Hume. Dissatisfied also with both Kantian and utilitarian ethics, she claims to have isolated a special form of evaluation that predicates goodness and defect only to living things considered as such: she finds this form of evaluation in moral judgements. Her vivid discussion ranges over topics such as practical rationality, erring conscience, and the relation between virtue and happiness, ending with a critique of Nietzsche's immoralism. *Natural Goodness* is the long-awaited exposition of a highly original approach to moral philosophy, representing a fundamental break away from the assumptions of recent debates. Foot challenges many prominent philosophical arguments and attitudes; hers is not, however, a work of

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dry theory, but full of life and feeling, written for anyone intrigued by the deepest questions about goodness and human life. This beautifully written book offers a new beginning for moral philosophy.

Elizabeth Anscombe's 1958 essay "Modern Moral Philosophy" is a cutting intervention in modern philosophy that shows the full power of good evaluative and analytical critical thinking skills. Though only 16 pages long, Anscombe's paper set out to do nothing less than reform the entire field of modern moral philosophy – something that could only be done by carefully examining the existing arguments of the giants of the field. To do this, she deployed the central skills of evaluation and analysis. In critical thinking, analysis helps understand the sequence and features of arguments: it asks what reasons these arguments produce, what implicit reasons and assumptions they rely on, what conclusions they arrive at. Evaluation involves judging whether or not the arguments are strong enough to sustain their conclusions: it asks how acceptable, adequate, and relevant the reasons given are, and whether or not the conclusions drawn from them are really valid. In "Modern Moral Philosophy," Anscombe dispassionately turns these skills on figures that have dominated moral philosophy since the 18th-century, revealing the underlying assumptions of their work, their weaknesses and strengths, and showing that in many ways the supposed differences between their arguments are actually negligible. A brilliantly incisive piece, "Modern Moral Philosophy" radically affected its field, remaining required – and controversial – reading

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today.

First published in 1998, this influential volume undertakes a task of exposition and interpretation in explaining the views of this important yet elusive ethical philosopher and why he thought modern moral and political philosophy so muddled. Fuller places MacIntyre in his philosophical context, draws out his attitudes towards ethical issues and attempts to uncover and explain his influences. In four parts, Fuller explores the broad outline of MacIntyre's position, casuistry and the nature of ethics, MacIntyre's arguments on truth and reason and lastly his notions of narrative unity, ethical justification, tradition along with views on fact, theory and value.

With a new foreword by Jonathan Lear 'Remarkably lively and enjoyable...It is a very rich book, containing excellent descriptions of a variety of moral theories, and innumerable and often witty observations on topics encountered on the way.' - Times Literary Supplement

Bernard Williams was one of the greatest philosophers of his generation. *Ethics and the Limits of Philosophy* is not only widely acknowledged to be his most important book, but also hailed a contemporary classic of moral philosophy. Drawing on the ideas of the Greek philosophers, Williams reorients ethics away from a preoccupation with universal moral theories towards 'truth, truthfulness and the meaning of an individual life'. He explores and reflects upon the most difficult problems in contemporary philosophy and identifies new ideas about central issues such as relativism, objectivity and the possibility of ethical knowledge. This edition also

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includes a commentary on the text by A.W.Moore. At the time of his death in 2003, Bernard Williams was hailed by the Times as 'the outstanding moral philosopher of his age.' He taught at the Universities of Cambridge, Berkeley and Oxford and is the author of many influential books, including *Morality*; *Descartes: The Project of Pure Enquiry* (available from Routledge) and *Truth and Truthfulness*.

George Edward Moore's *Principia Ethica* was published by Cambridge University Press in 1903 and this was the birth of the science of ethics. So groundbreaking was this book at the time, that practically overnight, ethicists became meta-ethicists and the book ever since has been recognised as the definitive starting point for 20th century ethical theory. In it Moore is concerned with applying logic to ethics, and with demonstrating that logic can give ethics a better foundation. Moore defines ethics as an inquiry into what is good, including what is good in human conduct. Moore supposed that common sense beliefs about the world were correct as they were and shows how false premises about the way in which good is to be defined can lead to false conclusions about ethical conduct. Known to influence the thinking of Russell, Wittgenstein, Ryle and Keynes to mention but a few, understanding this key work in 20th C ethics is essential, and made achievable in this Briefly guide. The "natural law" worldview developed over the course of almost two thousand years beginning with Plato and Aristotle and culminating with St. Thomas Aquinas in the thirteenth century. This tradition holds that the world is ordered, intelligible and good, that there are objective

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moral truths which we can know and that human beings can achieve true happiness only by following our inborn nature, which draws us toward our own perfection. Most accounts of the natural law are based on a God-centered understanding of the world. After the Natural Law traces this tradition from Plato and Aristotle to Thomas Aquinas and then describes how and why modern philosophers such as Descartes, Locke and Hobbes began to chip away at this foundation. The book argues that natural law is a necessary foundation for our most important moral and political values – freedom, human rights, equality, responsibility and human dignity, among others. Without a theory of natural law, these values lose their coherence: we literally cannot make sense of them given the assumptions of modern philosophy. Part I of the book traces the development of natural law theory from Plato and Aristotle through the crowning achievement of Thomas Aquinas. Part II explores how modern philosophers have systematically chipped away at the only coherent foundation for these values. As a result, our most important moral and political ideals today are incoherent. Modern political and moral thinkers have been led either to dilute the meaning of such terms as freedom or the moral good – or abandon these ideas altogether. Thus, modern philosophy and political thought are leading us either toward anarchy or totalitarianism. The conclusion, entitled "Why God Matters", shows how even the philosophical assumptions of the natural law depend on a personal God. Medical ethics draws upon methods from a wide array of disciplines, including anthropology, economics,

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epidemiology, health services research, history, law, medicine, nursing, philosophy, psychology, sociology, and theology. In this influential book, outstanding scholars in medical ethics bring these many methods together in one place to be systematically described, critiqued, and challenged. Newly revised and updated chapters in this second edition include philosophy, religion and theology, virtue and professionalism, casuistry and clinical ethics, law, history, qualitative research, ethnography, quantitative surveys, experimental methods, and economics and decision science. This second edition also includes new chapters on literature and sociology, as well as a second chapter on philosophy which expands the range of philosophical methods discussed to include gender ethics, communitarianism, and discourse ethics. In each of these chapters, contributors provide descriptions of the methods, critiques, and notes on resources and training. *Methods in Medical Ethics* is a valuable resource for scholars, teachers, editors, and students in any of the disciplines that have contributed to the field. As a textbook and reference for graduate students and scholars in medical ethics, it offers a rich understanding of the complexities involved in the rigorous investigation of moral questions in medical practice and research. This new edition of *A Companion to Contemporary Political Philosophy* has been extended significantly to include 55 chapters across two volumes written by some of today's most distinguished scholars. New contributors include some of today's most distinguished scholars, among them Thomas Pogge, Charles Beitz, and Michael

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Doyle Provides in-depth coverage of contemporary philosophical debate in all major related disciplines, such as economics, history, law, political science, international relations and sociology Presents analysis of key political ideologies, including new chapters on Cosmopolitanism and Fundamentalism Includes detailed discussions of major concepts in political philosophy, including virtue, power, human rights, and just war

Elizabeth Anscombe, considered by some to be the greatest English philosopher of the 20th century, called for a renewed 'philosophy of psychology'. In line with her hopes, *Philosophical Psychology* outlines a vision that seeks to do justice to the complexity of the human person.

This book presents and argues for a moral theory which draws on most of the major theoretical positions to some degree, but it also spells out the limits and boundaries of a moral theory. In doing so, it exposes a number of common confusions and misunderstandings about morality, and presents a strong argument for some indisputable truths in relation to the moral sphere.

Divided into four parts, the book covers the key issues within moral philosophy: part one provides a lucid and powerful account of the nature and limits of moral theory, sharply distinguishing it from religion part two outlines a positive moral theory by exploring the defining principles of morality and the reasons for being moral part three distinguishes moral values from others such as ecological, health and safety and sexual values part four is concerned with the implications of our moral understanding for moral education. While this book

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concentrates on argument and ideas, a commentary to each chapter provides historical context and contemporary reference points. It will prove an invaluable resource for students of both Education and Philosophy. Can OUGHT be derived from IS? This book presents an investigation of this time-honored problem by means of alethic-deontic predicate logic. New in this study is the leitmotif of relevance: is-ought inferences indeed exist, but they are all irrelevant in a precise logical sense. New proof techniques establish this result for very broad classes of logics. A profound philosophical analysis of is-ought bridge principles supplements the logical study. The final results imply incisive limitations for the justifiability of ethics as opposed to empirical science. The Contradictions of Modern Moral Philosophy is a highly original and radical critique of contemporary moral theory. Paul Johnston demonstrates that much recent moral philosophy is confused about the fundamental issue of whether there are correct moral judgements. He shows that the standard modern approaches to ethics cannot justify - or even make much sense of - traditional moral beliefs. Applied rigorously, these approaches suggest that we should reject ethics as a set of outdated and misguided claims. Rather than facing up to this conclusion, most recent moral philosophy consists of attempts to find some ways of preserving moral beliefs. This places a contradiction at the heart of moral philosophy. As a result it is often impossible to tell whether a contemporary philosopher ultimately rejects or endorses the idea of objective right and wrong. On the basis of a Wittgenstein approach Paul Johnston puts

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forward an alternative account of ethics that avoids this contradiction and recognises that the central issues of ethics cannot be resolved by conceptual analysis. He then uses this account to highlight the contradictions of important contemporary moral theorists such as Bernard Williams, Alasdair MacIntyre, Thomas Nagel and Charles Taylor.

A collection of essays by the celebrated philosopher Elizabeth Anscombe. This collection includes papers on human nature and practical philosophy, together with the classic 'Modern Moral Philosophy'

Edited by four leading members of the new generation of medical and healthcare ethicists working in the UK, respected worldwide for their work in medical ethics, *Principles of Health Care Ethics, Second Edition* is a standard resource for students, professionals, and academics wishing to understand current and future issues in healthcare ethics. With a distinguished international panel of contributors working at the leading edge of academia, this volume presents a comprehensive guide to the field, with state of the art introductions to the wide range of topics in modern healthcare ethics, from consent to human rights, from utilitarianism to feminism, from the doctor-patient relationship to xenotransplantation. This volume is the Second Edition of the highly successful work edited by Professor Raanan Gillon, Emeritus Professor of Medical Ethics at Imperial College London and former editor of the *Journal of Medical Ethics*, the leading journal in this field. Developments from the First Edition include: The focus on 'Four Principles Method' is relaxed to cover more different methods in health care ethics. More material on new medical technologies is included, the coverage of issues on the doctor/patient relationship is expanded, and material on ethics and public health is brought

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together into a new section.

There has been a debate between modern ethicists who see moral judgments as objectively corresponding to a moral reality independent of human opinion and those who insist that moral judgments are essentially expressions of our will. In this excellent philosophical work John Hare outlines a theory that combines the merits of both views, arguing that what makes something right is that God calls us to it. In the first chapter Hare gives a selective history of the sustained debate within Anglo-American philosophy over the last century between moral realists and moral expressivists. Best understood as a disagreement about how objectivity and subjectivity are related in value judgment, this debate is of particular interest to Christians, who necessarily feel pulled in both directions. Christians want to say that value is created by God and exists whether we recognize it or not, but they also want to say that when we value something, our hearts' fundamental commitments are also involved. Hare suggests prescriptive realism as a way to bring both perspectives together. The second chapter examines the divine command theory of John Duns Scotus, looking particularly at the relationship that Scotus established between God's commands, human nature, and human will. Hare shows that a Calvinist version of the divine command theory of obligation can be defended via Scotus against natural law theory as well as against contemporary challenges. A significant theme treated here is the view that the Fall disordered our natural inclinations, rendering them useless as an authoritative source of guidance for right living. In the last chapter Hare moves to the key philosophical juncture between the medieval period and our own time -- the moral theory of Immanuel Kant in the late eighteenth century. Modern moral philosophy has largely taken Kant's work as a refutation of divine command theory and a refocusing of the discussion on

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human autonomy. Hare shows that Kant was in fact not arguing against the kind of divine command theory that Hare supports. He discusses what Kant meant by saying that we should recognize our duties as God's commands, and he defends a notion of human autonomy as appropriation. Featuring original moral theory and fresh interpretations of the thought of Duns Scotus and Kant, *God's Call* is valuable both for its overview of the history of moral debate and for its construction of a sound Christian ethic for today.

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.

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This book may be read continuously from start to finish and will, in itself, provide the reader with a comprehensive guide to the study of ethics. However, it can also be read as individual chapters that stand in isolation from the remainder of the book. In this way, it is possible to 'pick and choose' those areas that are pertinent to one's particular needs at the time of reading. Undergraduates can therefore use it as a resource to support their lectures, assist essay writing and term papers and point them towards further reading materials. Written by experts, it covers the following areas: The History of Ethics, Animal Ethics, Business Ethics, Ethics of Care, Contractualism, Egoism, Environmental Ethics, Global Ethics, Kantian Ethics, Law and Rights, Normative Ethics, Utilitarian Ethics, Virtue Ethics and Ethics and Wellbeing.

In the first anthology of its kind, Thomas O'Brien and Scott Paeth have gathered unique pieces from across religious perspectives to illustrate the growing influence and contribution of religion to the field of business ethics. Events in the recent past make clear people in business urgently need to focus on the moral dimension of practices and behaviors. Courses in business ethics are increasingly more prevalent in business schools and in departments of philosophy and religious studies, and yet texts for these courses normally pay scant attention to the much-needed religious perspective on what constitutes ethical practice and behavior. O'Brien and Paeth now fill that need with this new text! Tackling such wide-ranging subjects as Jewish environmental ethics, Zen in the workplace, and Christian social ethics, this text is a valuable addition to any business ethics course.

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