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Edited by
Hugh LaFollette

Volume I
A–Bub

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Introduction

What Is Ethics?

Ethics is the study of right and wrong, good and bad, virtue and vice, or, more broadly, an attempt to identify the best way each of us should live. Although this is an adequate initial description of ethics, academic ethics investigates not only these issues, it also engages an interconnected nest of concerns that are, depending on one's perspective, preliminary or ancillary to the aforementioned ones.

Thus, philosophers will attempt to not only specify the best moral principles and identify the central human values, they will also:

- specify the meaning of key ethical terms like "good," "wrong," or "virtuous";
- explore psychological questions about the ways that one might (or might not) develop a sense of right and wrong, good and bad;
- investigate epistemological issues about the ways (if any) that we can know ethical truths or evaluate normative claims;
- debate the metaphysical status of moral claims: do terms like "good" and "bad" really identify features of the world or are they mere fictions?
- ponder specific moral questions, e.g., whether we should pay our taxes, forgive someone who has wronged us, feel guilt for our actions or omissions; when and whether we should abort a fetus; and whether we should ever lie to our parents or friends to protect their fragile psyches.

Aim

In developing the *International Encyclopedia of Ethics*, our aim was grand: we wanted to produce the most comprehensive, most detailed, and most authoritative single source in ethics. We wanted authors from disparate areas of the world who are recognized authorities in their respective fields. We wanted a reservoir of entries, each of which would be *the* place that a curious professional, student, or member of the public could go to (a) understand an issue, influential figure, or philosophical age, (b) grasp the range of relevant views on a contentious topic, and (c) provide a succinct authoritative list of references and other readings for the reader who wishes to further pursue the topic, figure, movement, or era. This gives the professional and the student a solid authoritative base for more detailed study; it provides the curious reader a way to identify important ethical issues, movements, and theories, and helps them understand competing accounts of each.

Structure

All entries are listed alphabetically. In addition, at the beginning of the first volume (and as a separate menu in the online version), you will find all the entries catalogued

within a broad set of categories (e.g., religious ethics, normative ethics, professional ethics, etc.). Most entries will be listed multiple times, since most entries attempt to locate their discussion of the particular issue within a wider ethical framework. Consequently, users wanting to explore all entries on some topic will have a natural place to begin their investigations. The final volume of the *IEE* features a comprehensive index of all critical terms, ideas, theories, movements, eras, and individual thinkers, with a list of all the places these are discussed. The index will quickly guide users to the appropriate entry (usually entries) on the topic of their interest. Finally, each entry includes numerous cross references to related *IEE* entries. In the electronic version, the cross references are hyperlinked, so that with a simple mouse click, you can move from the entry you are reading to related ones, and then, with the back button or mouse click, you can return to where you started.

Although there is only a single entry on any specific ethical topic, all important topics will be addressed in a variety of entries. For instance, you will find an entry on a specific topic (e.g., "Medical Tourism" or "Particularism"); the same issue will often be mentioned or discussed from some mid-level perspective (say, in terms of global bioethics or deontology); finally, it will normally be at least mentioned in the most general entries ("Bioethics" or "Duty and Obligation"). This will highlight the extensive interconnections between topics. Aspects of each issue are also typically broached (and related to other ethical themes) in entries covering significant individual philosophers (e.g., Plotinus or W. D. Ross or John Rawls) and distinct philosophical eras (e.g., "Medieval Ethics" or "Early Modern Ethics"). Finally, the same or similar issues are usually addressed in entries focusing on religious ethical perspectives (e.g., "Rabbinic Ethics" or "Daoist Ethics"), as well as in entries emerging from distinct philosophical traditions (e.g., Anglo-American or Continental). In short, the combination of the overarching categories, the index, and the cross references will help you quickly uncover numerous distinct and overlapping ways of thinking about and categorizing various concepts, subjects, issues, themes, and eras.

Topics

Given the complexity of the topics and the various approaches different thinkers have taken, you will inevitably find crisscrossing and overlapping discussions of the same or related issues, sometimes approached so differently that it might seem that the authors are asking unrelated questions. Yet beneath the apparent dissimilarities, you will usually find significant commonalities, even if the authors use somewhat different languages and categories. For instance, you might assume that philosophers and religious studies scholars will approach the same topic differently – and they do, to some degree. At the same time, there is often significant overlap; e.g., the essay on Buddhism will discuss themes mentioned in the entries on happiness and suffering. Each usually employs a slightly different language and style. Nonetheless, these differences are not as deep or pervasive as you might initially think.

Likewise, some people will assume that the approaches of analytic and Continental philosophers differ profoundly. Some surely do. But not necessarily all. There are

often differences in terminology and in the ways that the problems are framed. Yet, as with other topics, the overlap is sometimes significant and enlightening. Doubtless, that partly reflects the degree to which the dividing line between analytic and Continental philosophy has become noticeably blurred since the late twentieth century, and the degree to which philosophers primarily schooled in one of these traditions have become increasingly familiar with work from the other.

Common Sub-Areas of Ethics

This does not exhaust the categories and distinctions at play. At its inception, the encyclopedia began by employing the philosophical distinctions between meta-, normative, and practical ethics. However, although these distinctions are conceptually serviceable, they are sometimes blurry along the edges – more like a continuum than distinct categories (Kagan 1998: 3). This became apparent when the two associate editors and I sought to segregate entries into these three common categories. More often than I dare count, we disagreed about exactly where certain entries ought to be placed. Some number could plausibly be placed in at least two. Nonetheless, the following is true about these distinctions. Different philosophers are intrigued by different issues; and within these groups of thinkers, some believe that ethical inquiry begins or ends in different places.

Some metaethicists think their issues must be resolved before we can say anything definitive about normative or practical ethics (Smith 1995: 2). In contrast, some normative theorists believe that their domain is the core of all ethical inquiry. They need not think that other perspectives and issues are irrelevant, only that there are the handmaidens of *real* ethics (normative ethics). For them, meta-theory merely helps clarify some more abstract questions raised by normative theory, while practical ethics is simply the straightforward application of a well-worked-out normative theory. Then there are the practical ethicists, who think that their work is central to ethics. It is, in the words of one of the authors of a major entry, the place where all the conceptually "heavy lifting" is done. On their view, normative ethics is an attempt to systemize the lessons learned from well-executed practical ethics, while metaethics is a more abstract attempt to resolve practical ethical issues.

Nonetheless, the distinctions, even if not rigid, are conceptually important, and they mark out an important method we used to divvy up the work on this massive project.

Implementation

Deciding which topics to cover, and whom to ask to write each entry, were our first tasks. Trying to cover such a large topic from such a wide array of perspectives was far beyond any one person's ken. In the early days of the project, I recruited two associate editors; together we selected a world-class editorial board of 23 academics. Initially, I devised a list of more than 200 topics that I assumed had to be covered in

the encyclopedia. We sent this list to members of the editorial board and asked them to propose authors for these topics, and also to suggest additional topics they thought we should include. Since many of these suggestions were similar, but were described slightly differently, we found that narrowing our list of topics was a major – at times seemingly insurmountable – hurdle.

We sent the compiled results back to the editorial board. We asked them to prune what they thought were unnecessary topics and add others they thought we had missed. As before, we wanted them to suggest authors whom we should invite to write the entries. One associate editor (Sarah Stroud) oversaw the topics and authors in metaethics; the other (John Deigh), those in normative ethics. In addition to serving as editor-in-chief, I also oversaw entries in practical ethics. Finally, one member of the editorial board was specifically charged with proposing topics, authors, and reviewers in religious ethics, while another did the same for Continental ethics.

Before finalizing the tentative list, I made a general appeal on various philosophical internet lists, asking people for suggestions of topics and authors. As you might expect, we did not take up all these suggestions – some were tangential and some were otherwise covered. However, we did follow up on some of them. Finally, while some authors were writing their entries and examining the list of topics to include in their cross references, they made suggestions for still other entries, some of which we took on board.

My hope was that this multilayered process would help us identify all the relevant topics (or perhaps, more precisely, not to omit too many topics we should have included), and to identify the ideal authors for each. There were some topics for which we did have some trouble isolating willing authors. Nonetheless, for well over half the entries, our first choice agreed to write the entry; many others were authored by our second choice; in numerous cases, we had a wealth of possible authors, any one of whom we would have been delighted to pursue.

However, it is not enough to have the right topics and the right authors. Even the most astute and most careful authors make mistakes. So we set up a rigorous blind review process for all entries. Every entry was blind reviewed by a member of our distinguished review board. Each was then reviewed by me or an associate editor. Nearly every entry required as least some changes. Many required fairly extensive changes. Some, we had to ultimately reject.

The rigorous review process definitely enhances the quality, relevance, and accessibility of the entries. As a result, this is not only the most extensive single source on ethics, it should also include the most carefully crafted and vetted entries.

Future Development

Of course, no matter how rigorous the initial process, we have surely omitted some topics that should have been included, and no matter how careful our review process, some entries will not be as strong as others; finally, some entries can easily become dated given new developments in the field.

However, the *International Encyclopedia of Ethics* has an enormous advantage over other ethics resources. Although the printed version will likely not be superseded for the best part of a decade, it will be published simultaneously in electronic form. The electronic version will include extensive hyperlinks between related entries; the online version will be updated regularly and will eventually include hyperlinks to other essays in the *Blackwell Companions*, *Guides*, and other resources. We currently plan to update the online version annually. The updates will include new entries, in some cases, and occasionally replacements for existing entries; it will also be easier for existing authors to update their entries. Some updates may be relatively minor, e.g., listing of newer sources. Others may be more substantial, say, an extensive discussion of some new book or argument.

Our aspiration is that this will quickly become widely recognized as the best single source reference book in ethics. Given the quality of the authors, editorial board, and review board, this borders on the inevitable. Since the *IEE* will be updated annually, it not only will be the best resource, it will continue to be so into the foreseeable future.

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