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Edited by
Hugh LaFollette

Volume I
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Alphabetical List of Entries

<i>A Posteriori</i> Ethical Knowledge	1	Animal Cognition	262
<i>A Priori</i> Ethical Knowledge	5	Animal Experimentation	271
Abelard, Peter	10	Animal Rights	285
Abortion	14	Animals, Moral Status of	292
Academic Freedom	26	Anscombe, G. E. M.	303
Accounting Ethics	31	Anthropocentrism	309
Action	38	Applied Ethics	320
Addams, Jane	49	Aquinas, Saint Thomas	335
Addiction	58	Arendt, Hannah	344
Adoption	64	Aristotle	348
Adorno, Theodor W.	71	Arrogance	362
Adultery	75	Arrow's Theorem	367
Advance Directives	80	Assassination	370
Adversarial System of Justice	86	Association, Freedom of	373
Advertising, Ethics of	94	Associative Duties	382
Aesthetics and Ethics	101	Atonement	384
Affirmative Action	109	Attention, Moral	388
African American Religious Ethics	121	Attitudes, Reactive	393
African Ethics	129	Augustine, Saint	399
Agape	138	Austin, J. L.	407
Age Discrimination	144	Austin, John	413
Agent-Centered Options	153	Authenticity	419
Agent-Centered Restrictions	158	Authority	433
Agent-Relative vs. Agent-Neutral	162	Autonomy	442
Agricultural Ethics	171	Autonomy of Ethics	459
Aid, Ethics of	178	Ayer, A. J.	465
AIDS	184	Bad Faith and the Unconscious	471
Al-Farabi	189	Bad Samaritanism	479
Alienation	198	Badiou, Alain	479
Allocating Scarce Medical Resources	206	Balguy, John	484
Altruism and Biology	215	Beauvoir, Simone de	488
Altruism	222	Benevolence	495
Amnesty	222	Bentham, Jeremy	507
Amoralist	227	Bergson, Henri	513
Analogical Arguments	232	Berlin, Isaiah	520
Anarchism	237	Biocentrism	526
Ancient Ethics	245	Bioethics	535
Ancillary-Care Obligations	257	Biopiracy	551
		Biotechnology	554
		Birth Control	565

xliv ALPHABETICAL LIST OF ENTRIES

Blame	571	Commitment	899
Bloch, Ernst	582	Commodification	905
Bluffing	587	Common Good	913
Boycotts	589	Communitarianism	926
Bradley, F. H.	592	Companion Animals	933
Brain Death	600	Companions in Guilt Strategy	934
Brentano, Franz	602	Comparable Worth	939
Bribery and Extortion	611	Comparative Religious Ethics	944
Buber, Martin	618	Compassion	953
Buck-Passing Accounts	625	Compensatory Justice	953
Buddhist Ethics	636	Compromise	959
Burke, Edmund	647	Computer Ethics	968
Business Ethics	652	Concepts vs. Properties, Moral	976
Butler, Joseph	669	Condorcet's Jury Theorem	984
Calvin, John	679	Confidentiality	987
Camus, Albert	685	Conflict of Interest	994
Capabilities	692	Confucian Ethics	997
Capital Punishment	698	Confucius	1004
Care Ethics	705	Conscience	1009
Casuistry	713	Conscience and Professionals	1021
Categorical Imperative	720	Conscientious Objection	1029
Character	729	Consent	1034
Charity	738	Consequentialism	1040
Chastity	744	Conservation Biology	1055
Cheating	748	Constructivism, Moral	1065
Child Abuse and Neglect	753	Contextualism in Ethics	1079
Children's Rights	756	Continental Feminist Ethics	1087
Citizenship	764	Contractualism	1095
Civic Friendship	773	Corporal Punishment	1105
Civic Virtue	779	Corporate Culture	1110
Civil Disobedience	786	Corporate Governance	1113
Civil Rights	794	Corporate Social Responsibility	1119
Civilian Immunity	804	Corruption	1126
Clarke, Samuel	813	Cosmopolitanism	1134
Climate Change	817	Cost-Benefit Analysis	1144
Cloning	828	Courage	1152
Codes of Ethics	837	Crimes Against Humanity	1158
Coercion	840	Criminal Attempts	1168
Coercive Wage Offers	847	Criminal Justice Ethics	1175
Cognitivism	850	Criminal Law	1186
Cohen, Hermann	860	Critical Theory	1194
Coherentism, Moral	866	Cryoethics	1205
Collateral Damage	875	Cudworth, Ralph	1207
Collective Responsibility	884	Cyrenaics	1212
Colonialism and Postcolonialism	892	Daoist Ethics	1215

ALPHABETICAL LIST OF ENTRIES xlv

- Death 1224
 Declaration of Helsinki 1232
 Deep Ecology 1235
 Deleuze, Gilles 1242
 Democracy 1250
 Deontic Logic 1263
 Deontology 1272
 Derrida, Jacques 1287
 Desert 1294
 Desire 1306
 Desire Theories of the Good 1316
 Deterrence 1323
 Dewey, John 1329
 Diderot, Denis 1337
 Difference Principle 1340
 Dilemmas, Moral 1348
 Dilthey, Wilhelm 1357
 Direction of Fit 1362
 Dirty Hands 1366
 Disabilities, People with 1373
 Disagreement, Moral 1386
 Discourse Ethics 1396
 Discrimination 1405
 Disease Mongering 1415
 Distance, Moral Relevance of 1418
 Divine Command 1426
 Doctrine of Double Effect 1435
 Doing and Allowing 1443
 Domestic Violence 1454
 Dual-Use Research 1462
 Duns Scotus 1471
 Durkheim, Emile 1475
 Duty and Obligation 1483
 Duty to Rescue 1496
 Early Christian Ethics 1497
 Early Modern Ethics 1509
 Eastern Orthodox Ethics 1525
 Ecofeminism 1535
 Ecological Restoration 1543
 Economic Sanctions 1546
 Economics and Ethics 1552
 Egalitarianism 1562
 Egoism 1572
 Embryo Research 1579
 Emerson, Ralph Waldo 1585
 Emotion 1590
 Emotivism 1600
 Empathy 1606
 Employers and Employees 1614
 Employment at Will 1618
 Engineering Ethics 1623
 Enhancement, Biomedical 1633
 Environment and Ecology
 in Religions 1644
 Environmental Ethics 1653
 Environmental Virtue Ethics 1665
 Epistemology, Moral 1674
 Equality 1688
 Equality of Opportunity 1701
 Error Theory 1709
 Ethical Investment 1717
 Ethical Issues in Teaching 1721
 Ethics of Aging 1731
 Ethics of Belief 1736
 Ethics of Competitive Sport 1743
 Ethics in the Hebrew Bible 1748
 Eudaimonism 1759
 Eugenics 1766
 Euthanasia 1771
 Euthyphro Dilemma 1785
 Evaluative vs. Deontic Concepts 1791
 Evil 1799
 Evolution, Ethics and 1808
 Ewing, A. C. 1817
 Excuses 1823
 Executive Compensation 1823
 Existentialism 1828
 Experimental Ethics 1838
 Explanations, Moral 1850
 Exploitation 1860
 Expressivism 1870
 Externalism, Motivational 1870
 Fact-Value Distinction 1881
 Fairness 1887
 Faith 1887
 Falk, W. D. 1892
 Family 1897
 Fatherhood 1906
 Feinberg, Joel 1913
 Feminist Bioethics 1918

xlvi ALPHABETICAL LIST OF ENTRIES

Feminist Ethics	1925	Grotius, Hugo	2243
Feminist Metaethics	1938	Groups, Moral Status of	2248
Feminist Political Theory	1946	Guilt	2255
Fetuses	1959	Guise of the Good	2262
Fichte, Johann Gottlieb	1963	Gun Control	2271
Fictionalism, Moral	1972	Guo Xiang	2274
Filial Duties	1981	Happiness	2281
Firth, Roderick	1988	Hare, R. M.	2293
Foot, Philippa	1993	Harm	2299
Forgiveness	2000	Harm Principle	2307
Foucault, Michel	2008	Harrington, James	2314
Frankena, William K.	2015	Hart, H. L. A.	2318
Free Riding	2020	Hartmann, Nicolai	2324
Free Will	2027	Hate Speech	2332
Frege–Geach Objection	2037	Health and Disease in Religions	2342
Freud, Sigmund	2046	Health Surveillance, Ethics of	2353
Friendship	2053	Healthcare Resources, Distribution of	2358
Fronzizi, Risieri	2064	Hedonism	2370
Functionalism, Moral	2067	Hegel, Georg Wilhelm Friedrich	2380
Gadamer, Hans-Georg	2077	Heidegger, Martin	2390
Game Theory and Rational Choice	2082	Hellenistic Ethics	2397
Gender and Patriarchy in Religions	2093	Highest Good	2406
Generalism vs. Particularism	2103	Hindu Ethics	2410
Generosity	2111	Hobbes, Thomas	2420
Genetic Testing	2114	Holocaust	2431
Genetically Modified Organisms	2117	Homicide	2434
Genocide	2123	Homosexuality	2441
Glass Ceiling	2130	Honor	2449
Global Business Ethics	2133	Human Rights and Religion	2455
Global Distributive Justice	2142	Human Subjects, Research Use of	2465
Global Health Ethics	2152	Humanitarian Intervention	2477
Global Poverty	2162	Hume, David	2486
Global Warming	2174	Humor, Ethics of	2497
Globalization	2174	Hunting	2500
Golden Rule	2186	Husserl, Edmund	2503
Good and Bad Samaritanism	2192	Hutcheson, Francis	2507
Good and Better	2200	Hybrid Theories of Moral Statements	2514
Good and Good for	2205	Ideal Observer Theories	2523
Goodness, Varieties of	2213	Idealization in Ethics	2531
Gratitude	2220	Identity, Politics of	2534
Greatest Happiness Principle	2229	Imagination in Ethics	2542
Green, T. H.	2238	Immigration	2549
		Impartiality	2560

- Imperatives, Categorical and Hypothetical 2567
 Imperatives, Logic of 2575
 Imperfect Duties 2585
 Incest 2589
 Incommensurability (and Incomparability) 2591
 Infanticide 2604
 Infectious Diseases 2608
 Informed Consent 2616
 Inheritance 2627
 Insanity Defense 2631
 Instrumental Value 2638
 Integrity 2640
 Intellectual Property 2650
 Intention 2658
 Intentionality 2670
 Intergenerational Ethics 2680
 Internalism, Motivational 2693
 International Bill of Rights 2706
 International Criminal Justice 2716
 International Relations 2725
 International Research Ethics 2737
 Internet Ethics 2745
 Intersubjectivity 2755
 Intransitivity 2765
 Intrinsic Value 2770
 Intuitionism, Moral 2779
 Intuitions, Moral 2789
 Is–Ought Gap 2793
 Islamic Ethics 2801
 Jain Ethics 2815
 James, William 2820
 Jaspers, Karl 2827
 Jefferson, Thomas 2832
 Journalistic Ethics 2835
 Journalistic Objectivity 2844
 Just Cause (in War) 2851
 Just Price 2860
 Just War Theory, History of 2863
 Justice 2865
 Juvenile Justice 2878
 Kant, Immanuel 2885
 Kantian Practical Ethics 2896
 Kelsen, Hans 2903
 Kierkegaard, Søren 2910
 Killing 2918
 King, Jr., Martin Luther 2928
 Laozi 2935
 Last Person Arguments 2938
 Late Modern British Ethics 2944
 Late Modern Continental Ethics 2957
 Latin American Ethics 2970
 Leadership Ethics 2979
 Legal Ethics 2985
 Levinas, Emmanuel 2994
 Liberalism 3000
 Liberation Theology and Ethics 3013
 Libertarianism 3022
 Liberty 3030
 Life, Meaning of 3043
 Life, Value of 3047
 Literature and Ethics 3059
 Locke, John 3065
 Long-Term Care 3075
 Love 3081
 Loyalty 3089
 Luther, Martin 3093
 Lying and Deceit 3101
 Machiavelli, Niccolò 3111
 Mackie, J. L. 3117
 Maimonides, Moses 3123
 Malebranche, Nicolas 3130
 Mandeville, Bernard 3134
 Manipulation 3139
 Marcel, Gabriel 3145
 Marcuse, Herbert 3150
 Marion, Jean-Luc 3155
 Marriage 3162
 Marx, Karl 3171
 Mead, George Herbert 3177
 Medical Tourism 3184
 Medieval Ethics 3187
 Mencius 3198
 Mercenaries and Private Military Companies 3205
 Mercy 3212
 Metaethics 3219
 Metaethics and Ethics 3235
 Methodology in Metaethics 3244

xlvi ALPHABETICAL LIST OF ENTRIES

Methods of Practical Ethics	3254	Neuroethics	3580
Military Necessity	3266	Niebuhr, Reinhold	3589
Military Occupation	3270	Nietzsche, Friedrich	3596
Mill, John Stuart	3275	Nihilism	3606
Minimalism about Truth, Ethics and	3286	Non-Cognitivism	3610
Modesty	3293	Nonideal Ethics	3626
Montaigne, Michel de	3298	Nonidentity Problem	3634
Montesquieu, Charles-Louis de Secondat, Baron de	3303	Nonnaturalism, Ethical	3641
Moore, G. E.	3308	Nonviolence in Religions	3653
Moral Absolutes	3316	Normativity	3663
Moral Agency	3322	Nuclear Weapons	3676
Moral Character	3333	Nursing Ethics	3681
Moral Development	3344	Objective Relativism	3691
Moral Education	3349	Offense	3696
Moral Emotions	3357	Omissions	3701
Moral Equality of Combatants	3357	Online Journalism	3707
Moral Judgment	3359	Open Question Argument	3714
Moral Language, Uses of	3370	Oppression	3721
Moral Luck	3377	Organ Transplantation	3730
Moral Point of View	3389	Organic Unities	3735
Moral Psychology	3395	Ortega y Gasset, José	3737
Moral Reasoning	3411	Ought	3742
Moral Status	3422	Ought Implies Can	3748
Morality, Definition of	3433	Overcriminalization	3757
Morally Tragic Life	3439	Overridingness, Moral	3764
Motherhood	3444	Pacifism	3771
Motivation, Humean Theory of	3449	Palliative Care	3782
Motivation, Moral	3455	Paradox of Deontology	3790
Mozi	3466	Paradox of Happiness	3794
Multiculturalism	3470	Paradoxes of Voting	3799
Murdoch, Iris	3480	Parents' Rights and Responsibilities	3803
Mysticism and Ethics	3487	Particularism	3811
Nanotechnology, Ethics of	3493	Patents	3820
Nationalism and Patriotism	3499	Paternalism	3823
Native American Ethics	3509	Pedophilia	3829
Natural Law	3519	Perception, Moral	3832
Naturalism, Ethical	3532	Perfect Duties	3839
Naturalistic Fallacy	3542	Perfectionism	3839
Nature and the Natural	3549	Perry, Ralph Barton	3847
Needs	3558	Personal Relationships	3851
Negligence	3565	Personhood, Criteria of	3864
Neo-Aristotelian Ethical Naturalism	3571	Pharmacist Ethics	3874
		Phenomenology, Moral	3881
		Plato	3887

Plea Bargaining	3897	Public Goods	4211
Pleasure	3903	Public Health Ethics	4220
Plotinus	3910	Public Reason	4230
Police Ethics	3917	Publicity	4238
Political Correctness	3924	Pufendorf, Samuel von	4245
Political Ethics	3929	Punishment	4248
Political Obligation	3937	Quasi-Realism	4263
Population	3946	Queerness, Argument from	4270
Pornography and Obscenity	3956	Quietism	4277
Potential Persons	3966	Quotidian Ethics	4281
Power	3972	Rabbinic Ethics	4287
Practical Conditionals	3978	Race	4294
Practical Reasoning	3985	Racism	4305
Practical Virtue Ethics	4000	Rancière, Jacques	4313
Pragmatic Ethics	4009	Rape	4318
Pragmatic Theory of Action	4020	Rashdall, Hastings	4325
<i>Praxis</i>	4026	Rationalism in Ethics	4329
Precautionary Principle	4031	Rationality	4338
Predatory Pricing	4039	Rauschenbusch, Walter	4347
Preference	4041	Rawls, John	4354
Prescriptivism	4051	Realism, Moral	4365
Preventive and Preemptive War	4058	Reason and Passion	4382
Price, Richard	4064	Reasons	4389
Prichard, H. A.	4072	Reasons for Action, Morality and	4401
Pride	4078	Reasons: Holism and Atomism	4409
<i>Prima Facie</i> and <i>Pro Tanto</i> Oughts	4082	Reasons, Internal and External	4414
Principlism	4086	Reasons, Motivating and Normative	4425
Prioritarianism	4094	Reciprocity	4430
Privacy	4099	Recognition	4439
Privacy and the Internet	4110	Reconciliation	4451
Pro-Attitudes	4114	Reductionism in Ethics	4459
Professional Ethics	4121	Reflective Equilibrium	4466
Profit Motive	4135	Refugees	4475
Projectivism	4137	Regret	4478
Promises	4143	Reid, Thomas	4482
Propaganda	4155	Relativism, Moral	4488
Properties, Moral	4159	Religion, Freedom of	4500
Proportionality (in War)	4168	Religion and Global Ethics	4509
Prostitution	4176	Religion and Politics	4518
Proudhon, Pierre-Joseph	4178	Religious Saints	4528
Prudence	4180	Reparations	4538
Psychiatric Ethics	4186	Reproductive Technology	4547
Psychopathy	4195	Repugnant Conclusion	4560
Psychopharmacology	4200		
Psychosurgery	4206		

I ALPHABETICAL LIST OF ENTRIES

Research Ethics	4563	Smith, Adam	4930
Respect	4573	Social Contract	4940
Response-Dependent Theories	4584	Socrates	4949
Responsibility	4592	Solidarity	4957
Retribution	4603	Sophists	4964
Ricoeur, Paul	4609	Species, the Value of	4972
Rights	4616	Speech, Freedom of	4981
Rights of Indigenous Peoples	4631	Spencer, Herbert	4991
Ring of Gyges	4641	Spinoza, Baruch	4996
Risk	4646	Stakeholder Theory	5002
Rorty, Richard	4656	Stem Cell Research	5011
Ross, W. D.	4661	Stevenson, C. L.	5016
Rousseau, Jean-Jacques	4669	Stewart, Dugald	5024
Rules, Standards, and Principles	4676	Stoicism	5030
Russell, Bertrand	4684	Strawson, P. F.	5038
Same-Sex Marriage	4689	Strict Liability	5041
Sartre, Jean-Paul	4695	Suárez, Francisco	5045
Satisficing	4705	Subjectivism, Ethical	5050
Savior Siblings	4710	Suffering	5055
Scheler, Max	4712	Suicide	5063
Schelling, Friedrich	4722	Supererogation	5070
Schleiermacher, Friedrich	4728	Supervenience, Moral	5078
Schopenhauer, Arthur	4738	Surrogacy	5086
Secession	4747	Sustainability	5092
Self-Deception	4753	Sympathy	5101
Self-Defense	4763	Synthetic Life Sciences	5108
Self-Respect and Self-Esteem	4772	Terrorism	5113
Semantics, Moral	4782	Testimony, Moral	5122
Sensibility Theory	4793	Thick and Thin Concepts	5126
Sentience, Moral Relevance of	4802	Thomasius, Christian	5135
Sentimentalism	4806	Thoreau, Henry David	5137
Sentiments, Moral	4821	Thought Experiments in Ethics	5142
Sexual Consent	4834	Toleration	5150
Sexual Equality	4840	Torts	5161
Sexual Harassment	4850	Torture	5171
Sexual Morality	4855	Trade Secrets	5180
Sexuality in Religions	4867	Tragedy of the Commons	5183
Shaftesbury, Third Earl of	4877	TRIPS	5187
Shame and Honor	4881	Troeltsch, Ernst	5192
Sidgwick, Henry	4888	Trolley Problem	5202
Sin, Concepts of	4897	Trust	5207
Siting	4901	Truth Commissions	5216
Skepticism, Moral	4906	Truth in Ethics	5220
Slavery	4916	Twentieth-Century Continental Ethics	5228
Slippery Slope Arguments	4923		

ALPHABETICAL LIST OF ENTRIES li

Twin Earth, Moral	5242	Weber, Max	5426
Universalizability	5251	Weil, Simone	5435
Usury	5258	Well-Being	5442
Utilitarianism	5261	Whewell, William	5451
Vaccination Policies	5279	Whistleblowing	5456
Value, Fitting-Attitude		White-Collar Crime	5460
Account of	5282	Why Be Moral	5464
Value Pluralism	5291	Wilderness, Value of	5476
Value Realism	5299	William of Ockham	5484
Vegetarianism and Veganism	5310	Williams, Bernard	5490
Veterinary Ethics	5317	Wisdom	5497
Vices	5329	Wittgenstein, Ludwig	5503
Victimless Crimes	5329	Wolff, Christian	5510
Violence	5337	Wollaston, William	5518
Virtue	5346	Wollstonecraft, Mary	5523
Virtue Ethics	5356	Work, Nature and Value of	5527
Von Wright, G. H.	5368	World Hunger	5530
Wang Yangming	5375	World Trade Organization	5541
War	5379	Worth/Dignity	5546
War Crimes	5394	Wrong Kind of Reasons Problem	5553
War and Religion	5402	Wrongful Life	5561
Weakness of Will	5412	Xunzi	5569
Weapons Research and		Zhu Xi	5575
Development	5421	Zhuangzi	5582

List of Entries by Topic

Applied Ethics

Abortion	14	Civil Disobedience	786
Academic Freedom	26	Civilian Immunity	804
Accounting Ethics	31	Climate Change	817
Addiction	58	Codes of Ethics	837
Adoption	64	Coercion	840
Adultery	75	Colonialism and Postcolonialism	892
Adversarial System of Justice	86	Commitment	899
Advertising, Ethics of	94	Commodification	905
Aesthetics and Ethics	101	Companion Animals	933
Affirmative Action	109	Compromise	959
African American Religious Ethics	121	Computer Ethics	968
African Ethics	129	Confidentiality	987
Age Discrimination	144	Conflict of Interest	994
Agricultural Ethics	171	Conscience	1009
Aid, Ethics of	178	Conscience and Professionals	1021
AIDS	184	Consent	1034
Allocating Scarce Medical Resources	206	Conservation Biology	1055
Amnesty	222	Corporal Punishment	1105
Analogical Arguments	232	Corporate Culture	1110
Animal Experimentation	271	Corporate Social Responsibility	1119
Animal Rights	285	Cost-Benefit Analysis	1144
Animals, Moral Status of	292	Criminal Attempts	1168
Applied Ethics	320	Criminal Justice Ethics	1175
Autonomy	442	Criminal Law	1186
Biocentrism	526	Cryoethics	1205
Bioethics	535	Deep Ecology	1235
Biotechnology	554	Dirty Hands	1366
Birth Control	565	Disabilities, People with	1373
Bluffing	587	Discrimination	1405
Boycotts	589	Distance, Moral Relevance of	1418
Bribery and Extortion	611	Doctrine of Double Effect	1435
Business Ethics	652	Domestic Violence	1454
Capabilities	692	Dual-Use Research	1462
Capital Punishment	698	Ecofeminism	1535
Care Ethics	705	Economic Sanctions	1546
Casuistry	713	Economics and Ethics	1552
Child Abuse and Neglect	753	Embryo Research	1579

LIST OF ENTRIES BY TOPIC liii

Employment at Will	1618	Intergenerational Ethics	2680
Engineering Ethics	1623	International Research Ethics	2737
Enhancement, Biomedical	1633	Internet Ethics	2745
Environment and Ecology in Religions	1644	Journalistic Ethics	2835
Environmental Ethics	1653	Journalistic Objectivity	2844
Environmental Virtue Ethics	1665	Just Cause (in War)	2851
Equality	1688	Just Price	2860
Ethical Investment	1717	Kantian Practical Ethics	2896
Ethical Issues in Teaching	1721	Killing	2918
Ethics of Aging	1731	Last Person Arguments	2938
Ethics of Competitive Sport	1743	Legal Ethics	2985
Eugenics	1766	Long-Term Care	3075
Euthanasia	1771	Marriage	3162
Fatherhood	1906	Medical Tourism	3184
Feminist Ethics	1925	Mercenaries and Private Military Companies	3205
Genetic Testing	2114	Methods of Practical Ethics	3254
Genetically Modified Organisms	2117	Moral Absolutes	3316
Global Health Ethics	2152	Moral Equality of Combatants	3357
Global Poverty	2162	Moral Status	3422
Globalization	2174	Nanotechnology, Ethics of	3493
Gun Control	2271	Nature and the Natural	3549
Harm	2299	Neuroethics	3580
Harm Principle	2307	Nonidentity Problem	3634
Hate Speech	2332	Nursing Ethics	3681
Health and Disease in Religions	2342	Online Journalism	3707
Healthcare Resources, Distribution of	2358	Organ Transplantation	3730
Holocaust	2431	Pedophilia	3829
Homicide	2434	Pharmacist Ethics	3874
Homosexuality	2441	Plea Bargaining	3897
Human Rights and Religion	2455	Political Ethics	3929
Humanitarian Intervention	2477	Population	3946
Humor, Ethics of	2497	Potential Persons	3966
Hunting	2500	Practical Virtue Ethics	4000
Immigration	2549	Precautionary Principle	4031
Incommensurability (and Incomparability)	2591	Predatory Pricing	4039
Infanticide	2604	Principlism	4086
Infectious Diseases	2608	Privacy	4099
Informed Consent	2616	Privacy and the Internet	4110
Inheritance	2627	Professional Ethics	4121
Intellectual Property	2650	Profit Motive	4135
Intention	2658	Proportionality (in War)	4168
		Psychiatric Ethics	4186
		Psychopharmacology	4200
		Psychosurgery	4206

liv LIST OF ENTRIES BY TOPIC

Public Goods	4211	Surrogacy	5086
Public Health Ethics	4220	Sustainability	5092
Publicity	4238	Terrorism	5113
Quotidian Ethics	4281	Toleration	5150
Race	4294	Torture	5171
Rauschenbusch, Walter	4347	Tragedy of the Commons	5183
Reconciliation	4451	Trust	5207
Refugees	4475	Truth Commissions	5216
Religion, Freedom of	4500	Usury	5258
Reparations	4538	Utilitarianism	5261
Reproductive Technology	4547	Vegetarianism and Veganism	5310
Repugnant Conclusion	4560	Veterinary Ethics	5317
Retribution	4603	Victimless Crimes	5329
Rights of Indigenous Peoples	4631	War	5379
Risk	4646	War Crimes	5394
Self-Defense	4763	Weapons Research and Development	5421
Sentience, Moral Relevance of	4802	Weil, Simone	5435
Sexual Morality	4855	Whistleblowing	5456
Siting	4901	Wilderness, Value of	5476
Speech, Freedom of	4981	Work, Nature and Value of	5527
Stakeholder Theory	5002	World Hunger	5530
Stem Cell Research	5011	World Trade Organization	5541
Strict Liability	5041	Wrongful Life	5561
Suicide	5063		

Bioethics

Abortion	14	Comparative Religious Ethics	944
Addiction	58	Compromise	959
Advance Directives	80	Conflict of Interest	994
Agricultural Ethics	171	Conscience and Professionals	1021
AIDS	184	Cryoethics	1205
Allocating Scarce Medical Resources	206	Deep Ecology	1235
Ancillary-Care Obligations	257	Disabilities, People with	1373
Animal Experimentation	271	Disease Mongering	1415
Animals, Moral Status of	292	Doctrine of Double Effect	1435
Applied Ethics	320	Dual-Use Research	1462
Autonomy	442	Embryo Research	1579
Bioethics	535	Enhancement, Biomedical	1633
Biopiracy	551	Eugenics	1766
Birth Control	565	Euthanasia	1771
Brain Death	600	Feminist Bioethics	1918
Casuistry	713	Fetuses	1959
Cloning	828	Genetic Testing	2114
Codes of Ethics	837	Genetically Modified Organisms	2117

Global Health Ethics	2152	Political Ethics	3929
Health and Disease in Religions	2342	Population	3946
Health Surveillance, Ethics of	2353	Precautionary Principle	4031
Healthcare Resources, Distribution of	2358	Principlism	4086
Human Subjects, Research Use of	2465	Privacy	4099
Infectious Diseases	2608	Psychiatric Ethics	4186
Informed Consent	2616	Psychopharmacology	4200
International Research Ethics	2737	Psychosurgery	4206
Killing	2918	Public Health Ethics	4220
Medical Tourism	3184	Reproductive Technology	4547
Methods of Practical Ethics	3254	Research Ethics	4563
Moral Status	3422	Risk	4646
Motherhood	3444	Sentience, Moral Relevance of	4802
Neuroethics	3580	Stem Cell Research	5011
Nonidentity Problem	3634	Suicide	5063
Nursing Ethics	3681	Surrogacy	5086
Organ Transplantation	3730	Synthetic Life Sciences	5108
Palliative Care	3782	Vaccination Policies	5279
Personhood, Criteria of	3864	Veterinary Ethics	5317
		Whistleblowing	5456
		World Hunger	5530

Business Ethics

Accounting Ethics	31	Disease Mongering	1415
Advertising, Ethics of	94	Economic Sanctions	1546
Affirmative Action	109	Employers and Employees	1614
Applied Ethics	320	Employment at Will	1618
Bluffing	587	Ethical Investment	1717
Boycotts	589	Ethics of Competitive Sport	1743
Bribery and Extortion	611	Executive Compensation	1823
Business Ethics	652	Glass Ceiling	2130
Codes of Ethics	837	Global Business Ethics	2133
Coercive Wage Offers	847	Just Price	2860
Comparable Worth	939	Leadership Ethics	2979
Compromise	959	Marx, Karl	3171
Conflict of Interest	994	Mercenaries and Private Military Companies	3205
Conscience and Professionals	1021	Patents	3820
Corporate Culture	1110	Predatory Pricing	4039
Corporate Governance	1113	Privacy	4099
Corporate Social Responsibility	1119	Profit Motive	4135
Corruption	1126	Public Goods	4211
Cost-Benefit Analysis	1144	Siting	4901
Discrimination	1405		

lvi LIST OF ENTRIES BY TOPIC

Stakeholder Theory	5002	Whistleblowing	5456
Trade Secrets	5180	White-Collar Crime	5460
TRIPS	5187	Work, Nature and	
Usury	5258	Value of	5527

Civil Society

Arendt, Hannah	344	Liberalism	3000
Autonomy	442	Liberty	3030
Citizenship	764	Locke, John	3065
Civic Friendship	773	Marcuse, Herbert	3150
Civic Virtue	779	Montaigne, Michel de	3298
Civil Disobedience	786	Multiculturalism	3470
Civil Rights	794	Nonviolence in Religions	3653
Common Good	913	Offense	3696
Confucian Ethics	997	Paradoxes of Voting	3799
Dewey, John	1329	Political Correctness	3924
Equality	1688	Political Obligation	3937
Equality of Opportunity	1701	Pornography and Obscenity	3956
Evil	1799	Power	3972
Free Will	2027	Proudhon, Pierre-Joseph	4178
Glass Ceiling	2130	Publicity	4238
Globalization	2174	Racism	4305
Green, T. H.	2238	Rauschenbusch, Walter	4347
Harrington, James	2314	Rawls, John	4354
Hegel, Georg Wilhelm		Religion, Freedom of	4500
Friedrich	2380	Rights	4616
Hobbes, Thomas	2420	Same-Sex Marriage	4689
Identity, Politics of	2534	Solidarity	4957
Immigration	2549	Speech, Freedom of	4981
Internet Ethics	2745	Thomasius, Christian	5135
King, Jr., Martin Luther	2928	Toleration	5150
Late Modern Continental		Victimless Crimes	5329
Ethics	2957	Work, Nature and Value of	5527

Consequentialism

Agent-Centered Options	153	Austin, John	413
Agent-Centered Restrictions	158	Bentham, Jeremy	507
Agent-Relative vs. Agent-		Biocentrism	526
Neutral	162	Bioethics	535
Analogical Arguments	232	Bradley, F. H.	592
Ancient Ethics	245	Brentano, Franz	602
Anscombe, G. E. M.	303	Butler, Joseph	669
Arrow's Theorem	367	Civilian Immunity	804

Consequentialism	1040
Contractualism	1095
Cost-Benefit Analysis	1144
Cyrenaics	1212
Deontology	1272
Dilemmas, Moral	1348
Doctrine of Double Effect	1435
Doing and Allowing	1443
Duty and Obligation	1483
Evaluative vs. Deontic Concepts	1791
Frankena, William K.	2015
Good and Better	2200
Good and Good for	2205
Greatest Happiness Principle	2229
Happiness	2281
Hare, R. M.	2293
Harm	2299
Harm Principle	2307
Hedonism	2370
Hutcheson, Francis	2507
Impartiality	2560
Integrity	2640
Intergenerational Ethics	2680
Intrinsic Value	2770
James, William	2820
Killing	2918
Liberalism	3000
Liberty	3030
Lying and Deceit	3101
Mill, John Stuart	3275
Moore, G. E.	3308
Moral Absolutes	3316
Moral Character	3333
Mozi	3466
Nonidentity Problem	3634
Omissions	3701
Paradox of Deontology	3790
Paradox of Happiness	3794
Particularism	3811
Personal Relationships	3851
Pleasure	3903
Political Ethics	3929
Population	3946
Pragmatic Ethics	4009
Preference	4041
Prichard, H. A.	4072
Prioritarianism	4094
Public Goods	4211
Punishment	4248
Rashdall, Hastings	4325
Rationality	4338
Rights	4616
Satisficing	4705
Speech, Freedom of	4981
Stakeholder Theory	5002
Suffering	5055
Supererogation	5070
Sympathy	5101
Terrorism	5113
Torts	5161
Torture	5171
Universalizability	5251
Utilitarianism	5261
Williams, Bernard	5490
Wolff, Christian	5510
World Hunger	5530

Continental Ethics

Adorno, Theodor W.	71
Alienation	198
Arendt, Hannah	344
Authenticity	419
Bad Faith and the Unconscious	471
Badiou, Alain	479
Beauvoir, Simone de	488
Bergson, Henri	513
Continental Feminist Ethics	1087
Critical Theory	1194
Deleuze, Gilles	1242
Derrida, Jacques	1287
Discourse Ethics	1396
Existentialism	1828
Foucault, Michel	2008
Gadamer, Hans-Georg	2077
Hartmann, Nicolai	2324

lviii LIST OF ENTRIES BY TOPIC

Hegel, Georg Wilhelm Friedrich	2380	Phenomenology, Moral	3881
Heidegger, Martin	2390	Power	3972
Husserl, Edmund	2503	<i>Praxis</i>	4026
Intersubjectivity	2755	Rancière, Jacques	4313
Jaspers, Karl	2827	Sartre, Jean-Paul	4695
Late Modern Continental Ethics	2957	Scheler, Max	4712
Levinas, Emmanuel	2994	Schelling, Friedrich	4722
Marcel, Gabriel	3145	Schleiermacher, Friedrich	4728
Marcuse, Herbert	3150	Sentiments, Moral	4821
Marion, Jean-Luc	3155	Troeltsch, Ernst	5192
Marx, Karl	3171	Twentieth-Century Continental Ethics	5228
		Weber, Max	5426
Deontology			
Agent-Centered Options	153	Functionalism, Moral	2067
Agent-Centered Restrictions	158	Golden Rule	2186
Agent-Relative vs. Agent- Neutral	162	Greatest Happiness Principle	2229
Ancient Ethics	245	Harm	2299
Animal Rights	285	Harm Principle	2307
Autonomy	442	Hartmann, Nicolai	2324
Biocentrism	526	Honor	2449
Bioethics	535	Humanitarian Intervention	2477
Butler, Joseph	669	Imperatives, Categorical and Hypothetical	2567
Categorical Imperative	720	Imperfect Duties	2585
Children's Rights	756	Incommensurability (and Incomparability)	2591
Civil Rights	794	Intention	2658
Civilian Immunity	804	International Bill of Rights	2706
Communitarianism	926	Kant, Immanuel	2885
Contractualism	1095	Kantian Practical Ethics	2896
Deontic Logic	1263	Killing	2918
Deontology	1272	Liberalism	3000
Derrida, Jacques	1287	Liberty	3030
Desert	1294	Lying and Deceit	3101
Dilemmas, Moral	1348	Manipulation	3139
Discrimination	1405	Moral Absolutes	3316
Doctrine of Double Effect	1435	Moral Character	3333
Duty and Obligation	1483	Negligence	3565
Ethics in the Hebrew Bible	1748	Omissions	3701
Euthyphro Dilemma	1785	Overcriminalization	3757
Evaluative vs. Deontic Concepts	1791	Paradox of Deontology	3790
Ewing, A. C.	1817	Particularism	3811
Frankena, William K.	2015	Personal Relationships	3851

Political Ethics 3929
 Pragmatic Ethics 4009
 Price, Richard 4064
 Prichard, H. A. 4072
 Prioritarianism 4094
 Promises 4143
 Proportionality (in War) 4168
 Punishment 4248
 Rationalism in Ethics 4329
 Rationality 4338
 Rawls, John 4354
 Reciprocity 4430
 Reid, Thomas 4482
 Retribution 4603
 Ross, W. D. 4661

Emotion

Aesthetics and Ethics 101
 Animal Cognition 262
 Arrogance 362
 Attitudes, Reactive 393
 Benevolence 495
 Blame 571
 Butler, Joseph 669
 Care Ethics 705
 Commitment 899
 Courage 1152
 Desire 1306
 Desire Theories of the
 Good 1316
 Dilemmas, Moral 1348
 Direction of Fit 1362
 Emotion 1590
 Empathy 1606
 Experimental Ethics 1838
 Feminist Ethics 1925
 Forgiveness 2000
 Friendship 2053
 Generosity 2111
 Gratitude 2220
 Guilt 2255
 Hartmann, Nicolai 2324
 Hume, David 2486
 Imagination in Ethics 2542

Rules, Standards, and
 Principles 4676
 Scheler, Max 4712
 Sentiments, Moral 4821
 Stakeholder Theory 5002
 Stoicism 5030
 Supererogation 5070
 Terrorism 5113
 Torts 5161
 Torture 5171
 Trolley Problem 5202
 Universalizability 5251
 Utilitarianism 5261
 Wolff, Christian 5510
 World Hunger 5530
 Worth/Dignity 5546

Intentionality 2670
 Intersubjectivity 2755
 Kierkegaard, Søren 2910
 Love 3081
 Mencius 3198
 Moral Character 3333
 Moral Luck 3377
 Moral Psychology 3395
 Motivation, Humean
 Theory of 3449
 Non-Cognitivism 3610
 Nursing Ethics 3681
 Personal Relationships 3851
 Phenomenology, Moral 3881
 Plotinus 3910
 Pride 4078
 Propaganda 4155
 Prudence 4180
 Psychopathy 4195
 Psychopharmacology 4200
 Realism, Moral 4365
 Reason and Passion 4382
 Responsibility 4592
 Retribution 4603
 Scheler, Max 4712
 Sensibility Theory 4793
 Sentimentalism 4806

ix LIST OF ENTRIES BY TOPIC

Sentiments, Moral 4821
 Spinoza, Baruch 4996
 Stewart, Dugald 5024
 Stoicism 5030
 Suffering 5055

Sympathy 5101
 Value, Fitting-Attitude
 Account of 5282
 Virtue 5346
 Weakness of Will 5412

Environmental Ethics

Agricultural Ethics 171
 Animal Experimentation 271
 Animals, Moral Status of 292
 Anthropocentrism 309
 Applied Ethics 320
 Biocentrism 526
 Biopiracy 551
 Biotechnology 554
 Business Ethics 652
 Climate Change 817
 Companion Animals 933
 Conservation Biology 1055
 Corporate Social Responsibility 1119
 Cost-Benefit Analysis 1144
 Deep Ecology 1235
 Ecofeminism 1535
 Ecological Restoration 1543
 Engineering Ethics 1623
 Environment and Ecology in
 Religions 1644
 Environmental Ethics 1653
 Environmental Virtue Ethics 1665

Genetically Modified
 Organisms 2117
 Globalization 2174
 Hunting 2500
 Intergenerational Ethics 2680
 Last Person Arguments 2938
 Moral Status 3422
 Native American Ethics 3509
 Nature and the Natural 3549
 Nonidentity Problem 3634
 Population 3946
 Precautionary Principle 4031
 Public Goods 4211
 Risk 4646
 Sentience, Moral Relevance of 4802
 Siting 4901
 Species, the Value of 4972
 Stakeholder Theory 5002
 Sustainability 5092
 Tragedy of the Commons 5183
 Vegetarianism and Veganism 5310
 Wilderness, Value of 5476

Feminist Ethics

Abortion 14
 Addams, Jane 49
 Autonomy 442
 Beauvoir, Simone de 488
 Benevolence 495
 Capabilities 692
 Care Ethics 705
 Citizenship 764
 Comparable Worth 939
 Continental Feminist Ethics 1087
 Disabilities, People with 1373
 Discrimination 1405
 Domestic Violence 1454

Ecofeminism 1535
 Feminist Bioethics 1918
 Feminist Ethics 1925
 Feminist Metaethics 1938
 Feminist Political Theory 1946
 Fetuses 1959
 Gender and Patriarchy in
 Religions 2093
 Glass Ceiling 2130
 Identity, Politics of 2534
 Marriage 3162
 Motherhood 3444
 Nursing Ethics 3681

Oppression	3721	Sexual Equality	4840
Personal Relationships	3851	Sexual Harassment	4850
Pornography and Obscenity	3956	Sexual Morality	4855
Prostitution	4176	Solidarity	4957
Rape	4318	Speech, Freedom of	4981
Reciprocity	4430	Violence	5337
Reproductive Technology	4547	Wollstonecraft, Mary	5523

History of Ethics

Abelard, Peter	10	Courage	1152
Addams, Jane	49	Cudworth, Ralph	1207
African American Religious Ethics	121	Cyrenaics	1212
Al-Farabi	189	Daoist Ethics	1215
Anarchism	237	Democracy	1250
Ancient Ethics	245	Deontology	1272
Animal Experimentation	271	Desire	1306
Anthropocentrism	309	Dewey, John	1329
Aquinas, Saint Thomas	335	Diderot, Denis	1337
Aristotle	348	Dilthey, Wilhelm	1357
Augustine, Saint	399	Dirty Hands	1366
Authenticity	419	Divine Command	1426
Ayer, A. J.	465	Duns Scotus	1471
Bad Faith and the Unconscious	471	Early Christian Ethics	1497
Beauvoir, Simone de	488	Early Modern Ethics	1509
Benevolence	495	Eastern Orthodox Ethics	1525
Bentham, Jeremy	507	Emerson, Ralph Waldo	1585
Bergson, Henri	513	Emotion	1590
Berlin, Isaiah	520	Ethics in the Hebrew Bible	1748
Bloch, Ernst	582	Eudaimonism	1759
Bradley, F. H.	592	Euthanasia	1771
Brentano, Franz	602	Ewing, A. C.	1817
Butler, Joseph	669	Existentialism	1828
Casuistry	713	Feminist Ethics	1925
Categorical Imperative	720	Fichte, Johann Gottlieb	1963
Charity	738	Foucault, Michel	2008
Civic Friendship	773	Frankena, William K.	2015
Civic Virtue	779	Freud, Sigmund	2046
Clarke, Samuel	813	Gadamer, Hans-Georg	2077
Cohen, Hermann	860	Golden Rule	2186
Condorcet's Jury Theorem	984	Greatest Happiness Principle	2229
Confucian Ethics	997	Grotius, Hugo	2243
Conscience	1009	Guo Xiang	2274
Consequentialism	1040	Happiness	2281
Cosmopolitanism	1134	Health and Disease in Religions	2342

lxii LIST OF ENTRIES BY TOPIC

Hegel, Georg Wilhelm		Objective Relativism	3691
Friedrich	2380	Open Question Argument	3714
Hellenistic Ethics	2397	Ortega y Gasset, José	3737
Highest Good	2406	Plato	3887
Hindu Ethics	2410	Plotinus	3910
Hobbes, Thomas	2420	Pragmatic Ethics	4009
Hume, David	2486	Pragmatic Theory of Action	4020
Husserl, Edmund	2503	<i>Praxis</i>	4026
Hutcheson, Francis	2507	Prescriptivism	4051
Imagination in Ethics	2542	Price, Richard	4064
Imperatives, Categorical and		Prichard, H. A.	4072
Hypothetical	2567	Promises	4143
Imperfect Duties	2585	Proudhon, Pierre-Joseph	4178
Islamic Ethics	2801	Pufendorf, Samuel von	4245
James, William	2820	Rabbinic Ethics	4287
Just Cause (in War)	2851	Rashdall, Hastings	4325
Justice	2865	Rauschenbusch, Walter	4347
Kant, Immanuel	2885	Reid, Thomas	4482
Kantian Practical Ethics	2896	Rights	4616
King, Jr., Martin Luther	2928	Ring of Gyges	4641
Late Modern British Ethics	2944	Rousseau, Jean-Jacques	4669
Late Modern Continental		Russell, Bertrand	4684
Ethics	2957	Schelling, Friedrich	4722
Liberalism	3000	Schleiermacher, Friedrich	4728
Liberty	3030	Schopenhauer, Arthur	4738
Locke, John	3065	Sentiments, Moral	4821
Luther, Martin	3093	Shaftesbury, Third Earl of	4877
Machiavelli, Niccolò	3111	Sidgwick, Henry	4888
Mackie, J. L.	3117	Sin, Concepts of	4897
Maimonides, Moses	3123	Smith, Adam	4930
Malebranche, Nicolas	3130	Socrates	4949
Mandeville, Bernard	3134	Sophists	4964
Marx, Karl	3171	Spencer, Herbert	4991
Medieval Ethics	3187	Spinoza, Baruch	4996
Mencius	3198	Stevenson, C. L.	5016
Metaethics	3219	Stewart, Dugald	5024
Mill, John Stuart	3275	Stoicism	5030
Montesquieu, Charles-Louis		Suárez, Francisco	5045
de Secondat, Baron de	3303	Supererogation	5070
Moral Character	3333	Sympathy	5101
Mozi	3466	Thomasius, Christian	5135
Murdoch, Iris	3480	Thoreau, Henry David	5137
Natural Law	3519	Troeltsch, Ernst	5192
Nietzsche, Friedrich	3596	Twentieth-Century Continental	
NonNaturalism, Ethical	3641	Ethics	5228
Nonviolence in Religions	3653	Universalizability	5251

Utilitarianism 5261
 Value, Fitting-Attitude
 Account of 5282
 Virtue 5346
 Virtue Ethics 5356
 Von Wright, G. H. 5368
 Whewell, William 5451
 William of Ockham 5484

Williams, Bernard 5490
 Wisdom 5497
 Wittgenstein, Ludwig 5503
 Wolff, Christian 5510
 Wollaston, William 5518
 Xunzi 5569
 Zhu Xi 5575
 Zhuangzi 5582

International Relations

Aid, Ethics of 178
 Assassination 370
 Burke, Edmund 647
 Civilian Immunity 804
 Climate Change 817
 Coercion 840
 Colonialism and
 Postcolonialism 892
 Comparative Religious Ethics 944
 Cosmopolitanism 1134
 Crimes Against Humanity 1158
 Deterrence 1323
 Distance, Moral Relevance of 1418
 Economic Sanctions 1546
 Genocide 2123
 Global Business Ethics 2133
 Global Distributive Justice 2142
 Global Health Ethics 2152
 Global Poverty 2162
 Globalization 2174
 Grotius, Hugo 2243
 Human Rights and Religion 2455
 Humanitarian Intervention 2477
 Immigration 2549
 Infectious Diseases 2608
 International Bill of Rights 2706
 International Criminal Justice 2716
 International Relations 2725
 Just Cause (in War) 2851

Just War Theory, History of 2863
 Mercenaries and Private Military
 Companies 3205
 Military Necessity 3266
 Military Occupation 3270
 Nationalism and Patriotism 3499
 Niebuhr, Reinhold 3589
 Nonviolence in Religions 3653
 Political Ethics 3929
 Power 3972
 Preventive and Preemptive
 War 4058
 Proportionality (in War) 4168
 Reconciliation 4451
 Refugees 4475
 Religion and Global Ethics 4509
 Rights 4616
 Siting 4901
 Terrorism 5113
 Torture 5171
 Tragedy of the Commons 5183
 TRIPS 5187
 War 5379
 War Crimes 5394
 Weapons Research and
 Development 5421
 Weil, Simone 5435
 World Hunger 5530
 World Trade Organization 5541

Language and Ethics

Amoralist 227
 Austin, J. L. 407
 Autonomy of Ethics 459

Ayer, A. J. 465
 Bentham, Jeremy 507
 Buber, Martin 618

lxiv LIST OF ENTRIES BY TOPIC

Cognitivism	850	Moral Language, Uses of	3370
Comparative Religious Ethics	944	Moral Point of View	3389
Contextualism in Ethics	1079	Morality, Definition of	3433
Desert	1294	Naturalism, Ethical	3532
Direction of Fit	1362	Neo-Aristotelian Ethical Naturalism	3571
Disagreement, Moral	1386	Ought	3742
Discourse Ethics	1396	Practical Conditionals	3978
Duty and Obligation	1483	Prescriptivism	4051
Emotivism	1600	Projectivism	4137
Error Theory	1709	Propaganda	4155
Evaluative vs. Deontic Concepts	1791	Realism, Moral	4365
Ewing, A. C.	1817	Reductionism in Ethics	4459
Fictionalism, Moral	1972	Relativism, Moral	4488
Foot, Philippa	1993	Ricoeur, Paul	4609
Frege–Geach Objection	2037	Rorty, Richard	4656
Functionalism, Moral	2067	Semantics, Moral	4782
Hare, R. M.	2293	Speech, Freedom of	4981
Hate Speech	2332	Strawson, P. F.	5038
Identity, Politics of	2534	Thick and Thin Concepts	5126
Informed Consent	2616	Twin Earth, Moral	5242
Intentionality	2670	Universalizability	5251
Literature and Ethics	3059	Von Wright, G. H.	5368
Metaethics	3219	Weakness of Will	5412
Methodology in Metaethics	3244	Williams, Bernard	5490
Minimalism about Truth, Ethics and	3286	Wittgenstein, Ludwig	5503

Law and Ethics

Abortion	14	Brain Death	600
Addiction	58	Bribery and Extortion	611
Advance Directives	80	Buber, Martin	618
Adversarial System of Justice	86	Business Ethics	652
Affirmative Action	109	Capabilities	692
Age Discrimination	144	Capital Punishment	698
Al-Farabi	189	Cheating	748
Allocating Scarce Medical Resources	206	Child Abuse and Neglect	753
Austin, John	413	Children's Rights	756
Authority	433	Citizenship	764
Autonomy	442	Civil Disobedience	786
Bentham, Jeremy	507	Civil Rights	794
Biotechnology	554	Climate Change	817
Birth Control	565	Cloning	828
Blame	571	Coercion	840
		Coercive Wage Offers	847

Collateral Damage	875	Kelsen, Hans	2903
Colonialism and Postcolonialism	892	Legal Ethics	2985
Compensatory Justice	953	Liberalism	3000
Compromise	959	Libertarianism	3022
Corporal Punishment	1105	Liberty	3030
Corporate Governance	1113	Locke, John	3065
Corporate Social Responsibility	1119	Maimonides, Moses	3123
Corruption	1126	Marriage	3162
Cosmopolitanism	1134	Moral Equality of Combatants	3357
Crimes Against Humanity	1158	Moral Luck	3377
Criminal Attempts	1168	Multiculturalism	3470
Criminal Justice Ethics	1175	Natural Law	3519
Criminal Law	1186	Negligence	3565
Critical Theory	1194	Offense	3696
Declaration of Helsinki	1232	Oppression	3721
Derrida, Jacques	1287	Overcriminalization	3757
Deterrence	1323	Paradoxes of Voting	3799
Discrimination	1405	Paternalism	3823
Divine Command	1426	Pharmacist Ethics	3874
Domestic Violence	1454	Plea Bargaining	3897
Dual-Use Research	1462	Police Ethics	3917
Economic Sanctions	1546	Political Ethics	3929
Engineering Ethics	1623	Political Obligation	3937
Equality of Opportunity	1701	Pornography and Obscenity	3956
Euthanasia	1771	Potential Persons	3966
Feinberg, Joel	1913	Privacy	4099
Free Will	2027	Privacy and the Internet	4110
Globalization	2174	Promises	4143
Gun Control	2271	Proportionality (in War)	4168
Harm	2299	Psychopathy	4195
Harm Principle	2307	Publicity	4238
Hart, H. L. A.	2318	Punishment	4248
Health Surveillance, Ethics of	2353	Rabbinic Ethics	4287
Homicide	2434	Racism	4305
Human Rights and Religion	2455	Rape	4318
Human Subjects, Research Use of	2465	Refugees	4475
Immigration	2549	Religion, Freedom of	4500
Infectious Diseases	2608	Religion and Politics	4518
Insanity Defense	2631	Reparations	4538
Intellectual Property	2650	Responsibility	4592
Intention	2658	Retribution	4603
International Criminal Justice	2716	Rights	4616
Juvenile Justice	2878	Rights of Indigenous Peoples	4631
		Rules, Standards, and Principles	4676
		Savior Siblings	4710

lxvi LIST OF ENTRIES BY TOPIC

Self-Defense	4763	Surrogacy	5086
Sexual Consent	4834	Toleration	5150
Sexual Harassment	4850	Torts	5161
Sexual Morality	4855	Torture	5171
Siting	4901	Tragedy of the Commons	5183
Slavery	4916	Vaccination Policies	5279
Slippery Slope Arguments	4923	Veterinary Ethics	5317
Social Contract	4940	Victimless Crimes	5329
Stakeholder Theory	5002	War	5379
Stoicism	5030	War Crimes	5394
Strict Liability	5041	White-Collar Crime	5460
Suárez, Francisco	5045	Wrongful Life	5561

Metaethics

<i>A Posteriori</i> Ethical Knowledge	1	Emotivism	1600
<i>A Priori</i> Ethical Knowledge	5	Empathy	1606
Action	38	Epistemology, Moral	1674
African Ethics	129	Equality	1688
Amoralist	227	Error Theory	1709
Analogical Arguments	232	Evaluative vs. Deontic Concepts	1791
Ancient Ethics	245	Evolution, Ethics and	1808
Anthropocentrism	309	Ewing, A. C.	1817
Austin, J. L.	407	Experimental Ethics	1838
Authenticity	419	Explanations, Moral	1850
Autonomy of Ethics	459	Externalism, Motivational	1870
Berlin, Isaiah	520	Falk, W. D.	1892
Bradley, F. H.	592	Feminist Metaethics	1938
Buck-Passing Accounts	625	Fictionalism, Moral	1972
Buddhist Ethics	636	Firth, Roderick	1988
Cognitivism	850	Foot, Philippa	1993
Coherentism, Moral	866	Frankena, William K.	2015
Companions in Guilt Strategy	934	Frege–Geach Objection	2037
Concepts vs. Properties, Moral	976	Functionalism, Moral	2067
Constructivism, Moral	1065	Game Theory and Rational Choice	2082
Contextualism in Ethics	1079	Generalism vs. Particularism	2103
Deontic Logic	1263	Globalization	2174
Desire Theories of the Good	1316	Good and Better	2200
Dilemmas, Moral	1348	Good and Good for	2205
Direction of Fit	1362	Goodness, Varieties of	2213
Dirty Hands	1366	Guise of the Good	2262
Disagreement, Moral	1386	Hare, R. M.	2293
Discourse Ethics	1396	Hartmann, Nicolai	2324
Divine Command	1426	Hume, David	2486
Duty and Obligation	1483		
Early Modern Ethics	1509		

Hybrid Theories of Moral Statements	2514	Normativity	3663
Ideal Observer Theories	2523	Objective Relativism	3691
Idealization in Ethics	2531	Open Question Argument	3714
Imperatives, Logic of	2575	Ought	3742
Incommensurability (and Incomparability)	2591	Ought Implies Can	3748
Intention	2658	Overridingness, Moral	3764
Intentionality	2670	Particularism	3811
Internalism, Motivational	2693	Perception, Moral	3832
Intransitivity	2765	Perry, Ralph Barton	3847
Intuitionism, Moral	2779	Phenomenology, Moral	3881
Is–Ought Gap	2793	Practical Conditionals	3978
James, William	2820	Pragmatic Ethics	4009
Jaspers, Karl	2827	Preference	4041
Kant, Immanuel	2885	Prescriptivism	4051
Last Person Arguments	2938	Price, Richard	4064
Late Modern British Ethics	2944	Projectivism	4137
Literature and Ethics	3059	Properties, Moral	4159
Mackie, J. L.	3117	Quasi-Realism	4263
Metaethics	3219	Queerness, Argument from	4270
Metaethics and Ethics	3235	Quietism	4277
Methodology in Metaethics	3244	Rationalism in Ethics	4329
Minimalism about Truth, Ethics and	3286	Realism, Moral	4365
Montaigne, Michel de	3298	Reasons	4389
Moore, G. E.	3308	Reasons, Internal and External	4414
Moral Character	3333	Reductionism in Ethics	4459
Moral Development	3344	Reflective Equilibrium	4466
Moral Judgment	3359	Reid, Thomas	4482
Moral Language, Uses of	3370	Relativism, Moral	4488
Moral Point of View	3389	Response-Dependent Theories	4584
Moral Reasoning	3411	Responsibility	4592
Morality, Definition of	3433	Ring of Gyges	4641
Morally Tragic Life	3439	Ross, W. D.	4661
Motivation, Humean Theory of	3449	Rules, Standards, and Principles	4676
Motivation, Moral	3455	Schleiermacher, Friedrich	4728
Natural Law	3519	Semantics, Moral	4782
Naturalism, Ethical	3532	Sensibility Theory	4793
Naturalistic Fallacy	3542	Sentiments, Moral	4821
Neo-Aristotelian Ethical Naturalism	3571	Sidgwick, Henry	4888
Nihilism	3606	Skepticism, Moral	4906
Non-Cognitivism	3610	Sophists	4964
NonNaturalism, Ethical	3641	Stevenson, C. L.	5016
		Subjectivism, Ethical	5050
		Supervenience, Moral	5078
		Testimony, Moral	5122

lxviii LIST OF ENTRIES BY TOPIC

Thick and Thin Concepts	5126	Whewell, William	5451
Truth in Ethics	5220	Why Be Moral	5464
Twin Earth, Moral	5242	Williams, Bernard	5490
Universalizability	5251	Wittgenstein, Ludwig	5503
Value, Fitting-Attitude		Wolff, Christian	5510
Account of	5282	Wollaston, William	5518
Value Realism	5299	World Hunger	5530
Von Wright, G. H.	5368	Wrong Kind of Reasons	
Weakness of Will	5412	Problem	5553

Methods

<i>A Posteriori</i> Ethical Knowledge	1	Intuitions, Moral	2789
<i>A Priori</i> Ethical Knowledge	5	Is-Ought Gap	2793
Analogical Arguments	232	Journalistic Objectivity	2844
Arrow's Theorem	367	Literature and Ethics	3059
Austin, J. L.	407	Mead, George Herbert	3177
Autonomy of Ethics	459	Metaethics	3219
Bradley, F. H.	592	Metaethics and Ethics	3235
Casuistry	713	Methodology in Metaethics	3244
Coherentism, Moral	866	Methods of Practical Ethics	3254
Companions in Guilt Strategy	934	Naturalism, Ethical	3532
Condorcet's Jury Theorem	984	Naturalistic Fallacy	3542
Democracy	1250	Perception, Moral	3832
Difference Principle	1340	Phenomenology, Moral	3881
Durkheim, Emile	1475	Political Ethics	3929
Eastern Orthodox Ethics	1525	Pragmatic Ethics	4009
Economics and Ethics	1552	Principlism	4086
Epistemology, Moral	1674	Realism, Moral	4365
Experimental Ethics	1838	Reflective Equilibrium	4466
Feminist Metaethics	1938	Response-Dependent Theories	4584
Functionalism, Moral	2067	Scheler, Max	4712
Game Theory and Rational		Skepticism, Moral	4906
Choice	2082	Slippery Slope Arguments	4923
Generalism vs. Particularism	2103	Testimony, Moral	5122
Imperatives, Logic of	2575	Thick and Thin Concepts	5126
Incommensurability (and		Thought Experiments in	
Incomparability)	2591	Ethics	5142
Intuitionism, Moral	2779	Troeltsch, Ernst	5192

Moral Distinctions

Action	38	Berlin, Isaiah	520
Anthropocentrism	309	Brain Death	600
Authenticity	419	Buck-Passing Accounts	625
Bergson, Henri	513	Cheating	748

Concepts vs. Properties, Moral	976	Internalism, Motivational	2693
Contextualism in Ethics	1079	Intrinsic Value	2770
Corporate Culture	1110	Intuitions, Moral	2789
Deontic Logic	1263	Is–Ought Gap	2793
Deontology	1272	Kant, Immanuel	2885
Dirty Hands	1366	Lying and Deceit	3101
Doctrine of Double Effect	1435	Manipulation	3139
Doing and Allowing	1443	Metaethics	3219
Duns Scotus	1471	Moral Character	3333
Duty and Obligation	1483	Moral Education	3349
Environmental Ethics	1653	Moral Judgment	3359
Equality of Opportunity	1701	Moral Luck	3377
Euthanasia	1771	Moral Point of View	3389
Evaluative vs. Deontic Concepts	1791	Morally Tragic Life	3439
Filial Duties	1981	Nonideal Ethics	3626
Good and Better	2200	Omissions	3701
Good and Good for	2205	Ought Implies Can	3748
Goodness, Varieties of	2213	<i>Prima Facie</i> and <i>Pro Tanto</i> Oughts	4082
Green, T. H.	2238	Prioritarianism	4094
Groups, Moral Status of	2248	Proportionality (in War)	4168
Hartmann, Nicolai	2324	Reasons, Internal and External	4414
Hume, David	2486	Responsibility	4592
Imperatives, Categorical and Hypothetical	2567	Sin, Concepts of	4897
Imperfect Duties	2585	Slippery Slope Arguments	4923
Incommensurability (and Incomparability)	2591	Thick and Thin Concepts	5126
Instrumental Value	2638	Thought Experiments in Ethics	5142
Intention	2658	Torts	5161
Intentionality	2670	Trolley Problem	5202
		Veterinary Ethics	5317

Moral Psychology

Action	38	Dewey, John	1329
Altruism and Biology	215	Emotion	1590
Arrogance	362	Empathy	1606
Attitudes, Reactive	393	Forgiveness	2000
Balguy, John	484	Gratitude	2220
Character	729	Guilt	2255
Commitment	899	Happiness	2281
Courage	1152	Hybrid Theories of Moral Statements	2514
Desire	1306	Insanity Defense	2631
Desire Theories of the Good	1316	Internalism, Motivational	2693

lxx LIST OF ENTRIES BY TOPIC

Metaethics	3219	Reasons for Action,	
Moral Character	3333	Morality and	4401
Moral Development	3344	Reasons: Holism and	
Moral Judgment	3359	Atomism	4409
Moral Psychology	3395	Reasons, Internal and	
Moral Reasoning	3411	External	4414
Motivation, Moral	3455	Reasons, Motivating and	
Nietzsche, Friedrich	3596	Normative	4425
Paradox of Happiness	3794	Respect	4573
Pro-Attitudes	4114	Self-Deception	4753
Psychiatric Ethics	4186	Self-Respect and Self-Esteem	4772
Psychopathy	4195	Sentimentalism	4806
Psychopharmacology	4200	Sentiments, Moral	4821
Psychosurgery	4206	Suffering	5055
Reason and Passion	4382	Weakness of Will	5412

Moral Status

Abortion	14	Feminist Ethics	1925
Advance Directives	80	Fetuses	1959
Animal Cognition	262	Free Will	2027
Animal Experimentation	271	Gender and Patriarchy in	
Animal Rights	285	Religions	2093
Animals, Moral Status of	292	Groups, Moral Status of	2248
Anthropocentrism	309	Homicide	2434
Atonement	384	Hunting	2500
Autonomy	442	Incommensurability (and	
Biocentrism	526	Incomparability)	2591
Blame	571	Infanticide	2604
Brain Death	600	Intergenerational Ethics	2680
Camus, Albert	685	Intersubjectivity	2755
Children's Rights	756	James, William	2820
Civilian Immunity	804	Kierkegaard, Søren	2910
Comparable Worth	939	Last Person Arguments	2938
Cosmopolitanism	1134	Liberty	3030
Deontology	1272	Life, Meaning of	3043
Desert	1294	Life, Value of	3047
Deterrence	1323	Manipulation	3139
Disabilities, People with	1373	Moral Agency	3322
Distance, Moral Relevance of	1418	Moral Luck	3377
Embryo Research	1579	Moral Status	3422
Environmental Ethics	1653	Needs	3558
Equality	1688	Nonideal Ethics	3626
Equality of Opportunity	1701	Overridingness, Moral	3764
Exploitation	1860	Personhood, Criteria of	3864

Potential Persons	3966
Rancière, Jacques	4313
Rationalism in Ethics	4329
Rationality	4338
Reasons	4389
Relativism, Moral	4488
Religious Saints	4528
Response-Dependent Theories	4584
Rights	4616
Self-Respect and Self-Esteem	4772

Sentience, Moral Relevance of	4802
Species, the Value of	4972
Stem Cell Research	5011
Terrorism	5113
Vegetarianism and Veganism	5310
Veterinary Ethics	5317
Wilderness, Value of	5476
Wollstonecraft, Mary	5523
World Hunger	5530
Worth/Dignity	5546
Wrongful Life	5561

Non-Western Ethics

African Ethics	129
Anthropocentrism	309
Benevolence	495
Buddhist Ethics	636
Colonialism and Postcolonialism	892
Comparative Religious Ethics	944
Confucian Ethics	997
Confucius	1004
Daoist Ethics	1215
Eastern Orthodox Ethics	1525
Globalization	2174
Guo Xiang	2274
Health and Disease in Religions	2342

Hindu Ethics	2410
Human Rights and Religion	2455
Islamic Ethics	2801
Jain Ethics	2815
Laozi	2935
Latin American Ethics	2970
Mencius	3198
Mozi	3466
Mysticism and Ethics	3487
Native American Ethics	3509
Nonviolence in Religions	3653
Rights of Indigenous Peoples	4631
Wang Yangming	5375
Xunzi	5569
Zhu Xi	5575
Zhuangzi	5582

Normative Ethics

African American Religious Ethics	121
African Ethics	129
Agent-Centered Options	153
Agent-Centered Restrictions	158
Agent-Relative vs. Agent- Neutral	162
Anarchism	237
Ancient Ethics	245
Animal Experimentation	271
Animals, Moral Status of	292
Aristotle	348

Associative Duties	382
Autonomy	442
Benevolence	495
Berlin, Isaiah	520
Biocentrism	526
Bioethics	535
Bluffing	587
Buddhist Ethics	636
Business Ethics	652
Care Ethics	705
Casuistry	713
Categorical Imperative	720

lxxii LIST OF ENTRIES BY TOPIC

Coercion	840		Happiness	2281
Collective Responsibility	884		Hare, R. M.	2293
Confidentiality	987		Harm	2299
Conscience	1009		Hate Speech	2332
Conscience and Professionals	1021		Healthcare Resources, Distribution of	2358
Consequentialism	1040		Hedonism	2370
Constructivism, Moral	1065		Hegel, Georg Wilhelm Friedrich	2380
Contractualism	1095		Hobbes, Thomas	2420
Corporate Culture	1110		Honor	2449
Cosmopolitanism	1134		Idealization in Ethics	2531
Cyrenaics	1212		Immigration	2549
Daoist Ethics	1215		Impartiality	2560
Deontology	1272		Imperatives, Categorical and Hypothetical	2567
Desert	1294		Incommensurability (and Incomparability)	2591
Deterrence	1323		Intention	2658
Dilemmas, Moral	1348		James, William	2820
Dirty Hands	1366		Journalistic Ethics	2835
Discourse Ethics	1396		Journalistic Objectivity	2844
Discrimination	1405		Kantian Practical Ethics	2896
Divine Command	1426		Killing	2918
Doctrine of Double Effect	1435		Late Modern British Ethics	2944
Duty and Obligation	1483		Late Modern Continental Ethics	2957
Early Modern Ethics	1509		Liberalism	3000
Eastern Orthodox Ethics	1525		Loyalty	3089
Egoism	1572		Lying and Deceit	3101
Empathy	1606		Marcuse, Herbert	3150
Engineering Ethics	1623		Metaethics and Ethics	3235
Environmental Ethics	1653		Mill, John Stuart	3275
Equality	1688		Modesty	3293
Equality of Opportunity	1701		Moral Absolutes	3316
Evolution, Ethics and	1808		Moral Agency	3322
Ewing, A. C.	1817		Moral Character	3333
Experimental Ethics	1838		Moral Education	3349
Explanations, Moral	1850		Moral Luck	3377
Falk, W. D.	1892		Morality, Definition of	3433
Feminist Ethics	1925		Native American Ethics	3509
Frankena, William K.	2015		Needs	3558
Free Riding	2020		Negligence	3565
Free Will	2027		Nonideal Ethics	3626
Friendship	2053		Nonidentity Problem	3634
Functionalism, Moral	2067			
Generalism vs. Particularism	2103			
Global Poverty	2162			
Globalization	2174			
Golden Rule	2186			
Greatest Happiness Principle	2229			

Nonviolence in Religions	3653	Rights	4616
Normativity	3663	Ross, W. D.	4661
Objective Relativism	3691	Rules, Standards, and Principles	4676
Omissions	3701	Scheler, Max	4712
Online Journalism	3707	Schleiermacher, Friedrich	4728
Organ Transplantation	3730	Self-Deception	4753
Organic Unities	3735	Self-Defense	4763
Ought Implies Can	3748	Self-Respect and Self-Esteem	4772
Paradox of Deontology	3790	Sidgwick, Henry	4888
Paradox of Happiness	3794	Sin, Concepts of	4897
Particularism	3811	Social Contract	4940
Paternalism	3823	Stewart, Dugald	5024
Perfectionism	3839	Supererogation	5070
Personhood, Criteria of	3864	Supervenience, Moral	5078
Population	3946	Sustainability	5092
Practical Conditionals	3978	Troeltsch, Ernst	5192
Practical Virtue Ethics	4000	Trolley Problem	5202
Preference	4041	Universalizability	5251
Price, Richard	4064	Utilitarianism	5261
Prichard, H. A.	4072	Value Pluralism	5291
Principlism	4086	Veterinary Ethics	5317
Prioritarianism	4094	Violence	5337
Professional Ethics	4121	Virtue	5346
Promises	4143	Virtue Ethics	5356
Rauschenbusch, Walter	4347	Von Wright, G. H.	5368
Rawls, John	4354	Wang Yangming	5375
Reciprocity	4430	Well-Being	5442
Reid, Thomas	4482	Whewell, William	5451
Relativism, Moral	4488	Wisdom	5497
Religious Saints	4528	Wolff, Christian	5510
Reparations	4538	World Hunger	5530
Repugnant Conclusion	4560	World Trade Organization	5541
Research Ethics	4563	Worth/Dignity	5546
Retribution	4603		

Personal Relationships

Adoption	64	Benevolence	495
Adultery	75	Birth Control	565
Ancillary-Care Obligations	257	Blame	571
Applied Ethics	320	Business Ethics	652
Aristotle	348	Care Ethics	705
Associative Duties	382	Child Abuse and Neglect	753
Atonement	384	Children's Rights	756
Attitudes, Reactive	393	Civic Friendship	773
Authority	433	Commitment	899

lxxiv LIST OF ENTRIES BY TOPIC

Communitarianism	926	Lying and Deceit	3101
Confidentiality	987	Manipulation	3139
Disabilities, People with	1373	Marcel, Gabriel	3145
Domestic Violence	1454	Marriage	3162
Emotion	1590	Motherhood	3444
Empathy	1606	Nonviolence in Religions	3653
Ethical Issues in Teaching	1721	Parents' Rights and Responsibilities	3803
Ethics of Aging	1731	Personal Relationships	3851
Faith	1887	Power	3972
Family	1897	Reconciliation	4451
Fatherhood	1906	Regret	4478
Feminist Ethics	1925	Relativism, Moral	4488
Feminist Metaethics	1938	Reproductive Technology	4547
Filial Duties	1981	Respect	4573
Freud, Sigmund	2046	Responsibility	4592
Friendship	2053	Same-Sex Marriage	4689
Good and Good for	2205	Savior Siblings	4710
Homosexuality	2441	Self-Deception	4753
Imagination in Ethics	2542	Sexual Consent	4834
Impartiality	2560	Sexual Morality	4855
Incest	2589	Sexuality in Religions	4867
Integrity	2640	Strawson, P. F.	5038
Internet Ethics	2745	Trust	5207
Kierkegaard, Søren	2910	Violence	5337
Love	3081		
Loyalty	3089		

Political Ethics

Academic Freedom	26	Autonomy	442
Addams, Jane	49	Badiou, Alain	479
Adoption	64	Bentham, Jeremy	507
Adversarial System of Justice	86	Berlin, Isaiah	520
Affirmative Action	109	Birth Control	565
African American Religious Ethics	121	Bloch, Ernst	582
Al-Farabi	189	Boycotts	589
Alienation	198	Burke, Edmund	647
Amnesty	222	Business Ethics	652
Anarchism	237	Camus, Albert	685
Applied Ethics	320	Capabilities	692
Assassination	370	Capital Punishment	698
Association, Freedom of	373	Citizenship	764
Augustine, Saint	399	Civic Friendship	773
Authority	433	Civic Virtue	779
		Civil Disobedience	786

Civil Rights	794	Groups, Moral Status of	2248
Civilian Immunity	804	Harm	2299
Climate Change	817	Harm Principle	2307
Codes of Ethics	837	Harrington, James	2314
Collateral Damage	875	Hart, H. L. A.	2318
Collective Responsibility	884	Hate Speech	2332
Commodification	905	Healthcare Resources, Distribution of	2358
Common Good	913	Hobbes, Thomas	2420
Communitarianism	926	Holocaust	2431
Compensatory Justice	953	Human Rights and Religion	2455
Compromise	959	Humanitarian Intervention	2477
Condorcet's Jury Theorem	984	Identity, Politics of	2534
Conflict of Interest	994	Immigration	2549
Confucian Ethics	997	Infectious Diseases	2608
Conscientious Objection	1029	Inheritance	2627
Continental Feminist Ethics	1087	International Bill of Rights	2706
Corporate Culture	1110	International Criminal Justice	2716
Corruption	1126	International Relations	2725
Cost-Benefit Analysis	1144	Jefferson, Thomas	2832
Criminal Justice Ethics	1175	Just Cause (in War)	2851
Criminal Law	1186	Just War Theory, History of Justice	2863 2865
Critical Theory	1194	King, Jr., Martin Luther	2928
Deleuze, Gilles	1242	Latin American Ethics	2970
Democracy	1250	Leadership Ethics	2979
Desert	1294	Legal Ethics	2985
Deterrence	1323	Liberalism	3000
Dewey, John	1329	Liberation Theology and Ethics	3013
Difference Principle	1340	Libertarianism	3022
Dirty Hands	1366	Liberty	3030
Domestic Violence	1454	Locke, John	3065
Durkheim, Emile	1475	Machiavelli, Niccolò	3111
Ecofeminism	1535	Maimonides, Moses	3123
Egalitarianism	1562	Marcuse, Herbert	3150
Equality	1688	Military Necessity	3266
Equality of Opportunity	1701	Military Occupation	3270
Evil	1799	Montesquieu, Charles-Louis de Secondat, Baron de	3303 3303
Exploitation	1860	Moral Agency	3322
Feminist Political Theory	1946	Multiculturalism	3470
Fichte, Johann Gottlieb	1963	Nationalism and Patriotism	3499
Free Riding	2020	Needs	3558
Frondizi, Risieri	2064	Niebuhr, Reinhold	3589
Genocide	2123		
Global Distributive Justice	2142		
Global Health Ethics	2152		
Greatest Happiness Principle	2229		
Green, T. H.	2238		

lxxvi LIST OF ENTRIES BY TOPIC

Nonideal Ethics	3626	Reconciliation	4451
Nonviolence in Religions	3653	Religion, Freedom of	4500
Nuclear Weapons	3676	Religion and Politics	4518
Offense	3696	Reparations	4538
Oppression	3721	Ricoeur, Paul	4609
Pacifism	3771	Rights	4616
Paradoxes of Voting	3799	Rights of Indigenous Peoples	4631
Perfectionism	3839	Risk	4646
Political Correctness	3924	Rorty, Richard	4656
Political Ethics	3929	Rousseau, Jean-Jacques	4669
Political Obligation	3937	Russell, Bertrand	4684
Power	3972	Sartre, Jean-Paul	4695
<i>Praxis</i>	4026	Secession	4747
Precautionary Principle	4031	Siting	4901
Preventive and Preemptive War	4058	Slavery	4916
Propaganda	4155	Social Contract	4940
Proudhon, Pierre-Joseph	4178	Solidarity	4957
Public Goods	4211	Terrorism	5113
Public Health Ethics	4220	Thomasius, Christian	5135
Public Reason	4230	Toleration	5150
Publicity	4238	Torture	5171
Pufendorf, Samuel von	4245	Truth Commissions	5216
Race	4294	Utilitarianism	5261
Racism	4305	Violence	5337
Rancière, Jacques	4313	War	5379
Rauschenbusch, Walter	4347	Weber, Max	5426
Rawls, John	4354	Whistleblowing	5456
Recognition	4439	Wollstonecraft, Mary	5523

Professional Ethics

Academic Freedom	26	Confidentiality	987
Accounting Ethics	31	Conflict of Interest	994
Adversarial System of Justice	86	Conscience and Professionals	1021
Affirmative Action	109	Consent	1034
Aid, Ethics of	178	Corruption	1126
Ancillary-Care Obligations	257	Criminal Justice Ethics	1175
Applied Ethics	320	Declaration of Helsinki	1232
Bioethics	535	Dual-Use Research	1462
Brain Death	600	Economics and Ethics	1552
Bribery and Extortion	611	Engineering Ethics	1623
Business Ethics	652	Enhancement, Biomedical	1633
Cloning	828	Ethical Issues in Teaching	1721
Codes of Ethics	837	Euthanasia	1771
Computer Ethics	968		

Human Subjects, Research		Police Ethics	3917
Use of	2465	Political Ethics	3929
Infectious Diseases	2608	Practical Virtue Ethics	4000
Informed Consent	1034	Principlism	4086
Journalistic Ethics	2835	Professional Ethics	4121
Journalistic Objectivity	2844	Psychiatric Ethics	4186
Legal Ethics	2985	Public Health Ethics	4220
Long-Term Care	3075	Stakeholder Theory	5002
Nursing Ethics	3681	Trust	5207
Online Journalism	3707	Veterinary Ethics	5317
Palliative Care	3782	Weber, Max	5426
Personal Relationships	3851	Whistleblowing	5456

Reasons

Agent-Relative vs. Agent-Neutral	162	Emotion	1590
Analogical Arguments	232	Ethics of Belief	1736
Anscombe, G. E. M.	303	Ethics in the Hebrew Bible	1748
Aristotle	348	Externalism, Motivational	1870
Authority	433	Fact-Value Distinction	1881
Balguy, John	484	Falk, W. D.	1892
Bioethics	535	Filial Duties	1981
Blame	571	Firth, Roderick	1988
Buck-Passing Accounts	625	Game Theory and Rational Choice	2082
Camus, Albert	685	Good and Good for	2205
Casuistry	713	Guise of the Good	2262
Categorical Imperative	720	Hare, R. M.	2293
Cognitivism	850	Hume, David	2486
Conscience	1009	Hutcheson, Francis	2507
Conscience and Professionals	1021	Hybrid Theories of Moral Statements	2514
Conscientious Objection	1029	Ideal Observer Theories	2523
Courage	1152	Imperatives, Categorical and Hypothetical	2567
Critical Theory	1194	Imperatives, Logic of	2575
Death	1224	Incommensurability (and Incomparability)	2591
Deontology	1272	Intention	2658
Desert	1294	Internalism, Motivational	2693
Desire	1306	Intransitivity	2765
Desire Theories of the Good	1316	Kant, Immanuel	2885
Deterrence	1323	Kierkegaard, Søren	2910
Dilemmas, Moral	1348	Locke, John	3065
Direction of Fit	1362	Metaethics	3219
Discourse Ethics	1396		
Duty and Obligation	1483		
Egoism	1572		

lxxviii LIST OF ENTRIES BY TOPIC

Moral Education	3349	Reasons, Internal and External	4414
Moral Psychology	3395	Reasons, Motivating and Normative	4425
Moral Reasoning	3411	Relativism, Moral	4488
Motivation, Moral	3455	Response-Dependent Theories	4584
NonNaturalism, Ethical	3641	Rights	4616
Open Question Argument	3714	Ring of Gyges	4641
Overridingness, Moral	3764	Rules, Standards, and Principles	4676
Paradox of Deontology	3790	Satisficing	4705
Particularism	3811	Self-Deception	4753
Perfectionism	3839	Stewart, Dugald	5024
Practical Reasoning	3985	Stoicism	5030
Practical Virtue Ethics	4000	Supererogation	5070
Pragmatic Ethics	4009	Testimony, Moral	5122
Preference	4041	Universalizability	5251
<i>Prima Facie</i> and <i>Pro Tanto</i> Oughts	4082	Value, Fitting-Attitude Account of	5282
Pro-Attitudes	4114	Value Pluralism	5291
Promises	4143	Value Realism	5299
Prudence	4180	Weakness of Will	5412
Public Reason	4230	Well-Being	5442
Queerness, Argument from	4270	Why Be Moral	5464
Rationalism in Ethics	4329	Wilderness, Value of	5476
Rationality	4338	Williams, Bernard	5490
Reason and Passion	4382	Wisdom	5497
Reasons	4389	Wrong Kind of Reasons Problem	5553
Reasons for Action, Morality and	4401		
Reasons: Holism and Atomism	4409		

Religious Ethics

Abelard, Peter	10	Camus, Albert	685
African American Religious Ethics	121	Charity	738
Agape	138	Clarke, Samuel	813
Al-Farabi	189	Cohen, Hermann	860
Aquinas, Saint Thomas	335	Comparative Religious Ethics	944
Atonement	384	Cudworth, Ralph	1207
Attention, Moral	388	Daoist Ethics	1215
Augustine, Saint	399	Divine Command	1426
Birth Control	565	Duns Scotus	1471
Buber, Martin	618	Durkheim, Emile	1475
Buddhist Ethics	636	Early Christian Ethics	1497
Calvin, John	679	Eastern Orthodox Ethics	1525

Environment and Ecology in Religions	1644	
Ethics in the Hebrew Bible	1748	
Euthyphro Dilemma	1785	
Faith	1887	
Gender and Patriarchy in Religions	2093	
Globalization	2174	
Good and Bad Samaritanism	2192	
Grotius, Hugo	2243	
Health and Disease in Religions	2342	
Hindu Ethics	2410	
Human Rights and Religion	2455	
Jain Ethics	2815	
Kierkegaard, Søren	2910	
Laozi	2935	
Levinas, Emmanuel	2994	
Liberation Theology and Ethics	3013	
Locke, John	3065	
Luther, Martin	3093	
Maimonides, Moses	3123	
Marion, Jean-Luc	3155	

Science and Ethics

Altruism and Biology	215	
Animal Cognition	262	
Animal Experimentation	271	
Biotechnology	554	
Brain Death	600	
Climate Change	817	
Conservation Biology	1055	
Declaration of Helsinki	1232	
Diderot, Denis	1337	
Disagreement, Moral	1386	
Disease Mongering	1415	
Dual-Use Research	1462	
Ecological Restoration	1543	
Embryo Research	1579	
Enhancement, Biomedical	1633	
Epistemology, Moral	1674	
Evolution, Ethics and	1808	
Experimental Ethics	1838	
Explanations, Moral	1850	

Medieval Ethics	3187	
Mysticism and Ethics	3487	
Native American Ethics	3509	
Niebuhr, Reinhold	3589	
Nonviolence in Religions	3653	
Plotinus	3910	
Rabbinic Ethics	4287	
Religion, Freedom of	4500	
Religion and Global Ethics	4509	
Religion and Politics	4518	
Religious Saints	4528	
Ricoeur, Paul	4609	
Schopenhauer, Arthur	4738	
Sexual Morality	4855	
Sexuality in Religions	4867	
Sin, Concepts of	4897	
Suárez, Francisco	5045	
Supererogation	5070	
Troeltsch, Ernst	5192	
Wang Yangming	5375	
War and Religion	5402	
Weber, Max	5426	
William of Ockham	5484	

Genetic Testing	2114	
Genetically Modified Organisms	2117	
Health and Disease in Religions	2342	
Health Surveillance, Ethics of	2353	
Infectious Diseases	2608	
International Research Ethics	2737	
Internet Ethics	2745	
Mead, George Herbert	3177	
Methodology in Metaethics	3244	
Murdoch, Iris	3480	
Nanotechnology, Ethics of	3493	
Naturalism, Ethical	3532	
Nature and the Natural	3549	
Neo-Aristotelian Ethical Naturalism	3571	
Neuroethics	3580	
NonNaturalism, Ethical	3641	

lxxx LIST OF ENTRIES BY TOPIC

Pragmatic Ethics	4009	Reid, Thomas	4482
Pragmatic Theory of Action	4020	Research Ethics	4563
Precautionary Principle	4031	Risk	4646
Psychopharmacology	4200	Stem Cell Research	5011
Queerness, Argument from	4270	Synthetic Life Sciences	5108
Race	4294	Weber, Max	5426
Rationality	4338	Williams, Bernard	5490
Realism, Moral	4365		

Sentiments and Attitudes

Alienation	198	Humor, Ethics of	2497
Amoralist	227	Hutcheson, Francis	2507
Arrogance	362	Hybrid Theories of Moral Statements	2514
Attitudes, Reactive	393	Ideal Observer Theories	2523
Bad Faith and the Unconscious	471	Imagination in Ethics	2542
Benevolence	495	Intention	2658
Bergson, Henri	513	Intentionality	2670
Blame	571	Literature and Ethics	3059
Buber, Martin	618	Love	3081
Buck-Passing Accounts	625	Lying and Deceit	3101
Butler, Joseph	669	Mencius	3198
Character	729	Mercy	3212
Civic Friendship	773	Metaethics	3219
Conscience	1009	Modesty	3293
Conscientious Objection	1029	Moral Luck	3377
Corporate Culture	1110	Moral Psychology	3395
Death	1224	Motivation, Humean Theory of	3449
Desire	1306	Non-Cognitivism	3610
Desire Theories of the Good	1316	Pacifism	3771
Direction of Fit	1362	Phenomenology, Moral	3881
Early Modern Ethics	1509	Pleasure	3903
Ecological Restoration	1543	Political Correctness	3924
Egoism	1572	Preference	4041
Emotion	1590	Prescriptivism	4051
Emotivism	1600	Pride	4078
Epistemology, Moral	1674	Pro-Attitudes	4114
Eudaimonism	1759	Prudence	4180
Experimental Ethics	1838	Realism, Moral	4365
Filial Duties	1981	Reason and Passion	4382
Forgiveness	2000	Regret	4478
Generosity	2111	Respect	4573
Good and Bad Samaritanism	2192	Response-Dependent Theories	4584
Gratitude	2220	Responsibility	4592
Guilt	2255	Retribution	4603
Hume, David	2486		

Self-Respect and Self-Esteem 4772
 Sensibility Theory 4793
 Sentimentalism 4806
 Sentiments, Moral 4821
 Shaftesbury, Third Earl of 4877
 Shame and Honor 4881
 Smith, Adam 4930
 Stewart, Dugald 5024
 Strawson, P. F. 5038
 Subjectivism, Ethical 5050
 Suffering 5055

Sexuality

Adultery 75
 AIDS 184
 Bad Faith and the
 Unconscious 471
 Beauvoir, Simone de 488
 Chastity 744
 Fatherhood 1906
 Feminist Ethics 1925
 Freud, Sigmund 2046
 Gender and Patriarchy in
 Religions 2093
 Hart, H. L. A. 2318
 Homosexuality 2441

Significant Figures

Addams, Jane 49
 Adorno, Theodor W. 71
 Al-Farabi 189
 Anscombe, G. E. M. 303
 Aquinas, Saint Thomas 335
 Arendt, Hannah 344
 Aristotle 348
 Augustine, Saint 399
 Austin, J. L. 407
 Austin, John 413
 Authenticity 419
 Ayer, A. J. 465
 Bad Faith and the
 Unconscious 471
 Badiou, Alain 479
 Balguy, John 484

Supervenience, Moral 5078
 Sympathy 5101
 Trust 5207
 Value, Fitting-Attitude
 Account of 5282
 Vegetarianism and Veganism 5310
 Virtue 5346
 Weakness of Will 5412
 Wrong Kind of Reasons
 Problem 5553

Incest 2589
 Intergenerational Ethics 2680
 Marriage 3162
 Pedophilia 3829
 Prostitution 4176
 Rape 4318
 Same-Sex Marriage 4689
 Sexual Consent 4834
 Sexual Equality 4840
 Sexual Harassment 4850
 Sexual Morality 4855
 Sexuality in Religions 4867
 Speech, Freedom of 4981

Beauvoir, Simone de 488
 Bentham, Jeremy 507
 Bergson, Henri 513
 Berlin, Isaiah 520
 Bloch, Ernst 582
 Bradley, F. H. 592
 Brentano, Franz 602
 Buber, Martin 618
 Burke, Edmund 647
 Butler, Joseph 669
 Calvin, John 679
 Camus, Albert 685
 Categorical Imperative 720
 Clarke, Samuel 813
 Cohen, Hermann 860
 Confucius 1004

lxxxii LIST OF ENTRIES BY TOPIC

Conscience	1009	Is–Ought Gap	2793
Courage	1152	James, William	2820
Cudworth, Ralph	1207	Jaspers, Karl	2827
Cyrenaics	1212	Jefferson, Thomas	2832
Deleuze, Gilles	1242	Justice	2865
Derrida, Jacques	1287	Kant, Immanuel	2885
Dewey, John	1329	Kantian Practical Ethics	2896
Difference Principle	1340	Kelsen, Hans	2903
Dilthey, Wilhelm	1357	Kierkegaard, Søren	2910
Duns Scotus	1471	King, Jr., Martin Luther	2928
Durkheim, Emile	1475	Laozi	2935
Early Christian Ethics	1497	Late Modern Continental Ethics	2957
Early Modern Ethics	1509	Latin American Ethics	2970
Emerson, Ralph Waldo	1585	Levinas, Emmanuel	2994
Eudaimonism	1759	Liberalism	3000
Ewing, A. C.	1817	Locke, John	3065
Falk, W. D.	1892	Luther, Martin	3093
Feinberg, Joel	1913	Machiavelli, Niccolò	3111
Fichte, Johann Gottlieb	1963	Mackie, J. L.	3117
Firth, Roderick	1988	Maimonides, Moses	3123
Foot, Philippa	1993	Malebranche, Nicolas	3130
Foucault, Michel	2008	Mandeville, Bernard	3134
Frankena, William K.	2015	Marcel, Gabriel	3145
Frege–Geach Objection	2037	Marcuse, Herbert	3150
Freud, Sigmund	2046	Marion, Jean-Luc	3155
Frondizi, Risieri	2064	Marx, Karl	3171
Gadamer, Hans-Georg	2077	Mead, George Herbert	3177
Green, T. H.	2238	Medieval Ethics	3187
Grotius, Hugo	2243	Mencius	3198
Guo Xiang	2274	Mill, John Stuart	3275
Hare, R. M.	2293	Montaigne, Michel de	3298
Harrington, James	2314	Montesquieu, Charles-Louis de Secondat, Baron de	3303
Hart, H. L. A.	2318	Moore, G. E.	3308
Hartmann, Nicolai	2324	Moral Education	3349
Hegel, Georg Wilhelm Friedrich	2380	Mozi	3466
Heidegger, Martin	2390	Murdoch, Iris	3480
Hellenistic Ethics	2397	Naturalistic Fallacy	3542
Hobbes, Thomas	2420	Niebuhr, Reinhold	3589
Hume, David	2486	Nietzsche, Friedrich	3596
Husserl, Edmund	2503	Ortega y Gasset, José	3737
Hutcheson, Francis	2507	Perry, Ralph Barton	3847
Imperatives, Categorical and Hypothetical	2567	Plato	3887
Intersubjectivity	2755	Plotinus	3910
Islamic Ethics	2801	Pragmatic Ethics	4009

Price, Richard	4064	Socrates	4949
Prichard, H. A.	4072	Spencer, Herbert	4991
Proudhon, Pierre-Joseph	4178	Spinoza, Baruch	4996
Pufendorf, Samuel von	4245	Stevenson, C. L.	5016
Rancière, Jacques	4313	Stewart, Dugald	5024
Rashdall, Hastings	4325	Strawson, P. F.	5038
Rauschenbusch, Walter	4347	Suárez, Francisco	5045
Rawls, John	4354	Thomasius, Christian	5135
Reid, Thomas	4482	Thoreau, Henry David	5137
Religious Saints	4528	Troeltsch, Ernst	5192
Ricoeur, Paul	4609	Twentieth-Century Continental Ethics	5228
Ring of Gyges	4641	Utilitarianism	5261
Rorty, Richard	4656	Virtue Ethics	5356
Ross, W. D.	4661	Weber, Max	5426
Rousseau, Jean-Jacques	4669	Weil, Simone	5435
Russell, Bertrand	4684	Whewell, William	5451
Sartre, Jean-Paul	4695	William of Ockham	5484
Scheler, Max	4712	Williams, Bernard	5490
Schelling, Friedrich	4722	Wittgenstein, Ludwig	5503
Schleiermacher, Friedrich	4728	Wolff, Christian	5510
Schopenhauer, Arthur	4738	Wollaston, William	5518
Sentiments, Moral	4821	Wollstonecraft, Mary	5523
Shaftesbury, Third Earl of	4877	Xunzi	5569
Sidgwick, Henry	4888	Zhu Xi	5575
Smith, Adam	4930	Zhuangzi	5582

Social Ethics

Abortion	14	Bribery and Extortion	611
Addams, Jane	49	Burke, Edmund	647
Adoption	64	Camus, Albert	685
Adorno, Theodor W.	71	Capabilities	692
Advertising, Ethics of	94	Care Ethics	705
Aesthetics and Ethics	101	Chastity	744
African American Religious Ethics	121	Cheating	748
Alienation	198	Children's Rights	756
Anarchism	237	Civic Virtue	779
Applied Ethics	320	Civil Disobedience	786
Arrow's Theorem	367	Civil Rights	794
Augustine, Saint	399	Climate Change	817
Authenticity	419	Coercive Wage Offers	847
Autonomy	442	Collective Responsibility	884
Bioethics	535	Common Good	913
Bloch, Ernst	582	Communitarianism	926
		Companion Animals	933

lxxxiv LIST OF ENTRIES BY TOPIC

Compensatory Justice	953	Homosexuality	2441
Compromise	959	Honor	2449
Confucian Ethics	997	Human Rights and Religion	2455
Consent	1034	Hume, David	2486
Corporal Punishment	1105	Humor, Ethics of	2497
Corporate Culture	1110	Identity, Politics of	2534
Cosmopolitanism	1134	Immigration	2549
Criminal Law	1186	Inheritance	2627
Deleuze, Gilles	1242	Internet Ethics	2745
Dewey, John	1329	Intersubjectivity	2755
Dilthey, Wilhelm	1357	Just Price	2860
Disabilities, People with	1373	Justice	2865
Discourse Ethics	1396	Juvenile Justice	2878
Discrimination	1405	King, Jr., Martin Luther	2928
Durkheim, Emile	1475	Latin American Ethics	2970
Eastern Orthodox Ethics	1525	Leadership Ethics	2979
Ecofeminism	1535	Liberalism	3000
Economics and Ethics	1552	Liberation Theology and Ethics	3013
Egalitarianism	1562	Long-Term Care	3075
Employers and Employees	1614	Luther, Martin	3093
Engineering Ethics	1623	Lying and Deceit	3101
Enhancement, Biomedical	1633	Mandeville, Bernard	3134
Ethical Investment	1717	Manipulation	3139
Ethical Issues in Teaching	1721	Marcuse, Herbert	3150
Ethics in the Hebrew Bible	1748	Marriage	3162
Evil	1799	Marx, Karl	3171
Exploitation	1860	Motherhood	3444
Family	1897	Multiculturalism	3470
Feminist Bioethics	1918	Nationalism and Patriotism	3499
Feminist Ethics	1925	Native American Ethics	3509
Filial Duties	1981	Niebuhr, Reinhold	3589
Free Riding	2020	Nonviolence in Religions	3653
Free Will	2027	Online Journalism	3707
Freud, Sigmund	2046	Oppression	3721
Friendship	2053	Pacifism	3771
Gender and Patriarchy in Religions	2093	Parents' Rights and Responsibilities	3803
Groups, Moral Status of	2248	Plea Bargaining	3897
Gun Control	2271	Political Correctness	3924
Harm Principle	2307	Political Obligation	3937
Hate Speech	2332	Pornography and Obscenity	3956
Health Surveillance, Ethics of	2353	Power	3972
Healthcare Resources, Distribution of	2358	Pragmatic Theory of Action	4020

<i>Praxis</i>	4026		Rules, Standards, and Principles	4676
Preference	4041		Russell, Bertrand	4684
Privacy	4099		Same-Sex Marriage	4689
Privacy and the Internet		4110	Self-Deception	4753
Profit Motive	4135		Sexual Consent	4834
Promises	4143		Sexual Equality	4840
Prostitution	4176		Sexual Morality	4855
Public Goods	4211		Slavery	4916
Pufendorf, Samuel von		4245	Smith, Adam	4930
Punishment	4248		Solidarity	4957
Race	4294		Sustainability	5092
Racism	4305		Sympathy	5101
Rape	4318		Toleration	5150
Rauschenbusch, Walter		4347	Troeltsch, Ernst	5192
Rawls, John	4354		Trust	5207
Reciprocity	4430		Usury	5258
Recognition	4439		Utilitarianism	5261
Reconciliation	4451		Violence	5337
Religious Saints	4528		Weber, Max	5426
Respect	4573		Wollstonecraft, Mary	5523
Rights	4616		World Hunger	5530
Rorty, Richard	4656			

Technology

Applied Ethics	320		Neuroethics	3580
Bioethics	535		Online Journalism	3707
Biopiracy	551		Patents	3820
Biotechnology	554		Precautionary Principle	4031
Climate Change	817		Privacy	4099
Computer Ethics	968		Privacy and the Internet	4110
Cryoethics	1205		Psychopharmacology	4200
Disabilities, People with	1373		Reproductive Technology	4547
Dual-Use Research	1462		Research Ethics	4563
Ecological Restoration	1543		Risk	4646
Embryo Research	1579		Siting	4901
Engineering Ethics	1623		Stem Cell Research	5011
Enhancement, Biomedical	1633		Trade Secrets	5180
Eugenics	1766		TRIPS	5187
Genetic Testing	2114		Weapons Research and Development	5421
Internet Ethics	2745			
Nanotechnology, Ethics of		3493		

Value

African American Religious Ethics	121	Imagination in Ethics	2542
African Ethics	129	Incommensurability (and Incomparability)	2591
Agent-Relative vs. Agent-Neutral	162	Instrumental Value	2638
Anthropocentrism	309	Intrinsic Value	2770
Bentham, Jeremy	507	Jaspers, Karl	2827
Berlin, Isaiah	520	Liberty	3030
Biocentrism	526	Marcel, Gabriel	3145
Brentano, Franz	602	Mead, George Herbert	3177
Buck-Passing Accounts	625	Moore, G. E.	3308
Camus, Albert	685	Moral Agency	3322
Capabilities	692	Moral Character	3333
Character	729	Moral Point of View	3389
Civic Virtue	779	Moral Psychology	3395
Comparable Worth	939	Moral Status	3422
Corporate Culture	1110	Nietzsche, Friedrich	3596
Corruption	1126	Nihilism	3606
Divine Command	1426	Open Question Argument	3714
Emotion	1590	Organic Unities	3735
Environmental Ethics	1653	Overridingness, Moral	3764
Equality	1688	Paradox of Happiness	3794
Equality of Opportunity	1701	Perfectionism	3839
Ethics of Belief	1736	Personhood, Criteria of	3864
Euthyphro Dilemma	1785	Pleasure	3903
Evaluative vs. Deontic Concepts	1791	Population	3946
Evolution, Ethics and	1808	Practical Reasoning	3985
Ewing, A. C.	1817	Pragmatic Ethics	4009
Existentialism	1828	Preference	4041
Fact-Value Distinction	1881	Privacy	4099
Falk, W. D.	1892	Projectivism	4137
Feminist Metaethics	1938	Prudence	4180
Freud, Sigmund	2046	Public Goods	4211
Fronzizi, Risieri	2064	Rashdall, Hastings	4325
Good and Good for	2205	Reasons	4389
Goodness, Varieties of	2213	Repugnant Conclusion	4560
Greatest Happiness Principle	2229	Response-Dependent Theories	4584
Guise of the Good	2262	Scheler, Max	4712
Happiness	2281	Self-Deception	4753
Hartmann, Nicolai	2324	Self-Respect and Self-Esteem	4772
Hedonism	2370	Sentiments, Moral	4821
Highest Good	2406	Sophists	4964
Ideal Observer Theories	2523	Species, the Value of	4972
		Supererogation	5070
		Sustainability	5092

Thick and Thin Concepts 5126
 Troeltsch, Ernst 5192
 Utilitarianism 5261
 Value, Fitting-Attitude
 Account of 5282
 Value Pluralism 5291
 Value Realism 5299

Value of Life

Abortion 14
 Allocating Scarce Medical
 Resources 206
 Animal Experimentation 271
 Animal Rights 285
 Animals, Moral Status of 292
 Biocentrism 526
 Bioethics 535
 Capital Punishment 698
 Cloning 828
 Collateral Damage 875
 Cost-Benefit Analysis 1144
 Death 1224
 Dilthey, Wilhelm 1357
 Disabilities, People with 1373
 Embryo Research 1579
 Emerson, Ralph Waldo 1585
 Environmental Ethics 1653
 Eugenics 1766
 Euthanasia 1771
 Fetuses 1959
 Good and Good for 2205
 Health and Disease in
 Religions 2342
 Hedonism 2370
 Homicide 2434
 Hunting 2500
 Hutcheson, Francis 2507
 Incommensurability (and
 Incomparability) 2591

Virtue Theory

Abelard, Peter 10
 Agape 138
 Al-Farabi 189

Von Wright, G. H. 5368
 Well-Being 5442
 Wilderness, Value of 5476
 Wittgenstein, Ludwig 5503
 Worth/Dignity 5546
 Wrong Kind of Reasons
 Problem 5553

Infanticide 2604
 Jain Ethics 2815
 James, William 2820
 Killing 2918
 Life, Meaning of 3043
 Life, Value of 3047
 Marcel, Gabriel 3145
 Morally Tragic Life 3439
 Organic Unities 3735
 Palliative Care 3782
 Pleasure 3903
 Potential Persons 3966
 Proportionality (in War) 4168
 Prudence 4180
 Reproductive Technology 4547
 Repugnant Conclusion 4560
 Schopenhauer, Arthur 4738
 Stem Cell Research 5011
 Stoicism 5030
 Suicide 5063
 Thoreau, Henry David 5137
 Vegetarianism and
 Veganism 5310
 Veterinary Ethics 5317
 War 5379
 Weil, Simone 5435
 Well-Being 5442
 World Hunger 5530
 Wrongful Life 5561

Ancient Ethics 245
 Anscombe, G. E. M. 303
 Aquinas, Saint Thomas 335

lxxxviii LIST OF ENTRIES BY TOPIC

Aristotle	348	Neo-Aristotelian Ethical	
Attention, Moral	388	Naturalism	3571
Augustine, Saint	399	Ortega y Gasset, José	3737
Buddhist Ethics	636	Particularism	3811
Care Ethics	705	Perception, Moral	3832
Chastity	744	Perfectionism	3839
Civic Friendship	773	Personal Relationships	3851
Civic Virtue	779	Phenomenology, Moral	3881
Comparative Religious Ethics	944	Plato	3887
Confucian Ethics	997	Practical Virtue Ethics	4000
Confucius	1004	Pride	4078
Corporate Culture	1110	Rabbinic Ethics	4287
Courage	1152	Ring of Gyges	4641
Derrida, Jacques	1287	Satisficing	4705
Eastern Orthodox Ethics	1525	Scheler, Max	4712
Eudaimonism	1759	Schleiermacher, Friedrich	4728
Foot, Philippa	1993	Sentiments, Moral	4821
Friendship	2053	Shaftesbury, Third Earl of	4877
Hume, David	2486	Shame and Honor	4881
Life, Meaning of	3043	Socrates	4949
Medieval Ethics	3187	Spinoza, Baruch	4996
Mencius	3198	Stoicism	5030
Modesty	3293	Virtue	5346
Moral Character	3333	Virtue Ethics	5356
Moral Status	3422	Von Wright, G. H.	5368
Murdoch, Iris	3480	Wisdom	5497

Virtues

Aesthetics and Ethics	101	Desire	1306
Agape	138	Diderot, Denis	1337
Al-Farabi	189	Dilemmas, Moral	1348
Aristotle	348	Eastern Orthodox Ethics	1525
Attention, Moral	388	Emotion	1590
Authenticity	419	Environmental Virtue	
Benevolence	495	Ethics	1665
Buddhist Ethics	636	Ethics of Aging	1731
Business Ethics	652	Ethics of Belief	1736
Butler, Joseph	669	Ethics in the Hebrew Bible	1748
Character	729	Faith	1887
Charity	738	Filial Duties	1981
Chastity	744	Friendship	2053
Civic Friendship	773	Gadamer, Hans-Georg	2077
Civic Virtue	779	Generosity	2111
Courage	1152	Gratitude	2220
Daoist Ethics	1215	Greatest Happiness Principle	2229

Harrington, James 2314
 Honor 2449
 Hume, David 2486
 Impartiality 2560
 Integrity 2640
 Journalistic Ethics 2835
 Kierkegaard, Søren 2910
 Laozi 2935
 Last Person Arguments 2938
 Loyalty 3089
 Malebranche, Nicolas 3130
 Mercy 3212
 Modesty 3293
 Montaigne, Michel de 3298
 Moral Psychology 3395
 Personal Relationships 3851

Plato 3887
 Plotinus 3910
 Professional Ethics 4121
 Prudence 4180
 Reciprocity 4430
 Religious Saints 4528
 Ring of Gyges 4641
 Self-Respect and Self-Esteem 4772
 Shame and Honor 4881
 Socrates 4949
 Solidarity 4957
 Trust 5207
 Virtue 5346
 Virtue Ethics 5356
 Von Wright, G. H. 5368
 Wisdom 5497

War and Violence

Amnesty 222
 Applied Ethics 320
 Arendt, Hannah 344
 Assassination 370
 Augustine, Saint 399
 Burke, Edmund 647
 Camus, Albert 685
 Civil Disobedience 786
 Civilian Immunity 804
 Coercion 840
 Collateral Damage 875
 Colonialism and
 Postcolonialism 892
 Comparative Religious
 Ethics 944
 Conscientious Objection 1029
 Corporal Punishment 1105
 Crimes Against Humanity 1158
 Dirty Hands 1366
 Domestic Violence 1454
 Dual-Use Research 1462
 Economic Sanctions 1546
 Genocide 2123
 Grotius, Hugo 2243
 Gun Control 2271
 Harm 2299

Hate Speech 2332
 Holocaust 2431
 Homicide 2434
 Humanitarian Intervention 2477
 Intention 2658
 International Criminal
 Justice 2716
 International Relations 2725
 Just Cause (in War) 2851
 Just War Theory, History of 2863
 Killing 2918
 Levinas, Emmanuel 2994
 Mercenaries and Private Military
 Companies 3205
 Military Necessity 3266
 Military Occupation 3270
 Moral Absolutes 3316
 Moral Equality of
 Combatants 3357
 Nonviolence in Religions 3653
 Nuclear Weapons 3676
 Oppression 3721
 Pacifism 3771
 Police Ethics 3917
 Political Ethics 3929
 Power 3972

xc LIST OF ENTRIES BY TOPIC

Preventive and Preemptive		Torture	5171
War	4058	Truth Commissions	5216
Propaganda	4155	Violence	5337
Proportionality (in War)	4168	War	5379
Reconciliation	4451	War Crimes	5394
Reparations	4538	War and Religion	5402
Self-Defense	4763	Weapons Research and	
Synthetic Life Sciences	5108	Development	5421
Terrorism	5113		

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 at 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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Smith, M. 1995. *The Moral Problem*. Oxford: Blackwell Publishers.

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Contents

Volume I

<i>Editors</i>	vii
<i>Notes on Editors</i>	x
<i>Contributors</i>	xxiv
<i>Alphabetical List of Entries</i>	xliii
<i>List of Entries by Topic</i>	lii
<i>Introduction</i>	xcv
<i>Acknowledgments</i>	xcvi

A–Bub	1
-------	---

Volume II

Buc–C	625
-------	-----

Volume III

D–Fal	1215
-------	------

Volume IV

Fam–H	1897
-------	------

Volume V

I–Mer	2523
-------	------

Volume VI

Met–Ple	3219
---------	------

Volume VII

Ple–Rig	3903
---------	------

Volume VIII

Rin–U	4641
-------	------

Volume IX

V–Z	5279
-----	------

<i>Index</i>	5589
--------------	------

