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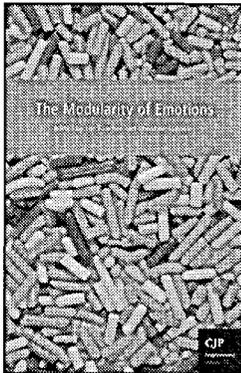
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ABOUT THE EDITORS

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

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

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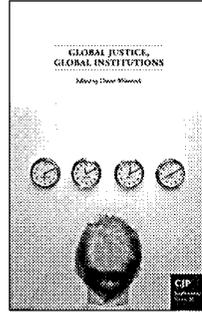
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ABOUT THE BOOK

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

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

ABOUT THE EDITOR

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



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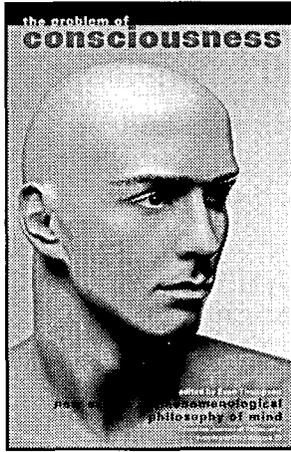
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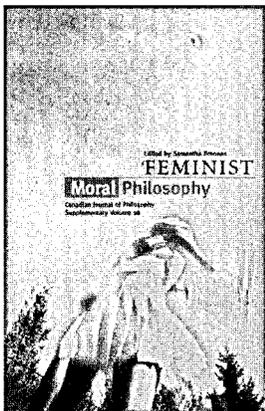
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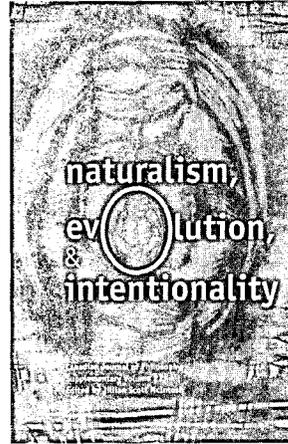
JILLIAN SCOTT MCINTOSH

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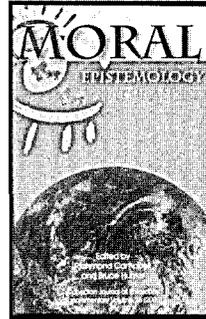
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A traditional task of epistemology is to establish and defend systematic standards that must be met in order for us to have knowledge or justified beliefs. A naturalized epistemology tries to arrive at such standards through an empirical investigation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

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CIVILIZATION AND OPPRESSION

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

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This volume collects some of the very best recent work on pragmatism, the view that philosophical theories must be connected to practical consequences, from both self-styled pragmatists and from those whose positions merely have affinities with pragmatism.

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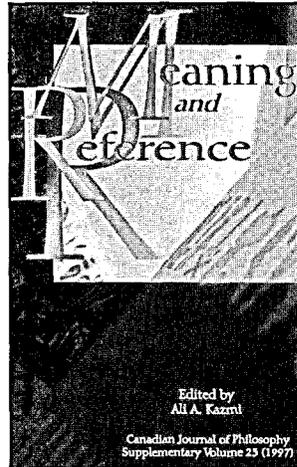
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• MEANING AND REFERENCE

Edited by
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This is a collection of eight new essays by some of the most prominent contemporary philosophers of language. These essays cover a variety of topics including scepticism about meaning and reference, vagueness, rigid designation, *de re* belief, pronominal anaphora, Quinean objections to quantified modal logic, and supposition. This volume will be of interest to anyone who works in the philosophy of language and philosophical logic.

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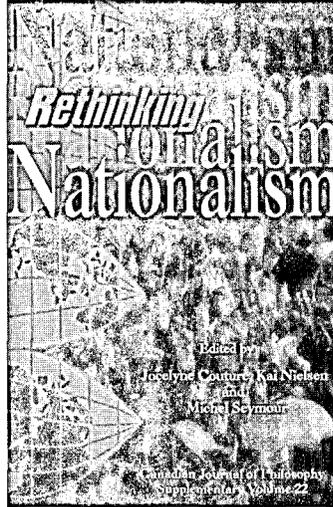


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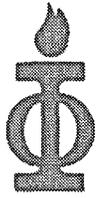
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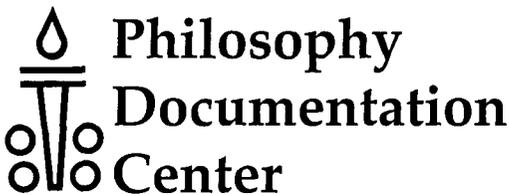
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Call for Papers: 'Retributive Emotions'

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Reactive attitudes are affective ways of viewing agents in response to the good or bad will that they demonstrate in their actions; *retributive* reactive attitudes, such as resentment, indignation, guilt, and contempt, are the subset of reactive attitudes that involve seeing the agent to whom they are directed as having done wrong. Philosophers have both defended and criticised the moral value of retributive reactive attitudes. Defenders have explored their intimate connections with self-respect, resistance to injustice, accountability, agency, and personhood, and some philosophers argue we cannot understand responsibility without these emotions. At the same time, both in philosophy and in popular culture it is often thought that dissolving or overcoming retributive emotions is both healthy and virtuous. Both views raise complex questions about the nature of retributive reactive attitudes. The aim of this special issue of *Philosophical Papers* is to explore this area, and with it, the complex role that the moral emotions play in our understanding of wrongdoing.

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- Analyses of particular retributive attitudes.
- The intentional content of the retributive emotions.
- The significance and role of the 'feeling' part of retributive attitudes.
- The relation between retributive emotions and moral judgments.
- The relation between, on the one hand, having a particular emotional response to wrongdoing and, on the other hand, 'properly' grasping the wrongness of the wrong and the perpetrator's culpability and 'properly' condemning this wrong.
- The relationship between retributive emotions and responsibility.
- The relationship between retributive emotions and punishment.
- The relationship between retributive emotions and forgiveness.
- The rational or moral culpability in not having retributive emotional responses, and whether there are differences between self-directed and other-directed retributive responses.
- The extent to which the retributive emotions are optional or avoidable.
- The possibility of having 'positive' reactive attitudes (e.g., gratitude) without having retributive attitudes.

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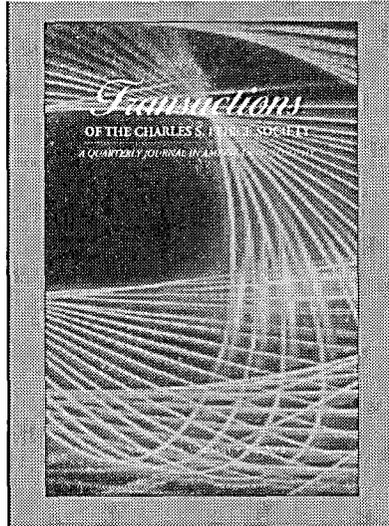
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