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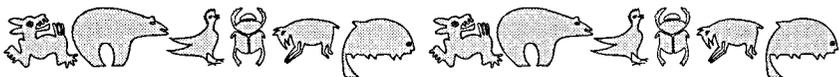
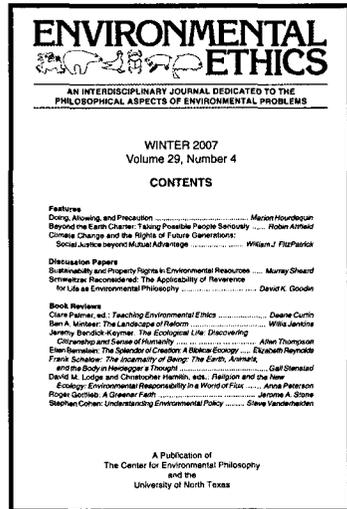
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Call for Papers: 'Epistemology Through Thick & Thin'

Special edition of *Philosophical Papers*

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The distinction between thick concepts (e.g., 'deceit', 'gratitude') and thin concepts (e.g., 'good', 'wrong'), and their relevant importance to philosophical research, has been central to recent ethical theory. Metaethical discussion traditionally focuses on the thin, leading some to contend that moving from considering thin concepts to thick concepts leads to a very different, and preferable, conception of ethics.

A similar distinction suggests itself within epistemology. 'Justification' and 'knowledge' seem to be thin epistemic concepts, whilst 'intellectual curiosity', 'trust' and 'gullibility' seem to be thick ones. Like metaethicists, epistemologists have focused on the thin, raising the question whether a move from thin to thick would lead to an alternative and/or preferable conception of epistemology.

Only those approaching epistemology from the point of view of virtue ethics and those interested in ethno-epistemology have tended to recognize a distinction between a thick and thin epistemology. The aim of this special issue of *Philosophical Papers* is to consider the distinction between thick and thin epistemic concepts both within and without specific conceptions of epistemology, as well as providing a forum for discussion of specific thick epistemic concepts.

Possible Questions for Discussion:

1. What is the best way to understand the distinction between thick and thin epistemic concepts? Are there problems with the analogy from the case of ethics?
2. Would the move from a thick to thin epistemology lead to significant changes in how we do epistemology? If so, is this desirable?
3. How should particular examples of thick epistemic concepts be understood?
4. Do particular debates within epistemology (e.g., internalism vs. externalism, foundationalism vs. coherentism) or more general approaches to epistemology favour one kind of concept over the other?

The deadline for receipt of submissions is 30 June 2008. This issue of *Philosophical Papers*, comprising both invited and submitted articles, will appear in November 2008.

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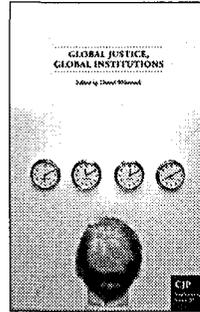
Further enquiries may be addressed to Ben Kotzee (b.kotzee@qmul.ac.uk) or Ward Jones, Editor, *Philosophical Papers* (w.jones@ru.ac.za).

GLOBAL JUSTICE, GLOBAL INSTITUTIONS

CJP Supplementary Volume 31

Edited by Daniel Weinstock

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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.

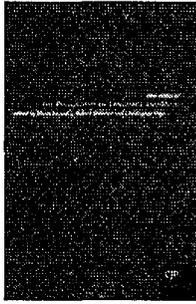
This volume establishes a dialogue between philosophers working at all levels of abstraction. Some of the authors are concerned with the grounds and scope of the obligations that bind the citizens and governments of rich countries to those of poorer nations. But many examine the question of how these 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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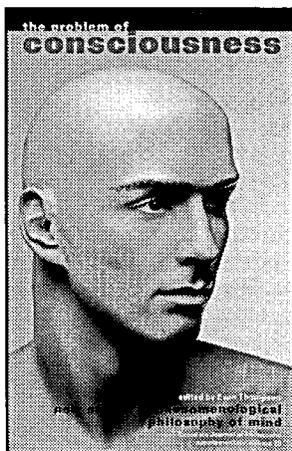


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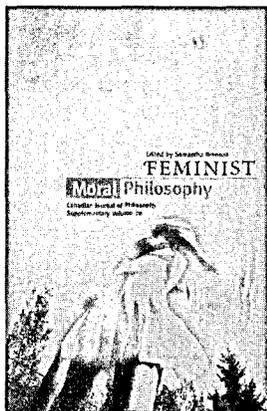
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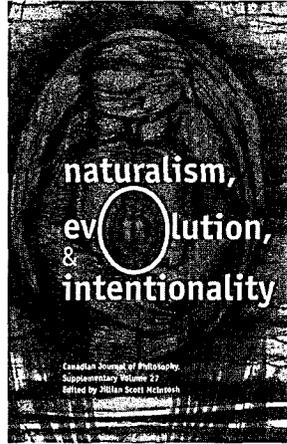
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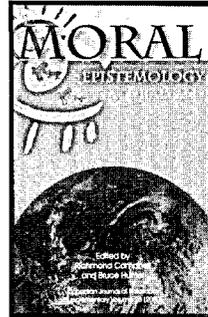
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• MORAL EPISTEMOLOGY NATURALIZED

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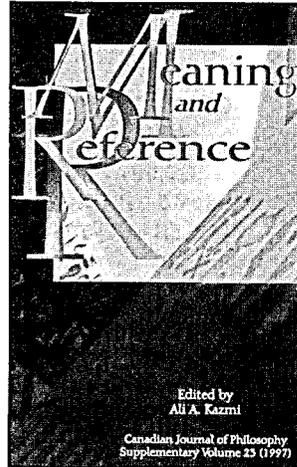
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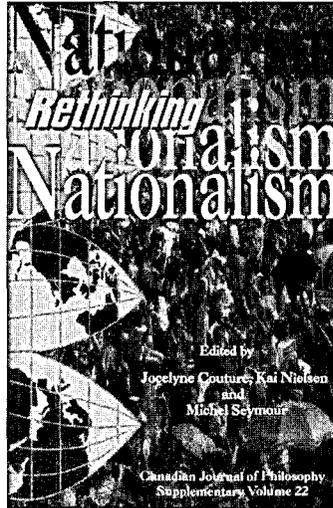
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