

Philosophy 101

Mackie — The Subjectivity of Value (II)

November 20, 2014

Review

The Ethical and the Metaethical

- ① First-Order (Ethics)
 - ② Second Order (Metaethics)
- **ethics** is about what we ought to do
 - **metaethics** is about what we're thinking and doing when we think and talk about what we ought to do

Subjectivity and Objectivity in Ethics

Objective values: values that give reasons (or otherwise prescribe how we ought to act) regardless of what we (as individuals or as a culture) say, do, desire, or think

Subjective values: values whose reason-giving or prescriptive status depends in some way on what we (as individuals or as a culture) say, do, desire, or think

Question 1

Is the sentence 'it is morally wrong to cause unnecessary pain' true or false?

- A. *True*
- B. *False*
- C. *Neither True or False*

Question 2

Is there an objective fact of the matter whether it is morally wrong to cause unnecessary pain?

- A. Yes
- B. No
- C. *Not sure*

Question 3

If it turned out that there were no objective moral values, would that matter for our moral practices?

- A. Yes
- B. No
- C. *Not sure*

Varieties of Skepticism

- First-Order (ethical): skepticism concerning prevailing moral views
- Second-Order (metaethical): skepticism concerning particular features of morality

Two Kinds of Metaethical Skepticism

- Noncognitivism
- Error Theory

Two Kinds of Metaethical Skepticism

Non-cognitivism:

- ① moral language is not descriptive of the mind-independent objective world — it is not true or false
- ② moral language expresses or describes mental states or emotions

Two Kinds of Metaethical Skepticism

Error Theory:

- ① Metaphysical claim: there are no objective moral facts or properties
- ② Semantic claim: Moral discourse makes descriptive claims, but is systematically and uniformly *false*

The Analogy with Color

- The naive use of color language suggests that color terms refer to properties of the world which exist totally independently of observers
 - The naive use presumes that color language picks out “primary qualities”
 - Our scientific picture of the world suggests that colors are, at best, secondary qualities
 - All naive color discourse is false

The Claim to Objectivity

Two Signs of Objectivity

- Mackie denies that non-cognitivism is a plausible theory of ethical thought & judgment
- Two arguments:
 - the authority of objective ethical values
 - the significance of objective ethical values

Two Signs of Objectivity

- The authority of ethics
 - ethical judgments purport to be authoritative because of features of the world, not because of features of the judging subject—moral judgments are 'categorical'
 - non-cognitivism cannot explain the categorical authority of ethics

Two Signs of Objectivity

The question is not, for example, whether he really wants to do this work, whether it will satisfy or dissatisfy him, whether he will in the long run have a pro-attitude towards it, or even whether this is an action of a sort that he can happily and sincerely recommend in all relevantly similar cases. Nor is he even wondering just whether to recommend such action in all relevantly similar cases. He wants to know whether this course of action would be wrong in itself. (Mackie, 72)

Two Signs of Objectivity

- The significance of ethics
 - the possibility that there are no objective values seems to threaten the meaning or purpose of life in a way that it shouldn't if ethical claims didn't purport to be objective