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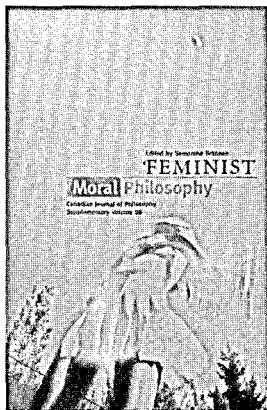
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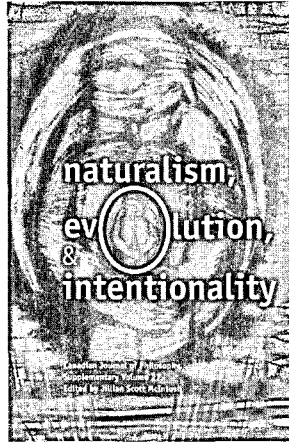
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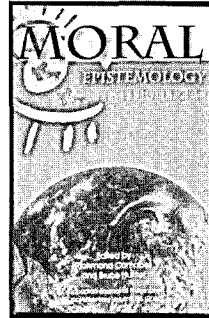
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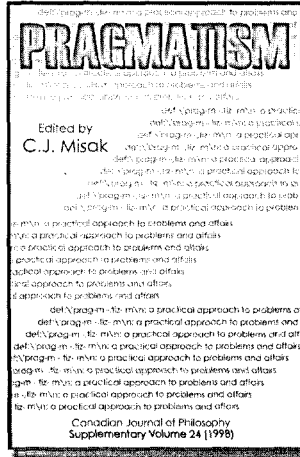
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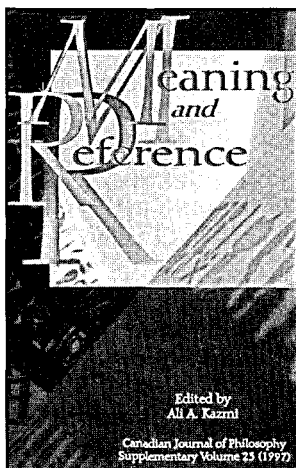


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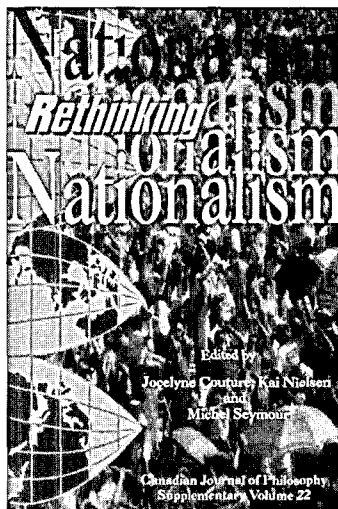
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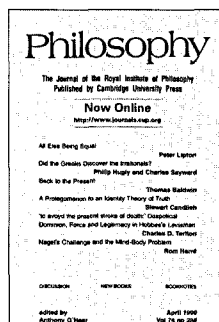
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Call for Papers: 'Immoral Beliefs'

Special Issue of *Philosophical Papers*

Editors: Tom Martin and Ward E. Jones, Rhodes University

The subject of ethics is how we ought to live; and that is not reducible to what we ought to do or try to do, and what we ought to cause or produce.

Robert Merrihew Adams, 'Involuntary Sins'

Many of us have the intuition that certain beliefs—among them racist, sexist, and xenophobic attitudes—are *morally* wrong. However, little has been written exploring how and why this is possible, and, if so, what it tells us about the nature of both believing and morality.

Philosophical Papers invites submissions for a special issue devoted to beliefs as the objects of moral evaluation. Suggested questions for discussion include:

- Why might it be wrong for someone *merely* to hold a belief about another person?
- What is the *content* of an immoral belief? What are immoral beliefs *about*?
- To which sort of moral norms are we held accountable as believers? What is the relationship between our being accountable to moral doxastic norms, on the one hand, and our being accountable to *epistemic* norms, on the other?
- What does the possibility of immoral believing tell us about the nature of *ethical evaluation*? Is a particular meta-ethical theory better (or less) able to accommodate the existence of immoral believing than others?
- What does the possibility of immoral believing tell us about the nature of *believing*? Does it entail, in particular, that we have some level of control over our beliefs? If not, then what is the status of the philosophical dictum that 'ought implies can'?
- Does immoral believing necessarily involve some sort of *cognitive failure*?
- Do certain *emotions*, like hate or repulsion, play a central or necessary role in immoral believing? Does *malice* or *ill will*? Do *phobias*?
- It is seemingly appropriate for someone to feel a *reactive attitude*, like indignation, towards someone *qua* believer. What does this tell us about immoral believing and about the role of reactive attitudes in ethical interaction?
- Do immoral believers *deserve* anything because of their beliefs?

The deadline for submissions is 30 June 2004. This issue of *Philosophical Papers*, comprising both invited and submitted articles, will appear in November of 2004.

Manuscripts should be submitted by post to *Philosophical Papers*, Department of Philosophy, Rhodes University, Grahamstown 6140, South Africa. Please include two hard copies and an electronic copy on a new 3.5-inch, PC-formatted diskette.

Further enquires may be addressed to either Tom Martin at <t.martin@ru.ac.za> or Ward E. Jones at <philosophical.papers@ru.ac.za>.

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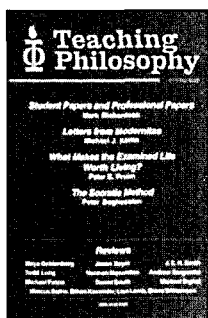
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