

The Ethics of Conceptualization  
*Tailoring Thought and Language to Need*

MATTHIEU QUELOZ



# Abstract

Philosophy strives to give us a firmer hold on our concepts. But what about their hold on us? Why place ourselves under the sway of a concept and grant it the authority to shape our thought and conduct? Another conceptualization would carry different implications. What makes one way of thinking better than another?

This book develops a framework for concept appraisal. Its guiding idea is that to question the authority of concepts is to ask for reasons of a special kind: reasons for concept use, which tell us which concepts to adopt, adhere to, or abandon, thereby shoring up—or undercutting—the reasons for action and belief that guide our deliberations.

Traditionally, reasons for concept use have been sought either in timeless rational foundations or in concepts' inherent virtues, such as precision and consistency. Against this, the book advances two main claims: that we find reasons for concept use in the conceptual needs we discover when we critically distance ourselves from a concept by viewing it from the autoethnographic stance; and that sometimes, concepts that conflict, or exhibit other vices such as vagueness or superficiality, are just what we need.

By considering not what concepts are absolutely best, but what concepts we now need, we can reconcile ourselves to the contingency of our concepts, determine the proper place of efforts to tidy up thought, and adjudicate between competing conceptions of things—even things as contested as liberty or free will. A needs-based approach separates helpful clarification from hobbling tidy-mindedness, and authoritative definition from conceptual gerrymandering.

*Keywords:* philosophy of mind, philosophy of language, conceptual engineering, conceptual ethics, thick concepts, normativity, contingency, theoretical virtues, consistency, precision, vagueness, conceptual depth, free will, liberty, philosophy of action, Friedrich Nietzsche, Ludwig Wittgenstein, Gilbert Ryle, P. F. Strawson, Bernard Williams, Robert Brandom.

# Contents

Introduction: Appraising Concepts	i
-----------------------------------	---

## PART I: RAISING THE AUTHORITY QUESTION

The Authority Question	1
1.1 Dworkin's Challenge	1
1.2 The Power of Conceptual Architectures	4
1.3 Expressing the Authority Question	13
1.4 When the Authority Question Arises	17
1.5 Beyond Epistemological Appraisal	24
The Autoethnographic Stance	32
2.1 Engaged vs. Disengaged Concept Use	32
2.2 The Ethnographic Stance	34
2.3 The Autoethnographic Stance	37
2.4 Conflating Engaged and Disengaged Use	42
2.5 Concepts: Their Nature and Possession	47
Confidence, Reflection, and Knowledge	57
3.1 Ethical Gain through Epistemic Loss	57
3.2 Confidence in Concepts	57
3.3 Metaconceptual Reflection	63
3.4 Knowledge under Concepts	74
3.5 Metaconceptual Knowledge	82

## PART II: LEARNING FROM EXISTING ANSWERS

Anchoring Authority: A Trilemma	87
4.1 Generalized Foundationalism	87
4.2 Indiscriminate Ironism	93
4.3 Reasons for Us: Non-Foundationalism	96
4.4 Undiscriminating Holism	102
4.5 The Kaleidoscopic Picture	107
4.6 Leveraging Local Needs	111
Tidy-Mindedness	121
5.1 Theoretical Vices in Concepts	123
5.2 Superficial Concepts	125
5.3 Conceptual Tensions	129
5.4 Authority through Theoretical Virtue	143
5.5 Inheriting Authority from Theories	147

### PART III: HOW TO ANSWER THE AUTHORITY QUESTION

Concepts and Concerns	159
6.1 The Dworkin–Williams Debate	160
6.2 Tethering Concepts to Concerns	172
6.3 The Practical Virtues of Theoretical Vices	179
6.4 The Limits of Concerns: Four Problems	187
Conceptual Needs	191
7.1 The Needs Behind Concepts	192
7.2 Needfulness Conditions	197
7.3 What Concepts Express	205
7.4 Need Matrices	212
7.5 Needs-Based Concept Appraisal	217
7.6 Four Problems Solved	225
Reasons for Reasons	232
8.1 Reasons in vs. Reasons for Concept Use	232
8.2 Concern-Independent Reasons in Concept Use	237
8.3 Instrumentality Without Instrumental Mentality	241
8.4 From Concerns to Reasons in Concept Use	245
8.5 Needs-Based Conceptual Authority	251
8.6 The Wrong Kind of Reasons?	266
8.7 Conceptual Good-for-Nothings	281

### PART IV: ANSWERING THE AUTHORITY QUESTION

The Essential Superficiality of the Voluntary	288
9.1 A Questionable Concept	288
9.2 Making Sense and Knowing What to Expect	294
9.3 Fairness and Freedom	302
9.4 Knowledge and Coercion	305
9.5 When Concerns Distort Conceptualization	309
9.6 Deep Conceptions of the Voluntary	311
9.7 Free Will as a Dual Problem	315
The Politics of Conflicting Concerns	326
10.1 Political Disagreement and Its Demands	326
10.2 The Dworkin–Williams Debate Continued	330
10.3 A Thoroughly Political Conception of Liberty	328
10.4 Conceptual Needs on the Losing Side	335
10.5 Conceptual Needs on the Winning Side	338
10.6 Placing the Demand for Theoretical Virtues	346
Conclusion: Tailoring Thought to Need	361
Bibliography	366

It is one thing to justify a thought on the basis of other thoughts—something else to justify thinking.

Ludwig Wittgenstein, *The Big Typescript*, 180

The responsible introduction or extension of terms, whether in philosophy or science, reflects a conceptual need.

Justus Buchler, *Nature and Judgment*, 108

# Introduction: Appraising Concepts

While much philosophy strives to give us a firmer hold on our concepts, we sometimes also find ourselves questioning their hold on us: why should we place ourselves under their sway and grant them the authority to shape our thought and conduct?<sup>1</sup> The concepts we use render us sensitive to the reasons that guide and flow from their application. But what reasons do we have to heed those reasons in the first place? If our thoughts were cast in different terms, they would advert to different reasons, carry different implications, and set us on different trajectories. Concepts may be immutable, but our conceptualizations are not. By changing our conceptualizations—the ways of thinking and valuing in virtue of which we possess the concepts we do—we can change *which* concepts we use. Do the concepts we currently use merit the confidence with which we draw on them? What makes one concept better than another?

The question matters, because not every issue, in philosophy or elsewhere, consists simply in figuring out what is true or what is justified given the way we conceptualize things. Many issues are, at least in part, about how to conceptualize things—how to carve things up, how to characterize them, and what significance to attach to them. People can

---

<sup>1</sup> The question is significantly different from the Kantian, semantic concern to understand how concept application can be liable to assessments of correctness that Robert Brandom, drawing a *prima facie* similar chiasmic contrast, sees as replacing the Cartesian, epistemological concern with whether our ideas are clear and distinct: ‘For Kant the question is . . . how to understand [concepts’] grip on us: the conditions of the intelligibility of our being bound by conceptual norms’ (2009, 33); see also Brandom (1994, 9–11; 2000, 80; 2002a, 22; 2019b, 9). My question is not *how any* concepts can bind us, but *why these* concepts rather than others should be allowed to.

form perfectly true and justified judgements and nonetheless attract criticism for the very terms in which they think.

Questioning the terms in which we think goes to the root of our thinking processes, for while the judgements we form might be criticized as false or unwarranted, these criticisms still take for granted the conceptual framework within which those judgements are articulated. By contrast, appraising the concepts we use goes one step further, asking whether things might not go better if we used different concepts that put alternative sets of judgements and patterns of justification within our reach. Adopting a concept opens up an entire new pattern of reasoning to us. Abandoning the concept closes it off. We might find mistakes in the way a computer executes the rules it operates by, or malfunctions in the way a smartphone runs its apps, but the deeper critique is the one that appraises the very rules the computer attempts to apply, or the very apps the smartphone seeks to run. Analogously, our conceptualizations can fruitfully be regarded as pieces of mindware, encoding certain ways of thinking by scripting appropriate patterns of thought.<sup>2</sup> To ask which concepts we should use is to ask what mindware society should run on.

It is this demand for reasons to cast our thoughts in certain terms rather than others that forms my topic in this book. The concepts we use determine what we recognize as a reason for what, but these tend to be reasons for belief and reasons for action. What about *reasons for concept use*? Are there reasons for us to conceptualize things in certain ways rather than others?

Reasons for concept use would have to be distinct from reasons for belief or reasons for action. They would have to be reasons to cultivate the dispositions to treat certain types of consideration *as* reasons for belief or reasons for action. Instead of *justifying* individual beliefs or actions directly, they would *vindicate* our confidence in certain concepts.<sup>3</sup> And instead of being *first-order* reasons operating at the same level as the

---

<sup>2</sup> I take the term ‘mindware’ from Clark (2013), though it also figures prominently in Nisbett (2015). A closely related metaphor is J. L. Balkin’s (1998) notion of ‘cultural software’, which in turn echoes Clifford Geertz’s notion of ‘cultural templates’ (1973a, 217–18).

<sup>3</sup> This distinction between justification and vindication is meant to be a technical one, inspired by the use that Feigl (1981a, b) and Williams (2002, 283n19) make of the term ‘vindication’. It does not purport to align with the nuance in ordinary language whereby we reserve the term ‘vindication’ for

ordinary reasons our concepts advert to, they would be *second-order* reasons to use certain concepts and be responsive to the concomitant first-order reasons. In other words, reasons for concept use would be *reasons for reasons*.

Concepts are not, strictly speaking, reasons—the thoughts built from concepts are. But in discovering reasons to construct our thoughts using some concepts rather than others, we identify reasons to *treat* certain considerations *as* reasons. Speaking of ‘reasons for reasons’ is thus a useful shorthand. It highlights that what reasons for belief and action we are responsive to and exchange with others is a function of what concepts we use. With the adoption or abandonment of one concept, an entire currency of reasons might enter or disappear from circulation. To demand reasons for reasons is to ask why one should trade in a given currency of reasons at all.

\* \* \*

Since our conceptual repertoire is a motley mixture of thinking techniques that vary widely in how they work and what purposes they serve, some concepts are more liable than others to invite demands for reasons to prefer them over alternatives. Among the concepts that are especially liable to do so are the concepts I shall focus on in this book, which are the concepts that unite the following three features: they are *world-guided*, meaning that their application is closely guided by how the world is rather than by our will; they are *action-guiding*, meaning that their applicability typically gives us reasons for action; and they are culturally *local* rather than universal, meaning that they compete with alternative concepts, real and imagined, for a role in shaping our lives.

Concepts combining these gradable features to any considerable degree are sometimes called ‘thick’ normative concepts.<sup>4</sup> The concepts *blasphemy*, *chivalry*,

---

cases in which someone is cleared of blame or suspicion, or in which an agent’s struggle to realize a goal results in an outcome that gives the agent reason to affirm the choices that led to the outcome. For a rich exploration of vindication in this latter sense, see Owen (Manuscript-b).

<sup>4</sup>The notion of a thick concept and the world-guided/action-guiding terminology is associated notably with Bernard Williams (1985, 143–45), who is indebted in this connection to Wittgensteinian ideas developed by Philippa Foot and Iris Murdoch in a seminar they convened with Basil Mitchell in the early summer of 1954 (Williams 1985, 263n7), and with Clifford Geertz’s (1973b, 6) advocacy of ‘thick descriptions’ in anthropology. Geertz in turn borrowed the phrase from Gilbert Ryle (2009c, 489; 2009d,



*saintliness*, or *lese-majesty* are examples; so, to take more recent additions to the conceptual repertoire, are *genocide*, *gaslighting*, *mansplaining*, or *himpathy*. These concepts are ‘thick’ because they are thickly descriptive—they have a higher descriptive content than thinner ones like *rational*, *good*, or *right* (if all one is told about *x* is that *x* was *disloyal* or *cowardly*, one still has a far more determinate idea of what *x* is and what happened than if told only that *x* was *bad* or *wrong*). But these concepts are also ‘normative’ in that they do more than describe or pick out things. As Bernard Williams notes, ‘what your repertoire of thick concepts is reveals your own or your society’s ethical attitude’ (1995I, 237), because to think in terms of concepts like *kitsch*, *sacrilegious*, *chaste*, or *unpatriotic* is not just to be sensitive to the presence of things that fall under these concepts, but to cast these things in a certain evaluative light. That in turn makes a difference to what attitudes one has reason to adopt towards these things, and, ultimately, to what one has reason to do.

This action-guiding import of certain concepts is something we overlook if we appraise concepts merely according to whether they match up with an antecedently articulated world.<sup>5</sup> On Theodore Sider’s account, for example, if a community has true and warranted beliefs but nonetheless has ‘the wrong concepts’, this must be because these concepts do not match the world’s ‘structure’ (2011, 2). But Sider primarily has the concepts of fundamental physics in mind. One’s willingness to extend this approach to thick normative concepts will depend on whether one regards the ‘structure’ corresponding to thick normative concepts as sufficiently independent of those concepts to form a robust basis for their appraisal.

Irrespective of these metaphysical issues, however, there is a more basic reason to look beyond the referential dimension of concepts when appraising them: as Nietzsche notes, concepts do more than just turn the intellect into a pure mirror of the world.<sup>6</sup> There may

---

497). As Lipscomb (2021) indicates, G. E. M. Anscombe and R. M. Hare also played underappreciated roles in the renewal of interest in thick concepts.

<sup>5</sup> This dimension of evaluation is foregrounded notably in Hirsch (1993, 2013), Sider (2011), Cappelen (2013), Sawyer (2020a, c), and Campbell, O’Rourke, and Slater (2011). It also features prominently in Gupta (2019).

<sup>6</sup> ‘What if the intellect were a pure mirror? But concepts are more than that’ (70:8[41]). I follow Richardson (2020) in citing Nietzsche’s *Nachlass* by the last two digits of the year of the notebook in which

be a sense in which concepts are ‘representational devices’, as the conceptual engineering literature tends to describe them; but if so, they do more than represent.<sup>7</sup> To take the full measure of a concept, we have to consider also what happens downstream of its application. What further reasons follow in the wake of the recognition that we have reasons to apply it? What does its applicability imply?<sup>8</sup> A concept remains an empty label to its users unless it ‘locates its object in a space of implications’, in Wilfrid Sellars’s phrase.<sup>9</sup> If the concept *F* were like an app that pinged when and only when presented with an *F*, the ping would be devoid of any significance for us unless we could infer something from it.

A concept’s merits therefore depend not just on whether anything corresponds to it in the world we inhabit, but also on what *follows* from its correct application, because that is what renders concepts, in the most literal sense, *consequential*: it is the primary way in which concepts make a difference to the rest of our thought and conduct. Two concepts that pick out the same set of objects, but associate it with radically different implications, are likely to differ also in their value to us. Concept appraisal should accordingly be sensitive to the reason-giving as well as to the reason-guided aspects of concept application. Inferentialists and referentialists about conceptual content may debate whether these inferential consequences should be regarded as directly constitutive of a concept’s content or as indirectly associated with it. But we need not take sides on this

---

the note occurs, followed by a colon, followed by the notebook number, followed by the note number in square brackets. Translations of Nietzsche’s texts are my own throughout, though I have consulted translations where available, and amended them only to bring them closer to the original.

<sup>7</sup> A phrase popularized by Cappelen (2018, 3); in his usage, it allows for the fact that representational devices can act as expressive devices, however. But Mona Simion articulates the literature’s focus on the representational dimension when she writes: ‘Concepts, just like beliefs, are representational devices, their function is an epistemic one: to represent the world’ (2018, 923).

<sup>8</sup> This two-faced model of the articulation of concepts that includes the consequences as well as the conditions of their application goes back to Michael Dummett’s (1973, 434) generalization of Gerhard Gentzen’s work on sentential connectives, and figures centrally in the work of conceptual role theorists and inferentialists (Boghossian 2003; Brandom 1994, 2000, 2008; Kukla and Lance 2009; Peacocke 1992; Wedgwood 2007). More recently, Jorem and Löhr (2022) have stressed the importance of consequences of concept application for conceptual engineering. I shall speak of ‘application conditions’ throughout, even though Gentzen’s phrase, ‘introduction rules’, is more apt for concepts such as connectives.

<sup>9</sup> See Sellars (1958, §107).

metasemantic issue for our purposes. For, either way, it should be common ground that the concepts we actually possess systematically *co-vary* with the inferences we think we can appropriately draw.<sup>10</sup> And certainly, it is only once we consider also what follows from concept application that we stand a chance of appreciating the effects concepts have even further downstream of their application, *via* their inferential consequences: the expressive functions they thereby discharge, for instance, or the needs they meet, or the concerns they promote.<sup>11</sup> A reasonably comprehensive picture of the respective merits of living by different concepts should encompass their wider impact on human affairs, and be sensitive to what concepts do for us *by* enabling us to refer and think about certain things.

This is especially true of thick normative concepts. For once people structure their affairs in terms of such world-guided concepts and become responsive to the action-guiding reasons they advert to, the concepts can end up closely dictating what people should do. Iris Murdoch evocatively calls this ‘the siege of the individual by concepts’ (2013, 31): if the applicability of those concepts is conclusively determined by empirical observation while their normative implications are non-negotiable because built into the concepts, this can leave one feeling beleaguered by the concepts one uses, bereft of any room to reasonably dispute that they apply or that their applicability has certain normative implications.<sup>12</sup> It is therefore with conceptualizations in terms of thick normative concepts that the mindware metaphor has most purchase—they really are codes of conduct, tightly linking certain worldly inputs to certain normative outputs.

The fact that thick normative concepts incontrovertibly link empirical conditions to normative consequences makes them effective tools of influence. This helps explain why authoritarian governments tend to take an interest not just in the conclusions their citizens reach, but also in the concepts they address questions with. It is, for instance,

---

<sup>10</sup> See Marconi (1997) for a notably ecumenical account that supports this conclusion while accommodating both inferentialist and referentialist views within a dual aspect theory of lexical competence.

<sup>11</sup> For a battery of arguments as to why we should look beyond reference when thinking about moral concepts, see Sinclair (2018).

<sup>12</sup> Whether one accepts this of course depends on how one analyses thick concepts; see Roberts (2013), Väyrynen (2013), and Eklund (2017, 88–93, 168–91) for discussions of the various analyses on offer. I follow Williams (1985, 1995j, l, n, p, 2005g, 2021) in my understanding of thick concepts.

perennially tempting for authoritarian governments to promulgate thick conceptualizations of *legitimacy* such that, for citizens who live under those governments, the only reasonable conclusion to be drawn is that their government is legitimate. And this is but a particularly significant example of a wider phenomenon that has led a string of observers to note the political dimension of questions of conceptualization or definition: ‘to choose a definition is to plead a cause’ (Stevenson 1944, 210); ‘disputes over appropriate definitions are thus political conflicts’ (Sederberg 1984, 94); ‘definitions are a form of advocacy’ (Chesebro 1985, 14); ‘the choice of definitions is always political’ (Schiappa 2003, 68); ‘definition is a political act’ (Haslanger 2014, 33).<sup>13</sup>

Of course, the amount of influence achievable merely by disseminating certain concepts is easily overstated. Edward Bernays (1969) and other pioneers of propaganda and public relations may have claimed to possess the power to ‘engineer the consent of the governed’, but engineering consent by tampering with the concepts people use has turned out to be a great deal harder than they initially made it sound.<sup>14</sup> Recent advances in digital technologies have rekindled concerns on this front, as they seem to make it unprecedentedly easy to shape how people think by filtering what they see.<sup>15</sup> But we should be wary of claims made about the power of these technologies by those who conceive of it in the starkly simplified manner of conspiracy theories, or who have an interest in exaggerating it. Overstating the power of elites to determine how people think is, after all, a hallmark of what Richard Hofstadter (2008) called ‘the paranoid style’ in politics.

It may also be felt that there is a more principled problem with this concept-centric

---

<sup>13</sup> ‘Definitions’ have variously been understood as being primarily of things (real definition), of words (nominal definition), or of concepts (conceptual definition): roughly, Aristotle prioritized real definition, Locke nominal definition, and Kant conceptual definition (Cargile 1991; Robinson 1954, 1–11). On any of these three emphases, however, definitions affect which concepts we use, thereby potentially carrying ethical and political significance; on this last point, see also McConnell-Ginet (2006) and Mühlebach (2019, 2021, 2022).

<sup>14</sup> For a historical overview of the birth of public relations and Bernays’s role in it, see Tye (1998). On the use of propaganda to engineer consent, see Herman and Chomsky (1988), Handelman (2009), and MacLeod (2019).

<sup>15</sup> For a recent exploration of the idea that digital technologies can shape how we think by filtering what we see, see Susskind (2018).

picture of manipulation: that the beliefs people eventually arrive at remain significantly underdetermined by the concepts people employ. If the aim is to instil the belief that  $x$  is  $F$ , then promulgating concept  $F$  instead of directly instilling the target belief seems to leave open the possibility of coming to the opposite conclusion, namely that  $x$  is *not*  $F$ . To manipulate which concepts people use is to remain at one remove from their beliefs, leaving people just the degree of freedom they need to frustrate efforts at manipulation.

But although it is importantly true that what beliefs we form depends on more than just on what concepts we employ, it would also be implausible to deny concepts any influence on belief formation: we should reckon with the subtle effects of *framing*, whereby the terms in which an issue is framed help predetermine the judgements reached. The concept may not quite be the message, but it does shape it. As José Bermúdez (2021) has recently argued, such ‘framing effects’ are pervasive; and sensitivity to framing is not necessarily irrational: what concepts we frame our thoughts in can quite properly affect what reasons we take ourselves to have. Not all reframing is fraudulent relabelling.

Again, framing effects are particularly pronounced with thick normative concepts. Just because these concepts make normative issues turn on empirical observations that are hard to argue with, they are particularly effective at steering people more or less inexorably towards certain beliefs. As David Wiggins points out, the features of a situation can leave users of a thick concept ‘nothing else to think’ but that the concept applies, and hence nothing else to think but that its normative consequences apply with it.<sup>16</sup>

This means that the decisive work is often done already long before the moments of deliberation and choice, by what Murdoch calls the conceptually informed ‘work of attention’ (2013, 36). Becoming aware of those features of a situation that our concepts equip us to see continuously and imperceptibly ‘builds up structures of value around us’, with the effect that, when the time to consciously make a decision arrives, ‘most of the business of choosing is already over’, as Murdoch puts it; one is ‘compelled almost automatically by what one *can* see’ (2013, 36).

And yet thick normative concepts exert their subtle influence while giving concept-users the *impression* that they are freely making up their minds. That is why the power to

---

<sup>16</sup> See Wiggins (1990, 66).

channel attention towards certain features of a situation, or to frame an issue by casting it in certain terms, can be a particularly surreptitious form of power. ‘When the concepts we are living by work badly’, Mary Midgley observes, ‘they don’t usually drip audibly through the ceiling or swamp the kitchen floor. They just quietly distort and obstruct our thinking’ (1996, 1). That inconspicuous influence can be exploited. Promulgating a certain thick conceptualization of legitimacy instead of trying to directly instil the belief that the government is legitimate *seems* to leave open the possibility of judging that the government is not legitimate. In fact, however, the concept might be so closely world-guided in its application that one is left with ‘nothing else to think’ but that the government is legitimate: it clearly meets all the criteria for the application of a concept *the point of which* is to ensure that this government should meet them.<sup>17</sup> The promulgation of certain thick normative concepts can thus be a camouflaged attempt to manipulate beliefs.

At the same time, thick normative concepts also tend to be sociohistorically distinctive and local, in the sense that different societies can differ radically in their repertoires of thick normative concepts. For any such concept, it is therefore a real question whether one needs to structure one’s affairs in those terms at all. Just as we know that the smartphone could run an entirely different suite of apps, we know that we *could* think in different terms, since people have done and still do so.

This sense of alternatives, this hovering ‘could’, is more pronounced with thick normative concepts than with other concepts. *Thin* normative concepts, like *rational*, *good*, and *right*, for example, are far less world-guided in their application and may vary wildly in what they are concretely applied to; but at the level of the role they play in our reasoning, these thin concepts leave us less room for radical alternatives, since they seem to be concepts one is almost bound to gravitate towards by abstracting from the particulars of thicker judgements and generalizing over a variety of such judgements at

---

<sup>17</sup> On the challenges involved in implementing conceptual engineering, see Jorem (2021), Nimtz (2021), and Thomasson (2021). For a systematic discussion of the political dimension of conceptual engineering and the liberal and democratic rationales for making it challenging to implement, see Queloz and Bieber (2022); on the risk of conceptual engineering being abused, see also Marques (2020), Ball (2020), Shields (2021b), and Podosky (2021).

once ('Are all of these different ways of going on *good*, or *right*, or *rational*?').<sup>18</sup> And *purely descriptive* concepts, such as those of elemental chemistry or particle physics, are even less prone to give rise to the sense that we might think radically differently. They are, on the contrary, particularly apt to invite the idea that the right set of concepts is the one that faithfully mirrors the structure of the natural world we inhabit—and that if there is only one such world, there is only one right set of corresponding concepts.

With thick normative concepts such as *chaste*, *sinful*, *chivalrous*, *courteous*, *snobbish*, *phoney*, *courageous*, *dishonourable*, *dignified*, *treasonous*, *rude*, *elegant*, *vulgar*, *kitsch*, *sublime*, or *creepy*, by contrast, the 'one world, one right set of concepts' model soon gives out. Though there is but one natural world, the social worlds we have lived in are many, and there are many more we could come to inhabit. To ask which thick ethical, political, legal, cultural, and aesthetic concepts we should use is to ask which social world we want to live in. We may be more closely guided by how the world is in applying these concepts, but we have correspondingly more freedom *not* to cast our thoughts in these particular terms at all. Thick normative concepts thus do more to predetermine the run of things than thin or descriptive concepts, while being at the same time under more pressure to assert their place against alternatives. This combination of features ensures that the thick normative concepts that lend different social worlds their distinctive character render the question of their *authority* particularly apposite.

Murdoch also registers this when she adds, after highlighting the compelling force of 'what one *can* see': 'This does not imply that we are not free' (2013, 36). It implies, rather, that our freedom is exercised not only in the choices we make in view of what we *can* see, but also in our ability to determine *what* we can see. Hence the importance of making the effort to *look again*, which Murdoch illustrates with the mother-in-law who, upon realizing that her perception of her daughter-in-law as vulgar, undignified, noisy, and tiresomely juvenile may merely be a reflection of her own jealousy, puts in 'the work of

---

<sup>18</sup> On the lack of alternatives to thin concepts and the process of abstraction by which one arrives at them, see Williams (1985, 162) and Grönert (2016); Smyth (2020) understands the shift towards thinner concepts as driven by the idea that thin concepts have logical priority over thick ones and are better suited to the articulation of all-things-considered judgements. But see also Eklund (2017) for a thorough discussion of the intelligibility of variation even among such thin concepts and its implications for moral realism.

attention’, and discovers her daughter-in-law to be ‘not vulgar but refreshingly simple, not undignified but spontaneous, not noisy but gay, not tiresomely juvenile but delightfully youthful’ (2013, 17). We remain free to break old habits of thought and refocus our attention, not merely by redeploing it, but by redeploing it in different terms.<sup>19</sup> The freedom we have in determining how to live extends to the question of which among our concepts to apply.

At a deeper level, of course, what we can and cannot see depends not just on what concepts we apply, but on what set of concepts we live by. This is what invites the clichéd comparison of our conceptual architecture to a prison. To be imprisoned by concepts is of course not to be physically restrained by them, but to be limited by the fact that certain possibilities never occur to one (rather like Wittgenstein’s man who finds himself imprisoned in a room because it never occurs to him that he must pull the door instead of pushing against it).<sup>20</sup> The concepts we possess lay down the boundaries of what makes sense to us. They can systematically blind us to certain conceptual connections and render alternative patterns of reasoning nigh-unintelligible. As Miranda Fricker points out, this can amount to a form of injustice—‘hermeneutical injustice’ (2007, 151)—when significant disadvantages result from a lack of certain conceptual resources, such as the concept of *sexual harassment*. But even when no injustice is immediately apparent, it is a classic philosophical trope to lament the unreflective mind’s imprisonment in unreflected folkways.

Such conceptual confinement is not just a hazard of the unexamined life, moreover. Philosophers can find themselves locked in conceptual frameworks by their own philosophical theorizing. Joseph Raz speculates that this is a major factor in accounting for the dominance of certain views in philosophy. The reigning orthodoxy may owe its influence not to its superior capacity to win arguments according to conceptually shared standards, but to its capacity to blunt people’s receptiveness to the force of rival views:

Often in practical philosophy the dominance of one view is the result of its rivals ceasing to make sense. . . . Its correctness is manifest. Rival heterodox views are . . . condemned through

---

<sup>19</sup> Sher (2021) draws on Murdoch to defend what he calls the ‘freedom of the mind’ against morality’s tendency to police thought. On the plasticity of our ‘habits of thought’ and how they can be either insufficiently or overly plastic, see Delacroix (2022, 5, 10, 59–88).

<sup>20</sup> See Wittgenstein (1978, III, §37).



their own unintelligibility. ... It is mysterious how anyone might maintain such a view, unless they are blind to simple conceptual connections. To argue for the orthodox view can amount to no more than pointing out those connections. (Raz 1989, 5)

If Raz is right, the seemingly unbridgeable gulf between philosophical views can reflect the extent to which thinkers have become hostage to different conceptual frameworks. Philosophical debate then risks devolving into a deadlock, with each party reduced to reaffirming exactly the conceptual connections that their opponents reject as unintelligible. The only way forward, one might think, is to step back from the concepts dividing opinion, and seek common ground at the metaconceptual level, in the hope of finding independent reasons to embrace or eschew some of those ways of thinking whose adoption closes the mind to alternatives.

But we need not look as far as the gulfs between social worlds and rival philosophical systems for conceptual differences to start to matter. A small difference in a single conceptualization can snowball into a large difference in practice. This is what motivates Philip Pettit (1997) and Quentin Skinner (1998) to advocate a shift from conceptualizing liberty as *non-interference* to conceptualizing liberty as *non-domination*, for example. Liberty as non-interference is secured just as long as other people do not interfere in one's affairs, while liberty as non-domination additionally requires that other people should not even possess the *capacity* to interfere in one's affairs on an arbitrary basis:<sup>21</sup> the Roman slave whose benevolent master never interferes in his affairs is still being dominated by his master—his *dominus*—who could shorten the leash at any moment.

This subtle difference in the conceptualization of liberty can spawn diametrically opposed views on any number of contemporary issues, such as how we should think about the large-scale harvesting of our personal data. If we conceptualize liberty in terms of non-interference, the harvesting of personal data does not count as a reason to think

---

<sup>21</sup> This last qualification importantly allows that there can be interference without domination as long as the interference is non-arbitrary, i.e. constrained and justified. But it in turn invites the question whether this conceptualization of liberty blinds us to the real costs in freedom involved even in non-arbitrary interference—a point I address in Chapter 10; see also Lane (2018) and Cueni (manuscript-a). The potential impact of data-harvesting on liberal democracy is explored in Zuboff (2015, 2019), Nemitz (2018), Macnish and Galliot (2020), and Véliz (2020).

that our liberty is being undermined as long it does not interfere with the exercise of our will; but if we conceptualize liberty in terms of non-domination, the same data harvesting does count as a reason to think that our liberty is being undermined, since we whose data have been harvested depend on those who control the data not to use them against us. While the former conceptualization gives us no cause for alarm, the latter gives us every reason to protest.

The divergent ramifications of endorsing subtly different conceptualizations become particularly salient when we consider the requirements that our value concepts place on the design of new technologies. As a recent article in *Ethics and Information Technology* observes: ‘Politicians and engineers are increasingly becoming aware that *values* are important in the development of *technological artefacts*. What is often overlooked, however, ‘is that different *conceptualizations* of these abstract values lead to different design-requirements’ (Veluwenkamp and van den Hoven 2023, 1). Demanding that new technologies be shaped to our values may be a start, but it still leaves all the work to be done: notably, the work of deciding which conceptualizations to shape the technology *to*.

\* \* \*

All of which brings us back to the question we started out from: what kinds of reasons are there for us to prefer certain conceptualizations and their correlative patterns of reasoning over others? A philosophical framework is required to help us to think about such reasons—for these are the reasons we need to identify in order to decide which concepts to adopt, adhere to, or abandon.

Ludwig Wittgenstein—another philosopher who was ‘concerned that we should be in control of our concepts, not they of us’ (Moore 2012, 278)—pointed out a fundamental difficulty in this connection: while criticizing or justifying a thought on the basis of other thoughts is one thing, criticizing or justifying a *way of thinking* is quite another.<sup>22</sup> In justifying one thought by another *within* a certain way of thinking, we take

---

<sup>22</sup> See Wittgenstein (2005, 180); he puts it in terms of the activity of thinking as a whole, but the fundamental point—that very different types of considerations are called for once one goes beyond justifying one thought on the basis of another within a certain way of thinking—holds in either case. I explore this theme in his work in Queloz (2016, 2017b). A related distinction is drawn by Toulmin (1953,

the concepts structuring that way of thinking for granted. Once we step back and attempt to justify that way of thinking itself, however, entirely different sorts of considerations appear to be called for. While the concepts we use evidently play a role in determining which reasons to think something true or justified we are sensitive to, concepts cannot themselves be true or justified the way judgements, propositions, or beliefs are. We therefore cannot model concept appraisal on the familiar business of assessing the veracity or warrant of individual judgements. We can give reasons *within* the practice of reasoning determined by the concepts we use, but it is a different challenge altogether to give reasons *for* a way of reasoning. Wittgenstein wondered whether it was even possible to ‘give a reason for thinking as we do’, or whether this would—incoherently—‘require an answer outside the game of reasoning’ (1979, §4). Can we give reasons for the way we reason? It can seem as if any such justification must presuppose what it is meant to justify if it is to be accessible to the addressee.

And yet we evidently do sometimes give reasons for or against certain ways of reasoning, and manage to think critically *about* concepts rather than with them. There must be a way to make philosophical sense of this fact. That is not just an explanatory demand, but an *ethical* demand. We need some way of determining whether our concepts are helping us to live—whether we are using concepts that express and subserve our concerns, or whether we are, as Nietzsche feared, ‘stuck in a cage, imprisoned among all sorts of terrible concepts’ (2005c, Improvers, §2). But how do we tell the difference? How can we critically ascertain that the building-blocks of our thoughts are not stumbling-blocks to our concerns?

My aim in this book is to develop a framework for concept appraisal. At the heart of this framework are *reasons for concept use*, a special class of reasons that are orthogonal to, and yet can underpin or undermine, the reasons for action and belief that figure in our deliberations. To adopt a concept is to become sensitive to the reasons that immediately guide and flow from its application. But we can go one step further and ask for reasons to reason in these terms. This is to demand reasons for reasons—second-order reasons to use the concept and be responsive to its concomitant first-order reasons: the reasons to apply the concept as well as the reasons that follow from its applicability.

As Wittgenstein’s puzzlement reminds us, it is a remarkable fact that we can give and

ask for reasons for the way we reason *from within* our practices of reason-giving. This is the accomplishment of the concept of a second-order reason: it makes it possible to subject to critical scrutiny the very concepts and first-order reasons that make up the conceptual architecture we inhabit. By acquiring the ability to think in terms of reasons for reasons, we become able to sound out and renovate the house of reason from within.

Pursuing the question of how best to do this will lead us deep into the *ethics of conceptualization*: the practical reflection on which concepts we should be disposed to use. Concepts may not be the sort of thing one can change—the Latin *conceptum* still makes morphologically explicit that it designates what is conceived, not our conceiving of it, and many philosophers think of concepts as immutable abstracta unaffected by terrestrial change, rather as the ancient Greeks thought of the stars hung aloft the sky. But there is still a practical question about *which* concepts we look to in guiding and organizing our affairs. And we *can* change which concepts we use by changing our *conceptualizations*—the bundles of dispositions that characterize our ways of thinking and valuing (about which more at the end of Chapter 2). I take practical reflection on which concepts to use to be at the heart of what Alexis Burgess and David Plunkett have labelled ‘conceptual ethics’, the somewhat more capaciously defined enterprise of pursuing normative and evaluative questions about concepts, words, and other broadly ‘representational’ or ‘inferential’ devices we use in thought and talk.<sup>23</sup> So even when I resort to the pithier phrase ‘conceptual ethics’, what I shall mean by it is, specifically, the ethics of conceptualization (in contrast also to the *morality* of conceptualization, as we shall see in Chapter 8).

Though it is now in the ascendant, reflection on which concepts to use is not new.

---

<sup>23</sup> For characterizations of conceptual ethics, see Burgess and Plunkett (2013a, b, 2020) and Cappelen and Plunkett (2020). Recent contributions congenial to the approach pursued here include Miller (2010), Plunkett (2015, 2016), Fredericks (2018, 2020), Wille (2018), Goetze (2018, 2021), Koch (2019, 2021), Latham, Miller, and Norton (2019), Haslanger (2014, 2020a), Thomasson (2020b, 2022), Isaac (2021), McPherson (2020b, 49–52), McPherson and Plunkett (2020, 2021), Nado (2021), Smithson (2021), Shields (2021a, b, c, 2023), Lau (2022), Jorem (2022), Jorem and Löhr (2022), and Santarelli (2022). An earlier manifesto for this type of philosophical inquiry is formulated by Carruthers (1987). Congenial contributions from neighbouring disciplines also include Schiappa (2003), who offers rhetorical-cum-philosophical analyses of several case studies to illustrate the politics of definitions, and Abend (2023), who tackles debates over definition and conceptualization in social science from a sociological perspective.

Philosophers have long been in thrall to the thought that when we are being rigorous in our reasoning, we should not listen to any old reason flowing from any old concept, but should probe how far the reasons suggested by our concepts can be shored up by reasons validating the rational authority of these concepts.<sup>24</sup> That is part of what it means to reason for oneself rather than rely on guidance from elsewhere, and hence part of what marks the difference between rational autonomy and rational tutelage that forms the defining contrast of the Enlightenment according to Immanuel Kant.<sup>25</sup> Islamic philosophy draws a related contrast between *taqlid*, the uncritical acceptance of authority, and *ijtihad*, judgment based on independent effort.<sup>26</sup> We should not use a concept merely out of awe, or merely out of habit—intuition should be grounded in argument, suggestiveness in discursiveness. As Kant insisted, we should query *by what right* our concepts tell us how to think.<sup>27</sup> This expresses more than the aspiration to be governed by the authority of ideas rather than by the idea of authority.<sup>28</sup> It encourages us to be critical of *which* ideas we let ourselves be governed by.

Although this demand that one should be able to offer reasons for using the concepts one uses received its purest expression in Enlightenment rationalism, we continue to recognize the interlocutor who greets justifications such as ‘Because it is a *human being*’

---

<sup>24</sup> Intimations of that ideal can be gleaned already from Plato’s insistence, in the *Theaetetus* (201c–210d), that a claim needs a *logos* (a reason) to count as knowledge, and from his call, in the *Protagoras* (356d–e), to turn practical reasoning into a *technē*—a ‘science’ or ‘measurement system’—that promises to shelter people from *tyche*, the unpredictable play of fortune, by giving them more control over whether their lives go well. See Nussbaum (2001, ch. 4).

<sup>25</sup> In his essay ‘*Was ist Aufklärung?*’, Kant defines Enlightenment as humanity’s emergence from its self-imposed tutelage, and characterizes ‘tutelage’ or *Unmündigkeit* as the inability to use one’s own reason without another’s guidance (1900–, WA, AA 08: 35.1–3).

<sup>26</sup> See Adamson (2022).

<sup>27</sup> Kant’s transcendental deduction of the pure categories of the understanding (A84–130/B116–169), which he offers in answer to this ‘*Quid juris?*’-question, is perhaps the most venerable example of an attempt to formulate reasons by which to ground the legitimacy of concepts—Christine Korsgaard consciously echoes Kant’s question in *The Sources of Normativity* when she asks after ‘the right of these concepts to give laws to us’ (1996, 9). By Kant’s own lights, however, the strategy of transcendental deduction is available only for a handful of special concepts—the categories—and cannot be generalized to the sociohistorically local and thick normative concepts I focus on here.

<sup>28</sup> A contrast drawn by Summers (2003, 144) in characterizing the ideal of the university.

with: ‘So what?’; or ‘Because it is *natural*’ with: ‘Why does that give me a reason?’ This is not to question the *applicability* of the concept *human being* or the concept *natural*; it is to question the *authority* of these concepts—to ask for reasons to treat those concepts as giving one reasons. By demanding reasons to reason in certain terms and heed the reasons they advert to, we challenge the authority of concepts. To meet this challenge and vindicate the authority of concepts, we need reasons for reasons.

Traditionally, such reasons for reasons have been sought in timeless and mind-independent rational foundations capable of authenticating one set of concepts as absolutely best: the concepts corresponding to Platonic Forms or the Mind of God, perhaps, or the concepts dictated by natural law or universal reason. Indeed, the normative expectation that one should be able to offer reasons for reasons may itself have been one of the main drivers towards such foundationalist theories.<sup>29</sup> Reflecting on the enduring attraction of such theories towards the end of a career spent attacking them, Bernard Williams surmises that the most powerful driver towards foundationalist theory is ‘this idea that you *must* give a reason for a reason’, especially when applied to the authority rather than the truth of a consideration: ‘If I say: But it’s an *animal*, they say: Why is that a reason? I’ve got to give a reason for that reason, in the end. That’s why I end up with foundations’ (1999, 251, emphasis added). What is being demanded is not a reason to count something *as an animal*, but a reason to count its being an animal *as a reason* for or against something else. So instead of being asked to point out particular features of something that justify the application of the concept *animal* to it, we are being asked to give more general reasons to recognize the authority of an entire way of thinking. That line of inquiry naturally encourages a search for ever more fundamental grounds on which to validate certain concepts as authoritative, until one reaches rational foundations capable of authenticating one set of concepts as the one that a rational thinker should use.

When disappointed, however, this expectation that one should be able to anchor the reasons one responds to in rational foundations has corrosive effects. Any concepts deprived of such anchoring are demoted to mere conceits, to be cast aside by the rational thinker. And if the conclusion reached is that there are in fact no such timeless and mind-independent rational foundations to be had—at least not widely enough to support a

---

<sup>29</sup> As comes out in Radzik’s (2000) discussion of different foundationalist theories of normative authority, for example.

*generalized* foundationalism—the same expectation that we should be able to anchor the set of truly authoritative concepts in such foundations creates a sense that something crucial is *lacking*, resulting in alienation from our concepts. Absent timeless and mind-independent rational foundations, the realization that there are other concepts we could use, and that there is no neutrally identifiable reason to prefer the concepts we happen to have over alternatives, encourages indiscriminate disengagement from all our concepts.

Attempts to reconcile a reflective sense of the contingency of our using the concepts we use with full-blooded confidence in those concepts have tended to err in the opposite direction and license the indiscriminating *acceptance* of whichever concepts we inherited. Fuelling this reconciliation, usually, is some kind of holism about our conceptual repertoire. On one version, it does not matter which concepts we use, as long as the judgements we form with them are true and the concepts combine well enough to form an internally consistent and coherent conceptual scheme. Agonizing over which concepts to use then seems like agonizing over the weave pattern of a fishing net: such a net could be composed of triangles, squares, hexagons, or intricately combine all of these, but it is immaterial which pattern we use as long as the net's overall integrity is preserved. The choice of which web of concepts to use may be constrained at the edges by merely pragmatic considerations—there are some webs that human beings, with their limited cognitive and perceptual capacities, are incapable of deploying effectively—but otherwise, the choice remains rationally undetermined: it is voluntaristic or arbitrary. As Huw Price describes the view: 'Not only is language less of a prison than philosophy usually imagines ... we can put the walls wherever we like!' (2018, 469).

In another version of this holistic view—associated, notably, with functionalist holism in anthropology and with communitarianism in social and political philosophy—the holism is given a more explicitly functionalist and adaptationist rationale: a society's conceptual repertoire is pictured as a harmoniously interlocking whole that has organically grown out of a particular way of life, and has over time become adapted to that way of life. This makes it the best conceptual apparatus *for* that way of life. Displace one concept, and you diminish the functionality of the whole.

Both forms of holism manage to rid themselves of the hankering after timeless and mind-independent rational foundations: they are genuinely *non-foundationalist*. But the result, in either version, is that indiscriminate rejection gives way to indiscriminating

acceptance. The result is an ‘enthusiasm for the folk-ways’ that has been called ‘the continuation of Hegelian conservatism by other means’ (Williams 2021, 278).

My aim in this book is to develop a theory of reasons for concept use that does without timeless and mind-independent rational foundations, and yet still gives us a basis on which to discriminate between concepts and ground our confidence in reasons, so that we may escape the trilemma between foundationalism, indiscriminate ironism, and indiscriminating holism. I try to do without the idea that there are timeless and mind-independent rational foundations from which one set of concepts could be authenticated as absolutely best—indeed, I try to do away with the very idea that such foundations, whether available or not, would be desirable. At the same time, I hold on to the idea that it really does matter which concepts we use, because which true judgements we are capable of forming, and which reasons we are responsive to, significantly shapes how we conduct our affairs. What is needed to occupy this middle ground is a framework for concept appraisal that does not require timeless foundations while still enabling us to discriminate between concepts on a case-by-case basis instead of only considering the web of our concepts as a whole.

One influential way of appraising and improving our conceptual apparatus piecemeal without relying on foundations has been to fasten on how messy and defective our inherited concepts appear when measured against the formal ideal of a tidy theory: many of our concepts are imprecise, vague, indeterminate, inconsistent, and incoherently related to other concepts. By moving to concepts that are more precise, determinate, consistent, and coherent, philosophers can fix these defects. The concepts we end up with may not be timelessly the best ones, but at least their precision, determinacy, consistency, and other theoretical virtues promise to guard against the dangers inherent in slovenly thinking.

Yet I want to resist this view as well—or rather, I want to put it in its place and expose what it leaves out. Faced with theoretically virtuous concepts recommending something that radically conflicts with what our less tidy but entrenched concepts lead us to think, it becomes a real question why we should care so much about theoretical virtues as to overturn concepts that have at least as much force with us. To answer that question, a more comprehensive approach is needed, one that can situate the importance of theoretical virtues within a wider picture of what we want from our concepts, and make



sense of how even theoretical vices can be virtues in other respects.

To this end, the book develops a *needs-based* approach to concept appraisal: it proposes to appraise predicates by predicaments, determining which concepts we should use by identifying the concepts we need.<sup>30</sup> What most immediately gives us reason to use certain concepts rather than others is our *conceptual needs*—our needs *for* certain concepts. What engenders those needs, however, is the way our various concerns interact with our limited capacities and circumstances. It is those human concerns—what we fundamentally care about—that concepts must ultimately tie in with if they are to be helpful. In this sense, the approach could equally be said to be concern-based. But concerns alone still leave our conceptual choices underdetermined. It is to the conceptual needs that result from the way our concerns are refracted through particular capacities and circumstances that we must look for a unifying methodological lens that allows us to bring the disparate plurality of relevant factors to a common focus in reflection.

As the phrase ‘needs-based’ is ordinarily used, that subtlety is already built in: when we talk of ‘needs-based scholarships,’ the idea is not that some people have an intrinsic need for scholarships. The idea is that some people need a scholarship *if* they are to satisfy their concern to study, given their limited capacity to pay for it under the circumstances. Asked for a reason that justifies giving someone a scholarship, however, it is not their concern to study that we point to, but the fact that they need the scholarship. It is already built into this instrumental sense of ‘need’ that the need is itself the product of a particular combination of concerns, capacities, and circumstances.

Instead of simply requiring us to conform our concepts to an order of things about which we do not have a say, or to a tidy theoretical structure, a needs-based approach to concept appraisal humanizes the standard to which concepts are answerable, turning that standard itself into a function of human concerns. On the resulting view, we are the ones

---

<sup>30</sup> The approach paradigmatically applies to predicates, since predicates are more likely to raise the authority question and the thick normative concepts I focus on are predicates; but, strictly speaking, the approach is not inherently limited to predicates, and could be extended to singular terms. Indeed, it could be extended to the very structure of thinking in terms of singular terms and predicates articulating the world in terms of objects and their properties and relations. See Brandom (2000, ch. 4) for an argument in that direction.

who *authorize* our concepts, in both senses of that useful term: we are their authors, and we lend them authority, for it is by tying in with human concerns that concepts earn their keep.

At the same time, the standard of concept appraisal should not *just* be a function of human concerns, but also of what our worldly circumstances are and what capacities we bring to them, leaving us firmly constrained by reality in what kinds of concepts we can have reason to use. Our conceptualizations are not sequestered in the mind and hermetically sealed off from the world. They are conceptualizations *of* something, and it is part of the point of many conceptualizations, including notably those of natural kinds, that they defer to the nature of what they refer to: if a tension emerges between our conceptualizations of natural kinds and what the world actually turns out to be like, we adapt our conceptualizations (whereas with normative concepts, it tends to be the other way round: we try to reshape the world so that it lives up to our conceptualizations of ideals such as equality of opportunity). The account of conceptual authority I propose accommodates rather than negates the role of worldly structure. To the extent that the world has an antecedent structure, that structure co-determines what concepts we need given our concerns and capacities, because it significantly shapes the *circumstances* in which those concepts are put to work, and one of the things we notably need at least some of our concepts to do is to be sensitive to our circumstances, both social and natural.<sup>31</sup>

But sensitivity to worldly structure is not everything; nor is it self-explanatory. In any given part of our conceptual repertoire, our relative sensitivity or insensitivity to worldly structure itself has to be explained in terms of our concerns and capacities. I aim not to supplant, but to supplement the often one-sided emphasis on structural features of the world as determinants of what concepts we should use by factoring in comparatively underexplored co-determinants that are more internal to human affairs: what concepts we need is a function not only of our worldly circumstances, but also of our concerns and capacities, because our worldly circumstances only put pressure on our concepts as a result of our pursuing certain concerns with certain capacities. We could not fully make sense of the authority of worldly structure without drawing on the facts about us that fuel our interest in worldly structure to begin with. The ethics of conceptualization is a three-

---

<sup>31</sup> This comes out particularly vividly in Millikan's (2017) account of why the concepts we live by—our 'unicepts', as she now prefers to call them—must latch onto the 'clumpy world' we inhabit.

way negotiation: what our concepts should demand of us depends on what the world demands of us given what we demand of the world.

Accordingly, the guiding intuition of the needs-based approach is that the value of a concept lies in the way it proves *of value to us* by meeting our conceptual needs. These conceptual needs are importantly different from the goals, aims, and purposes that figure so prominently in many influential approaches to conceptual ethics and engineering.<sup>32</sup> ‘Purposes,’ as Jennifer Nado for example puts it, ‘can be discarded’ (2020, 13). But our conceptual needs are not so easily discarded. We may not even be cognizant of them. They are not necessarily something we consciously pursue, like goals, aims, or purposes. They are the opaque correlates of the way the concerns we pursue interact with the capacities with which and the circumstances in which we pursue them. What our conceptual needs are can come as a discovery. We may never even have thought about our conceptual needs, let alone embraced them as goals. And yet, as I shall argue, it is when concepts align with the conceptual needs we have in virtue of concerns we endorse that they are authoritative.

Dauntingly complex as the interactions between our concerns, capacities, and circumstances are, I will suggest that we can render them philosophically tractable by constructing what I call a *need matrix*: a three-pronged interpretative model of how the concerns, capacities, and circumstances of concept-users combine to generate a conceptual need. Such a need matrix can be used to determine what kind of concept best meets that need. Like the matrix from which printing type is cast, the need matrix acts as a mould from which to cast fitting building-blocks of thought.

The first of the two main theses of the book, then, is that if our minds are moulded by our conceptualizations, our conceptualizations should be moulded by our needs. For it is in our conceptual needs, which grow out of the way the concerns we pursue interact with the capacities and circumstances in which we pursue them, that we find reasons for concept use. In light of those reasons, concepts will emerge as authoritative when they align with the needs we now have, in virtue of concerns we identify with and would endorse upon reflection.

---

<sup>32</sup> See, e.g., Burgess and Plunkett (2013a, b), Brigandt and Rosario (2020), Thomasson (2020a, b), Nado (2021), Haslanger (2020b), Simion and Kelp (2020), Riggs (2021), and Jorem (2022). Colton (2023) stresses various differences between needs and goals, though not in connection with concepts.

This needs-based view of conceptual authority thus breaks with philosophy's traditional quest for the concepts that are absolutely best. Yet despite this, I will argue that this approach allows us to reconcile ourselves to the contingency of our concepts and avoid indiscriminate alienation from our concepts.

At the same time, the needs-based approach also avoids the opposite danger—the indiscriminating acceptance of whatever concepts we inherited. Appraising concepts according to our conceptual needs enables critical reevaluations of our conceptual inheritance. It promises to give us a nuanced and case-specific sense of how to conceptualize things by helping us to see which concepts we have most reason to operate with. As Chapters 9 and 10 illustrate, it even empowers us to adjudicate between competing proposals for how to understand contested notions such as *voluntariness* or *liberty*, thereby providing a basis for distinguishing between authoritative definition and conceptual gerrymandering.

The second main thesis of the book is that sometimes, concepts that conflict, or that exhibit other theoretical vices such as vagueness or superficiality, are just what we need. Conflict is not necessarily an affliction in thought; nor are the various forms of untidiness in our conceptual repertoire always defects to be remedied. They must of course appear as defects as long as we model our understanding of what makes a good concept on the virtues of a scientific theory. But the reluctance to do this without further argument is precisely what sets off the needs-based approach to conceptual authority from its closest non-foundationalist rival, the tidy-minded pursuit of conceptual authority through theoretical virtue.

By developing a way of vindicating the authority of concepts without simply invoking the authority of theoretical virtues, the needs-based approach indicates a different way of practising philosophical reflection on our concepts, one that relies less on theory-construction and the realization of theoretical virtues, and more on the particular psychological, social, and institutional facts on the ground. If we consider not what concepts are timelessly or definitively best, but what concepts we now need, we can identify the proper remit of efforts to tidy up our conceptual repertoire, and thereby come to discriminate between helpful clarification and hobbling tidy-mindedness.

If the primary theme of the book is reasons for reasons, its secondary theme is therefore how the demand for such reasons can, depending on how one conceives of

those reasons, press towards foundationalist theorizing and the tidy-minded pursuit of theoretical virtues, and why that pressure should sometimes be resisted. The question of what form reasons for reasons should take thus bears directly on the question of what form philosophy should take.

My thoughts on these issues have been shaped by two figures whose influence pervades the book. One is Friedrich Nietzsche, who, more than any other philosopher in the Western canon, embodies a sceptical readiness to question the authority not just of concrete institutions and individuals, but of the ideas they abide by. He thinks of the concepts that form the currencies of thought, and that we take our words to express, as cast by human beings, and he worries that ‘counterfeiters of the mind’ (83:18[1]) might have corrupted our reasoning with ‘counterfeit’ concepts. Rooting present-day conceptual ethics in a reading of its history that traces it to Nietzsche, and reaches through Nietzsche back to Kant, promises to enrich our sense of its possibilities and relevance. But for the appraisal of parochial concepts of the sort I focus on here, it is the self-described Hermit of Sils-Maria rather than the Sage of Königsberg that provides the main source of inspiration.<sup>33</sup> For while scepticism towards the authority of concepts is Kantian at root, Nietzsche’s distinctive elaboration of that scepticism into what he billed as a ‘real critique of concepts’ (85:40[27]) is the more powerful for being piecemeal and applicable to any concept, however culturally distinctive or parochial, instead of being focused, as Kant was, on the authority of our reasoning faculty as a whole and the twelve transcendental categories of the understanding in particular. Nietzsche’s use of philosophy as piecemeal cultural critique renders his thought recognizably modern and marks it off from Enlightenment universalism.<sup>34</sup> He explores the ramifications of the realization that a culture’s trajectory, and *a fortiori* the trajectory of an individual life, are shaped by the concepts people recognize as authoritative. If conceptual ethics has an avatar, it must be Nietzsche.

The other figure is Bernard Williams, whose *Ethics and the Limits of Philosophy*, in particular, shaped my views on the place and merit of parochiality and tidiness in our thinking. Williams is routinely cast and taught as a purely negative and destructive

---

<sup>33</sup> Nietzsche would playfully sign some of his letters between 1884 and 1886 as *der Einsiedler von Sils-Maria*.

<sup>34</sup> As noted also by Huddleston (2019, 171).

philosopher, who cleverly chipped away at others' honest attempts at philosophical theorizing, but offered little by way of an alternative. I take the framework articulated in this book to be indicative of the more positive conception of philosophical reflection that underpins his work. By building a framework for conceptual ethics that develops, fuses, and harnesses various insights scattered across Williams's contributions to metaphilosophy, epistemology, ethics, metaethics, political philosophy, and the theory of action, we become equipped to appreciate how much of Williams's own work was itself a methodologically cohesive and constructive exercise in conceptual ethics—in line with his declared conviction that 'the task which provides the principal aim of all moral philosophy' is 'the ethical understanding of the ethical', the task 'of truthfully understanding what our ethical values are and how they are related to our psychology, and making, in the light of that understanding, a valuation of those values' (1995a, 578).<sup>35</sup> If Williams's work can inform this book, it is because he was himself, alongside Nietzsche, a paradigmatic practitioner of conceptual ethics.

The book is divided into four parts: the first (Chapters 1–3) sets up the discussion by introducing the guiding question, clarifying its terms, and examining what is involved in raising it. Its main themes are the very idea of conceptual authority and how it differs from the normativity of concepts; the power exercised by concepts that motivates raising the question of their authority; our capacity to achieve critical distance towards our concepts by adopting what I shall call 'the autoethnographic stance' towards them; the distinction between engaged and disengaged concept use; the confusions that lead to objectionable forms of relativism; the different senses in which our concepts might be said to be contingent; the way our confidence in our concepts can be undermined by reflection and cause us to lose knowledge; but also the possibility of acquiring metaconceptual knowledge that certain concepts are the right ones for us.

---

<sup>35</sup> Not only Williams's critique of the particular way in which certain important ethical concepts are understood within 'the morality system' and his critique of deepened conceptions of the voluntary can be thought of as exercises in conceptual ethics, but also his more constructive advocacy of certain conceptions of agency and responsibility, shame, regret, reasons, thick ethical concepts, and virtue-ethical concepts, including notably the 'virtues of truth'. As he also writes: 'our conceptions of freedom, responsibility, and blame are often not what they seem, and are variously exaggerated, self-deceiving, sentimental, or vindictive (epithets which themselves, it should be noticed, largely belong to an ethical vocabulary)' (1995a, 578).

The second part (Chapters 4–5) surveys the different answers that the question of the authority of concepts has received in the past. Discussing their shortcomings motivates the development of an alternative account and conveys a sense of the features it should have: it should generalize to thick normative concepts; it should not result in indiscriminate disengagement from our concepts; and it should not license the indiscriminating acceptance of our concepts. To this end, I suggest, the picture of our conceptual apparatus as something harmonious, largely tensionless, and inherently static must be replaced with a kaleidoscopic picture on which our conceptual apparatus is tension-ridden and dynamic; and the critical leverage of local needs must be harnessed by recognizing that the contingency of our concepts extends to the standards these concepts must meet. This still leaves one direct rival to the approach I aim to develop, however: the tidy-minded approach that seeks conceptual authority by eliminating theoretical vices such as vagueness, superficiality, and tensions from our conceptual repertoire. I explore these different theoretical vices and offer reasons to be critical of the tidy-minded approach as a general account of conceptual authority.

The third part (Chapters 6–8) lays out the needs-based approach to concept appraisal I advocate in this book. Using an underexplored debate between Ronald Dworkin and Bernard Williams as my springboard, I first introduce the basic idea that our concepts should make contact with the human concerns motivating their use. This brings out more sharply what the tidy-minded focus on theoretical virtues misses. But I argue that concerns alone are insufficient to determine which concepts we should use. A more complex framework is required, which I go on to develop by introducing the notions of a conceptual need, of the expressive character of concepts, of needfulness conditions, of giving point to the use of a concept, and of need matrices. These notions combine into a powerful framework for needs-based concept appraisal. I then show how this allows us to answer the authority question without crowding out other kinds of reasons that transcend preoccupation with human concerns or with the instrumentality of concepts. On this basis, I articulate a needs-based conception of conceptual authority, on which concepts are authoritative if and to the extent that they meet the conceptual needs we have in virtue of concerns we identify with and would endorse upon reflection. I defuse the worry that this conception yields the wrong kind of reasons, and explore in what sense it still leaves room for concepts to be valuable in their own right, independently of

how they serve our concerns.

The fourth and final part (Chapters 9–10) illustrates and refines the account by applying it to the particularly interesting cases of the concepts of voluntariness and liberty, where it emerges that superficial and conflicting concepts sometimes serve us best. These case studies not only further illustrate the approach, but also underscore several further insights it yields: that sometimes, powerful concerns can distort concepts out of the shape in which they best serve the balance of our concerns; that the very conflict and heterogeneity of human concerns can itself generate reasons to use certain concepts rather than others; and that there is a place in liberal democratic politics for the tidy-minded pursuit of theoretical virtues.

The hurried reader seeking to understand the mechanics of my view without much by way of motivating background, contrast foils, and detailed applications should focus on Chapters 1–3 and 6–8. By the end of the book, I hope to have substantiated what can seem like a platitude: that the way of thinking about concept appraisal we need is itself one that appraises our ways of thinking by our conceptual needs.



# Bibliography

- Abend, Gabriel. 2023. *Words and Distinctions for the Common Good: Practical Reason in the Logic of Social Science*. Princeton: Princeton University Press.
- Adamson, Peter. 2022. *Don't Think for Yourself: Authority and Belief in Medieval Philosophy*. Notre Dame: University of Notre Dame Press.
- Adorno, Theodor W., Max Horkheimer, and Eugen Kogon. 1989. 'Die verwaltete Welt oder: Die Krisis des Individuums'. In *Max Horkheimer, Gesammelte Schriften Bd. 13: Nachgelassene Schriften 1949–72*, 121–142. Frankfurt am Main: Fischer.
- Aeschylus. 1966. *The Oresteia*. Translated by Robert Fagles. London: Penguin.
- Alanen, Lilli. 2002. 'Descartes on the Will and the Power to Do Otherwise'. In *Emotions and Choice from Boethius to Descartes*. Edited by Henrik Lagerlund and Mikko Yrjönsuuri, 279–298. Dordrecht: Springer.
- Alshanetsky, Eli. 2019. *Articulating a Thought*. Oxford: Oxford University Press.
- Altham, J. E. J. 1995. 'Reflection and Confidence'. In *World, Mind, and Ethics: Essays on the Ethical Philosophy of Bernard Williams*. Edited by J. E. J. Altham and Ross Harrison, 156–69. Cambridge: Cambridge University Press.
- Alvarez, Maria. 2010. *Kinds of Reasons: An Essay in the Philosophy of Action*. Oxford: Oxford University Press.
- Alvarez, Maria, and John Hyman. 2019. 'Philosophy of Action 1945–2015'. In *The Cambridge History of Philosophy, 1945–2015*. Edited by Kelly Becker and Iain D. Thomson, 103–114. Cambridge: Cambridge University Press.
- Alznauer, Mark. 2023. 'Untrue Concepts in Hegel's Logic'. *Journal of the History of Philosophy* 61 (1): 103–124.
- Anderson, Christopher J., André Blais, Shaun Bowler, Todd Donovan, and Ola Listhaug, eds. 2005. *Losers' Consent: Elections and Democratic Legitimacy*. Oxford: Oxford University Press.
- Anderson, Elizabeth. 1995. 'Knowledge, Human Interests, and Objectivity in Feminist Epistemology'. *Philosophical Topics* 23 (2): 27–58.
- Anderson, Elizabeth. 2001. 'Unstrapping the Straitjacket of 'Preference': A Comment on Amartya Sen's Contributions to Philosophy and Economics'. *Economics and Philosophy* 17 (1): 21–38.
- Anderson, Elizabeth. 2004. 'Uses of Value Judgments in Science: A General Argument, with Lessons from a Case Study of Feminist Research on Divorce'. *Hypatia* 19 (1): 1–24.
- Anscombe, G. E. M. 2005. 'Action, Intention and "Double Effect"'. In *Faith in a Hard Ground: Essays on Religion, Philosophy and Ethics by G.E.M. Anscombe*. Edited by Mary Geach and Luke Gormally, 207–26. Exeter: Imprint Academic.
- Anscombe, G. E. M. 2008a. 'On Being in Good Faith'. In *Faith in a Hard Ground: Essays on Religion, Philosophy and Ethics by G.E.M. Anscombe*. Edited by Mary Geach and Luke Gormally, 101–112. Exeter: Imprint Academic.
- Anscombe, G. E. M. 2008b. 'Sin: the McGivney lectures'. In *Faith in a Hard Ground: Essays on Religion, Philosophy and Ethics by G.E.M. Anscombe*. Edited by Mary Geach and Luke Gormally, 117–156. Exeter: Imprint Academic.
- Anscombe, Gertrude Elizabeth Margaret. 1957. *Intention*. Oxford: Blackwell.

- Appiah, Kwame Anthony. 2010. *The Honor Code: How Moral Revolutions Happen*. New York: W. W. Norton.
- Appiah, Kwame Anthony. 2017. *As If: Idealization and Ideals*. Cambridge, MA: Harvard University Press.
- Arendt, Hannah. 1956. 'Authority in the Twentieth Century'. *The Review of Politics* 18 (4): 403–417.
- Arendt, Hannah. 1958. 'What Was Authority?'. *NOMOS: American Society for Political and Legal Philosophy* 1: 81–112.
- Arendt, Hannah. 1968. 'Truth and Politics'. In *Between Past and Future: Eight Exercises in Political Thought*, 227–64. New York: Viking.
- Ariew, Andre, Robert Cummins, and Mark Perlman. 2002. *Functions: New Essays in the Philosophy of Psychology and Biology*. Oxford: Oxford University Press.
- Asgeirsson, Hrafn. 2015. 'On the Instrumental Value of Vagueness in the Law'. *Ethics* 125 (2): 425–448.
- Asgeirsson, Hrafn. 2020. *The Nature and Value of Vagueness in the Law*. Oxford: Hart.
- Austin, John. 1885. *Lectures on Jurisprudence: Or, The Philosophy of Positive Law*. Edited by Robert Campbell. 5th ed. London: John Murray.
- Austin, John Langshaw. 1961. 'A Plea for Excuses'. In *Philosophical Papers*. Edited by J. O. Urmson and G. J. Warnock, 123–52. Oxford: Clarendon Press.
- Austin, John Langshaw. 1962. *Sense and Sensibilia*. Edited by G. J. Warnock. Oxford: Oxford University Press.
- Austin, Michael. 2010. *Useful Fictions: Evolution, Anxiety, and the Origins of Literature*. Lincoln: University of Nebraska Press.
- Babiotti, Paolo. 2020. 'Compression: Nietzsche, Williams, and the Problem of Style'. *European Journal of Philosophy*.
- Bader, Ralf M. 2015. 'Kantian Axiology and the Dualism of Practical Reason'. In *The Oxford Handbook of Value Theory*. Edited by Iwao Hirose and Jonas Olson, 175–202. Oxford: Oxford University Press.
- Baillie, James. 2000. *Hume on Morality*. London: Routledge.
- Balkin, J. L. 1998. *Cultural Software: A Theory of Ideology*. New Haven: Yale University Press.
- Ball, Derek. 2020. 'Metasemantic Ethics'. *Ratio* 33 (4): 206–219.
- Ball, Terence, James Farr, and Russell L. Hanson, eds. 1989. *Political Innovation and Conceptual Change*. New York: Cambridge University Press.
- Barber, Nicholas. 2010. *The Constitutional State*. Oxford: Oxford University Press.
- Baron, Marcia. 2003. 'Manipulativeness'. *Proceedings and Addresses of the American Philosophical Association* 77 (2): 37–54.
- Bavister-Gould, Alex. 2013. 'Bernard Williams: Political Realism and the Limits of Legitimacy'. *European Journal of Philosophy* 21 (4): 593–610.
- Baz, Avner. 2017. *The Crisis of Method in Contemporary Analytic Philosophy*. Oxford: Oxford University Press.
- Beaver, David I., Bart Geurts, and Kristie Denlinger. 2021. 'Presupposition'. In *The Stanford Encyclopedia of Philosophy*. Edited by Edward N. Zalta. Spring 2021 ed.
- Beebe, James R. 2012. 'Social Functions of Knowledge Attributions'. In *Knowledge Ascriptions*. Edited by Jessica Brown and Mikkel Gerken, 220–242. Oxford: Oxford University Press.
- Beisbart, Claus, and Georg Brun. manuscript. 'How to Defend Reflective Equilibrium'.
- Benedict, Ruth. 1934. *Patterns of Culture*. New York: Penguin.

- Bennett, Jonathan. 1976. *Linguistic Behaviour*. Cambridge: Cambridge University Press.
- Bennett, Jonathan. 2008. 'Accountability (II)'. In *Free Will and Reactive Attitudes: Perspectives on P.F. Strawson's "Freedom and Resentment"*. Edited by Michael McKenna and Paul Russell, 47–68. Farnham: Ashgate.
- Bennett, Maxwell R., and Peter M. S. Hacker. 2008. *History of Cognitive Neuroscience*. Oxford: Wiley-Blackwell.
- Bentham, Jeremy. 1843. *The Works of Jeremy Bentham, Vol. 2*. Edinburgh: William Tait.
- Berlin, Isaiah. 2002a. 'The Birth of Greek Individualism: A Turning-Point in the History of Political Thought'. In *Liberty*. Edited by Henry Hardy, 287–321. Oxford: Oxford University Press.
- Berlin, Isaiah. 2002b. 'Two Concepts of Liberty'. In *Liberty*. Edited by Henry Hardy, 166–217. Oxford: Oxford University Press.
- Berlin, Isaiah. 2013a. 'The Decline of Utopian Ideas in the West'. In *The Crooked Timber of Humanity: Chapters in the History of Ideas*. Edited by Henry Hardy, 21–50. Princeton: Princeton University Press.
- Berlin, Isaiah. 2013b. 'European Unity and Its Vicissitudes'. In *The Crooked Timber of Humanity: Chapters in the History of Ideas*. Edited by Henry Hardy, 186–218. Princeton: Princeton University Press.
- Berlin, Isaiah. 2013c. 'My Intellectual Path'. In *The Power of Ideas*. Edited by Henry Hardy. 2nd ed, 1–28. Princeton: Princeton University Press.
- Berlin, Isaiah. 2013d. 'The Pursuit of the Ideal'. In *The Crooked Timber of Humanity: Chapters in the History of Ideas*. Edited by Henry Hardy, 1–20. Princeton: Princeton University Press.
- Berlin, Isaiah. 2014a. 'Helvétius'. In *Freedom and Its Betrayal: Six Enemies of Human Liberty*. Edited by Henry Hardy, 11–27. Princeton: Princeton University Press.
- Berlin, Isaiah. 2014b. 'Politics as a Descriptive Science'. In *Political Ideas in the Romantic Age: Their Rise and Influence on Modern Thought*. Edited by Henry Hardy, 21–111. Princeton: Princeton University Press.
- Berlin, Isaiah. 2015. *Affirming: Letters 1975-1997*. Edited by Henry Hardy and Mark Pottle. London: Chatto and Windus.
- Berlin, Isaiah, and Bernard Williams. 1994. 'Pluralism and Liberalism: A Reply'. *Political Studies* 42 (2): 306–309.
- Bermúdez, José Luis. 2021. *Frame It Again: New Tools for Rational Decision-Making*. New York: Cambridge University Press.
- Bernays, Edward. 1969. *The Engineering of Consent*. Norman: University of Oklahoma Press.
- Berson, Josh. 2021. *The Human Scaffold: How Not to Design Your Way Out of a Climate Crisis*. Oakland, CA: University of California Press.
- Besson, Corinne. 2018. 'Norms, Reasons, and Reasoning: A Guide Through Lewis Carroll's Regress Argument'. In *The Oxford Handbook of Reasons and Normativity*. Edited by Daniel Star, 504–528. New York: Oxford University Press.
- Besson, Corinne. forthcoming. *Logic, Reasoning, and Carroll's Regress: A Defense of Logical Cognitivism*. Oxford: Oxford University Press.
- Bierson, Marshall, and John Schwenkler. 2022. 'What is the Bearing of Thinking on Doing?'. In *The Anscombean Mind*. Edited by Adrian Haddock and Rachael Wiseman, 312–32. Abingdon: Routledge.
- Binmore, Ken. 2005. *Natural Justice*. New York: Oxford University Press.

- Binmore, Ken. 2007. *Playing for Real: A Text on Game Theory*. Oxford: Oxford University Press.
- Blackburn, Simon. 1986. 'Making Ends Meet'. *Philosophical Books* 27 (4): 193–203.
- Blackburn, Simon. 1993. *Essays in Quasi-Realism*. Oxford: Oxford University Press.
- Blackburn, Simon. 1998. *Ruling Passions*. Oxford: Oxford University Press.
- Blackburn, Simon. 2005. 'Success Semantics'. In *Ramsey's Legacy*. Edited by Hallvard Lillehammer and D. H. Mellor, 22–36. Oxford: Oxford University Press.
- Blackburn, Simon. 2013a. 'Pragmatism in Philosophy: The Hidden Alternative'. *Philosophic Exchange* 41 (1): 2–13.
- Blackburn, Simon. 2013b. 'Pragmatism: All or Some?'. In *Expressivism, Pragmatism and Representationalism*. Edited by Huw Price, 67–84. Cambridge: Cambridge University Press.
- Blackburn, Simon. 2017. 'Pragmatism: All or Some or All and Some?'. In *The Practical Turn: Pragmatism in Britain in the Long Twentieth Century*. Edited by Cheryl Misak and Huw Price, 61–74. Oxford: Oxford University Press.
- Blackburn, Simon. 2019. 'Lonely in Littlemore: Confidence in Ethics and the Limits of Philosophy'. In *Ethics Beyond the Limits: New Essays on Bernard Williams' Ethics and the Limits of Philosophy*. Edited by Sophie-Grace Chappell and Marcel van Ackeren, 27–36. London: Routledge.
- Blome-Tillmann, Michael. 2009. 'Contextualism, Subject-Sensitive Invariantism, and the Interaction of 'Knowledge'-Ascriptions with Modal and Temporal Operators\*'. *Philosophy and Phenomenological Research* 79 (2): 315–31.
- Bloor, David. 1983. *Wittgenstein: A Social Theory of Knowledge*. New York: Columbia University Press.
- Bloor, David. 1992. 'Left and Right Wittgensteinians'. In *Science as Practice and Culture*. Edited by Andrew Pickering, 266–82. Chicago: University of Chicago Press.
- Bloor, David. 1997. *Wittgenstein, Rules and Institutions*. London: Routledge.
- Bloor, David. 2000. 'Wittgenstein as a Conservative Thinker'. In *The Sociology of Philosophical Knowledge*. Edited by Martin Kusch, 1–14. Dordrecht: Springer Netherlands.
- Bloor, David. 2004. 'Ludwig Wittgenstein and Edmund Burke'. In *Essays on Wittgenstein and Austrian Philosophy: In Honour of J.C. Nyiri*. Edited by Tamás Demeter, 109–34. Amsterdam: Rodopi.
- Boghossian, Paul. 2003. 'Blind Reasoning'. *Aristotelian Society Supplementary Volume* 77 (1): 225–248.
- Bowles, Samuel, and Herbert Gintis. 2011. *A Cooperative Species: Human Reciprocity and Its Evolution*. Princeton: Princeton University Press.
- Brandom, Robert. 1994. *Making It Explicit. Reasoning, Representing, and Discursive Commitment*. Cambridge, MA: Harvard University Press.
- Brandom, Robert. 2000. *Articulating Reasons*. Cambridge, MA: Harvard University Press.
- Brandom, Robert. 2001. 'Reason, Expression, and the Philosophic Enterprise'. In *What is Philosophy?* Edited by C. P. Ragland and Sarah Heidt, 74–95. New Haven: Yale University Press.
- Brandom, Robert. 2002a. *Tales of the Mighty Dead: Historical Essays in the Metaphysics of Intentionality*. Cambridge, MA: Harvard University Press.
- Brandom, Robert. 2002b. 'When Philosophy Paints Its Blue on Gray: Irony and the Pragmatist Enlightenment'. *boundary* 29 (2): 1–28.

- Brandom, Robert. 2004. 'The Pragmatist Enlightenment (and Its Problematic Semantics)'. *European Journal of Philosophy* 12 (1): 1–16.
- Brandom, Robert. 2008. *Between Saying and Doing*. Oxford: Oxford University Press.
- Brandom, Robert. 2009. *Reason in Philosophy: Animating Ideas*. Cambridge, MA: Belknap Press of Harvard University Press.
- Brandom, Robert. 2011. 'Vocabularies of Pragmatism: Synthesizing Naturalism and Historicism'. In *Perspectives on Pragmatism: Classical, Recent, and Contemporary*, 116–157. Cambridge, MA: Harvard University Press.
- Brandom, Robert. 2013. 'Global Anti-representationalism?'. In *Expressivism, Pragmatism and Representationalism*. Edited by Huw Price, 85–111. Cambridge: Cambridge University Press.
- Brandom, Robert. 2014. 'A Hegelian Model of Legal Concept Determination: The Normative Fine Structure of the Judges' Chain Novel'. In *Pragmatism, Law, and Language*. Edited by Graham Hubbs and Douglas Lind, 19–39. New York: Taylor and Francis.
- Brandom, Robert. 2015a. 'Den Abgrund reflektieren: Vernunft, Genealogie und die Hermeneutik des Edelmutts'. *West End: Neue Zeitschrift für Sozialforschung* 1: 3–26.
- Brandom, Robert. 2015b. *From Empiricism to Expressivism: Brandom Reads Sellars*. Cambridge, MA: Harvard University Press.
- Brandom, Robert. 2019a. 'Some Strands of Wittgenstein's Normative Pragmatism, and Some Strains of his Semantic Nihilism'. *Disputatio* 8 (9): 1–29.
- Brandom, Robert. 2019b. *A Spirit of Trust: A Reading of Hegel's Phenomenology*. Cambridge, MA: Harvard University Press.
- Brandom, Robert. 2021. 'Achieving the Enlightenment'. In *Pragmatism as Anti-Authoritarianism*. Edited by Eduardo Mendieta, vii–xxvi. Cambridge, MA: Belknap Press.
- Brigandt, Ingo. 2006. *A Theory of Conceptual Advance: Explaining Conceptual Change in Evolutionary, Molecular, and Evolutionary Developmental Biology*. Doctoral Dissertation, University of Pittsburgh, <http://d-scholarship.pitt.edu/8849/>.
- Brigandt, Ingo. 2010. 'The Epistemic Goal of a Concept: Accounting for the Rationality of Semantic Change and Variation'. *Synthese* 177 (1): 19–40.
- Brigandt, Ingo. 2011. 'Natural Kinds and Concepts: A Pragmatist and Methodologically Naturalistic Account'. In *Pragmatism, Science and Naturalism*. Edited by Jonathan Knowles and Henrik Rydenfelt, 171–96. Frankfurt a. M.: Peter Lang.
- Brigandt, Ingo. 2012. 'The Dynamics of Scientific Concepts: The Relevance of Epistemic Aims and Values'. In *Scientific Concepts and Investigative Practice*. Edited by Uljana Feest and Friedrich Steinle, 75–103. Berlin: De Gruyter.
- Brigandt, Ingo. 2013. 'A Critique of David Chalmers' and Frank Jackson's Account of Concepts'. *ProtoSociology* 30: 63–88.
- Brigandt, Ingo, and Esther Rosario. 2020. 'Strategic Conceptual Engineering for Epistemic and Social Aims'. In *Conceptual Engineering and Conceptual Ethics*. Edited by Alexis Burgess, Herman Cappelen and David Plunkett, 100–124. Oxford: Oxford University Press.
- Brown, Thomas. 2012. *Inquiry into the Relation of Cause and Effect*. Cambridge: Cambridge University Press.
- Brun, Georg. 2014. 'Reflective Equilibrium Without Intuitions?'. *Ethical Theory and Moral Practice* 17 (2): 237–252.

- Brun, Georg. 2016. 'Explication as a Method of Conceptual Re-Engineering'. *Erkenntnis* 81 (6): 1211–1241.
- Brun, Georg. 2020. 'Conceptual Re-Engineering: From Explication to Reflective Equilibrium'. *Synthese* 197 (3): 925–54.
- Brun, Georg. 2022. 'Re-Engineering Contested Concepts. A Reflective-Equilibrium Approach'. *Synthese* 200 (2): 1–29.
- Buchler, Justus. 1955. *Nature and Judgment*. New York: Columbia University Press.
- Burge, Tyler. 1979. 'Individualism and the Mental'. *Midwest Studies in Philosophy* 4 (1): 73–122.
- Burgess, Alexis, and David Plunkett. 2013a. 'Conceptual Ethics I'. *Philosophy Compass* 8 (12): 1091–1101.
- Burgess, Alexis, and David Plunkett. 2013b. 'Conceptual Ethics II'. *Philosophy Compass* 8 (12): 1102–1110.
- Burgess, Alexis, and David Plunkett. 2020. 'On the Relation Between Conceptual Engineering and Conceptual Ethics'. *Ratio* 33 (4): 281–94.
- Buss, Sarah. 2005. 'Valuing Autonomy and Respecting Persons: Manipulation, Seduction, and the Basis of Moral Constraints'. *Ethics* 115 (2): 195–235.
- Byron, George Gordon, Lord. 2015. *Manfred: An Edition of Byron's Manuscripts and a Collection of Essays*. Edited by Peter Cochran. Cambridge: Cambridge Scholars Publishing.
- Camp, Joseph L. 2004. *Confusion: A Study in the Theory of Knowledge*. Cambridge, MA: Harvard University Press.
- Campbell, John Keim, Michael O'Rourke, and Matthew H. Slater, eds. 2011. *Carving Nature at Its Joints: Natural Kinds in Metaphysics and Science*. Cambridge, MA: MIT Press.
- Candea, Matei. 2010. *Corsican Fragments: Difference, Knowledge and Fieldwork*. Bloomington: Indiana University Press.
- Candlish, Stewart, and Nic Damnjanovic. 2013. 'Reasons, Actions, and the Will: The Fall and Rise of Causalism'. In *The Oxford Handbook of the History of Analytic Philosophy*. Edited by Michael Beaney, 689–708. Oxford: Oxford University Press.
- Cappelen, Herman. 2013. 'Nonsense and Illusions of Thought'. *Philosophical Perspectives* 27 (1): 22–50.
- Cappelen, Herman. 2018. *Fixing Language: An Essay on Conceptual Engineering*. Oxford: Oxford University Press.
- Cappelen, Herman. 2020. 'Conceptual Engineering: The Master Argument'. In *Conceptual Engineering and Conceptual Ethics*. Edited by Alexis Burgess, Herman Cappelen and David Plunkett, 132–151. Oxford: Oxford University Press.
- Cappelen, Herman. 2023. *The Concept of Democracy: An Essay on Conceptual Amelioration and Abandonment*. Oxford: Oxford University Press.
- Cappelen, Herman, and David Plunkett. 2020. 'Introduction: A Guided Tour of Conceptual Engineering and Conceptual Ethics'. In *Conceptual Engineering and Conceptual Ethics*. Edited by Alexis Burgess, Herman Cappelen and David Plunkett, 1–26. Oxford: Oxford University Press.
- Carey, Susan. 1985. *Conceptual Change in Childhood*. Cambridge, MA: MIT Press.
- Cargile, James. 1991. 'Real and Nominal Definitions'. In *Definitions and Definability: Philosophical Perspectives*. Edited by J. H. Fetzer, D. Shatz and G.N. Schlesinger, 21–50. Dordrecht: Springer.

- Carnap, Rudolf. 1947. *Meaning and Necessity: A Study in Semantics and Modal Logic*. Chicago: University of Chicago Press.
- Carnap, Rudolf. 1950. *Logical Foundations of Probability*. Chicago: University of Chicago Press.
- Carnap, Rudolf. 1952. 'Meaning Postulates'. *Philosophical Studies* 3 (5): 65–73.
- Carnap, Rudolf. 1962. *Logical Foundations of Probability*. 2nd ed. Chicago: The University of Chicago Press.
- Carroll, Lewis. 1895. 'What the Tortoise Said to Achilles'. *Mind* IV (14): 278–280.
- Carruthers, Peter. 1987. 'Conceptual Pragmatism'. *Synthese* 73 (2): 205–224.
- Carus, André. 2007. *Carnap and Twentieth-Century Thought: Explication as Enlightenment*. Cambridge: Cambridge University Press.
- Carus, André W. 2017. 'Carnapian Rationality'. *Synthese* 194 (1): 163–184.
- Celikates, Robin. 2015. 'Against Manichaeism: The Politics of Forms of Life and the Possibilities of Critique'. *Raisons politiques* 57 (1): 81–96.
- Celikates, Robin. 2018. *Critique as Social Practice: Critical Theory and Social Self-Understanding*. London: Rowman and Littlefield.
- Chadha-Sridhar, Ira. 2021. 'The Value of Vagueness: A Feminist Analysis'. *Canadian Journal of Law and Jurisprudence* 34 (1): 59–84.
- Chalmers, David J. 2002. 'On Sense and Intension'. *Philosophical Perspectives* 16: 135–82.
- Chalmers, David J. 2011. 'Verbal Disputes'. *Philosophical Review* 120 (4): 515–566.
- Chanan, Michael. 1972. Ep. 3: Appearance and Reality. In *Logic Lane*. United Kingdom: Chanan Films.
- Chang, Hasok. 2004. *Inventing Temperature: Measurement and Scientific Progress*. Oxford: Oxford University Press.
- Chang, Ruth, ed. 1997. *Incommensurability, Incomparability, and Practical Reason*. Cambridge, MA: Harvard University Press.
- Chang, Ruth. 2002. *Making Comparisons Count*. London: Routledge.
- Chang, Ruth. 2009. 'Voluntarist Reasons and the Sources of Normativity'. In *Reasons for Action*. Edited by David Sobel and Steven Wall, 243–271. Cambridge: Cambridge University Press.
- Chang, Ruth. 2015. 'Value Incomparability and Incommensurability'. In *The Oxford Handbook of Value Theory*. Edited by Iwao Hirose and Jonas Olson, 205–224. Oxford: Oxford University Press.
- Chang, Ruth. 2016. 'Comparativism: The Grounds of Rational Choice'. In *Weighing Reasons*. Edited by Errol Lord and Barry Maguire, 213–240. New York: Oxford University Press.
- Chappell, Sophie-Grace, ed. 2015. *Intuition, Theory, and Anti-Theory in Ethics*. Oxford: Oxford University Press.
- Chappell, Timothy. 2009. 'Ethics Beyond Moral Theory'. *Philosophical Investigations* 32 (3): 206–243.
- Chesebro, James W. 1985. 'Definition as a Rhetorical Strategy'. *Pennsylvania State Communication Annual* 45 (1): 5–15.
- Chihara, Charles. 1979. 'The Semantic Paradoxes: A Diagnostic Investigation'. *The Philosophical Review* 88 (4): 590–618.
- Christiano, Tom. 2020. 'Authority'. In *The Stanford Encyclopedia of Philosophy*. Edited by Edward N. Zalta. Summer 2020 edition ed.
- Churchland, Patricia. 1986. *Neurophilosophy*. Cambridge, MA: MIT Press.

- Clark, Andy. 2013. *Mindware: An Introduction to the Philosophy of Cognitive Science*. New York: Oxford University Press.
- Clarke-Doane, Justin. 2020. *Morality and Mathematics*. Oxford: Oxford University Press.
- Cohen, Jean L. 2012. *Globalization and Sovereignty: Rethinking Legality, Legitimacy, and Constitutionalism*. Cambridge: Cambridge University Press.
- Cohen, Stewart. 2016. 'Theorizing about the Epistemic'. *Inquiry* 59 (7–8): 839–57.
- Colton, Russ. 2023. 'To Have a Need'. *Ergo* 10 (13): 373–394.
- Congdon, Matthew. 2024. *Moral Articulation: On the Development of New Moral Concepts*. New York: Oxford University Press.
- Coons, Christian, and Michael Weber. 2014. *Manipulation: Theory and Practice*. New York: Oxford University Press.
- Craig, Edward. 1986. 'The Practical Explication of Knowledge'. *Proceedings of the Aristotelian Society* 87: 211–226.
- Craig, Edward. 1990. *Knowledge and the State of Nature: An Essay in Conceptual Synthesis*. Oxford: Clarendon Press.
- Craig, Edward. 1993. *Was wir wissen können: Pragmatische Untersuchungen zum Wissensbegriff. Wittgenstein-Vorlesungen der Universität Bayreuth*. Edited by Wilhelm Vossenkuhl. Frankfurt am Main: Suhrkamp.
- Craig, Edward. 2000. 'Response to Lehrer'. *Philosophy and Phenomenological Research* 60 (3): 655–65.
- Crisp, Roger. 2017. 'Moral Luck and Equality of Opportunity'. *Aristotelian Society Supplementary Volume* 91 (1): 1–20.
- Cueni, Damian. 2020. *Public Law Analogies in International Legal Theory*. Doctoral Thesis, Rechtswissenschaftliches Institut, University of Zurich.
- Cueni, Damian. 2024a. 'Basic Rights and Costs in Political Value: The Expressive Point of the Two-Step Framework'. *International Journal of Constitutional Law*.
- Cueni, Damian. 2024b. 'Constructing Liberty and Equality: Political, Not Juridical'. *Jurisprudence*.
- Cueni, Damian. manuscript-a. 'The Legal Architecture of Freedom: Reconstructing the Two-Step Framework'.
- Cueni, Damian. manuscript-b. 'Revitalizing the Doctrinal Notion of a Basic Rights Infringement'.
- Cueni, Damian, and Matthieu Queloz. 2021. 'Whence the Demand for Ethical Theory?'. *American Philosophical Quarterly* 58 (2): 135–46.
- Cueni, Damian, and Matthieu Queloz. 2022. 'Theorizing the Normative Significance of Critical Histories for International Law'. *Journal of the History of International Law* 24 (4): 561–587.
- Cullity, Garrett. forthcoming. 'Williams, Berlin, and the Vindication Problem'. In *Bernard Williams on Philosophy and History*. Edited by Marcel van Ackeren and Matthieu Queloz. Oxford: Oxford University Press.
- D'Oro, Giuseppina, and Constantine Sandis, eds. 2013. *Reasons and Causes: Causalism and Anti-Causalism in the Philosophy of Action*. New York: Palgrave Macmillan.
- Dancy, Jonathan. 1995. 'In Defense of Thick Concepts'. *Midwest Studies In Philosophy* 20 (1): 263–279.
- Dancy, Jonathan. 2000. *Practical Reality*. Oxford: Oxford University Press.
- Dancy, Jonathan. 2003. 'What Do Reasons Do?'. In *Metaethics after Moore*. Edited by Terry Horgan and Mark Timmons, 39–59. Oxford: Oxford University Press.
- Dancy, Jonathan. 2004. *Ethics without Principles*. Oxford: Clarendon Press.



- Dancy, Jonathan. 2017. 'Moral Particularism'. In *The Stanford Encyclopedia of Philosophy*. Edited by Edward N. Zalta. Winter 2017 ed.
- Daniels, Norman. 1979. 'Wide Reflective Equilibrium and Theory Acceptance in Ethics'. *The Journal of Philosophy* 76 (5): 256–282.
- Daniels, Norman. 1996. *Justice and Justification: Reflective Equilibrium in Theory and Practice*. Cambridge: Cambridge University Press.
- Daniels, Norman. 2020. 'Reflective Equilibrium'. In *The Stanford Encyclopedia of Philosophy*. Edited by Edward N. Zalta. Summer 2020 ed.
- Darden, Lindley. 2006. *Reasoning in Biological Discoveries: Essays on Mechanisms, Interfield Relations, and Anomaly Resolution*. Cambridge: Cambridge University Press.
- Darwall, Stephen. 2006. *The Second-Person Standpoint: Morality, Respect, and Accountability*. Cambridge, MA: Harvard University Press.
- Darwall, Stephen. 2010. 'Authority and Reasons: Exclusionary and Second-Personal'. *Ethics* 120 (2): 257–278.
- Daston, Lorraine. 2022. *Rules: A Short History of What We Live By*. Princeton: Princeton University Press.
- Davidson, Donald. 1980. *Essays on Actions and Events*. Oxford: Clarendon Press, Oxford University Press.
- Davidson, Donald. 1990. 'The Structure and Content of Truth'. *Journal of Philosophy* 87 (6): 279–328.
- Davidson, Donald. 2001. 'Actions, Reasons, and Causes'. In *Essays on Actions and Events*, 3–20. Oxford: Clarendon Press, Oxford University Press.
- De Jaegher, Kris. 2003. 'A Game-Theoretic Rationale for Vagueness'. *Linguistics and Philosophy* 26 (5): 637–659.
- De Jaegher, Kris, and Robert van Rooij. 2011. 'Strategic Vagueness, and Appropriate Contexts'. In *Language, Games, and Evolution: Trends in Current Research on Language and Game Theory*. Edited by Anton Benz, Christian Ebert, Gerhard Jäger and Robert van Rooij, 40–59. Berlin: Springer.
- De Mesel, Benjamin. 2021. 'Being and Holding Responsible: Reconciling the Disputants through a Meaning-Based Strawsonian Account'. *Philosophical Studies* 179 (6): 1893–1913.
- Deigh, John. 2008. *Emotions, Values, and the Law*. Oxford: Oxford University Press.
- Delacroix, Sylvie. 2022. *Habitual Ethics?* Oxford: Hart.
- Dennett, Daniel Clement. 1989. *The Intentional Stance*. Cambridge, MA: MIT Press.
- Descartes, René. 1996. *Oeuvres de Descartes*. Edited by Charles Adam and Paul Tannery. 11 vols. Vol. I–XI. Paris: Vrin. Cited by volume and page number
- Dewey, John. 1938. *Logic: The Theory of Inquiry*. New York: Henry Holt.
- Diamond, Cora. 1988. 'Losing Your Concepts'. *Ethics* 98 (2): 255–277.
- Diamond, Cora. 2010. 'Henry James, Moral Philosophers, Moralism'. In *A Companion to the Philosophy of Literature*. Edited by Garry L. Hagberg and Walter Jost, 268–284. Oxford: Blackwell.
- Diamond, Cora. 2018a. 'Bernard Williams on the Human Prejudice'. *Philosophical Investigations* 41 (4): 379–398.
- Diamond, Cora. 2018b. 'Wittgenstein, Mathematics, and Ethics: Resisting the Attractions of Realism'. In *The Cambridge Companion to Wittgenstein*. Edited by Hans Sluga and David G. Stern. 2nd ed, 209–244. Cambridge: Cambridge University Press.

- Diamond, Cora. 2021. 'Suspect Notions and the Concept Police'. In *Cora Diamond on Ethics*. Edited by Maria Balaska, 7–30. New York: Palgrave.
- Djordjevic, Charles M. 2021. 'When Clarity and Consistency Conflicts with Empirical Adequacy: Conceptual Engineering, Anthropology, and Evans-Pritchard's Ethnography'. *Synthese* 198 (10): 9611–9637.
- Dorsey, Dale. 2016. *The Limits of Moral Authority*. Oxford: Oxford University Press.
- Dover, Daniela. 2023. 'Two Kinds of Curiosity'. *Philosophy and Phenomenological Research* Early View: 1–22.
- Dretske, Fred. 1981. *Knowledge and the Flow of Information*. Cambridge, MA: MIT Press.
- Duff, Anthony. 2004. 'Action, the Act Requirement and Criminal Liability'. In *Agency and Action*. Edited by John Hyman and Helen Steward, 69–103. Cambridge: Cambridge University Press.
- Duff, Anthony, and Andrew von Hirsch. 1997. 'Responsibility, Retribution and the Voluntary: A Response to Williams'. *Cambridge Law Journal* 56 (1): 103–13.
- Dummett, Michael. 1964. 'Bringing about the Past'. *Philosophical Review* 73 (3): 338–359.
- Dummett, Michael. 1973. *Frege: Philosophy of Language*. New York: Harper and Row.
- Dummett, Michael. 1996. *The Seas of Language*. Oxford: Clarendon Press.
- Dunaway, Billy. 2020. *Reality and Morality*. Oxford: Oxford University Press.
- Dutilh Novaes, Catarina. 2020a. 'Carnap meets Foucault: Conceptual Engineering and Genealogical Investigations'. *Inquiry*: 1–27.
- Dutilh Novaes, Catarina. 2020b. 'Carnapian Explication and Ameliorative Analysis: A Systematic Comparison'. *Synthese* 197 (3): 1001–34.
- Dutilh Novaes, Catarina, and Erich Reck. 2017. 'Carnapian Explication, Formalisms as Cognitive Tools, and the Paradox of Adequate Formalization'. *Synthese* 194 (1): 195–215.
- Dworkin, Gerald. 1989. *The Theory and Practice of Autonomy*. Cambridge: Cambridge University Press.
- Dworkin, Ronald. 1977. *Taking Rights Seriously*. Cambridge, MA: Harvard University Press.
- Dworkin, Ronald. 1985. *A Matter of Principle*. Cambridge, MA: Harvard University Press.
- Dworkin, Ronald. 1986. *Law's Empire*. Cambridge, MA: Harvard University Press.
- Dworkin, Ronald. 1996. 'Objectivity and Truth: You'd Better Believe it'. *Philosophy & Public Affairs* 25 (2): 87–139.
- Dworkin, Ronald. 2000. *Sovereign Virtue: The Theory and Practice of Equality*. Cambridge, MA: Harvard University Press.
- Dworkin, Ronald. 2001a. 'Do Liberal Values Conflict?'. In *The Legacy of Isaiah Berlin*. Edited by Mark Lilla, Ronald Dworkin and Robert Silvers, 73–90. New York: New York Review of Books.
- Dworkin, Ronald. 2001b. 'Do Values Conflict: A Hedgehog's Approach'. *Arizona Law Review* 43 (2): 251–260.
- Dworkin, Ronald. 2006. *Justice in Robes*. Cambridge, MA: Harvard University Press.
- Dworkin, Ronald. 2011. *Justice for Hedgehogs*. Cambridge, MA: Harvard University Press.
- Dworkin, Ronald, Bernard Williams, Mark Lilla, Thomas Nagel, Richard Wollheim, Frances Kamm, and Steven Lukes. 2001. 'Pluralism'. In *The Legacy of Isaiah Berlin*.

- Edited by Mark Lilla, Ronald Dworkin and Robert Silvers, 121–139. New York: New York Review of Books.
- Eberhardt, Jennifer L., Philip Attiba Goff, Valerie J. Purdie, and Paul G. Davies. 2004. 'Seeing Black: Race, Crime, and Visual Processing'. *Journal of Personality and Social Psychology* 87 (6): 876–893.
- Eco, Umberto. 1984. *Semiotics and the Philosophy of Language*. Bloomington: Indiana University Press.
- Edmonds, David. 2020. *The Murder of Professor Schlick: The Rise and Fall of the Vienna Circle*. Princeton: Princeton University Press.
- Eklund, Matti. 2002. 'Inconsistent Languages'. *Philosophy and Phenomenological Research* 64 (2): 251–275.
- Eklund, Matti. 2007. 'Meaning-Constitutivity'. *Inquiry* 50 (6): 559–574.
- Eklund, Matti. 2017. *Choosing Normative Concepts*. Oxford: Oxford University Press.
- Eklund, Matti. 2019. 'Inconsistency and Replacement'. *Inquiry* 62 (4): 387–402.
- Eklund, Matti. 2021. 'Conceptual Engineering in Philosophy'. In *The Routledge Handbook of Social and Political Philosophy of Language*. Edited by Rachel Sterken and Justin Khoo. London: Routledge.
- Elgin, Catherine Z. 1983. *With Reference to Reference*. Indianapolis: Hackett.
- Elgin, Catherine Z. 1996. *Considered Judgment*. Princeton: Princeton University Press.
- Elgin, Catherine Z. 2017. *True Enough*. Cambridge, MA: MIT Press.
- Eliot, George. 1999. *Daniel Deronda*. Edited by John Rignall. London: Everyman.
- Elliott-Graves, Alkistis, and Michael Weisberg. 2014. 'Idealization'. *Philosophy Compass* 9 (3): 176–185.
- Emilsson, Anton. manuscript. "The Unanswered Question of "Freedom and Resentment".
- Endicott, Timothy. 2000. *Vagueness in Law*. Oxford: Oxford University Press.
- Eschenburg, Theodor. 1976. *Über Autorität*. Frankfurt: Suhrkamp.
- Feigl, Herbert. 1981a. 'De Principiis Non Disputandum...? On the Meaning and the Limits of Justification'. In *Inquiries and Provocations: Selected Writings 1929–1974*. Edited by Robert S. Cohen, 237–68. Dordrecht: Springer.
- Feigl, Herbert. 1981b. 'Validation and Vindication'. In *Inquiries and Provocations: Selected Writings 1929–1974*. Edited by Robert S. Cohen, 378–392. Dordrecht: Springer.
- Finnis, John. 1985. 'On "Positivism" and "Legal Rational Authority"'. *Oxford Journal of Legal Studies* 5 (1): 74–90.
- Finocchiaro, Peter. 2023. 'Seek the Joints! Avoid the Gruesome! Fidelity as an Epistemic Value'. *Episteme* 20 (2): 393–409.
- Fischer, John Martin, and Mark Ravizza. 1998. *Responsibility and Control: A Theory of Moral Responsibility*. Cambridge: Cambridge University Press.
- Fodor, Jerry A. 1998. *Concepts: Where Cognitive Science Went Wrong*. Oxford: Clarendon Press.
- Fodor, Jerry A. 2003. *Hume Variations*. Oxford: Clarendon Press.
- Fodor, Jerry A. 2004. 'Having Concepts: A Brief Refutation of the Twentieth Century'. *Mind and Language* 19 (1): 29–47.
- Forrester, Katrina. 2019. *In the Shadow of Justice: Postwar Liberalism and the Remaking of Political Philosophy*. Princeton: Princeton University Press.
- Forster, Michael N. 2004. *Wittgenstein on the Arbitrariness of Grammar*. Princeton: Princeton University Press.

- Forster, Michael N. 2017. 'The Autonomy of Grammar'. In *A Companion to Wittgenstein*. Edited by Hans-Johann Glock and John Hyman, 269–277. Oxford: Wiley.
- Foucault, Michel. 1994. 'La vérité et les formes juridiques'. In *Dits et Ecrits 1954–1988*. Vol. II (1970–75), 538–646. Paris: Gallimard.
- Frankfurt, Harry G. 1984. 'Necessity and Desire'. *Philosophy and Phenomenological Research* 45 (1): 1–13.
- Frankfurt, Harry G. 2004. *The Reasons of Love*. Princeton: Princeton University Press.
- Franklin-Hall, Laura R. 2015. 'Natural Kinds as Categorical Bottlenecks'. *Philosophical Studies* 172 (4): 925–948.
- Fraser, Rachel Elizabeth. 2018. 'The Ethics of Metaphor'. *Ethics* 28 (4): 728–755.
- Fredericks, Rachel. 2018. 'Moral Responsibility for Concepts'. *European Journal of Philosophy* 26 (4): 1381–1397.
- Fredericks, Rachel. 2020. 'Moral Responsibility for Concepts, Continued: Concepts as Abstract Objects'. *European Journal of Philosophy* 28 (4): 1029–1043.
- Fricker, Miranda. 1998. 'Rational Authority and Social Power: Towards a Truly Social Epistemology'. *Proceedings of the Aristotelian Society* 98 (2): 159–177.
- Fricker, Miranda. 2000. 'Confidence and Irony'. In *Morality, Reflection, and Ideology*. Edited by Edward Harcourt, 87–112. Oxford: Oxford University Press.
- Fricker, Miranda. 2007. *Epistemic Injustice: Power and the Ethics of Knowing*. Oxford: Oxford University Press.
- Fricker, Miranda. 2010a. 'Can There Be Institutional Virtues?'. In *Oxford Studies in Epistemology (Special Theme: Social Epistemology)*, Vol. 3. Edited by Tamar Szabo Gendler and John Hawthorne, 235–252. Oxford: Oxford University Press.
- Fricker, Miranda. 2010b. 'The Relativism of Blame and Williams's Relativism of Distance'. *Aristotelian Society Supplementary Volume* 84 (1): 151–77.
- Fricker, Miranda. 2010c. 'Scepticism and the Genealogy of Knowledge: Situating Epistemology in Time'. In *Social Epistemology*. Edited by A. Haddock, A. Millar and D. Pritchard, 51–68. Oxford: Oxford University Press.
- Fricker, Miranda. 2012. 'Group Testimony? The Making of A Collective Good Informant'. *Philosophy and Phenomenological Research* 84 (2): 249–276.
- Fricker, Miranda. 2013. 'Styles of Moral Relativism: A Critical Family Tree'. In *The Oxford Handbook of the History of Ethics*. Edited by Roger Crisp, 793–817. Oxford: Oxford University Press.
- Fricker, Miranda. 2016a. 'Fault and No-Fault Responsibility for Implicit Prejudice: A Space for Epistemic "Agent-Regret"'. In *The Epistemic Life of Groups: Essays in the Epistemology of Collectives*. Edited by Michael S. Brady and Miranda Fricker, 33–50. Oxford: Oxford University Press.
- Fricker, Miranda. 2016b. 'What's the Point of Blame? A Paradigm Based Explanation'. *Noûs* 50 (1): 165–183.
- Fricker, Miranda. 2019. 'Forgiveness: An Ordered Pluralism'. *Australasian Philosophical Review* 3 (1): 241–60.
- Fricker, Miranda. 2020a. 'Bernard Williams as a Philosopher of Ethical Freedom'. *Canadian Journal of Philosophy* 50 (8): 919–33.
- Fricker, Miranda. 2020b. 'Institutional Epistemic Vices: The Case of Inferential Inertia'. In *Vice Epistemology*. Edited by Ian James Kidd, Heather Battaly and Quassim Cassam, 89–107. London: Routledge.
- Fricker, Miranda. forthcoming-a. *Blaming and Forgiving: The Work of Morality*. Oxford: Oxford University Press.

- Fricker, Miranda. forthcoming-b. 'A Project of "Impure" Enquiry: Williams' Historical Self-Consciousness'. In *Bernard Williams on Philosophy and History*. Edited by Marcel van Ackeren and Matthieu Queloz. Oxford: Oxford University Press.
- Friedman, Richard B. 1990. 'On the Concept of Authority in Political Philosophy'. In *Authority*. Edited by Joseph Raz, 56–91. New York: New York University Press.
- Friedrich, Carl Joachim. 1958. *Authority*. Cambridge, MA: Harvard University Press.
- Friedrich, Carl Joachim. 1971. 'Authority, Reason, and Discretion'. In *Authority and Social Work*. Edited by Shankar A. Yelaja, 17–34. Toronto: University of Toronto Press.
- Friedrich, Carl Joachim. 1972. *Tradition and Authority*. London: Pall Mall.
- Gaitán, Antonio, and Hugo Viciana. 2018. 'Relativism of Distance—a Step in the Naturalization of Meta-Ethics'. *Ethical Theory and Moral Practice* 21 (2): 311–327.
- Galston, William A. 2002. *Liberal Pluralism: The Implications of Value Pluralism for Political Theory and Practice*. Cambridge: Cambridge University Press.
- Galston, William A. 2005. *The Practice of Liberal Pluralism*. Cambridge: Cambridge University Press.
- Gauker, Christopher. 2011. *Words and Images: An Essay on the Origin of Ideas*. Oxford: Oxford University Press.
- Geertz, Clifford. 1973a. 'Ideology as a Cultural System'. In *The Interpretation of Cultures: Selected Essays*, 193–233. New York: Basic Books.
- Geertz, Clifford. 1973b. 'Thick Description: Toward an Interpretive Theory of Culture'. In *The Interpretation of Cultures: Selected Essays*, 3–30. New York: Basic Books.
- Geertz, Clifford. 1983a. 'From the Native's Point of View': On the Nature of Anthropological Understanding'. In *Local Knowledge: Further Essays in Interpretive Anthropology*, 55–70. New York: Basic Books.
- Geertz, Clifford. 1983b. 'Introduction'. In *Local Knowledge: Further Essays in Interpretive Anthropology*, 3–16. New York: Basic Books.
- Gellner, Ernest. 1984. 'The Gospel According to Ludwig'. *The American Scholar* 53 (2): 243–244, 250–251, 254–256, 258–260, 262–263.
- George, Alexander. 2012. 'Opening the Door to Cloud-Cuckoo-Land: Hempel and Kuhn on Rationality'. *Journal for the History of Analytical Philosophy* 1 (4): 1–17.
- Geuss, Raymond. 2001. *History and Illusion in Politics*. Cambridge: Cambridge University Press.
- Geuss, Raymond. 2020. *Who Needs a Worldview?* Cambridge, MA: Harvard University Press.
- Gibbard, Allan. 1992. 'Morality and Thick Concepts (I): Thick Concepts and Warrant for Feelings'. *Proceedings of the Aristotelian Society, Supplementary Volumes* 66 (1): 267–83.
- Gibbons, Adam F. 2023. 'Bad Language Makes Good Politics'. *Inquiry*.
- Ginsborg, Hannah. 2018. 'Normativity and Concepts'. In *The Oxford Handbook of Reasons and Normativity*. Edited by Daniel Star, 989–1014. New York: Oxford University Press.
- Glasgow, Joshua. 2020. 'Conceptual Revolution'. In *Shifting Concepts: The Philosophy and Psychology of Conceptual Variation*. Edited by Teresa Marques and Åsa Wikforss, 149–166. Oxford: Oxford University Press.
- Glasgow, Joshua, Sally Haslanger, Chike Jeffers, and Quayshawn Spencer. 2019. *What Is Race? Four Philosophical Views*. New York: Oxford University Press.
- Glock, Hans-Johann. 1996. *A Wittgenstein Dictionary*. Oxford: Blackwell.

- Glock, Hans-Johann. 2000. 'Animals, Thoughts and Concepts'. *Synthese* 123 (1): 35–64.
- Glock, Hans-Johann. 2006. 'Concepts: Representations or Abilities?'. In *Content, Consciousness, and Perception: Essays in Contemporary Philosophy of Mind*. Edited by Ezio Di Nucci and Conor McHugh, 36–61. Cambridge: Cambridge Scholars Press.
- Glock, Hans-Johann. 2009a. 'Concepts, Conceptual Schemes and Grammar'. *Philosophia* 37 (4): 653.
- Glock, Hans-Johann. 2009b. 'Concepts: Where Subjectivism Goes Wrong'. *Philosophy* 84 (1): 5–29.
- Glock, Hans-Johann. 2010a. 'Concepts: Between the Subjective and the Objective'. In *Mind, Method, and Morality: Essays in Honour of Anthony Kenny*. Edited by J. Cottingham and P. M. S. Hacker, 306–329. Oxford: Oxford University Press.
- Glock, Hans-Johann. 2010b. 'Wittgenstein on Concepts'. In *Wittgenstein's Philosophical Investigations: A Critical Guide*. Edited by Arif Ahmed, 88–108. Cambridge: Cambridge University Press.
- Glock, Hans-Johann. 2014. 'Reasons for Action: Wittgensteinian and Davidsonian Perspectives in Historical, Meta-Philosophical and Philosophical Context'. *Nordic Wittgenstein Review* 3 (1): 7–46.
- Glock, Hans-Johann. 2017. 'Impure Conceptual Analysis'. In *The Cambridge Companion to Philosophical Methodology*. Edited by Giuseppina D'Oro and Søren Overgaard, 77–100. Cambridge: Cambridge University Press.
- Glock, Hans-Johann. 2020. 'Concepts and Experience: A Non-Representationalist Perspective'. In *Concepts in Thought, Action, and Emotion: New Essays*. Edited by Christoph Demmerling and Dirk Schröder, 21–41. Abingdon: Routledge.
- Glock, Hans-Johann, and Eva Schmidt. 2021. 'Pluralism about Practical Reasons and Reason Explanations'. *Philosophical Explorations* 24 (2): 119–136.
- Goetze, Trystan S. 2018. *Conceptual Responsibility*. PhD Thesis, University of Sheffield.
- Goetze, Trystan S. 2021. 'Conceptual Responsibility'. *Inquiry* 64 (1–2): 20–45.
- Goldfarb, Warren. 1997. 'Wittgenstein on Fixity of Meaning'. In *Early Analytic Philosophy: Frege, Russell, Wittgenstein*. Edited by William Walker Tait, 75–89. Chicago and La Salle, Illinois: Open Court.
- Goldie, Peter. 2009. 'Thick Concepts and Emotion'. In *Reading Bernard Williams*. Edited by Daniel Callcut, 94–109. London: Routledge.
- Goldman, Alvin I. 1976. 'Discrimination and Perceptual Knowledge'. *The Journal of Philosophy* 64 (12): 771–91.
- Goodman, Nelson. 1977. *The Structure of Appearance*. 3rd ed. Dordrecht: Springer.
- Goodman, Nelson. 1978. *Ways of Worldmaking*. Indianapolis: Hackett.
- Goodman, Nelson. 1983. *Fact, Fiction, and Forecast*. 4th ed. Cambridge, MA: Harvard University Press.
- Gordon, Adam, René Rohrbeck, and Jan Oliver Schwarz. 2019. 'Escaping the "Faster Horses" Trap: Bridging Strategic Foresight and Design-Based Innovation'. *Technology Innovation Management Review* 9 (8): 30–42.
- Gray, John. 2013. *Isaiah Berlin: An Interpretation of His Thought*. Princeton: Princeton University Press.
- Green, Leslie. 1988. *The Authority of the State*. Oxford: Clarendon Press.
- Green, Matthew James, and Kees van Deemter. 2019. 'The Elusive Benefits of Vagueness: Evidence from Experiments'. In *Vagueness and Rationality in Language Use and Cognition*. Edited by Richard Dietz, 63–86. Cham: Springer.

- Greene, Jamal. 2021. *How Rights Went Wrong: Why Our Obsession with Rights Is Tearing America Apart*. Boston: Houghton Mifflin Harcourt.
- Greenough, Patrick. 2020. 'Neutrality and Conceptual Engineering'. In *Conceptual Engineering and Conceptual Ethics*. Edited by Alexis Burgess, Herman Cappelen and David Plunkett, 205–229. Oxford: Oxford University Press.
- Greenspan, Patricia. 2003. 'The Problem with Manipulation'. *American Philosophical Quarterly* 40 (2): 155–164.
- Grönert, Peter. 2016. *Thick Concepts and Reasons for Actions*. Habilitation, University of Leipzig.
- Guest, Stephen. 2013. *Ronald Dworkin*. 3rd ed. Stanford: Stanford University Press.
- Guignon, Charles B. 2004. *On Being Authentic*. London: Routledge.
- Gupta, Anil. 2019. *Conscious Experience: A Logical Inquiry*. Cambridge, MA: Harvard University Press.
- Gustafsson, Martin. 2020. 'Wittgenstein on Using Language and Playing Chess: The Breakdown of an Analogy and Its Consequences'. In *The Logical Alien*. Edited by Sofia Miguens, 202–221. Cambridge, MA: Harvard University Press.
- Gutzmann, Daniel. 2013. 'Expressives and Beyond: An Introduction to Varieties of Conventional Non-Truth-Conditional Meaning'. In *Beyond Expressives: Explorations in Use-Conditional Meaning*. Edited by Daniel Gutzmann and Hans-Martin Gärtner, 1–58. Leiden: Brill.
- Hacker, Peter Michael Stephan. 2013. 'Wittgenstein's Anthropological and Ethnological Approach'. In *Wittgenstein: Comparisons and Context*, 111–127. Oxford: Oxford University Press.
- Hall, Edward. 2014. 'Contingency, Confidence, and Liberalism in the Political Thought of Bernard Williams'. *Social Theory and Practice* 40 (4): 545–569.
- Hall, Edward. 2017. 'How To Do Realistic Political Theory (and Why You Might Want To)'. *European Journal of Political Theory* 16 (3): 283–303.
- Hall, Edward. 2020. *Value, Conflict, and Order: Berlin, Hampshire, Williams, and the Realist Revival in Political Theory*. Chicago: University of Chicago Press.
- Hämäläinen, Nora. 2009. 'Is Moral Theory Harmful in Practice?—Relocating Anti-theory in Contemporary Ethics'. *Ethical Theory and Moral Practice* 12 (5): 539–553.
- Hampshire, Stuart. 1983. *Morality and Conflict*. Oxford: Blackwell.
- Hampton, Jean E. 1998a. 'The Anatomy of a Reason'. In *The Authority of Reason*. Edited by Richard Healey, 44–82. Cambridge: Cambridge University Press.
- Hampton, Jean E. 1998b. 'Reasons' Authority'. In *The Authority of Reason*. Edited by Richard Healey, 83–122. Cambridge: Cambridge University Press.
- Handelman, Sapir. 2009. *Thought Manipulation: The Use and Abuse of Psychological Trickery*. Santa Barbara: Praeger Publishers.
- Hanna, Robert. 2015. *Cognition, Content, and the A Priori: A Study in the Philosophy of Mind and Knowledge*. Oxford: Oxford University Press.
- Hannon, Michael. 2013. 'The Practical Origins of Epistemic Contextualism'. *Erkenntnis* 78 (4): 899–919.
- Hannon, Michael. 2015. 'The Universal Core of Knowledge'. *Synthese* 192 (3): 769–786.
- Hannon, Michael. 2019. *What's the Point of Knowledge? A Function-First Epistemology*. Oxford: Oxford University Press.
- Harcourt, Edward. manuscript. 'Consequentialism, Moralism, and the "Administered World"'.

- Hardimon, Michael O. 2017. *Rethinking Race: The Case for Deflationary Realism*. Cambridge, MA: Harvard University Press.
- Harman, Gilbert. 1984. 'Logic and Reasoning'. *Synthese* 60 (1): 107–127.
- Harré, Rom. 1964. 'Concepts and Criteria'. *Mind* LXXIII (291): 353–363.
- Hart, Herbert Lionel Adolphus. 1963. 'Acts of Will and Legal Responsibility'. In *Freedom and the Will*. Edited by David Pears, 38–47. New York: Palgrave.
- Hart, Herbert Lionel Adolphus. 2008a. 'Acts of Will and Responsibility'. In *Punishment and Responsibility: Essays in the Philosophy of Law*. 2nd ed, 90–112. Oxford: Oxford University Press.
- Hart, Herbert Lionel Adolphus. 2008b. 'Legal Responsibility and Excuses'. In *Punishment and Responsibility: Essays in the Philosophy of Law*. 2nd ed, 28–53. Oxford: Oxford University Press.
- Hart, Herbert Lionel Adolphus. 2008c. 'Negligence, Mens Rea, and Criminal Responsibility'. In *Punishment and Responsibility: Essays in the Philosophy of Law*. 2nd ed, 136–157. Oxford: Oxford University Press.
- Hart, Herbert Lionel Adolphus. 2008d. 'Prolegomenon to the Principles of Punishment'. In *Punishment and Responsibility: Essays in the Philosophy of Law*. 2nd ed, 1–27. Oxford: Oxford University Press.
- Hart, Herbert Lionel Adolphus. 2012. *The Concept of Law*. 3rd ed. Oxford: Oxford University Press.
- Hartman, Robert J. 2019. 'Kant Does Not Deny Resultant Moral Luck'. *Midwest Studies in Philosophy* 43 (1): 136–50.
- Hasan, Ali, and Richard Fumerton. 2018. 'Foundationalist Theories of Epistemic Justification'. In *The Stanford Encyclopedia of Philosophy*. Edited by Edward N. Zalta. Fall 2018 ed.
- Haslanger, Sally. 2012. *Resisting Reality: Social Construction and Social Critique*. Oxford: Oxford University Press.
- Haslanger, Sally. 2014. 'Social Meaning and Philosophical Method'. *Proceedings and Addresses of the American Philosophical Association* 88: 16–37.
- Haslanger, Sally. 2018. 'Cognition as a Social Skill'. *Australasian Philosophical Review* 2 (4).
- Haslanger, Sally. 2020a. 'Going On, Not in the Same Way'. In *Conceptual Engineering and Conceptual Ethics*. Edited by Alexis Burgess, Herman Cappelen and David Plunkett, 230–260. Oxford: Oxford University Press.
- Haslanger, Sally. 2020b. 'How Not to Change the Subject'. In *Shifting Concepts: The Philosophy and Psychology of Conceptual Variation*. Edited by Teresa Marques and Åsa Wikforss, 235–259. Oxford: Oxford University Press.
- Haslanger, Sally. 2021. *Ideology in Practice: What Does Ideology Do?* Milwaukee, Wisconsin: Marquette University Press.
- Hayward, Max Khan. 2019. 'Immoral Realism'. *Philosophical Studies* 176 (4): 897–914.
- Heal, Jane. 2007. "'Back to the Rough Ground!'" Wittgensteinian Reflections on Rationality and Reason'. *Ratio* 20 (4): 403–421.
- Hegel, Georg Wilhelm Friedrich. 1968–. *Gesammelte Werke*. Hamburg: Meiner.
- Hegel, Georg Wilhelm Friedrich. 1975. *Aesthetics: Lectures on Fine Art*. Oxford: Oxford University Press.
- Heinze, Richard. 1925. 'Auctoritas'. *Hermes* 60 (3): 348–366.
- Heller, Mark. 1990. *The Ontology of Physical Objects: Four-Dimensional Hunks of Matter*. Cambridge: Cambridge University Press.



- Helmig, Christoph. 2013. *Forms and Concepts: Concept Formation in the Platonic Tradition*. Berlin: De Gruyter.
- Heney, Diana B. 2016. *Toward a Pragmatist Metaethics*. New York: Routledge.
- Henne, Céline. 2022. *Framed and Framing Inquiry: Development and Defence of John Dewey's Theory of Knowledge*. PhD, University of Cambridge.
- Henne, Céline. 2023. 'Framed and Framing Inquiry: A Pragmatist Proposal'. *Synthese* 201 (2): 60.
- Herder, Johann Gottfried. 2004. *Herder: Philosophical Writings*. Edited by Michael N. Forster. Cambridge: Cambridge University Press.
- Herman, Edward S., and Noam Chomsky. 1988. *Manufacturing Consent: The Political Economy of the Mass Media*. New York: Pantheon Books.
- Herodotus. 1920. *Histories*. Translated by A. D. Godley. Cambridge, MA: Harvard University Press.
- Heuer, Ulrike, and Gerald Lang. 2012. *Luck, Value, and Commitment: Themes from the Ethics of Bernard Williams*. Oxford: Oxford University Press.
- Heyd, David. 1997. 'Moral And Legal Luck: Kant's Reconciliation With Practical Contingency'. *Annual Review of Law and Ethics* 5: 27–42.
- Hippo, Augustine of. 1992. *Confessions*. Edited by James J. O'Donnell. Vol. 1. Oxford: Oxford University Press.
- Hirsch, Eli. 1993. *Dividing Reality*. New York: Oxford University Press.
- Hirsch, Eli. 2013. 'The Metaphysically Best Language'. *Philosophy and Phenomenological Research* 87 (3): 709–716.
- Hlobil, Ulf. 2015. 'Anti-Normativism Evaluated'. *International Journal of Philosophical Studies* 23 (3): 376–395.
- Hofstadter, Richard. 2008. *The Paranoid Style in American Politics and Other Essays*. New York: Vintage.
- Holbraad, Martin. 2012. *Truth in Motion: The Recursive Anthropology of Cuban Divination*. Chicago: University of Chicago Press.
- Hom, Christopher, and Robert May. 2018. 'Pejoratives as Fiction'. In *Bad Words: Philosophical Perspectives on Slurs*. Edited by David Sosa, 108–131. Oxford University Press.
- Horkheimer, Max. 1987. *Studien über Autorität und Familie: Forschungsberichte aus dem Institut für Sozialforschung*. Lüneburg: zu Klampen.
- Hornsby, Jennifer. 1980. *Actions*. London: Routledge.
- Horty, John F. 2012. *Reasons as Defaults*. New York: Oxford University Press.
- Hoyningen-Huene, Paul. 2013. *Systematicity: The Nature of Science*. New York: Oxford University Press.
- Huddleston, Andrew. 2019. *Nietzsche on the Decadence and Flourishing of Culture*. Oxford: Oxford University Press.
- Hume, David. 1998. *An Enquiry Concerning the Principles of Morals*. Edited by Tom L. Beauchamp. Oxford: Clarendon Press.
- Hume, David. 2000. *A Treatise of Human Nature*. Edited by David Fate Norton and Mary J. Norton. Oxford: Oxford University Press.
- Hyde, Harford Montgomery. 1973. *The Trials of Oscar Wilde*. New York: Dover.
- Hyman, John. 2011. 'Action and the Will'. In *The Oxford Handbook of Wittgenstein*. Edited by Oskari Kuusela and Marie McGinn, 451–471. Oxford: Oxford University Press.
- Hyman, John. 2015. *Action, Knowledge, and Will*. Oxford: Oxford University Press.

- Ichikawa, Jonathan Jenkins. 2017. *Contextualising Knowledge: Epistemology and Semantics*. Oxford: Oxford University Press.
- Isaac, Manuel Gustavo. 2021. 'Post-Truth Conceptual Engineering'. *Inquiry*: 1–16.
- Isaac, Manuel Gustavo. 2023. 'Which Concept of Concept for Conceptual Engineering?'. *Erkenntnis* 88 (5): 2145–2169.
- Jaeggi, Rahel. 2016. *Critique of Forms of Life*. Cambridge, MA: Harvard University Press.
- James, William. 1975–88. *The Works of William James*. Edited by F. H. Burkhard, F. Bowers and I. K. Skrupskelis. 18 vols. Cambridge, MA: Harvard University Press.
- James, William. 1981. *The Principles of Psychology, Volume II*. Edited by Frederick H. Burkhardt, Fredson Bowers and Ignas K. Skrupskelis. Cambridge, MA: Harvard University Press.
- Jamieson, Dale. 2007. 'When Utilitarians Should Be Virtue Theorists'. *Utilitas* 19 (2): 160–183.
- Jamieson, Dale. 2014. *Reason in a Dark Time: Why the Struggle Against Climate Change Failed—and What It Means for Our Future*. New York: Oxford University Press.
- Jayasekera, Marie. 2016. 'Responsibility in Descartes's Theory of Judgment'. *Ergo* 3 (12): 321–47.
- Johnston, Mark. 2001. 'The Authority of Affect'. *Philosophy and Phenomenological Research* 63 (1): 181–214.
- Jorem, Sigurd. 2021. 'Conceptual Engineering and the Implementation Problem'. *Inquiry* 64 (1-2): 186–211.
- Jorem, Sigurd. 2022. 'The Good, the Bad and the Insignificant—Assessing Concept Functions for Conceptual Engineering'. *Synthese* 200 (106): 1–20.
- Jorem, Sigurd, and Guido Löhr. 2022. 'Inferentialist Conceptual Engineering'. *Inquiry*: 1–22.
- Jouvenel, Bertrand de. 1963a. *The Pure Theory of Politics*. New Haven: Yale University Press.
- Jouvenel, Bertrand de. 1963b. *Sovereignty: An Inquiry into the Political Good*. Cambridge: Cambridge University Press.
- Joyce, Richard. 2006. *The Evolution of Morality*. Cambridge, MA, and London, England: MIT Press.
- Kaeslin, Isabel. Manuscript. 'Hermeneutic Attention'.
- Kagan, Shelly. 1989. *The Limits of Morality*. Oxford: Oxford University Press.
- Kail, Peter J. E. 2011. "'Genealogy" and the Genealogy'. In *Nietzsche's On the Genealogy of Morality: A Critical Guide*. Edited by Simon May, 214–233. Cambridge: Cambridge University Press.
- Kant, Immanuel. 1900–. *Kants gesammelte Schriften*. Edited by Preussische Akademie der Wissenschaften (vols. 1–22), Deutsche Akademie der Wissenschaften zu Berlin (vol. 23) and Akademie der Wissenschaften zu Göttingen (from vol. 24). Akademieausgabe. Berlin: De Gruyter.
- Kant, Immanuel. 2015. *Critique of Practical Reason*. Translated by Mary Gregor. Cambridge: Cambridge University Press.
- Kappel, Klemens. 2010. 'On Saying That Someone Knows: Themes From Craig'. In *Social Epistemology*. Edited by Adrian Haddock, Alan Millar and Duncan Pritchard, 69–88. Oxford: Oxford University Press.
- Keefe, Rosanna. 2000. *Theories of Vagueness*. Cambridge: Cambridge University Press.
- Keil, F. C. 1989. *Concepts, Kinds, and Cognitive Development*. Cambridge, MA: MIT Press.

- Kelp, Christoph. 2011. 'What's the Point of 'Knowledge' Anyway?'. *Episteme* 8 (1): 53–66.
- Kenny, Anthony. 2010. 'Concepts, Brains, and Behaviour'. *Grazer Philosophische Studien* 81 (1): 105–113.
- Kenny, Anthony John Patrick. 1972. 'Descartes on the Will'. In *Cartesian Studies*. Edited by R. J. Buter, 1–31. Oxford: Blackwell.
- Kenny, Anthony John Patrick. 1992. *The Metaphysics of Mind*. Oxford: Oxford University Press.
- Kim, Brian, and Matthew McGrath, eds. 2019. *Pragmatic Encroachment in Epistemology*. New York: Routledge.
- Kirchin, Simon. 2010. 'The Shapelessness Hypothesis'. *Philosophers' Imprint* 10 (4): 1–28.
- Kirshner, Alexander S. 2022. *Legitimate Opposition*. New Haven: Yale University Press.
- Kitcher, Philip. 2001. *Science, Truth, and Democracy*. New York: Oxford University Press.
- Kitcher, Philip. 2008. 'Carnap and the Caterpillar'. *Philosophical Topics* 36 (1): 111–127.
- Kitcher, Philip. 2011. *The Ethical Project*. Cambridge, MA: Harvard University Press.
- Kletzer, Christoph, and Massimo Renzo. 2020. 'Authority and Legitimacy'. In *Cambridge Companion to the Philosophy of Law*. Edited by John Tasioulas, 191–207. Cambridge: Cambridge University Press.
- Koch, Steffen. 2019. 'Carnapian Explications, Experimental philosophy, and Fruitful Concepts'. *Inquiry* 62 (6): 700–717.
- Koch, Steffen. 2021. 'Engineering What? On Concepts in Conceptual Engineering'. *Synthese* 199 (1): 1955–1975.
- Kojève, Alexandre. 2014. *The Notion of Authority (A Brief Presentation)*. Translated by Hager Weslati. Edited by François Terré. London: Verso.
- Kolodny, Niko, and John Brunero. 2020. 'Instrumental Rationality'. In *The Stanford Encyclopedia of Philosophy*. Edited by Edward N. Zalta. Spring 2020 ed.
- Koreň, Ladislav. 2021. *Practices of Reason: Fusing the Inferentialist and Scientific Image*. New York: Routledge.
- Korsgaard, Christine. 1996. *The Sources of Normativity*. Cambridge: Cambridge University Press.
- Koslicki, Kathrin, and Olivier Massin. 2023. 'A Socratic Essentialist Defense of Non-Verbal Definitional Disputes'. *Ratio Early View*: 1–15.
- Krebs, Angelika. 1999. *Ethics of Nature: A Map*. Berlin: De Gruyter.
- Kripke, Saul A. 1980. *Naming and Necessity*. Cambridge, MA: Harvard University Press.
- Kripke, Saul A. 1982. *Wittgenstein on Rules and Private Language*. Cambridge, MA: Harvard University Press.
- Krisch, Nico. 2010. *Beyond Constitutionalism: The Pluralist Structure of Postnational Law*. Oxford: Oxford University Press.
- Krishnan, Nikhil. 2023. *A Terribly Serious Adventure: Philosophy at Oxford 1900–60*. London: Profile Books.
- Krishnan, Nikhil, and Matthieu Queloz. 2023. 'The Shaken Realist: Bernard Williams, the War, and Philosophy as Cultural Critique'. *European Journal of Philosophy* 31 (1): 226–247.
- Kuhn, Thomas. 1970. *The Structure of Scientific Revolutions*. Chicago: University of Chicago Press.
- Kukla, Rebecca. 2000. 'Myth, Memory and Misrecognition in Sellars' "Empiricism and the Philosophy of Mind"'. *Philosophical Studies* 101 (2/3): 161–211.

- Kukla, Rebecca, and Mark Lance. 2009. *'Yo!' and 'Lo!': The Pragmatic Topography of the Space of Reasons*. Cambridge, MA: Harvard University Press.
- Kusch, Martin. 2006. *A Sceptical Guide to Meaning and Rules: Defending Kripke's Wittgenstein*. Chesham: Acumen.
- Kusch, Martin. 2009. 'Testimony and the Value of Knowledge'. In *Epistemic Value*. Edited by Adrian Haddock, Alan Millar and Duncan Pritchard, 60–94. Oxford: Oxford University Press.
- Kusch, Martin. 2011. 'Knowledge and Certainties in the Epistemic State of Nature'. *Episteme* 8 (1): 6–23.
- Kusch, Martin. 2013. 'Naturalized Epistemology and the Genealogy of Knowledge'. In *Contemporary Perspectives on Early Modern Philosophy: Nature and Norms in Thought*. Edited by Martin Lenz and Anik Waldow, 87–100. Dordrecht: Springer.
- Kusch, Martin. 2015. 'A Branch of Human Natural History': Wittgenstein's Reflections on Metrology'. In *Standardization in Measurement: Philosophical, Historical and Sociological Issues*. Edited by Lara Huber and Oliver Schlaudt, 11–24. London: Pickering and Chatto.
- Kyritsis, Dimitrios. 2021. 'Williams and Rawls in Philadelphia'. *Res Publica* 27 (2): 203–218.
- La Boétie, Etienne de. 2016. *Discours de la servitude volontaire*. Paris: Flammarion.
- Ladd, John. 1957. *The Structure of a Moral Code: A Philosophical Analysis of Ethical Discourse Applied to the Ethics of the Navaho Indians*. Cambridge, MA: Harvard University Press.
- Laden, Anthony Simon. 2012. *Reasoning: A Social Picture*. Oxford: Oxford University Press.
- Laidlaw, James. 2014. *The Subject of Virtue: An Anthropology of Ethics and Freedom*. Cambridge: Cambridge University Press.
- Lane, Melissa. 2018. 'Placing Plato in the History of Liberty'. *History of European Ideas* 44 (6): 702–718.
- Lanius, David. 2019. *Strategic Indeterminacy in the Law*. New York: Oxford University Press.
- Lanius, David. 2021. 'What Is the Value of Vagueness?'. *Theoria* 87 (3): 752–780.
- Laplace, Pierre Simon. 1951. *A Philosophical Essay on Probabilities*. Translated by F.W. Truscott and F.L. Emory. New York: Dover.
- Latham, Andrew J., Kristie Miller, and James Norton. 2019. 'Philosophical Methodology and Conceptions of Evil Action'. *Metaphilosophy* 50 (3): 296–315.
- Lau, Ting Cho. 2022. 'How to Choose Normative Concepts'. *Analytic Philosophy* Early View: 1–17.
- Lauener, Henri. 2001. 'Ethik des methodologischen Humanismus: Kritische Bemerkungen zur Relativität von Normen und zum Pluralismus von Systemen der Moral'. *Erkenntnis* 54 (1): 77–103.
- Lawlor, Krista. 2013. *Assurance: An Austinian View of Knowledge and Knowledge Claims*. Oxford: Oxford University Press.
- Lazar, Seth. 2024. *Connected by Code: How AI Structures, and Governs, the Ways We Relate*. Oxford: Oxford University Press.
- Lear, Jonathan. 2011. 'Foreword to the Routledge Classics Edition'. In *Ethics and the Limits of Philosophy*, ix–xiv. London: Routledge.
- Leiter, Brian. 2015. *Nietzsche on Morality*. 2nd ed. London: Routledge.

- Leiter, Brian. 2019a. 'The Innocence of Becoming: Nietzsche against Guilt'. *Inquiry* 62 (1): 70–92.
- Leiter, Brian. 2019b. *Moral Psychology with Nietzsche*. Oxford: Oxford University Press.
- Leiter, Brian. 2022. 'Williams's Debt to Nietzsche: Real or Illusory?'. In *Morality and Agency: Themes from Bernard Williams*. Edited by András Szigeti and Matthew Talbert, 17–35. New York: Oxford University Press.
- Leitgeb, Hannes, and André W. Carus. 2021. 'Rudolf Carnap'. In *The Stanford Encyclopedia of Philosophy*. Edited by Edward N. Zalta. Summer 2021 ed.
- Leuenberger, Muriel. 2021. 'What is the Point of Being Your True Self? A Genealogy of Essentialist Authenticity'. *Philosophy*: 1–23.
- Levy, Neil. 2011. *Hard Luck: How Luck Undermines Free Will and Moral Responsibility*. Oxford: Oxford University Press.
- Lewis, David. 1973. *Counterfactuals*. Oxford: Blackwell.
- Lewis, David. 1983a. 'Languages and Language'. In *Philosophical Papers: Volume 1*, 163–188. Oxford: Oxford University Press.
- Lewis, David. 1983b. 'New Work for a Theory of Universals'. *Australasian Journal of Philosophy* 61 (4): 343–377.
- Lewis, David. 1983c. *Philosophical Papers: Volume 1*. Oxford: Oxford University Press.
- Lewis, David. 1984. 'Putnam's Paradox'. *Australasian Journal of Philosophy* 62 (3): 221–36.
- Lilla, Mark, Ronald Dworkin, and Robert Silvers. 2001. 'Introduction'. In *The Legacy of Isaiah Berlin*. Edited by Mark Lilla, Ronald Dworkin and Robert Silvers, ix–xiii. New York: New York Review of Books.
- Lindauer, Matthew. 2020. 'Conceptual Engineering as Concept Preservation'. *Ratio*: 1–8.
- Lindholm, Charles. 2013. 'The Rise of Expressive Authenticity'. *Anthropological Quarterly* 86 (2): 361–95.
- Lipscomb, Benjamin J. B. 2021. *The Women Are Up to Something: How Elizabeth Anscombe, Philippa Foot, Mary Midgley, and Iris Murdoch Revolutionized Ethics*. Oxford: Oxford University Press.
- Little, Daniel. 2020. 'Philosophy of History'. In *The Stanford Encyclopedia of Philosophy*. Edited by Edward N. Zalta. Winter 2020 ed.
- Lloyd, Dan Edward. 1989. *Simple Minds*. Cambridge, MA: MIT Press.
- Louden, Robert B. 2007. 'The Critique of the Morality System'. In *Bernard Williams*. Edited by Alan Thomas, 104–134. Cambridge: Cambridge University Press.
- Lovibond, Sabina. 2015. 'Ethical Upbringing: From Connivance to Cognition'. In *Essays on Ethics and Feminism*, 128–145. Oxford: Oxford University Press.
- Lukes, Steven. 1987. 'Perspectives on Authority'. *Nomos* 29: 59–75.
- Łukomska, Agata. 2022. 'Confidence: On the Possibility of Ethical Knowledge'. In *Morality and Agency: Themes from Bernard Williams*. Edited by András Szigeti and Matthew Talbert, 110–31. New York: Oxford University Press.
- Lyons, Johnny. 2020. *The Philosophy of Isaiah Berlin*. London: Bloomsbury.
- Lyons, Johnny. 2021. *Isaiah Berlin and His Philosophical Contemporaries*. New York: Palgrave.
- Machery, Edouard. 2017. *Philosophy Within Its Proper Bounds*. Oxford: Oxford University Press.
- MacIntyre, Alasdair C. 1978. *Against the Self-Images of the Age*. Notre Dame: University of Notre Dame Press.

- MacIntyre, Alasdair C. 1988. *Whose Justice? Which Rationality?* Notre Dame: University of Notre Dame Press.
- MacIntyre, Alasdair C. 2007. *After Virtue: A Study in Moral Theory*. 3rd ed. Notre Dame: University of Notre Dame Press.
- MacLeod, Alan, ed. 2019. *Propaganda in the Information Age: Still Manufacturing Consent*. Abingdon: Routledge.
- Macnish, Kevin, and Jai Galliot, eds. 2020. *Big Data and Democracy*. Edinburgh: Edinburgh University Press.
- Maitland, Frederic William. 1898. 'A Prologue to a History of English Law'. *Law Quarterly Review* 14: 13–33.
- Mameli, Matteo. 2001. 'Mindreading, Mindshaping, and Evolution'. *Biology and Philosophy* 16 (5): 595–626.
- Mann, Roni. 2021. 'Political Moralism and Constitutional Reasoning: A Reply to Bernard Williams'. *Res Publica* 27 (2): 235–253.
- Marconi, Diego. 1997. *Lexical Competence*. Cambridge, MA: MIT Press.
- Marcuse, Herbert. 2002. *One-Dimensional Man: Studies in the Ideology of Advanced Industrial Society*. London: Routledge.
- Margolis, Eric, and Stephen Laurence. 1999. *Concepts: Core Readings*. Cambridge, MA: MIT Press.
- Margolis, Eric, and Stephen Laurence. 2015. *The Conceptual Mind: New Directions in the Study of Concepts*. Cambridge, MA: MIT Press.
- Margolis, Eric, and Stephen Laurence. 2019. 'Concepts'. In *The Stanford Encyclopedia of Philosophy* Edited by Edward N. Zalta.
- Marques, Teresa. 2020. 'Amelioration vs Perversion'. In *Shifting Concepts: The Philosophy and Psychology of Conceptual Variation*. Edited by Teresa Marques and Åsa Wikforss, 260–284. Oxford: Oxford University Press.
- Marušić, Berislav. 2022. *On the Temporality of Emotions: An Essay on Grief, Anger, and Love*. Oxford: Oxford University Press.
- Mashaw, Jerry L. 1983. *Bureaucratic Justice: Managing Social Security Disability Claims*. New Haven: Yale University Press.
- Matravers, Matt. 2007. *Responsibility and Justice*. London: Polity.
- Matthews, Robert J. 2010. *The Measure of Mind: Propositional Attitudes and their Attribution*. Oxford: Oxford University Press.
- McConnell-Ginet, Sally. 2006. 'Why Defining is Seldom 'Just Semantics': Marriage and Marriage'. In *Drawing the Boundaries of Meaning: Neo-Gricean Studies in Pragmatics and Semantics in Honor of Laurence R. Horn*. Edited by Betty J. Birner and Gregory Ward, 217–240. Amsterdam: John Benjamins.
- McDowell, John. 1996. *Mind and World*. Cambridge, MA: Harvard University Press.
- McDowell, John. 1998a. 'Aesthetic Value, Objectivity, and the Fabric of the World'. In *Mind, Value, and Reality*, 112–130. Cambridge, MA: Harvard University Press.
- McDowell, John. 1998b. 'Non-Cognitivism and Rule-Following'. In *Mind, Value, and Reality*, 198–220. Cambridge, MA: Harvard University Press.
- McGrath, Matthew. 2015. 'Two Purposes of Knowledge-Attribution and the Contextualism Debate'. In *Epistemic Evaluation: Purposeful Epistemology*. Edited by John Greco and David Henderson, 138–157. Oxford: Oxford University Press.
- McPherson, Tristram. 2011. 'Against Quietist Normative Realism'. *Philosophical Studies* 154 (2): 223–240.

- McPherson, Tristram. 2018. 'Authoritatively Normative Concepts'. In *Oxford Studies in Metaethics Vol. 13*. Edited by Russ Shafer-Landau, 253–77. Oxford: Oxford University Press.
- McPherson, Tristram. 2020a. 'Deliberative Authority and Representational Determinacy: A Challenge for the Normative Realist'. *Ergo* 6 (45): 1331–1358.
- McPherson, Tristram. 2020b. *Epistemology and Methodology in Ethics*. Cambridge: Cambridge University Press.
- McPherson, Tristram, and David Plunkett. 2020. 'Conceptual Ethics and the Methodology of Normative Inquiry'. In *Conceptual Engineering and Conceptual Ethics*. Edited by Alexis Burgess, Herman Cappelen and David Plunkett, 274–303. Oxford: Oxford University Press.
- McPherson, Tristram, and David Plunkett. 2021. 'Evaluation Turned on Itself: The Vindictory Circularity Challenge to the Conceptual Ethics of Normativity'. In *Oxford Studies in Metaethics Volume 16*. Edited by Russ Shafer-Landau, 207–32. Oxford: Oxford University Press.
- Mele, Alfred R. 2017. *Aspects of Agency: Decisions, Abilities, Explanations, and Free Will*. New York: Oxford University Press.
- Merrill, Sarah Bishop. 1998. *Defining Personhood: Toward the Ethics of Quality in Clinical Care*. Amsterdam: Rodopi.
- Midgley, Mary. 1996. 'Philosophical Plumbing'. In *Utopias, Dolphins and Computers: Problems of Philosophical Plumbing*, 1–12. London: Routledge.
- Mill, John Stuart. 1874. *Autobiography*. London: Longmans, Green, Reader, and Dyer.
- Mill, John Stuart. 1988. *The Subjection of Women*. Edited by Susan Moller Okin. Indianapolis: Hackett.
- Mill, John Stuart. 2003. *On Liberty*. Edited by Mary Warnock. 2 ed. Oxford: Wiley-Blackwell.
- Miller, Alexander, and Crispin Wright, eds. 2002. *Rule-Following and Meaning*. Chesham: Acumen.
- Miller, Geoffrey. 2000. *The Mating Mind: How Sexual Choice Shaped Human Nature*. New York: Anchor Books.
- Miller, Kristie. 2010. 'On the Concept of Sexual Perversion'. *The Philosophical Quarterly* 60 (241): 808–830.
- Millikan, Ruth Garrett. 2000. *On Clear and Confused Ideas: An Essay About Substance Concepts*. Cambridge: Cambridge University Press.
- Millikan, Ruth Garrett. 2017. *Beyond Concepts: Unicepts, Language, and Natural Information*. Oxford: Oxford University Press.
- Mills, Claudia. 1995. 'Politics and Manipulation'. *Social Theory and Practice* 21 (1): 97–112.
- Mommsen, Theodor. 1888. *Römisches Staatsrecht*. Leipzig: S. Hirzel.
- Montaigne, Michel de. 1967. *Essays*. Paris: Éditions du Seuil.
- Moody-Adams, Michele M. 2017. 'Moral Progress and Human Agency'. *Ethical Theory and Moral Practice* 20 (1): 153–168.
- Moore, Adrian W. 1991. 'Can Reflection Destroy Knowledge?'. *Ratio* 4 (2): 97–106.
- Moore, Adrian W. 1993. 'Ineffability and Reflection: An Outline of the Concept of Knowledge'. *European Journal of Philosophy* 1 (3): 285–308.
- Moore, Adrian W. 1997. *Points of View*. Oxford: Oxford University Press.
- Moore, Adrian W. 2003. 'Williams on Ethics, Knowledge and Reflection'. *Philosophy* 78: 337–354.

- Moore, Adrian W. 2006. 'Bernard Williams: Ethics and the Limits of Philosophy'. In *Central Works of Philosophy Volume 5: The Twentieth Century: Quine and After*. Edited by John Shand. Vol. 5, 207–26. Chesham: Acumen.
- Moore, Adrian W. 2012. *The Evolution of Modern Metaphysics: Making Sense of Things*. Cambridge: Cambridge University Press.
- Moore, Adrian W. 2019a. 'Apperception and the Unreality of Tense'. In *Language, World, and Limits: Essays in the Philosophy of Language and Metaphysics*, 143–157. Oxford: Oxford University Press.
- Moore, Adrian W. 2019b. 'How Significant is the Use/Mention Distinction?'. In *Language, World, and Limits: Essays in the Philosophy of Language and Metaphysics*, 11–38. Oxford: Oxford University Press.
- Moore, Adrian W. 2019c. 'The Metaphysics of Perspective: Tense and Colour'. In *Language, World, and Limits: Essays in the Philosophy of Language and Metaphysics*, 158–164. Oxford: Oxford University Press.
- Moore, Adrian W. 2020. 'The Concern With Truth, Sense, et al—Androcentric or Anthropocentric?'. *Angelaki* 25 (1-2): 126–134.
- Moore, Adrian W. 2023a. 'Maxims and Thick Ethical Concepts'. In *The Human A Priori: Essays on How We Make Sense in Philosophy, Ethics, and Mathematics*, 210–225. Oxford: Oxford University Press.
- Moore, Adrian W. 2023b. 'More on Williams on Ethical Knowledge and Reflection'. *Topoi* Online First.
- Moore, Adrian W. 2023c. 'Quasi-Realism and Relativism'. In *The Human A Priori: Essays on How We Make Sense in Philosophy, Ethics, and Mathematics*, 226–232. Oxford: Oxford University Press.
- Moore, Adrian W. 2024. 'The Possibility of Absolute Representations'. In *Reading Rödl on Self-Consciousness and Objectivity*. Edited by James Conant and Jesse Mulder. London: Routledge.
- Moore, Michael S. 2010. *Act and Crime: The Philosophy of Action and Its Implications for Criminal Law*. Oxford: Oxford University Press.
- Moran, Richard. 2001. *Authority and Estrangement: An Essay on Self-Knowledge*. Princeton: Princeton University Press.
- Moravcsik, Julius. 1976. 'Ancient and Modern Conceptions of Health and Medicine'. *The Journal of Medicine and Philosophy: A Forum for Bioethics and Philosophy of Medicine* 1 (4): 337–348.
- Morton, Adam. 1980. *Frames of Mind: Constraints on the Common-Sense Conception of the Mental*. Oxford: Clarendon Press.
- Mouffe, Chantal. 2000. *The Democratic Paradox*. London: Verso.
- Moyn, Samuel. 2010. *The Last Utopia*. Cambridge, MA: Harvard University Press.
- Mühlebach, Deborah. 2019. *The Politics of Meaning: A Non-Ideal Approach to Verbal Derogation*. PhD Thesis, University of Basel.
- Mühlebach, Deborah. 2021. 'Semantic Contestations and the Meaning of Politically Significant Terms'. *Inquiry* 64 (8): 788–817.
- Mühlebach, Deborah. 2022. 'Tackling Verbal Derogation: Linguistic Meaning, Social Meaning, and Constructive Contestation'. In *The Political Turn in Analytic Philosophy: Reflections on Social Injustice and Oppressions*. Edited by D. Bordonaba Plou, V. Fernández Castro and J. R. Torices Vidal, 175–198. Berlin: De Gruyter.
- Mühlebach, Deborah. 2023a. 'Meaning in Derogatory Social Practice'. *Theoria* 89 (4): 495–515.



- Mühlebach, Deborah. 2023b. 'A Non-Ideal Approach to Slurs'. *Synthese* 202 (97): 1–25.
- Mühlebach, Deborah. Forthcoming. 'Neopragmatist Inferentialism and the Meaning of Derogatory Terms – A Defence'. *Dialectica*.
- Mulhall, Stephen. 2021. *The Ascetic Ideal*. Oxford: Oxford University Press.
- Müller, Andreas. 2019. 'Reasoning and Normative Beliefs: Not Too Sophisticated'. *Philosophical Explorations* 22 (1): 2–15.
- Müller, Andreas. 2020. *Constructing Practical Reasons*. Oxford: Oxford University Press.
- Müller, Jan-Werner. 2012. 'Value Pluralism in Twentieth-Century Anglo-American Thought'. In *Modern Pluralism: Anglo-American Debates since 1880*. Edited by Mark Bevir, 81–104. Cambridge: Cambridge University Press.
- Müller, Jan-Werner. 2019. 'The Contours of Cold War Liberalism (Berlin's in Particular)'. In *Isaiah Berlin's Cold War Liberalism*. Edited by Jan-Werner Müller, 37–56. New York: Palgrave.
- Murata, Daniel Peixoto. 2022a. 'Obligations Beyond Morality: A Critique of Ronald Dworkin's View on Legal Normativity'. *Revista Direito Mackenzie* 16 (2): 1–25.
- Murata, Daniel Peixoto. 2022b. *Reason, Respect, and the Law: Bernard Williams and Legal Normativity*. PhD Thesis, School of Law, Faculty of Arts and Social Sciences (FASS), University of Surrey.
- Murata, Daniel Peixoto. forthcoming. 'Practical Reasoning as Interpretation: Williamsian Remarks on Dworkin's Methodology'. In *Bernard Williams: From Responsibility to Law and Jurisprudence*. Edited by Veronica Rodriguez-Blanco, Daniel Peixoto Murata and Julieta Rabanos. Oxford: Hart.
- Murdoch, Iris. 1956. 'Vision and Choice in Morality'. *Proceedings of the Aristotelian Society, Supplementary Volumes* 30: 32–58.
- Murdoch, Iris. 1961. 'Against Dryness: A Polemical Sketch'. *Encounter* 16 (1): 16–20.
- Murdoch, Iris. 1999. 'Metaphysics and Ethics'. In *Existentialists and Mystics: Writings on Philosophy and Literature*. Edited by Peter Conradi, 59–75. London: Penguin.
- Murdoch, Iris. 2013. *The Sovereignty of Good*. London: Routledge.
- Nado, Jennifer. 2020. 'Taking Control: Conceptual Engineering Without (Much) Metasemantics'. *Inquiry*: 1–27.
- Nado, Jennifer. 2021. 'Conceptual Engineering, Truth, and Efficacy'. *Synthese* 198 (7): 1507–1527.
- Nado, Jennifer. 2023. 'Classification Procedures as the Targets of Conceptual Engineering'. *Philosophy and Phenomenological Research* 106 (1): 136–156.
- Nagel, Thomas. 1986. *The View from Nowhere*. New York: Oxford University Press.
- Nagel, Thomas. 2001. 'Pluralism and Coherence'. In *The Legacy of Isaiah Berlin*. Edited by Mark Lilla, Ronald Dworkin and Robert Silvers, 105–111. New York: New York Review of Books.
- Nemitz, Paul. 2018. 'Constitutional Democracy and Technology in the Age of Artificial Intelligence'. *Philosophical Transactions of the Royal Society A: Mathematical, Physical and Engineering Sciences* 376 (2133): 1–14.
- Ng, Geraldine. 2019. 'The Irrelativism of Distance'. In *Ethics Beyond the Limits: New Essays on Bernard Williams' Ethics and the Limits of Philosophy*. Edited by Sophie-Grace Chappell and Marcel van Ackeren, 148–67. London: Routledge.
- Ng, Sai Ying. 2024. 'Relational Normativity: Williams's Thick Ethical Concepts in Confucian Ethical Communities'. *Philosophy East and West* 74 (1).
- Nguyen, C. Thi. 2020. *Games: Agency As Art*. New York: Oxford University Press.

- Nguyen, C. Thi. 2021. 'The Seductions of Clarity'. *Royal Institute of Philosophy Supplement* 89: 227–255.
- Nietzsche, Friedrich. 1979. 'On Truth and Lies in a Nonmoral Sense'. In *Philosophy and Truth: Selections from Nietzsche's Notebooks of the early 1870's*. Edited and translated by Daniel Breazeale, 79–97. New Jersey: Humanities Press International.
- Nietzsche, Friedrich. 1986. *Human, All Too Human*. Translated by R. J. Hollingdale. Edited by Richard Schacht. Cambridge: Cambridge University Press.
- Nietzsche, Friedrich. 1998. *On the Genealogy of Morality*. Translated by Maudemarie Clark and Alan J. Swensen. Indianapolis: Hackett.
- Nietzsche, Friedrich. 2001. *The Gay Science: With a Prelude in German Rhymes and an Appendix of Songs*. Translated by Josefine Nauckhoff and Adrian Del Caro. Edited by Bernard Williams. Cambridge: Cambridge University Press.
- Nietzsche, Friedrich. 2005a. 'Nietzsche Contra Wagner'. In *The Anti-Christ, Ecce Homo, Twilight of the Idols, and Other Writings*. Edited by Aaron Ridley and Judith Norman, 263–282. Cambridge: Cambridge University Press.
- Nietzsche, Friedrich. 2005b. *Nietzsche: The Anti-Christ, Ecce Homo, Twilight of the Idols: And Other Writings*. Translated by Judith Norman. Cambridge: Cambridge University Press.
- Nietzsche, Friedrich. 2005c. *Twilight of the Idols*. Translated by Judith Norman. Edited by Aaron Ridley and Judith Norman. Cambridge: Cambridge University Press.
- Nietzsche, Friedrich. 2009a. *Digital Critical Edition of the Complete Works and Letters*. Edited by Paolo D'Iorio. Berlin: De Gruyter. Based on the critical text by G. Colli and M. Montinari. Berlin: De Gruyter. [www.nietzschesource.org/eKGWB/](http://www.nietzschesource.org/eKGWB/).
- Nietzsche, Friedrich. 2009b. 'On Truth and Lie in an Extra-Moral Sense'. In *Writings from the Early Notebooks*. Translated by Ladislaus Löb. Edited by Raymond Geuss and Alexander Nehamas, 253–64. Cambridge: Cambridge University Press.
- Nimtz, Christian. 2021. 'Engineering Concepts by Engineering Social Norms: Solving the Implementation Challenge'. *Inquiry*: 1–28.
- Nisbett, Richard. 2015. *Mindware: Tools for Smart Thinking*. London: Allen Lane.
- Nisbett, Richard, and Dov Cohen. 1996. *Culture Of Honor: the Psychology Of Violence In The South*. Boulder: Westview Press.
- Noggle, Robert. 1996. 'Manipulative Actions: A Conceptual and Moral Analysis'. *American Philosophical Quarterly* 33 (1): 43–55.
- Noggle, Robert. 2022. 'The Ethics of Manipulation'. In *The Stanford Encyclopedia of Philosophy*. Edited by Edward N. Zalta. Summer 2022 ed.
- Norris, Andrew. 2009. "La chaîne des raisons a une fin." Wittgenstein et Oakeshott sur le rationalisme et la pratique'. *Cités: Philosophie, Politique, Histoire* 38: 95–108.
- Nozick, Robert. 1981. *Philosophical Explanations*. Cambridge, MA: Harvard University Press.
- Nussbaum, Martha C. 1988. 'Non-Relative Virtues: An Aristotelian Approach'. *Midwest Studies in Philosophy* 13 (1): 32–53.
- Nussbaum, Martha C. 2000. 'Why Practice Needs Ethical Theory—Particularism, Principle, and Bad Behavior'. In *The Path of the Law and Its Influence: The Legacy of Oliver Wendell Holmes*. Edited by Steven J. Burton, 50–86. Cambridge: Cambridge University Press.
- Nussbaum, Martha C. 2001. *The Fragility of Goodness: Luck and Ethics in Greek Tragedy and Philosophy*. Rev. ed. Cambridge: Cambridge University Press.

- Nyíri, J. C. 1976. 'Wittgenstein's New Traditionalism'. *Acta Philosophica Fennica* 28: 501–12.
- Nyíri, J. C. 1982. 'Wittgenstein's Later Work in Relation to Conservatism'. In *Wittgenstein and his Times*. Edited by Brian McGuinness, 44–68. Chicago: University of Chicago Press.
- O'Doherty, Marianne, and Felicitas Schmieder. 2015. 'Introduction: Travels and Mobilities in the Middle Ages: From the Atlantic to the Black Sea'. In *Travels and Mobilities in the Middle Ages: From the Atlantic to the Black Sea*. Edited by Marianne O'Doherty and Felicitas Schmieder, ix–xliii. Turnhout: Brepols.
- O'Neill, Onora. 1987. 'Abstraction, Idealization and Ideology in Ethics'. *Royal Institute of Philosophy Lecture Series* 22: 55–69.
- O'Shaughnessy, Brian. 1973. 'Trying (as the Mental 'Pineal Gland')'. *The Journal of Philosophy* 70 (13): 365–86.
- O'Shaughnessy, Brian. 2008a. *The Will: A Dual Aspect Theory*. Vol. II. Cambridge: Cambridge University Press.
- O'Shaughnessy, Brian. 2008b. *The Will: A Dual Aspect Theory*. Vol. I. Cambridge: Cambridge University Press.
- Ober, Josiah. 2022. *The Greeks and the Rational: The Discovery of Practical Reason*. Oakland, CA: University of California Press.
- Olsson, Erik. 2017. 'Coherentist Theories of Epistemic Justification'. In *The Stanford Encyclopedia of Philosophy*. Edited by Edward N. Zalta. Spring 2017 ed.
- Orwell, George. 2008. 'Politics and the English Language'. In *All Art Is Propaganda: Critical Essays*. Edited by George Packer and Keith Gessen, 270–286. Boston and New York: Mariner.
- Owen, David. 2002. 'Criticism and Captivity: On Genealogy and Critical Theory'. *European Journal of Philosophy* 10 (2): 216–230.
- Owen, David. 2007. *Nietzsche's Genealogy of Morality*. Stocksfield: Acumen.
- Owen, David. 2008. 'Nietzsche's Genealogy Revisited'. *Journal of Nietzsche Studies* 35 (1): 141–154.
- Owen, David. 2018. 'Nietzsche's Antichristian Ethics: Renaissance Virtù and the Project of Reevaluation'. In *Nietzsche and The Antichrist: Religion, Politics, and Culture in Late Modernity*. Edited by Daniel Conway, 67–88. London: Bloomsbury Academic.
- Owen, David. Manuscript-a. 'The Crisis in Critique'.
- Owen, David. Manuscript-b. 'On Vindication in Ethical Life'.
- Page, Benjamin I. 1996. *Who Deliberates? Mass Media in Modern Democracy*. Chicago: University of Chicago Press.
- Paine, Thomas. 1998. *Rights of Man, Common Sense, and Other Political Writings*. New York: Oxford University Press.
- Paul, Elliot Samuel. 2020. 'Cartesian Clarity'. *Philosophers' Imprint* 20 (19): 1–28.
- Paul, Laurie Ann. 2012. 'Metaphysics as Modeling: The Handmaiden's Tale'. *Philosophical Studies* 160 (1): 1–29.
- Peacocke, Christopher. 1992. *A Study of Concepts*. Cambridge, MA: MIT Press.
- Peacocke, Christopher. 1998. 'Implicit Conceptions, Understanding and Rationality'. *Philosophical Issues* 9: 43–88.
- Pedersen, Morten Axel. 2011. *Not Quite Shamans: Spirit Worlds and Political Lives in Northern Mongolia*. Ithaca: Cornell University Press.
- Peirce, Charles Sanders. 1931. *Collected Papers of Charles Sanders Peirce*. Edited by C. Hartshorne, P. Weiss and A. Burks. Cambridge, MA: Belknap Press.

- Percival, Philip. 1994. 'Absolute Truth'. *Proceedings of the Aristotelian Society* 94 (1): 189–214.
- Pereboom, Derk. 2001. *Living Without Free Will*. Cambridge: Cambridge University Press.
- Peregrin, Jaroslav. 2014. *Inferentialism: Why Rules Matter*. New York: Palgrave.
- Pérez Carballo, Alejandro. 2020. 'Conceptual Evaluation: Epistemic'. In *Conceptual Engineering and Conceptual Ethics*. Edited by Alexis Burgess, Herman Cappelen and David Plunkett, 304–32. Oxford: Oxford University Press.
- Perry, Stephen. 2005. 'Law and Obligation'. *The American Journal of Jurisprudence* 50 (1): 263–295.
- Pettit, Philip. 1996. 'Functional Explanation and Virtual Selection'. *British Journal for the Philosophy of Science* 47 (2): 291–302.
- Pettit, Philip. 1997. *Republicanism: A Theory of Freedom and Government*. Oxford: Oxford University Press.
- Pettit, Philip. 2018. *The Birth of Ethics: Reconstructing the Role and Nature of Morality*. Edited by Kinch Hoekstra. Oxford: Oxford University Press.
- Pettit, Philip. forthcoming. *When Minds Speak: The Social Practice that Enables Humanity*. Oxford: Oxford University Press.
- Pinder, Mark. 2022. 'What Ought a Fruitful Explicatum to Be?'. *Erkenntnis* 87 (2): 913–932.
- Pinder, Mark. 2023. 'Scharp on Inconsistent Concepts and their Engineered Replacements, or: Can We Mend These Broken Things?'. *Inquiry* 66 (5): 863–884.
- Pleasants, Nigel. 1999. *Wittgenstein and the Idea of a Critical Social Theory: A Critique of Giddens, Habermas and Bhaskar*. London: Routledge. doi:10.4324/9780203056059
- Pleasants, Nigel. 2002. 'Towards a Critical Use of Marx and Wittgenstein'. In *Marx and Wittgenstein: Knowledge, Morality and Politics*. Edited by Gavin Kitching and Nigel Pleasants, 160–81. London: Routledge.
- Plotica, Luke Philip. 2015. *Michael Oakeshott and the Conversation of Modern Political Thought*. Albany, NY: State University of New York Press.
- Plunkett, David. 2015. 'Which Concepts Should We Use? Metalinguistic Negotiations and The Methodology of Philosophy'. *Inquiry* 58 (7–8): 828–874.
- Plunkett, David. 2016. 'Conceptual History, Conceptual Ethics, and the Aims of Inquiry: A Framework for Thinking about the Relevance of the History/Genealogy of Concepts to Normative Inquiry'. *Ergo: An Open Acces Journal of Philosophy* 3 (2): 27–64.
- Plunkett, David. 2020. 'Normative Roles, Conceptual Variance, and Ardent Realism about Normativity'. *Inquiry* 63 (5): 509–534.
- Plunkett, David, and Tim Sundell. 2019. 'Metalinguistic Negotiation and Speaker Error'. *Inquiry*: 1–26.
- Plunkett, David, and Timothy Sundell. 2013a. 'Disagreement and the Semantics of Normative and Evaluative Terms'. *Philosophers' Imprint* 13 (23): 1–37.
- Plunkett, David, and Timothy Sundell. 2013b. 'Dworkin's Interpretivism and the Pragmatics of Legal Disputes'. *Legal Theory* 19 (3): 242–281.
- Podosky, Paul-Mikhail Catapang. 2021. 'Agency, Power, and Injustice in Metalinguistic Disagreement'. *The Philosophical Quarterly* 72 (2): 441–464.
- Pollock, John. 1984. *The Foundations of Philosophical Semantics*. Princeton: Princeton University Press.

- Prescott-Couch, Alexander. 2015. 'Genealogy and the Structure of Interpretation'. *Journal of Nietzsche Studies* 46 (2): 239–247.
- Prescott-Couch, Alexander. 2021. 'Deliberation through Misrepresentation? Inchoate Speech and the Division of Interpretive Labor'. *Journal of Political Philosophy* 29 (4): 496–518.
- Prescott-Couch, Alexander. manuscript. 'Nietzsche and the Significance of Genealogy'.
- Price, Huw. 1988. *Facts and the Function of Truth*. Oxford: Blackwell.
- Price, Huw. 2003. 'Truth as Convenient Friction'. *The Journal of Philosophy* 100 (4): 167–190.
- Price, Huw. 2011. *Naturalism Without Mirrors*. Oxford: Oxford University Press.
- Price, Huw. 2018. 'Carnapian Voluntarism and Global Expressivism: Reply to Carus'. *The Monist* 101 (4): 468–474.
- Price, Huw, Simon Blackburn, Robert Brandom, Paul Horwich, and Michael Williams. 2013. *Expressivism, Pragmatism and Representationalism*. Cambridge: Cambridge University Press.
- Price, Huw, and David Macarthur. 2007. 'Pragmatism, Quasi-Realism and the Global Challenge'. In *New Pragmatists*. Edited by Cheryl Misak, 91–120. Oxford: Oxford University Press.
- Priest, Graham. 2006. In *Contradiction: A Study of the Transconsistent*. Oxford: Oxford University Press.
- Priest, Graham. 2014. 'Contradictory Concepts'. In *Contradictions: Logic, History, Actuality*. Edited by Elena Ficara, 13–26. Berlin: De Gruyter.
- Priest, Graham. 2016. 'Logical Disputes and the a priori'. *Logique et Analyse* 236: 347–66.
- Pritchard, Duncan. 2007. 'Anti-Luck Epistemology'. *Synthese* 158 (3): 277–297.
- Pritchard, Duncan. 2012. 'The Genealogy of the Concept of Knowledge and Anti-Luck Virtue Epistemology'. In *Conceptions of Knowledge*. Edited by Stefan Tolksdorf, 159–178. Berlin: De Gruyter.
- Putnam, Hilary. 1973. 'Meaning and Reference'. *The Journal of Philosophy* 70 (19): 699–711.
- Putnam, Hilary. 1981. *Reason, Truth and History*. Cambridge: Cambridge University Press.
- Putnam, Hilary. 1992. *Renewing Philosophy*. Cambridge, MA: Harvard University Press.
- Putnam, Hilary. 2001. 'Reply to Bernard Williams' "Philosophy as a Humanistic Discipline"'. *Philosophy* 76 (4): 605–614.
- Putnam, Hilary. 2002. *The Collapse of the Fact-Value Distinction and Other Essays*. Cambridge, MA.: Harvard University Press.
- Queloz, Matthieu. 2016. 'Wittgenstein on the Chain of Reasons'. *Wittgenstein-Studien* 7 (1): 105–130.
- Queloz, Matthieu. 2017a. 'Nietzsche's Pragmatic Genealogy of Justice'. *British Journal for the History of Philosophy* 25 (4): 727–749.
- Queloz, Matthieu. 2017b. 'Two Orders of Things: Wittgenstein on Reasons and Causes'. *Philosophy* 92 (3): 369–397.
- Queloz, Matthieu. 2018a. 'Davidsonian Causalism and Wittgensteinian Anti-Causalism: A Rapprochement'. *Ergo: An Open Acces Journal of Philosophy* 5 (6): 153–172.
- Queloz, Matthieu. 2018b. 'Williams's Pragmatic Genealogy and Self-Effacing Functionality'. *Philosophers' Imprint* 18 (17): 1–20.

- Queloz, Matthieu. 2019. 'Nietzsches affirmative Genealogien'. *Deutsche Zeitschrift für Philosophie* 67 (3): 429–439.
- Queloz, Matthieu. 2021a. 'Choosing Values? Williams contra Nietzsche'. *The Philosophical Quarterly* 71 (2): 286–307.
- Queloz, Matthieu. 2021b. 'Nietzsche's English Genealogy of Truthfulness'. *Archiv für Geschichte der Philosophie* 103 (2): 341–63.
- Queloz, Matthieu. 2021c. *The Practical Origins of Ideas: Genealogy as Conceptual Reverse-Engineering*. Oxford: Oxford University Press.
- Queloz, Matthieu. 2021d. 'The Self-Effacing Functionality of Blame'. *Philosophical Studies* 178 (4): 1361–79.
- Queloz, Matthieu. 2022a. 'The Essential Superficiality of the Voluntary and the Moralization of Psychology'. *Philosophical Studies* 179 (5): 1591–1620.
- Queloz, Matthieu. 2022b. 'Genealogy, Evaluation, and Engineering'. *The Monist* 105 (4): 435–451.
- Queloz, Matthieu. 2022c. 'A Shelter from Luck: The Morality System Reconstructed'. In *Morality and Agency: Themes from Bernard Williams*. Edited by András Sziget and Matthew Talbert, 182–209. New York: Oxford University Press.
- Queloz, Matthieu. 2023a. 'The Dworkin–Williams Debate: Liberty, Conceptual Integrity, and Tragic Conflict in Politics'. *Philosophy and Phenomenological Research* Early View: 1–27.
- Queloz, Matthieu. 2023b. 'Nietzsche's Conceptual Ethics'. *Inquiry* 66 (7): 1335–1364.
- Queloz, Matthieu. 2024. 'Internalism from the Ethnographic Stance: From Self-Indulgence to Self-Expression and Corroborative Sense-Making'. *The Philosophical Quarterly*: 1–30.
- Queloz, Matthieu. forthcoming. 'Reasons of Love and Conceptual Good-for-Nothings'. In *Themes from Susan Wolf*. Edited by Michael Frauchiger and Markus Stepanians. Berlin: De Gruyter.
- Queloz, Matthieu, and Friedemann Bieber. 2022. 'Conceptual Engineering and the Politics of Implementation'. *Pacific Philosophical Quarterly* 103 (3): 670–691.
- Queloz, Matthieu, and Damian Cueni. 2019. 'Nietzsche as a Critic of Genealogical Debunking: Making Room for Naturalism Without Subversion'. *The Monist* 102 (3): 277–297.
- Queloz, Matthieu, and Damian Cueni. 2021. 'Left Wittgensteinianism'. *European Journal of Philosophy* 29 (4): 758–777.
- Queloz, Matthieu, and Nikhil Krishnan. forthcoming. 'Williams's Debt to Wittgenstein'. In *Bernard Williams on Philosophy and History*. Edited by Marcel van Ackeren and Matthieu Queloz. Oxford: Oxford University Press.
- Queloz, Matthieu, and Marcel van Ackeren. 2024. 'Virtue Ethics and the Morality System'. *Topoi* 43 (2): 413–424.
- Quine, Willard Van Orman. 1960. 'Carnap and Logical Truth'. *Synthese* 12 (4): 350–374.
- Radzik, Linda. 2000. 'Incorrigible Norms: Foundationalist Theories of Normative Authority'. *The Southern Journal of Philosophy* 38 (4): 633–49.
- Rathgeb, Nicole. 2020. *Die Begriffsanalyse im 21. Jahrhundert: Eine Verteidigung gegen zeitgenössische Einwände*. Paderborn: Mentis.
- Rawls, John. 1955. 'Two Concepts of Rules'. *The Philosophical Review* 64 (1): 3–32.
- Rawls, John. 1971. *A Theory of Justice*. Cambridge, MA: Harvard University Press.
- Rawls, John. 1993. *Political Liberalism*. New York: Columbia University Press.

- Raz, Joseph. 1979. *The Authority of Law: Essays on Law and Morality*. Oxford: Clarendon Press.
- Raz, Joseph. 1986. *The Morality of Freedom*. Oxford: Clarendon Press.
- Raz, Joseph. 1989. 'Liberating Duties'. *Law and Philosophy* 8 (1): 3–21.
- Raz, Joseph. 1995. *Ethics in the Public Domain: Essays in the Morality of Law and Politics*. Rev. ed. Oxford: Clarendon Press.
- Raz, Joseph. 1999. *Practical Reason and Norms*. Oxford: Oxford University Press.
- Raz, Joseph. 2009. *Between Authority and Interpretation: On the Theory of Law and Practical Reason*. New York: Oxford University Press.
- Rechnitzer, Tanja. 2022. *Applying Reflective Equilibrium: Towards the Justification of a Precautionary Principle*. Cham: Springer.
- Reck, Erich. 2012. 'Carnapian Explication: A Case Study and Critique'. In *Carnap's Ideal of Explication and Naturalism*. Edited by P. Wagner, 96–116. New York: Palgrave.
- Reck, Erich. 2024. 'Carnapian Explication: Origins and Shifting Goals'. In *Interpreting Carnap: Critical Essays*. Edited by A. Richardson and A. T. Tuboly. Cambridge: Cambridge University Press.
- Rée, Jonathan. 1998. 'Strenuous Unbelief'. *London Review of Books*, October 15, 1998, 7–11.
- Reginster, Bernard. 2021. *The Will to Nothingness: An Essay on Nietzsche's On the Genealogy of Morality*. Oxford: Oxford University Press.
- Rescher, Nicholas. 1979. *Cognitive Systematization: A Systems Theoretic Approach to a Coherentist Theory of Knowledge*. Oxford: Blackwell.
- Rescher, Nicholas. 2005. *Cognitive Harmony: The Role of Systemic Harmony in the Constitution of Knowledge*. Pittsburgh, PA: University of Pittsburgh Press.
- Reynolds, Steven L. 2017. *Knowledge as Acceptable Testimony*. Cambridge: Cambridge University Press.
- Rice, Allen Thorndike. 1909. *Reminiscences of Abraham Lincoln by Distinguished Men of His Time*. New York: Harper & Brothers Publishers.
- Richard, Mark. 2008. *When Truth Gives Out*. New York: Oxford University Press.
- Richardson, John. 2020. *Nietzsche's Values*. New York: Oxford University Press.
- Rickert, Heinrich. 1896. *Die Grenzen der naturwissenschaftlichen Begriffsbildung*. Tübingen: Mohr.
- Ridley, Aaron. 2005. 'Nietzsche and the Re-Evaluation of Values'. *Proceedings of the Aristotelian Society* 105 (1): 155–175.
- Rieland, Indrek. 2022. 'Meaning Change'. *Analytic Philosophy*.
- Riggs, Jared. 2021. 'Deflating the functional turn in conceptual engineering'. *Synthese* 199 (3): 11555–11586.
- Riley, Jonathan. 2019. 'Liberal Pluralism and Common Decency'. In *Isaiah Berlin's Cold War Liberalism*. Edited by Jan-Werner Müller, 57–92. New York: Palgrave.
- Rini, Regina. 2019. 'Epoch Relativism and Our Moral Hopelessness'. In *Ethics Beyond the Limits: New Essays on Bernard Williams' Ethics and the Limits of Philosophy*. Edited by Sophie-Grace Chappell and Marcel van Ackeren, 168–87. London: Routledge.
- Ritschl, Otto. 1906. *System und systematische Methode in der Geschichte des wissenschaftlichen Sprachgebrauchs und der philosophischen Methodologie*. Bonn: C. Georgi.
- Roberts, Debbie. 2011. 'Shapelessness and the Thick'. *Ethics* 121 (3): 489–520.
- Roberts, Debbie. 2013. 'Thick Concepts'. *Philosophy Compass* 8 (8): 677–688.
- Robinson, Richard. 1954. *Definition*. Oxford: Oxford University Press.

- Robson, Jon, and Neil Sinclair. 2022. 'Speculative Aesthetic Expressivism'. *The British Journal of Aesthetics*.
- Rödl, Sebastian. 2018. *Self-Consciousness and Objectivity: An Introduction to Absolute Idealism*. Cambridge, MA: Harvard University Press.
- Rorty, Richard. 1983. 'Postmodernist Bourgeois Liberalism'. *Journal of Philosophy* 80 (10): 583–89.
- Rorty, Richard. 1989. *Contingency, Irony, and Solidarity*. Cambridge: Cambridge University Press.
- Rorty, Richard. 2007. 'Cultural Politics and the Question of the Existence of God'. In *Philosophy as Cultural Politics*. Cambridge: Cambridge University Press.
- Rorty, Richard. 2021. *Pragmatism as Anti-Authoritarianism*. Edited by Eduardo Mendieta. Cambridge, MA: Belknap Press.
- Rosen, Gideon. 2022. 'Moral Realism with a Human Face: Objectivity in Ethics and the Limits of Philosophy'. In *Agency, Fate, and Luck: Themes from Bernard Williams*. Edited by Andras Szigeti and Matthew Talbert, 132–57. New York: Oxford University Press.
- Rosen, Michael. 2013. *On Voluntary Servitude: False Consciousness and The Theory of Ideology*: Wiley.
- Rothstein, Edward. 1998. 'Fresh Debates On the Legacy Of Isaiah Berlin'. *The New York Times*, November 14, 9.
- Rouse, Joseph. 2015. *Articulating the World: Conceptual Understanding and the Scientific Image*. Chicago: University of Chicago Press.
- Rousseau, Jean-Jacques. 1979. *Emile, or On Education*. Translated by Alan Bloom. New York: Basic Books.
- Rowe, M. W. 2023. *J. L. Austin: Philosopher and D-Day Intelligence Officer*. Oxford: Oxford University Press.
- Rudy-Hiller, Fernando. 2018. 'The Epistemic Condition for Moral Responsibility'. In *The Stanford Encyclopedia of Philosophy*. Edited by Edward N. Zalta. Fall 2018 ed.
- Russell, Bertrand. 1921. *The Analysis of Mind*. London: George Allen and Unwin.
- Russell, Paul. 2013. 'Responsibility, Naturalism, and "The Morality System"'. In *Oxford Studies in Agency and Responsibility, Volume 1*. Edited by David Shoemaker, 184–204. Oxford: Oxford University Press.
- Russell, Paul. 2017a. 'Free Will Pessimism'. In *Oxford Studies in Agency and Responsibility*. Edited by David Shoemaker. Vol. 4, 93–120. Oxford: Oxford University Press.
- Russell, Paul. 2017b. 'Free Will Pessimism'. In *The Limits of Free Will: Selected Essays*, 243–276. Oxford: Oxford University Press.
- Russell, Paul. 2017c. *The Limits of Free Will: Selected Essays*. Oxford: Oxford University Press.
- Russell, Paul. 2018. 'Bernard Williams: Ethics from a Human Point of View'. *Times Literary Supplement*, December 18.
- Russell, Paul. 2019. 'Hume's Optimism and Williams's Pessimism: From 'Science of Man' to Genealogical Critique'. In *Ethics Beyond the Limits: New Essays on Bernard Williams' Ethics and the Limits of Philosophy*. Edited by Sophie-Grace Chappell and Marcel van Ackeren, 37–52. London: Routledge.
- Russell, Paul. 2022. 'Free Will and the Tragic Predicament: Making Sense of Williams'. In *Morality and Agency: Themes from Bernard Williams*. Edited by András Szigeti and Matthew Talbert, 161–181. New York: Oxford University Press.



- Russell, Paul. forthcoming. 'Responsibility After "Morality": Strawson's Naturalism and Williams' Genealogy'. In *P. F. Strawson and His Legacy*. Edited by A. Bengtson, B. De Mesel and S. Heyndels. Oxford: Oxford University Press.
- Ryle, Gilbert. 2009a. *The Concept of Mind*. Edited by Julia Tanney. London: Routledge.
- Ryle, Gilbert. 2009b. 'Phenomenology versus "The Concept of Mind"'. In *Critical Essays: Collected Papers Volume I*, 186–204. Abingdon: Routledge.
- Ryle, Gilbert. 2009c. 'Thinking and Reflecting'. In *Collected Papers, Volume 2: Collected Essays 1929–1968*, 479–493. Abingdon: Routledge.
- Ryle, Gilbert. 2009d. 'The Thinking of Thoughts: What is 'Le Penseur' Doing?'. In *Collected Papers, Volume 2: Collected Essays 1929–1968*, 494–510. Abingdon: Routledge.
- Rysiew, Patrick. 2012. 'Epistemic Scorekeeping'. In *Knowledge Ascriptions*. Edited by Jessica Brown and Mikkel Gerken, 270–294. Oxford: Oxford University Press.
- Sagar, Paul. 2017. 'Beyond Sympathy: Smith's Rejection of Hume's Moral Theory'. *British Journal for the History of Philosophy* 25 (4): 681–705.
- Sagar, Paul. 2024. *Basic Equality*. Princeton: Princeton University Press.
- Sainsbury, R. M., and Michael Tye. 2012. *Seven Puzzles of Thought: An Originalist Theory of Concepts*. Oxford: Oxford University Press.
- Sandel, Michael. 1981. *Liberalism and the Limits of Justice*. 2nd ed. Cambridge: Cambridge University Press.
- Sandel, Michael. 1996. *Democracy's Discontent*. 2nd ed. Cambridge, MA: Harvard University Press.
- Santarelli, Matteo. 2022. 'Improving Concepts, Reshaping Values: Pragmatism and Ameliorative Projects'. *Inquiry*: 1–19.
- Santelli, Mauro. 2020. 'Redescribing Final Vocabularies: A Rortian Picture of Identity and Selfhood'. *European Journal of Pragmatism and American Philosophy* XII (1): 1–21.
- Saunders, Kevin W. 1988. 'Voluntary Acts and the Criminal Law: Justifying Culpability Based on the Existence of Volition'. *University of Pittsburgh Law Review* 49 (2): 443–76.
- Sawyer, Sarah. 2018. 'The Importance of Concepts'. *Proceedings of the Aristotelian Society* 118 (2): 127–147.
- Sawyer, Sarah. 2020a. 'The Role of Concepts in Fixing Language'. *Canadian Journal of Philosophy* 50 (5): 555–65.
- Sawyer, Sarah. 2020b. 'Talk and Thought'. In *Conceptual Engineering and Conceptual Ethics*. Edited by Alexis Burgess, Herman Cappelen and David Plunkett, 379–395. Oxford: Oxford University Press.
- Sawyer, Sarah. 2020c. 'Truth and Objectivity in Conceptual Engineering'. *Inquiry* 63 (9–10): 1001–1022.
- Scanlon, Thomas M. 1992. 'The Aims and Authority of Moral Theory'. *Oxford Journal of Legal Studies* 12 (1): 1–23.
- Scanlon, Thomas M. 1998. *What We Owe to Each Other*. Cambridge, MA: Harvard University Press.
- Scanlon, Thomas M. 2003. 'Thickness and Theory'. *The Journal of Philosophy* 100 (6): 275–287.
- Schaffer, Jonathan. 2004. 'From Contextualism to Contrastivism'. *Philosophical Studies* 119 (1–2): 73–103.
- Scharp, Kevin. 2013. *Replacing Truth*. Oxford: Oxford University Press.

- Scharp, Kevin. 2020. 'Philosophy as the Study of Defective Concepts'. In *Conceptual Engineering and Conceptual Ethics*. Edited by Alexis Burgess, Herman Cappelen and David Plunkett, 396–416. Oxford: Oxford University Press.
- Scharp, Kevin. 2021. 'Conceptual Engineering for Truth: Alethic Properties and New Alethic Concepts'. *Synthese* 198 (Suppl 2): 647–688.
- Schauer, Frederick. 1987. 'Authority and Indeterminacy'. *Nomos* 29: 28–38.
- Scheffler, Samuel. 1992. *Human Morality*. Oxford: Oxford University Press.
- Schiappa, Edward. 2003. *Defining Reality: Definitions and the Politics of Meaning*. Carbondale: Southern Illinois University Press.
- Schneck, Ariane Cécilie. 2019. 'Elisabeth of Bohemia's Neo-Peripatetic Account of the Emotions'. *British Journal for the History of Philosophy* 27 (4): 753–770.
- Schroeder, Mark. 2007. *Slaves of the Passions*. Oxford: Oxford University Press.
- Schroeder, Mark. 2014. *Explaining the Reasons We Share: Explanation and Expression in Ethics, Volume 1*. Oxford: Oxford University Press.
- Schroeter, Laura, and François Schroeter. 2015. 'Rationalizing Self-Interpretation'. In *The Palgrave Handbook of Philosophical Methods*. Edited by Chris Daly, 419–447. New York: Palgrave.
- Searle, John. 2010. *Making the Social World: The Structure of Human Civilization*. Oxford: Oxford University Press.
- Sederberg, Peter C. 1984. *The Politics of Meaning: Power and Explanation in the Construction of Social Reality*. Tucson: University of Arizona Press.
- Sellars, Wilfrid. 1958. 'Counterfactuals, Dispositions, and the Causal Modalities'. In *Minnesota Studies in the Philosophy of Science*. Edited by Herbert Feigl, Michael Scriven and Grover Maxwell. Vol. II, 225–308. Minneapolis: University of Minnesota Press.
- Sellars, Wilfrid. 1997. *Empiricism and the Philosophy of Mind*. Edited by Richard Rorty. Cambridge, MA: Harvard University Press.
- Sen, Amartya, and Bernard Williams. 1982. 'Introduction: Utilitarianism and Beyond'. In *Utilitarianism and Beyond*. Edited by Amartya Sen and Bernard Williams, 1–21. Cambridge: Cambridge University Press.
- Shackelford, Todd K. 2005. 'An Evolutionary Psychological Perspective on Cultures of Honor'. *Evolutionary Psychology* 3 (1): 381–391.
- Shapin, Steven. 1994. *A Social History of Truth: Civility and Science in Seventeenth-Century England*. Chicago: University of Chicago Press.
- Sher, George. 2021. *A Wild West of the Mind*. New York: Oxford University Press.
- Shields, Matthew. 2021a. 'Conceptual Change and Future Paths for Pragmatism'. *The Southern Journal of Philosophy* 59 (3): 405–434.
- Shields, Matthew. 2021b. 'Conceptual Domination'. *Synthese* 199 (5): 15043–15067.
- Shields, Matthew. 2021c. 'On Stipulation'. *European Journal of Philosophy* 29 (4): 1100–1114.
- Shields, Matthew. 2023. 'Conceptual Engineering, Conceptual Domination, and the Case of Conspiracy Theories'. *Social Epistemology* 37 (4): 1–17.
- Shun, Kwong-loi, and David B. Wong, eds. 2004. *Confucian Ethics: A Comparative Study of Self, Autonomy, and Community*. New York: Cambridge University Press.
- Sider, Theodore. 2011. *Writing the Book of the World*. Oxford: Oxford University Press.
- Simion, Mona. 2018. 'The 'Should' in Conceptual Engineering'. *Inquiry* 61 (8): 914–928.

- Simion, Mona, and Christoph Kelp. 2020. 'Conceptual Innovation, Function First'. *Noûs* 54 (4): 985–1002.
- Sinclair, Neil. 2018. 'Conceptual Role Semantics and the Reference of Moral Concepts'. *European Journal of Philosophy* 26 (1): 95–121.
- Sinclair, Neil. 2021. *Practical Expressivism*. Oxford: Oxford University Press.
- Skinner, Quentin. 1994. 'Modernity and Disenchantment: Some Historical Reflections'. In *Philosophy in an Age of Pluralism: The Philosophy of Charles Taylor in Question*. Edited by Tully James and Daniel M. Weinstock, 37–48. Cambridge: Cambridge University Press.
- Skinner, Quentin. 1997. 'Rhetoric and Conceptual Change'. In *Quentin Skinner's Rhetoric of Conceptual Change*. Edited by Kari Palonen, 60–73. London: SAGE.
- Skinner, Quentin. 1998. *Liberty Before Liberalism*. Cambridge: Cambridge University Press.
- Skinner, Quentin. 2002. *Visions of Politics: Volume 2: Renaissance Virtues*. Cambridge: Cambridge University Press.
- Skinner, Quentin. 2009. 'A Genealogy of the Modern State'. In *Proceedings of the British Academy, Volume 162, 2008 Lectures*. Edited by Ron Johnston, 325–370. Oxford: Oxford University Press.
- Skinner, Quentin. 2017. 'Machiavelli and the Misunderstanding of Princely Virtù'. In *Machiavelli on Liberty and Conflict*. Edited by David Johnston, Nadia Urbinati and Camila Vergara, 139–63. Chicago: University of Chicago Press.
- Skyrms, Brian. 1996. *Evolution of the Social Contract*. Cambridge: Cambridge University Press.
- Skyrms, Brian. 2004. *The Stag Hunt and the Evolution of Social Structure*. Cambridge: Cambridge University Press.
- Sliwa, Paulina. 2023. 'Making Sense of Things: Moral Inquiry as Hermeneutical Inquiry'. *Philosophy and Phenomenological Research* Early View.
- Smith, David Livingstone. 2020. *On Inhumanity: Dehumanization and How to Resist It*. New York: Oxford University Press.
- Smith, Helen. 2021. 'Clinical AI: Opacity, Accountability, Responsibility and Liability'. *AI and Society* 36 (2): 535–545.
- Smith, Michael. 2013. 'On the Nature and Significance of the Distinction between Thick and Thin Ethical Concepts'. In *Thick Concepts*. Edited by Simon Kirchin, 97–120. Oxford: Oxford University Press.
- Smith, Sophie. 2021. 'Historicizing Rawls'. *Modern Intellectual History* 18 (4): 906–939.
- Smithson, Robert. 2021. 'Conceptual Cartography'. *Inquiry* 64 (1–2): 97–122.
- Smyth, Nicholas. 2018. 'Integration and Authority: Rescuing the 'One Thought Too Many' Problem'. *Canadian Journal of Philosophy* 48 (6): 812–830.
- Smyth, Nicholas. 2019. 'The Inevitability of Inauthenticity: Bernard Williams and Practical Alienation'. In *Ethics beyond the Limits: New Essays on Bernard Williams' Ethics and the Limits of Philosophy*. Edited by Sophie-Grace Chappell and Marcel van Ackeren, 188–208. London: Routledge.
- Smyth, Nicholas. 2020. 'Socratic Reductionism in Ethics'. *European Journal of Philosophy* 28 (4): 970–85.
- Smyth, Nicholas. 2022. 'Nothing Personal: On the Limits of the Impersonal Temperament in Ethics'. *Journal of Value Inquiry* 56 (1): 67–83.
- Snell, Bruno. 1953. *The Discovery of the Mind: The Greek Origins of European Thought*. Translated by T. G. Rosenmeyer. Cambridge, MA: Harvard University Press.

- Soames, Scott. 2011. 'The Value of Vagueness'. In *Philosophical Foundations of Language in the Law*. Edited by Andrei Marmor and Scott Soames, 14–30. Oxford: Oxford University Press.
- Sober, Elliott. 1984. *The Nature of Selection*. Cambridge, MA: MIT Press.
- Sorensen, Roy. 1991. 'Vagueness and the Desiderata for Definition'. In *Definitions and Definability: Philosophical Perspectives*. Edited by J. H. Fetzer, D. Shatz and G. N. Schlesinger, 71–109. Dordrecht: Springer.
- Sorensen, Roy A. 1988. *Blindspots*. New York: Oxford University Press.
- Sosa, Ernest. 1999. 'How Must Knowledge Be Modally Related to What Is Known?'. *Philosophical Topics* 26 (1/2): 373–384.
- Spencer, Jack. 2016. 'Relativity and Degrees of Relationality'. *Philosophy and Phenomenological Research* XCII (2): 432–459.
- Srinivasan, Amia. 2015. 'The Archimedean Urge'. *Philosophical Perspectives* 29 (1): 325–362.
- Srinivasan, Amia. 2019. 'Genealogy, Epistemology and Worldmaking'. *Proceedings of the Aristotelian Society* CXIX (2): 127–156.
- Srinivasan, Amia. manuscript. *The Contingent World: Genealogy, Epistemology, Politics*.
- Stampe, Dennis W. 1987. 'The Authority of Desire'. *The Philosophical Review* 96 (3): 335–381.
- Steinbeck, John. 2006. *The Grapes of Wrath*. New York: Penguin.
- Steinberger, Florian. 2016. 'How Tolerant Can You Be? Carnap on Rationality'. *Philosophy and Phenomenological Research* 92 (3): 645–668.
- Stevenson, Charles L. 1944. *Ethics and Language*. New Haven: Yale University Press.
- Stevenson, Charles Leslie. 1938. 'Persuasive Definitions'. *Mind* XLVII (187): 331–350.
- Stich, Stephen. 1983. *From Folk Psychology to Cognitive Science*. Cambridge, MA: MIT Press.
- Stine, Gail C. 1976. 'Skepticism, Relevant Alternatives, and Deductive Closure'. *Philosophical Studies* 29 (4): 249–61.
- Strathern, Marilyn. 2004. *Partial Connections*. Walnut Creek, CA: AltaMira Press.
- Strawson, Peter Frederick. 1959. *Individuals*. London: Routledge.
- Strawson, Peter Frederick. 1966. *The Bounds of Sense: An Essay on Kant's Critique of Pure Reason*. Abingdon: Routledge.
- Strawson, Peter Frederick. 2008a. 'Freedom and Resentment'. In *Freedom and Resentment and Other Essays*, 1–28. Abingdon: Routledge.
- Strawson, Peter Frederick. 2008b. 'Social Morality and Individual Ideal'. In *Freedom and Resentment and Other Essays*, 29–49. Abingdon: Routledge.
- Strawson, Peter Frederick. 2011. *Philosophical Writings*. Oxford: Oxford University Press.
- Strevens, Michael. 2008. *Depth: An Account of Scientific Explanation*. Cambridge, MA: Harvard University Press.
- Stroud, Sarah. 2019. 'Conceptual Disagreement'. *American Philosophical Quarterly* 56 (1): 15–27.
- Stuurman, Siep. 2017. *The Invention of Humanity: Equality and Cultural Difference in World History*. Cambridge, MA: Harvard University Press.
- Summers, Lawrence H. 2003. 'The Authority of Ideas'. *Harvard Business Review* 81 (8): 144–144.
- Sunstein, Cass R. 1996. *Legal Reasoning and Political Conflict*. New York: Oxford University Press.

- Sunstein, Cass R. 2001. *One Case at a Time: Judicial Minimalism on the Supreme Court*. Cambridge, Massachusetts: Harvard University Press.
- Sunstein, Cass R. 2016. *The Ethics of Influence: Government in the Age of Behavioral Science*. New York: Cambridge University Press.
- Susskind, Jamie. 2018. *Future Politics: Living Together in a World Transformed by Tech*. New York: Oxford University Press.
- Tasioulas, John. 1998. 'Relativism, Realism, and Reflection'. *Inquiry* 41 (4): 377–410.
- Taylor, Charles. 1985. *Philosophy and the Human Sciences: Philosophical Papers*. Vol. II. Cambridge: Cambridge University Press.
- Taylor, Charles. 1989. *Sources of the Self*. Cambridge, MA: Harvard University Press.
- Taylor, Craig. 2012. *Moralism: A Study of a Vice*. Durham: Acumen.
- Teichmann, Roger. 2021. 'Conceptual Corruption'. In *Cora Diamond on Ethics*. Edited by Maria Balaska, 33–55. New York: Palgrave.
- Temelini, Michael. 2015. *Wittgenstein and the Study of Politics*. Toronto: University of Toronto Press.
- Tersman, Folke. 2018. 'Recent Work on Reflective Equilibrium and Method in Ethics'. *Philosophy Compass* 13 (6): e12493.
- Testini, Francesco. 2021. *Crabwalk: Applying Pragmatic Genealogy to Contextualist Political Theory*. PhD Thesis: University of Milan.
- Testini, Francesco. 2022. 'Genealogical Solutions to the Problem of Critical Distance: Political Theory, Contextualism and the Case of Punishment in Transitional Scenarios'. *Res Publica* 28 (2): 271–301.
- Thomas, Alan. 2006. *Value and Context: The Nature of Moral and Political Knowledge*. Oxford: Clarendon Press.
- Thomasson, Amie. 2021. 'Conceptual Engineering: When Do We Need It? How Can We Do It?'. *Inquiry*: 1–26.
- Thomasson, Amie. 2025. *Rethinking Metaphysics*. New York: Oxford University Press.
- Thomasson, Amie L. 2015. *Ontology Made Easy*. New York: Oxford University Press.
- Thomasson, Amie L. 2020a. *Norms and Necessity*. New York: Oxford University Press.
- Thomasson, Amie L. 2020b. 'A Pragmatic Method for Normative Conceptual Work'. In *Conceptual Engineering and Conceptual Ethics*. Edited by Alexis Burgess, Herman Cappelen and David Plunkett, 435–458. Oxford: Oxford University Press.
- Thomasson, Amie L. 2022. 'How Should We Think about Linguistic Function?'. *Inquiry*: 1–32.
- Thompson, Edward Palmer. 1975. *Whigs and Hunters. The Origin of the Black Act*. London: Penguin.
- Tiberius, Valerie. 2018. *Well-Being as Value Fulfillment: How We Can Help Each Other to Live Well*. Oxford: Oxford University Press.
- Tooley, Michael. 1972. 'Abortion and Infanticide'. *Philosophy & Public Affairs* 2 (1): 37–65.
- Tooley, Michael. 1983. *Abortion and Infanticide*. Oxford: Clarendon Press.
- Toulmin, Stephen. 1953. *An Examination of the Place of Reason in Ethics*. Cambridge: Cambridge University Press.
- Trilling, Lionel. 1972. *Sincerity and Authenticity*. Cambridge, MA: Harvard University Press.
- Tye, Larry. 1998. *The Father of Spin: Edward L. Bernays and The Birth of Public Relations*. New York: Henry Holt.

- Ulaş, Luke. 2020. 'Can Political Realism Be Action-Guiding?'. *Critical Review of International Social and Political Philosophy* 26 (4): 1–26.
- van Deemter, Kees. 2010. *Not Exactly: In Praise of Vagueness*. Oxford: Oxford University Press.
- van Domselaar, Iris. 2017. 'On Tragic Legal Choices'. *Law and Humanities* 11 (2): 184–204.
- van Domselaar, Iris. 2020. 'All Judges on the Couch? On Iris Murdoch and Legal Decision-Making'. In *Virtue, Emotion and Imagination in Law and Legal Reasoning*. Edited by Amalia Amaya and Maksymilian Del Mar, 77–98. London: Bloomsbury.
- van Domselaar, Iris. 2022. 'Law's Regret: On Moral Remainders, (In)commensurability and a Virtue-Ethical Approach to Legal Decision-Making'. *Jurisprudence* 13 (2): 220–239.
- van Riel, Raphael. 2022. 'Weberian Ideal Type Construction as Concept Replacement'. *European Journal of Philosophy* 30 (4): 1358–1377.
- Väyrynen, Pekka. 2013. *The Lewd, The Rude, and the Nasty: A Study of Thick Concepts in Ethics*. Oxford: Oxford University Press.
- Vecht, Joost Jacob. 2023. 'Open Texture Clarified'. *Inquiry* 66 (6): 1–21.
- Véliz, Carissa. 2020. *Privacy is Power: Why and How You Should Take Back Control of Your Data*. London: Bantam Press.
- Veluwenkamp, Herman, and Jeroen van den Hoven. 2023. 'Design for Values and Conceptual Engineering'. *Ethics and Information Technology* 25 (1): 1–12.
- Virgil. 2007. *Aeneid*. Oxford: Oxford University Press.
- Waismann, Friedrich. 1945. 'Verifiability'. *Proceedings of the Aristotelian Society, Supplementary Volumes XIX*: 119–50.
- Wakil, Samantha. 2021. 'Experimental Explications for Conceptual Engineering'. *Erkenntnis*.
- Waller, Bruce N. 2011. *Against Moral Responsibility*. Cambridge, MA: MIT Press.
- Walzer, Michael. 1983. *Spheres of Justice*. Oxford: Blackwell.
- Walzer, Michael. 1987. *Interpretation and Social Criticism*. Cambridge, MA: Harvard University Press.
- Wanderer, Jeremy. 2008. *Robert Brandom*. Montreal: McGill-Queen's University Press.
- Weaver, Bryan R., and Kevin Scharp. 2019. *Semantics for Reasons*. Oxford: Oxford University Press.
- Weber, Marcel. 2005. *Philosophy of Experimental Biology*. Cambridge: Cambridge University Press.
- Weber, Max. 2019. *Economy and Society: A New Translation*. Edited and translated by Keith Tribe. Cambridge, MA: Harvard University Press.
- Wedgwood, Ralph. 2007. *The Nature of Normativity*. New York: Oxford University Press.
- Wedgwood, Ralph. 2015. 'An Inferentialist Conception of the *A Priori*'. In *Oxford Studies in Epistemology*. Edited by Tamar Szabo Gendler and John Hawthorne. Vol. 5, 295–314. Oxford: Oxford University Press.
- Wei, Xintong. 2022. 'A Practice-based Account of The Truth Norm of Belief'. *Episteme*: 1–21.
- Weisberg, Michael. 2007. 'Three Kinds of Idealization'. *The Journal of Philosophy* 104 (12): 639–659.
- Weisberg, Michael. 2013. *Simulation and Similarity: Using Models to Understand the World*. Oxford: Oxford University Press.

- Westerblad, Oscar. 2022. 'Deweyan Conceptual Engineering: Reconstruction, Concepts, and Philosophical Inquiry'. *Inquiry*: 1–24.
- Westermarck, Edvard. 1924. *The Origin and Development of the Moral Ideas*. 2nd ed. London: Macmillan.
- Wiggins, David. 1990. 'Moral Cognitivism, Moral Relativism and Motivating Moral Beliefs'. *Proceedings of the Aristotelian Society* 91: 61–85.
- Wiggins, David. 2002. 'Claims of Need'. In *Needs, Values, Truth*. 3rd ed, 1–57. Oxford: Clarendon Press.
- Wille, Katrin. 2018. *Die Praxis des Unterscheidens: historische und systematische Perspektiven*. Freiburg: Karl Alber.
- Willerslev, Rane. 2007. *Soul Hunters: Hunting, Animism, and Personhood among the Siberian Yukaghirs*. Berkeley: University of California Press.
- Williams, Bernard. 1963. 'Postscript'. In *Freedom and the Will*. Edited by David Pears, 105–137. New York: Palgrave.
- Williams, Bernard. 1971. 'Conversation with Bernard Williams: Philosophy and Morals'. In *Modern British Philosophy*. Edited by Bryan Magee, 150–165. New York: St. Martin's Press.
- Williams, Bernard. 1973a. 'Deciding to Believe'. In *Problems of the Self*, 136–51. Cambridge: Cambridge University Press.
- Williams, Bernard. 1973b. 'Egoism and Altruism'. In *Problems of the Self*, 250–265. Cambridge: Cambridge University Press.
- Williams, Bernard. 1973c. 'Ethical Consistency'. In *Problems of the Self*, 166–186. Cambridge: Cambridge University Press.
- Williams, Bernard. 1973d. 'The Idea of Equality'. In *Problems of the Self*, 230–249. Cambridge: Cambridge University Press.
- Williams, Bernard. 1981a. 'Conflicts of Values'. In *Moral Luck*, 71–82. Cambridge: Cambridge University Press.
- Williams, Bernard. 1981b. 'Internal and External Reasons'. In *Moral Luck*, 101–113. Cambridge: Cambridge University Press.
- Williams, Bernard. 1981c. 'Moral Luck'. In *Moral Luck*, 20–39. Cambridge: Cambridge University Press.
- Williams, Bernard. 1981d. 'Ought and Moral Obligation'. In *Moral Luck*, 114–23. Cambridge: Cambridge University Press.
- Williams, Bernard. 1981e. 'Persons, Character and Morality'. In *Moral Luck*, 1–19. Cambridge: Cambridge University Press.
- Williams, Bernard. 1981f. 'Practical Necessity'. In *Moral Luck*, 124–131. Cambridge: Cambridge University Press.
- Williams, Bernard. 1981g. 'The Truth in Relativism'. In *Moral Luck*, 132–143. Cambridge: Cambridge University Press.
- Williams, Bernard. 1981h. 'Utilitarianism and Moral Self-Indulgence'. In *Moral Luck*, 40–53. Cambridge: Cambridge University Press.
- Williams, Bernard. 1982. 'The Spell of Linguistic Philosophy: Dialogue with Bernard Williams'. In *Men of Ideas: Some Creators of Contemporary Philosophy*. Edited by Bryan Magee, 110–124. Oxford: Oxford University Press.
- Williams, Bernard. 1984. 'The Scientific and the Ethical'. In *Royal Institute of Philosophy Lecture Series*. Edited by Stuart C. Brown. Vol. 17, 209–228. Cambridge: Cambridge University Press.

- Williams, Bernard. 1985. *Ethics and the Limits of Philosophy*. Routledge Classics Edition. London: Routledge.
- Williams, Bernard. 1986. 'Reply to Simon Blackburn'. *Philosophical Books* 27 (4): 203–208.
- Williams, Bernard. 1993. *Shame and Necessity*. Berkeley: University of California Press.
- Williams, Bernard. 1995a. 'Ethics'. In *Philosophy 1: A Guide Through the Subject*. Edited by A. C. Grayling, 545–582. Oxford: Oxford University Press.
- Williams, Bernard. 1995b. 'Formal and Substantial Individualism'. In *Making Sense of Humanity and Other Philosophical Papers 1982–1993*, 123–34. Cambridge: Cambridge University Press.
- Williams, Bernard. 1995c. 'How Free Does the Will Need to Be?'. In *Making Sense of Humanity and Other Philosophical Papers 1982–1993*, 3–21. Cambridge: Cambridge University Press.
- Williams, Bernard. 1995d. 'Internal Reasons and the Obscurity of Blame'. In *Making Sense of Humanity and Other Philosophical Papers 1982–1993*, 35–45. Cambridge: Cambridge University Press.
- Williams, Bernard. 1995e. 'Moral Luck: A Postscript'. In *Making Sense of Humanity and Other Philosophical Papers 1982–1993*, 241–247. Cambridge: Cambridge University Press.
- Williams, Bernard. 1995f. 'Must a Concern for the Environment Be Centred on Human Beings?'. In *Making Sense of Humanity and Other Philosophical Papers 1982–1993*, 233–240. Cambridge: Cambridge University Press.
- Williams, Bernard. 1995g. 'Nietzsche's Minimalist Moral Psychology'. In *Making Sense of Humanity and Other Philosophical Papers 1982–1993*, 65–78. Cambridge: Cambridge University Press.
- Williams, Bernard. 1995h. 'The Point of View of the Universe: Sidgwick and the Ambitions of Ethics'. In *Making Sense of Humanity and Other Philosophical Papers 1982–1993*, 153–71. Cambridge: Cambridge University Press.
- Williams, Bernard. 1995i. 'Professional Morality and Its Dispositions'. In *Making Sense of Humanity and Other Philosophical Papers 1982–1993*, 192–202. Cambridge: Cambridge University Press.
- Williams, Bernard. 1995j. 'Replies'. In *World, Mind, and Ethics: Essays on the Ethical Philosophy of Bernard Williams*. Edited by J. E. J. Altham and Ross Harrison, 185–224. Cambridge: Cambridge University Press.
- Williams, Bernard. 1995k. 'Saint-Just's Illusion'. In *Making Sense of Humanity and Other Philosophical Papers 1982–1993*, 135–150. Cambridge: Cambridge University Press.
- Williams, Bernard. 1995l. 'Truth in Ethics'. *Ratio* 8 (3): 227–242.
- Williams, Bernard. 1995m. 'Voluntary Acts and Responsible Agents'. In *Making Sense of Humanity and Other Philosophical Papers 1982–1993*, 22–34. Cambridge: Cambridge University Press.
- Williams, Bernard. 1995n. 'What Does Intuitionism Imply?'. In *Making Sense of Humanity and Other Philosophical Papers 1982–1993*, 182–191. Cambridge: Cambridge University Press.
- Williams, Bernard. 1995o. 'What Has Philosophy to Learn from Tort Law?'. In *The Philosophical Foundations of Tort Law*. Edited by David G. Owen, 487–498. Oxford: Oxford University Press.



- Williams, Bernard. 1995p. 'Who Needs Ethical Knowledge?'. In *Making Sense of Humanity and Other Philosophical Papers 1982–1993*, 203–212. Cambridge: Cambridge University Press.
- Williams, Bernard. 1996a. 'Contemporary Philosophy: A Second Look'. In *The Blackwell Companion to Philosophy*. Edited by Nicholas Bunnin and Eric P. Tsui-James, 23–35. Oxford: Blackwell.
- Williams, Bernard. 1996b. 'A Fugitive from the Pigeonhole'. Interview by John Davies. *Times Higher Education Supplement*, Issue 1252, November 1, 15.
- Williams, Bernard. 1998. 'Virtues and Vices'. In *Routledge Encyclopedia of Philosophy*. Edited by Edward Craig. London: Routledge.
- Williams, Bernard. 1999. 'Seminar with Bernard Williams'. *Ethical Perspectives* 6 (3–4): 243–265.
- Williams, Bernard. 2001a. 'Liberalism and Loss'. In *The Legacy of Isaiah Berlin*. Edited by Mark Lilla, Ronald Dworkin and Robert Silvers, 91–103. New York: New York Review of Books.
- Williams, Bernard. 2001b. *Morality: An Introduction to Ethics*. Cambridge: Cambridge University Press.
- Williams, Bernard. 2002. *Truth and Truthfulness: An Essay in Genealogy*. Princeton: Princeton University Press.
- Williams, Bernard. 2003. 'Relativism, History, and the Existence of Values'. In *The Practice of Value*. Edited by R. Jay Wallace, 106–117. Oxford: Clarendon Press.
- Williams, Bernard. 2005a. 'Conflicts of Liberty and Equality'. In *In the Beginning Was the Deed: Realism and Moralism in Political Argument*. Edited by Geoffrey Hawthorne, 115–127. Princeton: Princeton University Press.
- Williams, Bernard. 2005b. *Descartes: The Project of Pure Enquiry*. London: Routledge.
- Williams, Bernard. 2005c. 'From Freedom to Liberty: The Construction of a Political Value'. In *In the Beginning Was the Deed: Realism and Moralism in Political Argument*. Edited by Geoffrey Hawthorne, 75–96. Princeton: Princeton University Press.
- Williams, Bernard. 2005d. 'Human Rights and Relativism'. In *In the Beginning Was the Deed: Realism and Moralism in Political Argument*. Edited by Geoffrey Hawthorne, 62–74. Princeton: Princeton University Press.
- Williams, Bernard. 2005e. 'In the Beginning Was the Deed'. In *In the Beginning Was the Deed: Realism and Moralism in Political Argument*. Edited by Geoffrey Hawthorne, 18–28. Princeton: Princeton University Press.
- Williams, Bernard. 2005f. 'The Liberalism of Fear'. In *In the Beginning Was the Deed: Realism and Moralism in Political Argument*. Edited by Geoffrey Hawthorne, 52–61. Princeton: Princeton University Press.
- Williams, Bernard. 2005g. 'Modernity and the Substance of Ethical Life'. In *In the Beginning Was the Deed: Realism and Moralism in Political Argument*. Edited by Geoffrey Hawthorne, 40–51. Princeton: Princeton University Press.
- Williams, Bernard. 2005h. 'Pluralism, Community and Left Wittgensteinianism'. In *In the Beginning Was the Deed: Realism and Moralism in Political Argument*. Edited by Geoffrey Hawthorne, 29–39. Princeton: Princeton University Press.
- Williams, Bernard. 2005i. 'Realism and Moralism in Political Theory'. In *In the Beginning Was the Deed: Realism and Moralism in Political Argument*. Edited by Geoffrey Hawthorne, 1–17. Princeton: Princeton University Press.

- Williams, Bernard. 2005j. 'Toleration, a Political or Moral Question?'. In *In the Beginning Was the Deed: Realism and Moralism in Political Argument*. Edited by Geoffrey Hawthorne, 128–38. Princeton: Princeton University Press.
- Williams, Bernard. 2006a. 'The Actus Reus of Dr. Caligari'. In *Philosophy as a Humanistic Discipline*. Edited by A. W. Moore, 97–108. Princeton: Princeton University Press.
- Williams, Bernard. 2006b. 'An Essay on Collingwood'. In *The Sense of the Past: Essays in the History of Philosophy*. Edited by Myles Burnyeat, 341–360. Princeton: Princeton University Press.
- Williams, Bernard. 2006c. 'The Human Prejudice'. In *Philosophy as a Humanistic Discipline*. Edited by Adrian W. Moore, 135–154. Princeton: Princeton University Press.
- Williams, Bernard. 2006d. 'The Legacy of Greek Philosophy'. In *The Sense of the Past: Essays in the History of Philosophy*. Edited by Myles Burnyeat, 3–48. Princeton: Princeton University Press.
- Williams, Bernard. 2006e. 'Moral Responsibility and Political Freedom'. In *Philosophy as a Humanistic Discipline*. Edited by A. W. Moore, 119–125. Princeton: Princeton University Press.
- Williams, Bernard. 2006f. 'Pagan Justice and Christian Love'. In *The Sense of the Past: Essays in the History of Philosophy*. Edited by Myles Burnyeat, 71–82. Princeton: Princeton University Press.
- Williams, Bernard. 2006g. 'Philosophy as a Humanistic Discipline'. In *Philosophy as a Humanistic Discipline*. Edited by Adrian W. Moore, 180–199. Princeton: Princeton University Press.
- Williams, Bernard. 2006h. 'Political Philosophy and the Analytical Tradition'. In *Philosophy as a Humanistic Discipline*. Edited by A. W. Moore, 155–168. Princeton: Princeton University Press.
- Williams, Bernard. 2006i. 'The Primacy of Dispositions'. In *Philosophy as a Humanistic Discipline*. Edited by A. W. Moore, 67–75. Princeton: Princeton University Press.
- Williams, Bernard. 2006j. 'The Structure of Hare's Theory'. In *Philosophy as a Humanistic Discipline*. Edited by A. W. Moore, 76–85. Princeton: Princeton University Press.
- Williams, Bernard. 2006k. 'Subjectivism and Toleration'. In *Philosophy as a Humanistic Discipline*. Edited by Adrian W. Moore, 86–96. Princeton: Princeton University Press.
- Williams, Bernard. 2006l. 'Tolerating the Intolerable'. In *Philosophy as a Humanistic Discipline*. Edited by A. W. Moore, 126–34. Princeton: Princeton University Press.
- Williams, Bernard. 2006m. 'Values, Reasons, and the Theory of Persuasion'. In *Philosophy as a Humanistic Discipline*. Edited by A. W. Moore, 109–118. Princeton: Princeton University Press.
- Williams, Bernard. 2009. 'A Mistrustful Animal'. In *Conversations on Ethics*. Edited by Alex Voorhoeve, 195–214. Oxford: Oxford University Press.
- Williams, Bernard. 2010. 'Who Needs Ethical Knowledge?'. *Royal Institute of Philosophy Supplement* 35: 213–222.
- Williams, Bernard. 2013. 'Introduction'. In *Concepts and Categories: Philosophical Essays*. Edited by Henry Hardy. 2nd ed, xxix–xxxix. Princeton: Princeton University Press.
- Williams, Bernard. 2014a. 'The Last Word, by Thomas Nagel'. In *Essays and Reviews 1959–2002*. Edited by Michael Wood, 371–387. Princeton: Princeton University Press.

- Williams, Bernard. 2014b. 'The Logic of Abortion'. In *Essays and Reviews 1959–2002*. Edited by Michael Wood, 146–152. Princeton: Princeton University Press.
- Williams, Bernard. 2014c. 'A Matter of Principle, by Ronald Dworkin'. In *Essays and Reviews 1959–2002*. Edited by Michael Wood, 256–261. Princeton: Princeton University Press.
- Williams, Bernard. 2014d. 'Realism with a Human Face, by Hilary Putnam'. In *Essays and Reviews 1959–2002*. Edited by Michael Wood, 320–326. Princeton: Princeton University Press.
- Williams, Bernard. 2014e. 'Sense and Sensibilia and Philosophical Papers, by J. L. Austin'. In *Essays and Reviews 1959–2002*. Edited by Michael Wood, 40–45. Princeton: Princeton University Press.
- Williams, Bernard. 2014f. 'Why Philosophy Needs History'. In *Essays and Reviews 1959–2002*. Edited by Michael Wood, 405–412. Princeton: Princeton University Press.
- Williams, Bernard. 2019. 'Left-Wing Wittgenstein'. *Common Knowledge* 25 (1–3): 321–31.
- Williams, Bernard. 2021. 'Ethics, A Matter of Style? Introduction to the French Edition'. *Philosophical Inquiries* 9 (2): 269–284.
- Williams, Michael. 2010. 'Pragmatism, Minimalism, Expressivism'. *International Journal of Philosophical Studies* 18 (3): 317–330.
- Williams, Michael. 2013. 'How Pragmatists can be Local Expressivists'. In *Expressivism, Pragmatism and Representationalism*. Edited by Huw Price, 128–144. Cambridge: Cambridge University Press.
- Williams, Robert. A. 2012. *Tragedy, Recognition, and the Death of God: Studies in Hegel and Nietzsche*. Oxford: Oxford University Press.
- Williamson, Timothy. 2000. *Knowledge and Its Limits*. Oxford: Oxford University Press.
- Williamson, Timothy. 2003. 'Understanding and Inference'. *Proceedings of the Aristotelian Society Supplementary Volume* 77 (1): 249–293.
- Williamson, Timothy. 2017. 'Model-Building in Philosophy'. In *Philosophy's Future: The Problem of Philosophical Progress*. Edited by Russell Blackford and Damien Broderick, 159–172. Hoboken, NJ: Wiley-Blackwell.
- Williamson, Timothy. 2018a. *Doing Philosophy: From Common Curiosity to Logical Reasoning*. Oxford: Oxford University Press.
- Williamson, Timothy. 2018b. 'Model-Building as a Philosophical Method'. *Phenomenology and Mind* 15: 16–22.
- Williamson, Timothy. 2020. *Philosophical Method: A Very Short Introduction*. Oxford: Oxford University Press.
- Wilson, George, and Samuel Shpall. 2012. 'Action'. In *The Stanford Encyclopedia of Philosophy*. Edited by Edward N. Zalta. Winter 2016 ed.
- Wilson, John Cook. 1926. *Statement and Inference*. Edited by A.S.L. Farquharson. Oxford: Clarendon Press.
- Wilson, Mark. 2006. *Wandering Significance: An Essay on Conceptual Behavior*. Oxford: Clarendon Press.
- Winch, Peter. 1958. *The Idea of a Social Science and its Relation to Philosophy*. London: Routledge.
- Wittgenstein, Ludwig. 1958. *The Blue and Brown Books: Preliminary Studies for the Philosophical Investigations*. Oxford: Blackwell.

- Wittgenstein, Ludwig. 1966. *Lectures and Conversations on Aesthetics, Psychology and Religious Beliefs: Compiled from Notes taken by Yorick Smythies, Rush Rhees and James Taylor*. Edited by C. Barrett. Oxford: Blackwell.
- Wittgenstein, Ludwig. 1969. *On Certainty*. Edited by G. E. M. Anscombe and G. H. von Wright. Oxford: Blackwell.
- Wittgenstein, Ludwig. 1974. *Philosophical Grammar*. Edited by R. Rhees. Oxford: Blackwell.
- Wittgenstein, Ludwig. 1975. *Philosophical Remarks*. Translated by Raymond Hargreaves and Roger White. Edited by Rush Rhees. Oxford: Blackwell.
- Wittgenstein, Ludwig. 1978. *Remarks on the Foundations of Mathematics*. Edited by G. H. von Wright, R. Rhees and G. E. M. Anscombe. 3rd ed. Oxford: Blackwell.
- Wittgenstein, Ludwig. 1979. *Wittgenstein's Lectures: Cambridge 1932–35. (From the notes of Alice Ambrose and Margaret Macdonald)*. Edited by Alice Ambrose. Oxford: Blackwell.
- Wittgenstein, Ludwig. 1981. *Zettel*. Edited by G. E. M. Anscombe and G. H. von Wright. 2nd ed. Oxford: Blackwell.
- Wittgenstein, Ludwig. 2000. *Wittgenstein's Nachlass. The Bergen Electronic Edition*. Edited by The Wittgenstein Archives at the University of Bergen. Oxford: Oxford University Press.
- Wittgenstein, Ludwig. 2005. *The Big Typescript*. Edited by C. Grant Luckhardt and Maximilian A. E. Aue. Oxford: Blackwell.
- Wittgenstein, Ludwig. 2009. *Philosophische Untersuchungen = Philosophical Investigations*. Translated by G. E. M. Anscombe, P. M. S. Hacker and Joachim Schulte. Edited by P. M. S. Hacker and J. Schulte. rev. 4th ed. Chichester, U.K.: Wiley-Blackwell.
- Wodak, Daniel. 2019. 'Mere Formalities: Fictional Normativity and Normative Authority'. *Canadian Journal of Philosophy* 49 (6): 828–850.
- Wolcher, Louis E. 2008. *Law's Task: The Tragic Circle of Law, Justice and Human Suffering*. Aldershot: Ashgate.
- Wolf, Susan. 2010. *Meaning in Life and Why It Matters*. Princeton: Princeton University Press.
- Wolf, Susan. 2015a. 'Good-for-Nothings'. In *The Variety of Values: Essays on Morality, Meaning, and Love*, 67–85. New York: Oxford University Press.
- Wolf, Susan. 2015b. 'Loving Attention'. In *The Variety of Values: Essays on Morality, Meaning, and Love*, 163–80. New York: Oxford University Press.
- Wolf, William Clark. 2020. 'The Authority of Conceptual Analysis in Hegelian Ethical Life'. In *An Ethical Modernity? Hegel's Concept of Ethical Life Today – Its Limits and Potential*. Edited by Tereza Matějčková and Jiří Chotaš, 15–35. Leiden: Brill.
- Wollstonecraft, Mary. 2014. *A Vindication of the Rights of Woman*. Edited by Eileen Hunt Botting. New Haven: Yale University Press.
- Wong, David B. 1991. 'Is There a Distinction between Reason and Emotion in Mencius?'. *Philosophy East and West* 41 (1): 31–44.
- Wong, David B. 2006. *Natural Moralities: A Defense of Pluralistic Relativism*. New York: Oxford University Press.
- Wood, A. W. 2010. 'Respect and Recognition'. In *The Routledge Companion to Ethics*. Edited by John Skorupski, 562–572. London: Routledge.
- Woodward, James. 2003. *Making Things Happen: A Theory of Causal Explanation*. New York: Oxford University Press.

- Wright, Crispin. 1992. *Truth and Objectivity*. Cambridge, MA: Harvard University Press.
- Yablo, Stephen. 1993. 'Hop, Skip and Jump: The Agonistic Conception of Truth'. *Philosophical Perspectives* 7 (Language and Logic): 371–396.
- Yablo, Stephen. 2006. 'Non-Catastrophic Presupposition Failure'. In *Content and Modality: Themes from the Philosophy of Robert Stalnaker*. Edited by Judith Thomson and Alex Byrne, 164–190. Oxford: Oxford University Press.
- Yap, Audrey. 2022. 'Conceptual Engineering and Neurath's Boat: A Return to the Political Roots of Logical Empiricism'. In *The Political Turn in Analytic Philosophy: Reflections on Social Injustice and Oppression*. Edited by David Bordonaba Plou, Víctor Fernández Castro and José Ramón Torices, 31–52. Berlin: De Gruyter.
- Yeager, Daniel Brian. 2006. *J. L. Austin and the Law: Exculpation and the Explication of Responsibility*. Lewisburg: Bucknell University Press.
- Zacka, Bernardo. 2017. *When the State Meets the Street: Public Service and Moral Agency*. Cambridge, MA: Harvard University Press.
- Zagzebski, Linda. 2015. 'Omniscience and the Arrow of Time'. In *Freedom, Fatalism, and Foreknowledge*. Edited by John Martin Fischer and Patrick Todd, 189–208. New York: Oxford University Press.
- Zagzebski, Linda Trinkaus. 1996. *The Dilemma of Freedom and Foreknowledge*. Oxford: Oxford University Press.
- Zalta, Edward N. 2001. 'Fregean Senses, Modes of Presentation, and Concepts'. *Philosophical Perspectives* 15: 335–359.
- Zawidzki, Tadeusz Wieslaw. 2013. *Mindshaping: A New Framework for Understanding Human Social Cognition*. Cambridge, MA: MIT Press.
- Zimmerman, Michael J. 2002. 'Taking Luck Seriously'. *The Journal of Philosophy* 99 (11): 553–76.
- Zuboff, Shoshana. 2015. 'Big Other: Surveillance Capitalism and the Prospects of an Information Civilization'. *Journal of Information Technology* 30 (1): 75–89.
- Zuboff, Shoshana. 2019. *The Age of Surveillance Capitalism: The Fight for a Human Future at the New Frontier of Power*. London: Profile Books.