

## A Taxonomy of Metaethics

the theories → the questions ↓	Moral Anti-Realism: there are no objective moral facts.			Moral Realism: there are objective moral facts.		
	Constructivism (Huemer: “Subjectivism”)	Non-Cognitivism (cf. “Expressivism”)	Nihilism (or “The Error Theory”)	(Objective) Naturalism		Non-Naturalism (Huemer: “Intuitionism”)
				Reductive Naturalism	Non-Reductive Naturalism	
<b>Semantics</b> (What do moral claims mean?)	<ul style="list-style-type: none"> <li>Moral claims mean the same as some claim about someone’s attitudes or practices.</li> <li>E.g., ‘What the teenagers did was wrong’ might mean that the speaker disapproves of what they did, or that our social conventions forbid what they did.</li> </ul>	<ul style="list-style-type: none"> <li>Moral utterances aren’t actually claiming anything.</li> <li>They are used instead to express “non-cognitive” attitudes, such as desires or states of disapproval, or to issue commands.</li> <li>They are neither true nor false (cf. “Boo Yankees!”)</li> </ul>	<ul style="list-style-type: none"> <li>Moral terms cannot be defined in non-moral terms.</li> <li>Moral claims attribute a <i>sui generis</i>, irreducibly evaluative, non-natural property to something.</li> </ul>	<ul style="list-style-type: none"> <li>Moral claims mean the same as some naturalistic claim.****</li> </ul>	<ul style="list-style-type: none"> <li>Moral terms cannot be defined in non-moral terms.</li> </ul>	<ul style="list-style-type: none"> <li>Moral terms cannot be defined in non-moral terms.</li> <li>Moral claims attribute a <i>sui generis</i>, irreducibly evaluative, non-natural property to something.</li> </ul>
<b>Metaphysics</b> (Are there moral facts / moral properties in the world? If so, what kind of facts are they?)	<ul style="list-style-type: none"> <li>There are moral facts.</li> <li>They are <i>subjective</i> facts (i.e., facts involving subjective properties).</li> <li>On most forms of constructivism, they are <i>natural</i> facts (e.g., about social conventions), but on some versions they are non-natural facts (e.g., about God).*</li> </ul>	<ul style="list-style-type: none"> <li>There are no moral facts or properties (and moral statements aren’t even trying to talk about them).</li> </ul>	<ul style="list-style-type: none"> <li>The <i>sui generis</i>, irreducibly evaluative, non-natural property moral claims are talking about doesn’t actually exist.</li> <li>Thus, there are no moral facts</li> <li>Thus all moral claims are false.***</li> </ul>	<ul style="list-style-type: none"> <li>There are moral facts.</li> <li>They are <i>objective</i> facts (i.e., facts involving objective properties).</li> <li>They are <i>natural</i> facts (i.e., facts involving natural properties).</li> </ul>	<ul style="list-style-type: none"> <li>There are moral facts.</li> <li>They are <i>objective</i> facts.</li> <li>But there is no fact that can be expressed in non-moral terms to which they are identical.</li> <li>They are <i>natural</i> facts (i.e., facts involving natural properties).</li> </ul>	<ul style="list-style-type: none"> <li>There are moral facts.</li> <li>They are <i>objective</i> facts.</li> <li>But there is no fact that can be expressed in non-moral terms to which they are identical.</li> <li>They are <i>non-natural</i> facts (i.e., facts involving non-natural properties).</li> </ul>
<b>Epistemology</b> (If there are moral facts, how do we know them?)	<ul style="list-style-type: none"> <li>We come to know moral facts however we come to know the facts about attitudes or practices to which they are identical.**</li> </ul>	<ul style="list-style-type: none"> <li>Since there are no moral facts, there is no need to explain how we can know them.</li> </ul>	<ul style="list-style-type: none"> <li>Since there are no moral facts, there is no need to explain how we can know them.</li> </ul>	<ul style="list-style-type: none"> <li>We come to know moral facts however we come to know the natural facts to which they are identical.**</li> </ul>	<ul style="list-style-type: none"> <li>We come to know moral facts indirectly, by inferring their existence from non-moral facts that they help explain.</li> </ul>	<ul style="list-style-type: none"> <li>We come to know moral facts partly on the basis of rational intuition.</li> </ul>
<b>Psychology</b> (What kind of mental state are moral judgments?)	<ul style="list-style-type: none"> <li>Moral judgments are beliefs (the same sort of attitude we have to non-moral propositions).</li> <li>This is called <i>Cognitivism</i>.</li> </ul>	<ul style="list-style-type: none"> <li>Moral judgments are non-cognitive attitudes (desires, emotions, states of approval/disapproval, or the like).</li> </ul>	<ul style="list-style-type: none"> <li>Moral judgments are beliefs.</li> </ul>	<ul style="list-style-type: none"> <li>Moral judgments are beliefs.</li> </ul>	<ul style="list-style-type: none"> <li>Moral judgments are beliefs.</li> </ul>	<ul style="list-style-type: none"> <li>Moral judgments are beliefs.</li> </ul>