



# تأملی بر دیدگاه رابرت آدامز در باب خوبی

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## Abstract:

In his magnum opus *Finite and Infinite Goods*, Robert Merrihew Adams formulates a Platonic, Theistic framework for morality in which he provides a theistic explanation for the notions of goodness and moral obligation. The Good is identified with the personal God of Abrahamic faiths who is the source and criterion of goodness of finite creaturely goods. Finite beings become good in this framework by imaging the Good, which is God. In other words, the property of goodness is identified as Godlikeness. Mark Murphy in his *God and Moral Law* accepts this central element of Adams' ethical framework but believes that it is not appropriately fleshed out by Adams. He then provides a fix to this problem in Adams' framework. In this talk, I will first briefly introduce Adams' account of goodness as Godlikeness and Murphy's worries about it. I will then show that Murphy's proposed fix also suffers from vagueness and underdevelopment. Drawing on the work of Judith Thomson on goodness, I will try to fill this lacuna in Murphy's account. The result will be a viable theistic account of goodness that is as much Aristotelian as it is Platonic.

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