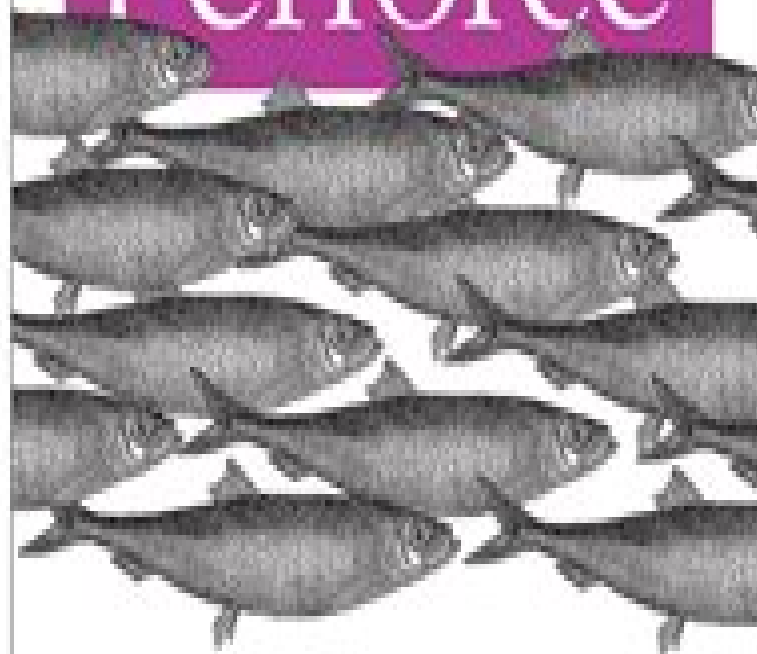


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**Report** New Zealand. Department of Education, 1898

**Appendix to the Journals of the House of Representatives of New Zealand** New Zealand.

Parliament. House of Representatives, 1898

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**Accountant Student and Accountants' Journal** ,1929

**The British National Bibliography** Arthur James Wells,2009 *Charles Peirce on Ethics, Esthetics and the Normative Sciences* James Jakób Liszka,2021-07-25 This book presents a comprehensive and systematic picture of Charles Peirce s ethics and aesthetics arguing that Peirce established a normative framework for the study of right conduct and good ends It also connects Peirce s normative thought to contemporary debates in ethical theory Peirce sought to articulate the relation among logic as right thinking ethics as good conduct and in an unorthodox sense of aesthetics the pursuit of ends that are fine and worthy Each plays an important role in ethical life Once aesthetics has determined what makes an end worthy and admirable and ethics determines which are good and right to pursue logical and scientific reasoning is employed to figure the most likely means to attain those ends Ethics does the additional duty of ensuring that the means conform to ideals of conduct In the process Peirce develops an interesting theory of moral motivation an account of moral reasoning moral truth and a picture of what constitutes a moral community *Charles Peirce on Ethics Esthetics and the Normative Sciences* will be of interest to scholars and students working on Peirce American philosophy and metaethics *Routledge Revivals: The Power of Shame* (1985) Agnes Heller,2017-11-22 First published in 1985 this book provides a stimulating series of interconnected essays which address the theme of shame which unlike the problem of conscience has been seldom discussed by moral philosophers The essays focus on the ethical regulation of human action and judgement examining both its constant and varying elements and concentrating on contemporary types of moral regulation Professor Heller uses Aristotelian categories such as the good life in her discourse to present a new conception of rationality distinguishing between shame regulation and conscience regulation of moral conduct and arguing that shame regulation cannot be completely overcome

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