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*A New Answer to the Question, What is Moral Philosophy?*

I try to explain why we must fall back to what I call a «second-best» morality, both because of the implications of Darwin's discovery of the main lines of biological evolution and its bearing on the theory of the self or person, and because of objections to canonical moral philosophy congenial to pragmatism's essential commitments. The argument features the indissoluble conceptual linkage between «internal *Bildung*», which John McDowell rather problematically compares in Aristotle, Hegel, Gadamer and others, and what I characterize (by a term of art) as «external *Bildung*», which catches up the central idea that the human self (unlike the members of *Homo sapiens*) is a «natural artifact», a hybrid cultural transform of the primate powers of *Homo sapiens*, by way of internalizing linguistic competence and what that makes possible. That is, if the appearance of the self and of true language has a history, then the objectivity of moral norms must be a construction projected from the processes of encultured life itself, subject to continual and diverse revision. It's an interesting fact that internal *Bildung* is almost never seen to depend on the deeper history of external *Bildung*.