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Author: Liszka, James Jakó**b**

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Abstract: Peirce proposed the idea of a normative science. The three disciplines of logic, ethics, and esthetics would each study a kind of good: good reasoning, good conduct, and good ends. By calling them sciences, his study raises the question of what sort of science a normative science would be. For Peirce, these inquiries were both formal and positive, where the latter was understood as making factual claims about experience, based on experience. The latter characterization raises the further question of whether a normative science could be an empirical science, that is, an idioscopic science in Peirce's vocabulary. If that is the case, it would entail some version of normative naturalism, the position that normative properties can be considered natural ones. Although Peirce makes explicit claims against identifying the normative sciences as idioscopic, I argue that the framework of Peirce's formal analysis of ethical reasoning and conduct, as a variety of purposive, goal-directed behavior, nonetheless lends itself to a version of normative naturalism.

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