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For the most part, the title "Virtue, Nature, and Moral Agency in the Xunzi" accurately represents the most prominent subject matter of the book. However, by "nature" what is meant is apparently "human nature," if that is an adequate translation for the concept Xunzi designates with the character xing 性. Xunzi's view of tian 天 (the propensities of nature, the heavens) is not prominently discussed.

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Virtue, Nature, and Moral Agency in the Xunzi

Buy Virtue, Nature and Moral Agency in the Xunzi UK ed. by Ivanhoe, Philip J., Kline, T. C. (ISBN: 9780872205222) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.

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Virtue, Nature, and Moral Agency in the Xunzi. Xunzi is traditionally identified as the third philosopher in the Confucian tradition, after Confucius and Mencius. Unlike the work of his two predecessors, he wrote complete essays in which he defends his own interpretation of the Confucian position and attacks the positions of others.

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Virtue, Nature, and Moral Agency in the Xunzi by T.C. Kline
Virtue, Nature, and Moral Agency in the "Xunzi" is a thought-provoking collection, and the minor criticisms presented above only reflect the stimulating nature of the articles in this book. Kline and Ivanhoe have put together a valuable anthology that consolidates previous work and challenges us to explore Xunzi further. Paul Rakita Goldin

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This volume collects some of the most accessible and important contemporary essays on the thought of Xunzi, with an Introduction that provides historical background, philosophical context, and relates each of the selections to Xunzi's philosophy as a whole and to the themes of virtue, nature, and moral agency.

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Reviewed by Kurtis Hagen University of Hawai'i Virtue, Nature, and Moral Agency in the Xunzi, edited by T. C. Kline III and Philip J. Ivanhoe, is an anthology that has much to recommend it. It brings together several seminal papers on Xunzi by established and distinguished scholars of Chinese philosophy, such as Antonio S. Cua, D. C. Lau, David S. Nivison, and Henry Rosemont, Jr.

Virtue, Nature, and Moral Agency in the Xunzi (review ...

This volume collects some of the most accessible and important contemporary essays on the thought of Xunzi, with an Introduction that provides historical background, philosophical context, and relates each of the selections to Xunzi's philosophy as a whole and to the themes of virtue, nature, and moral agency.

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Virtue, Nature and Moral Agency in the Xunzi: T. C. Kline ...
Wisdom and Knowledge. In the present view, a major difficulty is that while Anscombe and other contemporary virtue ethicists are right to regard Aristotle's conception of *phrónêsis* or practical wisdom as a discovery of large significance for our general understanding of moral life and character, the notion is – at least in Aristotle – epistêmically anomalous.

Scholars of both religion and philosophy have contributed essays exploring the thought of Xunzi, traditionally identified as the third philosopher in the Confucian tradition. An introduction provides

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historical and philosophical context for Xunzi and his works, and the articles cover such topics as virtue, moral agency, and theories of human nature. Paper edition (unseen), \$16.95. Annotation copyrighted by Book News, Inc., Portland, OR

This book provides a comprehensive analysis of the moral philosophy Albert the Great (1200-1280)--the first and only such undertaking in English

Dimensions of Moral Agency addresses and exemplifies the multi-dimensionality of modern moral philosophy. The book is a collection of papers originally presented at the Northwest Philosophy Conference in October 2013. The papers encompass a wide variety of topics within moral philosophy, including

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metaethics, normative ethics, and applied ethics, and broadly fall within the areas of the nature of moral agency and moral agency as it is played out in particular aspects of people's lived experiences. The papers include assessments of the contributions of historical figures, such as Aristotle, Epictetus, Confucius, Berkeley, and Descartes, as well as analyses of agency as it relates to individual and social moral issues like mental illness, the ethics of debt, prostitution, eco-consumerism, oppression, and species egalitarianism, among others. Also covered are concerns related to the nature of moral reasoning at the individual and social level, the relevance of love and emotion to moral agency, and moral responsibility and efficacy. Interwoven with these topics and issues are concerns related to what sorts of things are, or could be, moral agents and what constitutes a moral good; the possibility of the

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existence of moral knowledge or moral facts or moral truth; and what constitutes moral motivation and how that is, or is not, related to questions of moral justification.

Christine M. Korsgaard is one of the leading moral philosophers : this volume collects ten influential papers by her on practical reason and moral psychology. She draws on the work of such great philosophers as Plato, Aristotle, Kant, and Hume, showing how their ideas can inform the solution of contemporary and traditional problems.

Is it ever possible for people to act freely and intentionally against their better judgement? Is it ever possible to act in opposition to one's strongest desire? If either of these questions are answered in

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the negative, the common-sense distinctions between recklessness, weakness of will and compulsion collapse. This would threaten our ordinary notion of self-control and undermine our practice of holding each other responsible for moral failure. So a clear and plausible account of how weakness of will and self-control are possible is of great practical significance. Taking the problem of weakness of will as her starting point, Jeanette Kennett builds an admirably comprehensive and integrated account of moral agency which gives a central place to the capacity for self-control. Her account of the exercise and limits of self-control vindicates the common-sense distinction between weakness of will and compulsion and so underwrites our ordinary allocations of moral responsibility. She addresses with clarity and insight a range of important topics in moral psychology, such as the nature of valuing

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and desiring, conceptions of virtue, moral conflict, and the varieties of recklessness (here characterised as culpable bad judgement) - and does so in terms which make their relations to each other and to the challenges of real life obvious. Agency and Responsibility concludes by testing the accounts developed of self-control, moral failure, and moral responsibility against the hard cases provided by acts of extreme evil.

Highly controversial when it was first published in 1981, Alasdair MacIntyre's *After Virtue* has since established itself as a landmark work in contemporary moral philosophy. In this book, MacIntyre sought to address a crisis in moral language that he traced back to a European Enlightenment that had made the formulation of moral principles increasingly difficult. In the search for a way out of this

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Company, MacIntyre returns to an earlier strand of ethical thinking, that of Aristotle, who emphasised the importance of 'virtue' to the ethical life. More than thirty years after its original publication, *After Virtue* remains a work that is impossible to ignore for anyone interested in our understanding of ethics and morality today.

There is one certainty regarding the human relationship with nature—there is no getting away from it. But while a relationship with nature is a given, the nature of that relationship is not.

Environmental ethics is the attempt to determine how we ought and ought not relate to the natural environment. A complete environmental ethic requires both an ethic of action and an ethic of character. Environmental virtue ethics is the area of environmental ethics concerned with character. It has been an underappreciated

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and underdeveloped aspect of environmental ethics-until now. The selections in this collection, consisting of ten original and four reprinted essays by leading scholars in the field, discuss the role that virtue and character have traditionally played in environmental discourse, and reflect upon the role that it should play in the future. The selections also discuss the substantive content of the environmental virtues and vices, and apply them to concrete environmental issues and problems. This collection establishes the indispensability of environmental virtue ethics to environmental ethics. It also enhances the breadth and quality of the ongoing discussion of environmental virtue and vice and the role they should play in an adequate environmental ethic.

Virtues and reasons are two of the most fruitful and important

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Company Inc. 2000 concepts in contemporary moral philosophy. Many writers have commented upon the close connection between virtues and reasons, but no one has done full justice to the complexity of this connection. It is generally recognized that the virtues not only depend upon reasons, but also sometimes provide them. The essays in this volume shed light on precisely how virtues and reasons are related to each other and what can be learned by exploring this relationship. ? Virtue's Reasons is divided into three sections, each of them devoted to a general issue regarding the relationship between virtues and reasons. The first section analyzes how the virtues may be related to, or linked with, normative reasons in ways that improve our understanding of what constitutes virtuous character and ethical agency. The second section explores the reasons moral agents have for cultivating the virtues and how the

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virtues impact moral responsiveness or development. The final section examines how reasons can be employed in understanding the nature of virtue, and how specific virtues, like modesty and practical wisdom, interact with reasons. This book will be of major interest to scholars working on virtue theory, the nature of moral character, and normative ethics.

The evolution of modern capitalist society is increasingly being marked by an undeniable and consistent tension between pure economic and ethical ways of valuing and acting. This book is a collaborative and cross-disciplinary contribution that challenges the assumptions of capitalist business and society. It ultimately reflects on how to restore benevolence, collaboration, wisdom and various forms of virtuous deliberation amongst all those who take part in

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the common good, drawing inspiration from European history and continental philosophical traditions on virtue.

A new ethics for understanding the social forces that shape moral character. It is easy to be vicious and difficult to be virtuous in today's world, especially given that many of the social structures that connect and sustain us enable exploitation and disincentivize justice. There are others, though, that encourage virtue. In his book Daniel J. Daly uses the lens of virtue and vice to reimagine from the ground up a Catholic ethics that can better scrutinize the social forces that both affect our moral character and contribute to human well-being or human suffering. Daly's approach uses both traditional and contemporary sources, drawing on the works of Thomas Aquinas as well as incorporating theories such as critical

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realist social theory, to illustrate the nature and function of social structures and the factors that transform them. Daly's ethics focus on the relationship between structure and agency and the different structures that enable and constrain an individual's pursuit of the virtuous life. His approach defines with unique clarity the virtuous structures that facilitate a love of God, self, neighbor, and creation, and the vicious structures that cultivate hatred, intemperance, and indifference to suffering. In doing so, Daly creates a Catholic ethical framework for responding virtuously to the problems caused by global social systems, from poverty to climate change.

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