

Moral Psychology A Contemporary Introduction Routledge Contemporary Introductions To Philosophy

Ethics introduces the issues and controversies of contemporary moral philosophy to undergraduate students who have already done an introductory course in philosophy. It will help students to think more clearly about how to form their moral beliefs in the wisest and most rational way. The basic approaches to metaethics and normative ethics are related to specific issues, particularly those of racism, education, and abortion. Written in a clear and concise way by an experienced textbook author, Ethics will also be of interest to the general reader. Unique features of the textbook: * boxed key ideas * Glossary of philosophical terms * Chapter summaries and study questions * Annotated further reading and Internet Web resources There is an associated website for teachers and students at www.routledge.com/routledge/philosophy/cip/ethics.htm

Recent work at the intersection of moral philosophy and the philosophy of psychology has dealt mostly with Aristotelian virtue ethics. The dearth of scholarship that engages with Hume's moral philosophy, however, is both noticeable and peculiar. Hume's Moral Philosophy and Contemporary Psychology demonstrates how Hume's moral philosophy comports with recent work from the empirical sciences and moral psychology. It shows how contemporary work in virtue ethics has much stronger similarities to the metaphysically thin conception of human nature that Hume developed, rather than the metaphysically thick conception of human nature that Aristotle espoused. It also reveals how contemporary work in moral motivation and moral epistemology has strong affinities with themes in Hume's sympathetic sentimentalism.

Examines Nietzsche's thinking on the virtues using a combination of close reading and digital analysis.

What is well-being? This is one of humanity's oldest and deepest questions; Valerie Tiberius offers a fresh answer. She argues that our lives go well to the extent that we succeed in what matters to us emotionally, reflectively, and over the long term. So when we want to help others achieve well-being, we should pay attention to their values.

Moral Tribes

How We Can Help Each Other to Live Well

Nationalism and the Moral Psychology of Community

The Believing Primate

The Morality and Psychology of Gaming

Metaethics from a First Person Standpoint addresses in a novel format the major topics and themes of contemporary metaethics, the study of the analysis of moral thought and judgement. Metaethics is less concerned with what practices are right or wrong than with what we mean by 'right' and 'wrong.' Looking at a wide spectrum of topics including moral language, realism and anti-realism, reasons and motives, relativism, and moral progress, this book engages students and general readers in order to enhance their understanding of morality and moral discourse as cultural practices. Catherine Wilson innovatively employs a first-person narrator to report step-by-step an individual's reflections, beginning from a position of radical scepticism, on the possibility of objective moral knowledge. The reader is invited to follow along with this reasoning, and to challenge or agree with each major point. Incrementally, the narrator is led to certain definite conclusions about 'oughts' and norms in connection with self-interest, prudence, social norms, and finally morality. Scepticism is overcome, and the narrator arrives at a good understanding of how moral knowledge and moral progress are possible, though frequently long in coming. Accessibly written, Metaethics from a First Person Standpoint presupposes no prior training in philosophy and is a must-read for philosophers, students and general readers interested in gaining a better understanding of morality as a personal philosophical quest.

The Moral Psychology of Anger is the first comprehensive study of the moral psychology of anger from a philosophical perspective. The collection provides an inclusive view of anger from a variety of philosophical perspectives.

Philosophy of Economics: A Contemporary Introduction is the first systematic textbook in the philosophy of economics. It introduces the epistemological, metaphysical and ethical problems that arise in economics, and presents detailed discussions of the solutions that have been offered. Throughout, philosophical issues are illustrated by and analysed in the context of concrete cases drawn from contemporary economics, the history of economic ideas, and actual economic events. This demonstrates the relevance of philosophy of economics both for the science of economics and for the economy. This text will provide an excellent introduction to the philosophy of economics for students and interested general readers alike.

Well-being is topic of perennial concern. It has been of significant interest to scholars across disciplines, culture, and time. But like morality, conceptions of well-being are deeply shaped and influenced by one's particular social and cultural context. We ought to pursue, therefore, a cross-cultural understanding of well-being and moral psychology by taking seriously reflections from a variety of moral traditions. This book develops a Confucian account of well-being, considering contemporary accounts of ethics and virtue in light of early Confucian thought and philosophy. Its distinctive approach lies in the integration of Confucian moral philosophy, contemporary empirical psychology, and contemporary philosophical accounts of well-being.

Richard Kim organizes the book around four main areas: the conception of virtues in early Confucianism and the way that they advance both individual and communal well-being; the role of Confucian ritual practices in familial and communal ties; the developmental structure of human life and its culmination in the achievement of sagehood; and the sense of joy that the early Confucians believed was central to the virtuous and happy life.

An Introduction

An Introduction to Moral Philosophy
Moral Psychology and Human Agency
Confucianism and the Philosophy of Well-Being
Nietzsche's Moral Psychology

Brian Leiter defends a set of radical ideas from Nietzsche: there is no objectively true morality, there is no free will, no one is ever morally responsible, and our conscious thoughts and reasoning play almost no significant role in our actions and how our lives unfold. He presents a new interpretation of main themes of Nietzsche's moral psychology, including his anti-realism about value (including epistemic value), his account of moral judgment and its relationship to the emotions, his conception of the will and agency, his scepticism about free will and moral responsibility, his epiphenomenalism about certain kinds of conscious mental states, and his views about the heritability of psychological traits. In combining exegesis with argument, Leiter engages the views of philosophers like Harry Frankfurt, T. M. Scanlon, and Gary Watson, and psychologists including Daniel Wegner, Benjamin Libet, and Stanley Milgram. Nietzsche emerges not simply as a museum piece from the history of ideas, but as a philosopher and psychologist who exceeds David Hume for insight into human nature and the human mind, repeatedly anticipates later developments in empirical psychology, and continues to offer sophisticated and unsettling challenges to much conventional wisdom in both philosophy and psychology.

Moral psychology is the systematic inquiry into how morality works, when it does work, and breaks down when it doesn't work. In this comprehensive new textbook, Mark Alfano outlines the five central concepts in the study of moral psychology: agency, patiency, sociality, temporality, and reflexivity. Subsequent chapters each assess a key area of research, which Alfano relates both to the five central concepts and to empirical findings. He then draws out the philosophical implications of those findings before suggesting future directions for research. One of Alfano's guiding themes is that moral philosophy without psychological content is empty, whereas psychological investigation without philosophical insight is blind. He advocates and demonstrates a holistic vision that pictures moral psychology as a project of collaborative inquiry into the descriptive and normative aspects of the human condition. Featuring a glossary of technical terms, further reading sections and chapter-by-chapter study questions, this rich, systematic, and accessible introduction to moral psychology will be suitable for both undergraduates and researchers in philosophy, psychology and related fields. These ten original essays examine the moral and philosophical implications of developments in the science of ethics, the growing movement that seeks to use recent empirical findings to answer long-standing ethical questions. Efforts to make moral psychology a thoroughly empirical discipline have divided philosophers along methodological fault lines, isolating discussions that will profit more from intellectual exchange. This volume takes an even-handed approach, including essays from advocates of empirical ethics as well as those who are sceptical of some of its central claims. Some of these essays make novel use of empirical findings to develop philosophical research programs regarding such crucial moral phenomena as desire, emotion, and memory. Others bring new critical scrutiny to bear on some of the most influential proposals of the empirical ethics movement, including the claim that evolution undermines moral realism, the effort to recruit a dual-process model of the mind to support consequentialism against other moral theories, and the claim that ordinary evaluative judgments are seldom if ever sensitive to reasons, because moral reasoning is merely the post hoc rationalization of unthinking emotional response.

Plato's Moral Psychology is concerned with Plato's account of the soul and its impact on our living well or badly, virtuously or viciously. The core of Plato's moral psychology is his account of human motivation, and Rachana Kamtekar argues that throughout the dialogues Plato maintains that human beings have a natural desire for our own good, and that actions and conditions contrary to this desire are involuntary (from which follows the 'Socratic paradox' that wrongdoing is involuntary). Our natural desire for our own good may be manifested in different ways: by our pursuit of what we calculate is best, but also by our pursuit of pleasant or fine things - pursuits which Plato assigns to distinct parts of the soul. Kamtekar develops a very different interpretation of Plato's moral psychology from the mainstream interpretation, according to which Plato first proposes that human beings only do what we believe to be the best of the things we can do ('Socratic intellectualism') and then in the middle dialogues rejects this in favour of the view that the soul is divided into parts with some good-dependent and some good-independent motivations ('the divided soul').

Moral Psychology with Nietzsche

A Contemporary Introduction

Empathy and Morality

Mosaic Philosophy

Emotion, Reason, and the Gap Between Us and Them

This fascinating new book examines diversity in moral judgements, drawing on recent work in social, personality, and evolutionary psychology, reviewing the factors that influence the moral judgments people make. Why do reasonable people so often disagree when drawing distinctions between what is morally right and wrong? Even when individuals agree in their moral pronouncements, they may employ different standards, different comparative processes, or entirely disparate criteria in their judgments. Examining the sources of this variety, the author expertly explores morality using ethics position theory, alongside other theoretical perspectives in moral psychology, and shows how it can relate to contemporary social issues from abortion to premarital sex to human rights. Also featuring a chapter on applied contexts, using the theory of ethics positions to gain insights into the moral choices

and actions of individuals, groups, and organizations in educational, research, political, medical, and business settings, the book offers answers that apply across individuals, communities, and cultures. Investigating the relationship between people's personal moral philosophies and their ethical thoughts, emotions, and actions, this is fascinating reading for students and academics from psychology and philosophy and anyone interested in morality and ethics.

*How should you live? Should you devote yourself to perfecting a single talent or try to live a balanced life? Should you lighten up and have more fun, or buckle down and try to achieve greatness? Should you try to be a better friend? Should you be self-critical or self-accepting? And how should you decide among the possibilities open to you? Should you consult experts, listen to your parents, do lots of research? Make lists of pros and cons, or go with your gut? These are not questions that can be answered in general or in the abstract. Rather, these questions are addressed to the first person point of view, to the perspective each of us occupies when we reflect on how to live without knowing exactly what we're aiming for. To answer them, *The Reflective Life* focuses on the process of living one's life from the inside, rather than on defining goals from the outside. Drawing on traditional philosophical sources as well as literature and recent work in social psychology, Tiberius argues that, to live well, we need to develop reflective wisdom: to care about things that will sustain us and give us good experiences, to have perspective on our successes and failures, and to be moderately self-aware and cautiously optimistic about human nature. Further, we need to know when to think about our values, character, and choices, and when not to. A crucial part of wisdom, Tiberius maintains, is being able to shift perspectives: to be self-critical when we are prepared for it, but not when it will undermine our success; to be realistic, but not to the extent that we are immobilized by the harsh facts of life; to examine life when reflection is appropriate, but not when we should lose ourselves in experience.*

When Harambe, a now-famous gorilla at the Cincinnati zoo, was shot for endangering a small child, animal rights activists protested, calling into question moral reasoning that privileges the possibility of injury to a human over definite violence to an animal. Many others, though less vehement in their objection, voiced the same questions: was the gorilla any worse than the negligent parents? Doesn't Harambe have rights just like you and me? How do we decide what animals deserve and how we ought to treat them? To what extent are our attitudes towards animals embedded in our subconscious and immune to reason? The foundations of our moral attitudes to animals are more complex than many may appreciate. Subhuman takes an interdisciplinary approach to these questions, drawing from research in philosophy, neuroscience, psychology, law, history, sociology, economics, and anthropology, to unearth surprising revelations about human relationships with animals. T.J. Kasperbauer argues provocatively that behind our positive and negative attitudes to animals is an enduring concern that animals pose a threat to our humanness. Namely, our need to ensure animals' inferiority to human beings affects both our kindness and cruelty to animals. Kasperbauer develops this idea by looking at research on the phenomenon of dehumanization, revealing that our attitudes to other humans are predicted and reflected in our treatment of other species. In making his case, Kasperbauer provides a critical survey of leading theories that range over the role of animals in human evolutionary history, the psychology of meat-eating and keeping pets, feelings of fear and disgust toward animals, the use of animal minds to determine their moral status, and the "expanding moral circle" hypothesis. By exploring the psychological obstacles humans face in meeting ethical demands, Kasperbauer sets forth new and fascinating ways of thinking about our moral obligations to animals, and how we might correct them.

Dimensions of Moral Theory examines the key presuppositions and philosophical commitments that support and shape moral theories.

International Norms, Moral Psychology, and Neuroscience

The Moral Psychology of Clement of Alexandria

Living Wisely With Our Limits

The Moral Psychology of Anger

Ethics, Evil, and Fiction

*Do moral facts exist? What would they be like if they did? What does it mean to say that a moral claim is true? What is the link between moral judgement and motivation? Can we know whether something is right and wrong? Is morality a fiction? *Metaethics: An Introduction* presents a very clear and engaging survey of the key concepts and positions in what has become one of the most exciting and influential fields of philosophy. Free from technicality and jargon, the book covers the main ideas that have shaped metaethics from the work of G. E. Moore to the latest thinking. Written specifically for beginning students, the book assumes no prior philosophical knowledge. The book highlights ways to avoid common errors, offers hints and tips on learning the subject, includes a glossary of core terms, and provides guidance for further study.*

Moral Theory: An Introduction explores some of the most historically important and currently debated moral theories about the nature of the right and good. Providing an introduction to moral theory that explains and critically examines the theories of such classical moral philosophers as Aristotle, Aquinas, Kant, Bentham, Mill, and Ross, this book acquaints students with the work of contemporary moral philosophers. All of the book's chapters have been revised in light of recent work in moral theory. The second edition includes a new chapter on ethical egoism, an extensively revised chapter on moral particularism, and expanded coverage of divine command theory, moral relativism, and consequentialism. Additionally, this edition discusses recent work by moral psychologists that is making an impact on moral theory.

That we can hope is one of the capacities that define us as human beings. To hope means not just to have beliefs about what will happen, but to imagine the future as potentially fulfilling some of our most important wishes. It is therefore not surprising that hope has received attention by philosophers, psychologists and by religious thinkers throughout the ages. The contributions in this volume, written by leading scholars in the philosophy of hope, gives a systematic overview over the philosophical history of hope, about contemporary debates and about the role of hope in our collective life.

Ethics, Evil, and Fiction brings together moral philosophy and literary analysis in a way that offers original new insights for both. Its central aim is to enrich the domain of moral reflection, by showing the value of literary texts as sources of moral illumination. Colin McGinn starts by setting out an uncompromisingly realist ethical theory, arguing that morality is an area of objective truth and genuine knowledge. He goes on to address such subjects as the nature of goodness, evil character, and the meaning of monstrosity, in the context of an aesthetic theory of virtue, which maintains that goodness of character is the same thing as beauty of soul. Works discussed include *Billy Budd*, *Lolita*, *The Picture of Dorian Gray*, and *Frankenstein*; and McGinn draws upon examples from film and painting as well as literature. The originality of his approach, the clarity and forthrightness of his writing, and his conviction that fiction and philosophy have much enlightenment to offer each other, make this a compelling and fascinating book.

Buddhist Moral Philosophy

Psychological Perspectives on Morality, Ethics, and Decision-Making

Historical and Contemporary Readings

Moral Philosophy: A Contemporary Introduction

Dimensions of Moral Theory

How do we know right from wrong? Do we even have moral knowledge? Moral epistemology studies these and related questions about our understanding of virtue and vice. It is one of philosophy's perennial problems, reaching back to Plato, Aristotle, Aquinas, Locke, Hume and Kant, and has recently been the subject of intense debate as a result of findings in developmental and social psychology. In this outstanding introduction to the subject Aaron Zimmerman covers the following key topics: What is moral epistemology? What are its methods? Including a discussion of Socrates, Gettier and contemporary theories of knowledge skepticism about moral knowledge based on the anthropological record of deep and persistent moral disagreement, including contextualism moral nihilism, including debates concerning God and morality and the relation between moral knowledge and our motives and reasons to act morally epistemic moral scepticism, intuitionism and the possibility of inferring 'ought' from 'is,' discussing the views of Locke, Hume, Kant, Ross, Audi, Thomson, Harman, Sturgeon and many others how children acquire moral concepts and become more reliable judges criticisms of those who would reduce moral knowledge to value-neutral knowledge or attempt to replace moral belief with emotion. Throughout the book Zimmerman argues that our belief in moral knowledge can survive sceptical challenges. He also draws on a rich range of examples from Plato's *Meno* and Dickens' *David Copperfield* to Bernard Madoff and Saddam Hussein. Including chapter summaries and annotated further reading at the end of each chapter, *Moral Epistemology* is essential reading for all students of ethics, epistemology and moral psychology.

Moral Philosophy: A Contemporary Introduction is a compact yet comprehensive book offering an explication and critique of the major theories that have shaped philosophical ethics. Engaging with both historical and contemporary figures, this book explores the scope, limits, and requirements of morality. DeNicola traces our various attempts to ground morality: in nature, in religion, in culture, in social contracts, and in aspects of the human person such as reason, emotions, caring, and intuition.

Philosophy of Psychology is a well-structured introduction to the nature and mechanisms of cognition and behaviour from one of the leaders in the field. Over the last two decades, scientific accounts of religion have received a great deal of scholarly and popular attention both because of their intrinsic interest and because they are widely seen as potentially constituting a threat to the religion they analyse. *The Believing Primate* aims to describe and discuss these scientific accounts as well as to assess their implications. The volume begins with essays by leading scientists in the field, describing

these accounts and discussing evidence in their favour. Philosophical and theological reflections on these accounts follow, offered by leading philosophers, theologians, and scientists. This diverse group of scholars address some fascinating underlying questions: Do scientific accounts of religion undermine the justification of religious belief? Do such accounts show religion to be an accidental by-product of our evolutionary development? And, whilst we seem naturally disposed toward religion, would we fare better or worse without it? Bringing together dissenting perspectives, this provocative collection will serve to freshly illuminate ongoing debate on these perennial questions.

Well-being as Value Fulfillment

Philosophical Essays on the Science of Ethics

Regret

Scientific, Philosophical, and Theological Reflections on the Origin of Religion

Hume's Moral Philosophy and Contemporary Psychology

In *The Moral Psychology of Clement of Alexandria*, Kathleen Gibbons proposes a new approach to Clement's moral philosophy and explores how his construction of Christianity's relationship with Jewishness informed, and was informed by, his philosophical project. As one of the earliest Christian philosophers, Clement's work has alternatively been treated as important for understanding the history of relations between Christianity and Judaism and between Christianity and pagan philosophy. This study argues that an adequate examination of his significance for the one requires an adequate examination of his significance for the other. While the ancient claim that the writings of Moses were read by the philosophical schools was found in Jewish, Christian, and pagan authors, Gibbons demonstrates that Clement's use of this claim shapes not only his justification of his authorial project, but also his philosophical argumentation. In explaining what he took to be the cosmological, metaphysical, and ethical implications of the doctrine that the supreme God is a lawgiver, Clement provided the theoretical justifications for his views on a range of issues that included martyrdom, sexual asceticism, the status of the law of Moses, and the relationship between divine providence and human autonomy. By contextualizing Clement's discussions of volition against wider Greco-Roman debates about self-determination, it becomes possible to reinterpret the invocation of "free will" in early Christian heresiological discourse as part of a larger dispute about what human autonomy requires.

Ethics in the Virtual World examines the gamer's enactment of taboo activities in the context of both traditional and contemporary philosophical approaches to morality. The book argues that it is more productive to consider what individuals are able to cope with psychologically than to determine whether a virtual act or representation is necessarily good or bad. The book raises pertinent questions about one of the most rapidly expanding leisure pursuits in western culture: should virtual enactments warrant moral interest? Should there be a limit to what can be enacted or represented within these games? Or, is it all just a game?

Moral Psychology: Historical and Contemporary Readings is the first book to bring together the most significant contemporary and historical works on the topic from both philosophy and psychology. Provides a comprehensive introduction to moral psychology, which is the study of psychological mechanisms and processes underlying ethics and morality Unique in bringing together contemporary texts by philosophers, psychologists and other cognitive scientists with foundational works from both philosophy and psychology Approaches moral psychology from an empirically informed perspective Explores a wide range of topics from passion and altruism to virtue and responsibility Editorial introductions to each section explain the background of and connections between the selections

Research on international norms has yet to answer satisfactorily some of our own most important questions about the origins of norms and the conditions under which some norms win out over others. The authors argue that international relations (IR) theorists should engage more with research in moral psychology and neuroscience to advance theories of norm emergence and resonance. This Element first provides an overview of six areas of research in neuroscience and moral psychology that hold particular promise for norms theorists and international relations theory more generally. It next surveys existing literature in IR to see how literature from moral psychology is already being put to use, and then recommends a research agenda for norms researchers engaging with this literature. The authors do not believe that this exchange should be a one-way street, however, and they discuss various ways in which the IR literature on norms may be of interest and of use to moral psychologists, and of use to advocacy communities.

Metaethics from a First Person Standpoint

The Reflective Life

A Contemporary Introduction of Moral Psychology

Ethics

Ethics in the Virtual World

Nationalism is one of modern history's great surprises. How is it that the nation, a relatively old form of community, has risen to such prominence in an era so strongly identified with the individual? Bernard Yack argues that it is the inadequacy of our understanding of community—and especially the moral psychology that animates it—that has made this question so difficult to answer. Yack develops a broader and more flexible theory of community and shows how to use it in the study of nations and nationalism. What makes nationalism such a powerful and morally problematic force in our lives is the interplay of old feelings of communal loyalty and relatively new beliefs about popular sovereignty. By uncovering this fraught relationship, Yack moves our understanding of nationalism beyond the oft-rehearsed debate between primordialists and modernists, those who exaggerate our loss of individuality and those who underestimate the depth of communal attachments. A brilliant and compelling book, *Nationalism and the Moral Psychology of Community* sets out a revisionist conception of nationalism that cannot be ignored.

The Moral Psychology Handbook offers a survey of contemporary moral psychology, integrating evidence and argument from philosophy and the human sciences. The chapters cover major issues in moral psychology, including moral reasoning, character, moral emotion, positive psychology,

moral rules, the neural correlates of ethical judgment, and the attribution of moral responsibility. Each chapter is a collaborative effort, written jointly by leading researchers in the field.

“Surprising and remarkable...Toggling between big ideas, technical details, and his personal intellectual journey, Greene writes a thesis suitable to both airplane reading and PhD seminars.”—The Boston Globe **Our brains were designed for tribal life, for getting along with a select group of others (Us) and for fighting off everyone else (Them). But modern times have forced the world’s tribes into a shared space, resulting in epic clashes of values along with unprecedented opportunities. As the world shrinks, the moral lines that divide us become more salient and more puzzling. We fight over everything from tax codes to gay marriage to global warming, and we wonder where, if at all, we can find our common ground. A grand synthesis of neuroscience, psychology, and philosophy, Moral Tribes reveals the underlying causes of modern conflict and lights the way forward. Greene compares the human brain to a dual-mode camera, with point-and-shoot automatic settings (“portrait,” “landscape”) as well as a manual mode. Our point-and-shoot settings are our emotions—efficient, automated programs honed by evolution, culture, and personal experience. The brain’s manual mode is its capacity for deliberate reasoning, which makes our thinking flexible. Point-and-shoot emotions make us social animals, turning Me into Us. But they also make us tribal animals, turning Us against Them. Our tribal emotions make us fight—sometimes with bombs, sometimes with words—often with life-and-death stakes. A major achievement from a rising star in a new scientific field, Moral Tribes will refashion your deepest beliefs about how moral thinking works and how it can work better.**

This is the first philosophy textbook in moral psychology, introducing students to a range of philosophical topics and debates such as: What is moral motivation? Do reasons for action always depend on desires? Is emotion or reason at the heart of moral judgment? Under what conditions are people morally responsible? Are there self-interested reasons for people to be moral? Moral Psychology: A Contemporary Introduction presents research by philosophers and psychologists on these topics, and addresses the overarching question of how empirical research is (or is not) relevant to philosophical inquiry.

Metaethics

A Study in Ancient Moral Psychology

An Introduction to Metaethics and Moral Psychology

The Moral Psychology of Hope

Plato's Moral Psychology

Metaethics: A Contemporary Introduction provides a solid foundation in metaethics for advanced undergraduates by introducing a series of puzzles that most metaethical theories address. These puzzles involve moral disagreement, reference, moral epistemology, metaphysics, and moral psychology. From there, author Mark van Roojen discusses the many positions in metaethics that people will take in reaction to these puzzles. Van Roojen asks several essential questions of his readers, namely: What is metaethics? Why study it? How does one discuss metaethics, given its inherently controversial nature? Each chapter closes with questions, both for reading comprehension and further discussion, and annotated suggestions for further reading.

This book provides a study of regret (metameleia) in the moral psychology of Plato, Aristotle, and the Stoics. It was important for all these philosophers to insist that regret is a characteristic of neither fully virtuous nor wholly irredeemable characters. Rather, they took regret to be something that affects people who retrospectively feel pain at realising an earlier mistaken action. Regret sets out in full the accounts of the nature of this emotion found in the works of these philosophers, viewing them in the context of their respective accounts of virtuous and non-virtuous agents, ethical progress, the role of knowledge in producing good actions, and compares it with modern philosophical notions of 'agent regret'.

The first book of its kind, Buddhist Moral Philosophy: An Introduction introduces the reader to contemporary philosophical interpretations and analyses of Buddhist ethics. It begins with a survey of traditional Buddhist ethical thought and practice, mainly in the Pali Canon and early Mahāyāna schools, and an account of the emergence of Buddhist moral philosophy as a distinct discipline in the modern world. It then examines recent debates about karma, rebirth and nirvana, well-being, normative ethics, moral objectivity, moral psychology, and the issue of freedom, responsibility and determinism. The book also introduces the reader to philosophical discussions of topics in socially engaged Buddhism such as human rights, war and peace, and environmental ethics.

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The Moral Psychology of Human Attitudes to Animals

Philosophy of Psychology

Moral Theory

Moral Epistemology

Subhuman

Empathy's centrality to morality is heavily debated. Many religious and philosophical traditions have favoured empathy, sympathy, or compassion as key to moral thought, conduct, or motivation. This collection brings together original papers in philosophy, psychology, psychiatry, anthropology, and neuroscience to give a comprehensive overview of the issue, and includes an extensive

survey of empathy and empathy-related emotions. It is distinctive in focusing on the moral import of empathy and sympathy.

Making Moral Judgments

Philosophy of Economics

Moral Psychology

The Moral Psychology Handbook

Intellectualism, the Divided Soul, and the Desire for Good