

Virtues Of The Mind

Vol. 3: Concerned with the fundamental architecture of the mind, this text addresses questions about the existence & extent of human innate abilities, how these innate abilities affect the development of the mature mind, & which of them is shared with other species. Political moderation is the touchstone of democracy, which could not function without compromise and bargaining, yet it is one of the most understudied concepts in political theory. How can we explain this striking paradox? Why do we often underestimate the virtue of moderation? Seeking to answer these questions, A Virtue for Courageous Minds examines moderation in modern French political thought and sheds light on the French Revolution and its legacy. Aurelian Craiutu begins with classical thinkers who extolled the virtues of a moderate approach to politics, such as Aristotle and Cicero. He then shows how Montesquieu inaugurated the modern rebirth of this tradition by laying the intellectual foundations for moderate government. Craiutu looks at important figures such as Jacques Necker, Madame de Staël, and Benjamin Constant, not only in the context of revolutionary France but throughout Europe. He traces how moderation evolves from an individual moral virtue into a set of institutional arrangements calculated to protect individual liberty, and he explores the deep affinity between political moderation and constitutional complexity. Craiutu demonstrates how moderation navigates between political extremes, and he challenges the common notion that moderation is an essentially conservative virtue, stressing instead its eclectic nature. Drawing on a broad range of writings in political theory, the history of political thought, philosophy, and law, A Virtue for Courageous Minds reveals how the virtue of political moderation can address the profound complexities of the world today.

The first look at the philosophy behind the CaptainAmerica comics and movies, publishing in advance of themovie release of Captain America: The WinterSoldier in April 2014. In The Virtues of Captain America, philosopher andlong-time comics fan Mark D. White argues that the core principles,compassion, and judgment exhibited by the 1940's comic bookcharacter Captain America remain relevant to the modern world.Simply put, "Cap" embodies many of the classical virtues that havebeen important to us since the days of the ancient Greeks: honesty,courage, loyalty, perseverance, and, perhaps most importantly,honor. Full of entertaining examples from more than 50 years ofcomic books, White offers some serious philosophical discussions ofeveryone's favorite patriot in a light-hearted and accessibly.

Presents serious arguments on the virtues of Captain Americawhile being written in a light-hearted and often humorous tone.Introduces basic concepts in moral and political philosophy tothe general reader.Utilizes examples from 50 years of comics featuring CaptainAmerica, the Avengers, and other Marvel superheroes Affirms the value of "old-fashioned" virtues for the modernworld without indulging in nostalgia for times long passed.Reveals the importance of the sound principles that America wasfounded upon Publishing in advance of Captain America: The WinterSoldier out in April 2014.

In his Treatise on the Virtues, Aquinas discusses the character and function of habit; the essence, subject, cause, and meaning of virtue; and the separate intellectual, moral, cardinal, and theological virtues. His work constitutes one of the most thorough and incisive accounts of virtue in the history of Christian philosophy. John Oesterle's accurate and elegant translation makes this enduring work readily accessible to the modern reader.

Values and Virtues

Aristotelianism in Contemporary Ethics

How Organizations Acquire Knowledge and Seek Information

The Two Greatest Ideas

How Our Grasp of the Universe and Our Minds Changed Everything

The Innate Mind

Christian Virtues for Everyday Life

In this book Linda Trinkaus Zagzebski gives an extended argument that the self-reflective person is committed to belief on authority. Epistemic authority is compatible with autonomy, but epistemic self-reliance is incoherent. She argues that epistemic and emotional self-trust are rational and inescapable, that consistent self-trust commits us to trust in others, and that among those we are committed to trusting are some whom we ought to treat as epistemic authorities, modeled on the well-known principles of authority of Joseph Raz. Some of these authorities can be in the moral and religious domains. Why have people for thousands of years accepted epistemic authority in religious communities? A religious community's justification for authority is typically based on beliefs unique to that community. Unfortunately, that often means that from the community's perspective, its justifying claims are insulated from the outside; whereas from an outside perspective, epistemic authority in the community appears unjustified. But as Zagzebski's argument shows, an individual's acceptance of authority in her community can be justified by principles that outsiders accept, and the particular beliefs justified by that authority are not immune to external critiques.

An empirically informed, philosophical account of the nature of anxiety and its value for agency, virtue, and decision making. In The Anxious Mind, Charlie Kurth offers a philosophical account of anxiety in its various forms, investigating its nature and arguing for its value in agency, virtue, and decision making. Folk wisdom tells us that anxiety is unpleasant and painful, and scholarly research seems to provide empirical and philosophical confirmation of this. But Kurth points to anxiety's positive effects: enhancing performance, facilitating social interaction, and even contributing to moral thought and action. Kurth argues that an empirically informed philosophical account of anxiety can help us understand the nature and value of emotions, and he offers just such an account. He develops a model of anxiety as a bio-cognitive emotion—anxiety is an aversive emotional response to uncertainty about threats or challenges—and shows that this model captures the diversity in the types of anxiety we experience. Building on this, he considers a range of issues in moral psychology and ethical theory. He explores the ways in which anxiety can be valuable, arguing that anxiety can be a fitting response and that it undergirds an important form of moral concern. He considers anxiety's role in deliberation and decision making, using the examples of Martin Luther King, Jr. and the abolitionist John Woolman to show that anxiety can be a mechanism of moral progress. Drawing on insights from psychiatry and clinical psychology, Kurth argues that we can cultivate anxiety so that we are better able to experience it at the right time and in the right way.

CHOOSE VIRTUE ALWAYS Time-tested principles for succeeding in life through the understanding and development of character, virtues represent the moral excellence of a person. From discipline to prudence, fortitude to faith, the warrior virtues presented in these pages are guaranteed to transform your life to one of meaning and purpose. The Warrior's Book of Virtues uses the battle-tested principles of the United States Marine Corps to help everyone live their best life in easy and practical ways. Don't settle for less, and don't make excuses for yourself. Become inspired to achieve your full potential and complete every objective you set. Adapt and overcome.

Organizations behave as knowledge-seeking communities when their members share beliefs about cause-and-effect relationships, norms for evaluating information, and values that guide the translation of knowledge to practice. What are the practices, arrangements, and mechanisms that make up how an organization knows what it knows? What are the underlying values and norms that shape the character and orientation of these methods? What can we learn from failures and disasters in organizational learning -- and how do organizations become susceptible to common learning traps such as the self-fulfilling prophecy, groupthink, group polarization, learning myopia, and selective information processing? In The Inquiring Organization, Chun Wei Choo examines how an organization's knowledge-acquisition and information-seeking leads to the construction of beliefs and the formation of epistemic practices that can affect its capacity to learn and grow. The book explores the epistemology of organizational learning and information seeking; how organizations acquire and justify knowledge; and how information is sought and shaped to warrant as well as to question beliefs. It starts from the premise that organizations are truth-seeking -- they seek beliefs which are well supported by reasoning, evidence, and experience in order to act more effectively. It then makes the case for a normative view of organizational knowledge which identifies the epistemic norms that an organization needs to pursue in order to acquire valid knowledge and true belief. The book progressively develops a set of information and epistemic features that are used to describe an inquiring organization. An inquiring organization is one that is motivated to acquire knowledge, where this motivation for knowledge includes not only the pursuit of truth, but also understanding, creativity, and curiosity. It has developed norms and practices of information seeking and knowledge acquisition that are truth-conducive, granting it reliable success in acquiring knowledge that is advantageous to the organization. It sees knowledge as the result of an ongoing process of inquiry in which knowledge is always provisional and always being improved upon, where beliefs are linked to experience, and the seeking of knowledge is an inclusive, collective enterprise.

Virtue Ethics

Treatise on the Virtues

A Practical Guide to Teaching for Intellectual Virtues

Virtuous Minds

An Inquiry Into the Nature of Virtue and the Ethical Foundations of Knowledge

Christian Ethics in an Age of Inequality

Essays in Applied Virtue Epistemology

"In The Two Greatest Ideas, Linda Zagzebski tells the history of two hugely impactful ideas and their crucial role in shaping human culture over the last two thousand years. These ideas, Zagzebski argues, underlie virtually all of the intellectual innovations of human civilization, yet are so simple they are almost invisible. The first idea is that the human mind is capable of grasping the universe. The second is that the human mind is capable of grasping itself. Based on a series of lectures given in 2018 at Sochow University, Zagzebski offers an ambitious, big-history narrative of the emergence and influence of these two ideas and the tension and conflict between them. The idea that the human mind can grasp the universe had a significant influence on culture in many parts of the world in the first millennium BCE, giving rise to physics, mathematics, philosophy, and most major religions. In the early modern period, however, particularly in the West, the idea that the human mind can grasp itself supplanted some of the wider focus and popularity of the idea that human mind can grasp the universe, revealing something important was missing, namely, the subjectivity of minds. This transformation was reflected in radical changes in philosophy, political thought, art, literature, religion, and science. In this book, Zagzebski provides a new frame for understanding the intellectual underpinnings of Western culture and thought through an illuminating exploration of the history and contemporary legacy of these two great ideas (including reflections on their history in Eastern thought). Zagzebski also reveals the deep roots of some familiar divisions in contemporary culture (e.g. autonomy versus harmony, and rights versus responsibilities) as they relate to the great ideas. The book then concludes with a discussion of what reconciling the two great ideas might entail, including the possibility of a third great idea"--

With its focus on intellectual virtues and their role in the acquisition and transmission of knowledge and related epistemic goods, virtue epistemology provides a rich set of tools for educational theory and practice. In particular, characteristics under the rubric of "responsibilist" virtue epistemology, like curiosity, open-mindedness, attentiveness, intellectual courage, and intellectual tenacity, can help educators and students define and attain certain worthy but nebulous educational goals like a love of learning, lifelong learning, and critical thinking. This volume is devoted to exploring the intersection between virtue epistemology and education. It assembles leading virtue epistemologists and philosophers of education to address such questions as: Which virtues are most essential to education? How exactly should these virtues be understood? How is the goal of intellectual character growth related to other educational goals, for example, to critical thinking and knowledge-acquisition? What are the "best practices" for achieving this goal? Can growth in intellectual virtues be measured? The chapters are a prime example of "applied epistemology" and promise to be a seminal contribution to an area of research that is rapidly gaining attention within epistemology and beyond.

Almost all theories of knowledge and justified belief employ moral concepts and forms of argument borrowed from moral theories, but none of them pay attention to the current renaissance in virtue ethics. This remarkable book is the first attempt to establish a theory of knowledge based on the model of virtue theory in ethics. The book develops the concept of an intellectual virtue, and then shows how the concept can be used to give an account of the major concepts in epistemology, including the concept of knowledge.

This volume brings together recent work by leading and up-and-coming philosophers on the topic of virtue epistemology. The prospects of virtue-theoretic analyses of knowledge depend crucially on our ability to give some independent account of what epistemic virtues are and what they are for. The contributions here ask how epistemic virtues matter apart from any narrow concern with defining knowledge; they show how epistemic virtues figure in accounts of various aspects of our lives, with a special emphasis on our practical lives. In essence, the essays here put epistemic virtues to work.

An Essay in Regulative Epistemology

Virtues of the Mind

Epistemic Value

An Investigation into the Varieties and Virtues of Anxiety

Moral and Intellectual Virtues in Western and Chinese Philosophy

The Implicit Mind

The Anxious Mind

This remarkable book is the first attempt to establish a theory of knowledge based on the model of virtue theory in ethics.

Virtue, Narrative, and Self concern two philosophical areas of study that have long been treated as distinct: virtue theory and narrative accounts of personal identity. Chapters address several important issues and neglected themes at the intersection of these research areas. Specific examples include the role of narrative in the identification, differentiation, and cultivation of virtue, the nature of practical reasoning and moral competence, and the influence of life's narrative structure on our conceptions of what it means to live and act well. This volume demonstrates how recent work from the philosophy of mind and action concerning narrativity and our understanding of the self can shed new light on questions about the nature of virtue, practical wisdom, and human flourishing. This book will be of interest to scholars and advanced students working in virtue theory, moral philosophy, philosophy of mind and action, and moral education.

Almost all theories of knowledge and justified belief employ moral concepts and forms of argument borrowed from moral theories, but none of them pay attention to the current renaissance in virtue ethics. This remarkable book is the first attempt to establish a theory of knowledge based on the model of virtue theory in ethics. The book develops the concept of an intellectual virtue, and then shows how the concept can be used to give an account of the major concepts in epistemology, including the concept of knowledge. This highly original work of philosophy for professionals will also provide students with an excellent introduction to epistemology, virtue theory, and the relationship between ethics and epistemology.

Virtues and Their Vices is the only extant contemporary, comprehensive treatment of specific virtues and, where applicable, their competing vices. Each of the essays, written exclusively for this volume, not only locates discussion of that virtue in its historical context, but also advances the discussion and debate concerning the understanding and role of the virtues. Each of the first four sections focuses on a particular, historically important class of virtues: the cardinal virtues, the capital vices (or 'seven deadly sins') and the corrective virtues, intellectual virtues, and the theological virtues. The final section discusses the role virtue theory and the virtues themselves play in a number of disciplines, ranging from theology and political theory to neurobiology and feminism. The treatment of the virtues in this present volume is sensitive to the historical heritage of the virtues, including their theological heritage, without paying undue attention to the historical and theological issues. Virtues and Their Vices engages contemporary philosophical scholarship as well as relevant scholarship from related disciplines throughout. It is a unique and compelling addition to the philosophical treatment of the virtues as well as their import in a wide spectrum of disciplines.

The Excellent Mind

An Inquiry into the Nature of Virtue and the Ethical Foundations of Knowledge

The Virtues of Captain America

The Warrior's Book of Virtues

Virtues and Their Vices

Aristotle's Concept of Mind

Christine Swanton offers a new, comprehensive theory of virtue ethics which addresses the major concerns of modern ethical theory from a character-based perspective. Discussion of many problems in moral theory, such as moral constraints, rightness of action, the good life, the demandingness of ethics, the role of the subjective, and the practicality of ethics, has been dominated by Kantian and Consequentialist theories, with their own distinctive conceptual apparatus. Virtue Ethics shows how a different framework can shed new light on these intractable issues. Swanton's approach is distinctive in that it departs in significant ways from classical versions of virtue ethics derived primarily from Aristotle. Employing insights from Nietzsche and other sources, she argues against both eudaimonistic virtue ethics and traditional virtue ethical conceptions of rightness. In developing a pluralistic view, she shows how different 'modes of moral acknowledgement' such as love, respect, appreciation, and creativity, are embedded in the very fabric of virtue, the moral life, and the good life.

Enduring profound truths, whose lasting effect on Western philosophy continues to resonate. Aristotle identifies the goal of life as happiness and discusses its attainment through the contemplation of philosophic truth.

Like the Excellent Mind, this book considers the importance of the intellectual virtues: the character traits of excellent thinkers. He explains what it means to have an excellent mind: one that is curious, careful, self-reliant, humble, honest, persevering, courageous, open, firm, and wise. He shows how the intellectual virtues are critical to living everyday life. They are deeply intertwined with moral virtues, and our intellectual character guides our actions and beliefs. The book is thoroughly accessible and designed for students, not just in philosophy and critical thinking classes, but.

This is the first book to bring together Western and Chinese perspectives on both moral and intellectual virtues. Editors Chienkuo Mi, Michael Slote, and Ernest Sosa have assembled some of the world's leading epistemologists and ethicists--located in the U.S., Europe, and Asia--to explore in a global context what they are calling, "the virtue turn." The 15 chapters have never been published previously and by covering topics that bridge epistemology and moral philosophy suggest a widespread philosophical turn away from Kantian and Utilitarian issues and towards character- and agent-based concerns. A goal of this volume is to show students and researchers alike that the (re-)turn toward virtue underway in the Western tradition is being followed by a similar (re-)turn toward virtue in Chinese philosophy.

Education's Epistemology

Wealth, Virtue, and Moral Luck

Putting Epistemic Virtues to Work

Being Good

Intellectual Virtues and Education

Deep in Thought

Character Formation and Human Flourishing

Deep in Thought provides an introduction to intellectual virtues--the personal qualities and character strengths of good thinkers and learners--and outlines a pragmatic approach for teachers to reinforce them in the classroom. With a combination of theoretical expertise and practical experience, philosopher Jason Baehr endorses intellectual virtues as a rich, meaningful way to think about and understand the purpose of education. He makes a persuasive case for prioritizing intellectual virtues in the classroom to facilitate deeper learning, encourage lifelong learning, and enrich teacher practice. Baehr profiles nine key virtues that enable learners to initiate the process of learning, maintain forward momentum, and overcome common obstacles. With engaging anecdotes and concrete examples, he presents a wealth of principles, postures, and practices that educators can employ in promoting essential habits of mind such as critical thinking and problem solving. Baehr illustrates how opportunities to practice these intellectual habits can be integrated into the classroom in ways that align with current teaching practices. In addition, he shows how educators can adapt these practices to accommodate students' identities, developmental abilities, and interests. This thought-provoking book supports all educators, especially middle and high school teachers, in teaching for intellectual virtues. Deep in Thought is a philosophical and yet practical guide to one of the most important aims of education: helping students become skilled thinkers and learners.

After 25 centuries, Aristotle's influence on our society's moral thinking remains profound even when subterranean. Typical members of our society can often be made to see that their moral thought and action are, in crucial ways, unwittingly Aristotelian. No one in contemporary philosophical ethics can afford to ignore Aristotle. Much of the finest work in recent moral philosophy has been overtly and professedly Aristotelian in inspiration. And many writers who would officially distance themselves from Aristotle and his contemporary followers are nonetheless indebted to him, sometimes in ways that they do not realize. Values and Virtues provides a platform for some notable writers in the area to present and discuss their new ideas about Aristotelian ethics in a way that will advance the academic debate and engage the interest of a broad range of philosophical readers.

Epistemic Value is a collection of new essays by leading epistemologists, focusing on questions regarding the value of knowledge, such as: Is knowledge more valuable than true belief? Is truth the central value informing epistemic appraisal, or do other values enter the picture?

Teaching Administrative Philosophy Now explores the implications of setting intellectual character (rather than intellectual content) at the heart of our educational programs. With ample stories and practical suggestions, Dow shows how intellectual virtues like tenacity, carefulness and curiosity are teachable traits that can produce good lives.

Knowledge, Virtue, and Action

A Theory of Trust, Authority, and Autonomy in Belief

From the Intellectual to the Political

Moderation in French Political Thought, 1748-1830

Perspectives from Ethics and Epistemology

Epistemic Authority

A Christian Education in the Virtues examines the connection between human nature and human flourishing. It draws on ancient and medieval sources to explore the formation of the person based on a Christian anthropology, emphasizing the communal nature of the virtuous life and provides a richer approach to the question of contemporary character education. The book argues that the only way to understand and construct our character is to have a theory of what is the purpose and meaning of human life. It highlights the importance of engaging with moral issues and makes the case that, for Christian educators, human flourishing is inseparable from God's active relationship to human beings. The book also explores a teleological approach to character education goals. To educate the whole person in the light of an all-embracing Christian worldview is challenged by secular and liberal ideology and is often seen as irrational to the modern mind. Overall, the text seeks to demonstrate that many aspects of a Neo-Aristotelian-Thomist theoretical underpinning for Christian character education holds out a viable option for Christians. It therefore argues the case for the educational potential of Christian character education. This important book will be essential reading for academics, researchers and students in the fields of character and virtue education, religious education and the philosophy of education. The Open Access version of this book, available at www.taylorfrancis.com/books/oa-monograph/10.4324/9781003141877, has been made available under a Creative Commons Attribution-Non Commercial-No Derivatives 4.0 license.

Virtues of the MindAn Inquiry into the Nature of Virtue and the Ethical Foundations of KnowledgeCambridge University Press

Education's Epistemology extends and further defends Harvey Siegel's "reasons conception" of critical thinking. It analyzes and emphasizes both the epistemic quality, and the dispositions and character traits that constitute the "critical spirit," that are central to a proper account of critical thinking; argues that that epistemic quality must be understood ultimately in terms of epistemic rationality; defends a conception of rationality that involves both rules and judgment; and argues that critical thinking has normative value over and above its instrumental tie to truth. Siegel also argues, contrary to currently popular multiculturalist thought, for both transcultural and universal philosophical ideals, including those of multiculturalism and of critical thinking themselves.

Lisa Tessman's book is a deeply original and provocative work that engages questions central to feminist theory and practice, from the perspective of Aristotelian ethics. Focused primarily on selves who endure and resist oppression, she addresses the ways in which devastating conditions confronted by these selves both limit and burden their moral goodness, and affect their possibilities of flourishing. She describes two different forms of "moral trouble": prevalent under oppression. The first is that the oppressed self may be morally damaged, prevented from developing or exercising some of the virtues; the second is that the very conditions of oppression require the oppressed to develop a set of virtues that carry a moral cost to those who practice them--traits that Tessman refers to as "burdened virtues." These virtues have the unusual feature of being disjoined from their bearer's own well being. Tessman's work focuses on issues that have been missed by many feminist moral theories, and her use of the virtue ethics framework brings feminist concerns more closely into contact with mainstream ethical theory. This book will appeal to feminist theorists in philosophy and women's studies, but also more broadly, ethicists and social theorists.

Rationality, Diversity, and Critical Thinking

Intellectual Virtue

A Pluralist View

Cognitive Architecture, the Self, and Ethics

Burdened Virtues

The Turn toward Virtue

Explorations of Character in the Philosophy of Mind and Action

Out of the ferment of recent debates about the intellectual virtues, Roberts and Wood have developed an approach they call 'regulative epistemology'. This is partly a return to classical and medieval traditions, partly in the spirit of Locke's and Descartes's concern for intellectual formation, partly an exploration of connections between epistemology and ethics, and partly an approach that has never been tried before.Standing on the shoulders of recent epistemologists - including William Alston, Alvin Plantinga, Ernest Sosa, and Linda Zagzebski - Roberts and Wood pursue epistemological questions by looking closely and deeply at particular traits of intellectual character such as love of knowledge, intellectual autonomy, intellectual generosity, and intellectual humility. Central to their vision is an account of intellectual goods that includes not just knowledge as properly grounded belief, but understanding and personal acquaintance, acquired and shared through the many social practices of actual intellectual life. This approach to intellectual virtue infuses the discipline of epistemology with new life, and makes it interesting to people outside the circle of professional epistemologists. It is epistemology for the whole intellectual community, as Roberts and Wood carefully sketch the ways in which virtues that would have been categorized earlier as moral make for agents who can better acquire, refine, and communicate important kinds of knowledge.

Quassim Cassam introduces the idea of epistemic vices, character traits that get in the way of knowledge, such as closed-mindedness, intellectual arrogance, wishful thinking, and prejudice. Using examples from politics to illustrate the vices at work, he considers whether we are responsible for such failings, and what we can do about them.

Howard J. Curzer presents a fresh new reading of Aristotle's Nicomachean Ethics, which brings each of the virtues alive. He argues that justice and friendship are symbiotic in Aristotle's view; reveals how virtue ethics is not only about being good, but about becoming good; and describes Aristotle's ultimate quest to determine happiness. This volume offers a fresh, timely, practical look at eleven key Christian virtues: faith, open-mindedness, wisdom, zeal, hope, contentment, courage, love, compassion, forgiveness, and humility. Writing from a distinctively Christian perspective, the authors thoughtfully explore and explain these select virtues, seeking to nurture readers in lifelong character growth and to promote the centrality of the virtues to the Christian faith. Grouped under the headings Faith, Hope, and Love, the chapters each conclude with questions for further reflection. Contributors: Michael W. Austin Jason Baehr Rebecca Konyndyk DeYoung R. Douglas Geivett David A. Horner William C. Mattison III Paul K. Moser Andrew Pinsent Steve L. Porter James S. Spiegel Charles Taliaferro David R. Turner.

The Intellectual Virtues and the Life of the Mind

Virtue, Narrative, and Self

Virtue Ethics for Librariansy Struggles

Intellectual Virtues for Everyday Living

On the Place of the Virtues in Epistemology

A Christian Education in the Virtues

Intellectual Character Development

In Wealth, Virtue, and Moral Luck, Kate Ward addresses the issue of inequality from the perspective of Christian virtue ethics, arguing that our individual life circumstances affect our ability to pursue virtue and showing how Christians and Christian communities should respond to create a world where it is easier for people to be virtuous.

Virtue ethics has attracted a lot of attention and there has been considerable interest in virtue epistemology as an alternative to traditional approaches in that field. This book fills a gap in the literature for a text that brings virtue epistemologists and virtue ethicists together.

A fresh interpretation of this important and widely misunderstood concept as an acquired ability to make principles and essences intelligible.

Heroes are often admired for their ability to act without having "one thought too many," as Bernard Williams put it. Likewise, the unhesitating decisions of masterful athletes and artists are part of their fascination. Examples like these make clear that spontaneity can represent an ideal. However, recent literature in empirical psychology has shown how vulnerable our spontaneous inclinations can be to bias, shortsightedness, and irrationality. How can we make sense of these different roles that spontaneity plays in our lives? The central contention of this book is that understanding these two faces of spontaneity--its virtues and its vices--requires understanding the "implicit mind." In turn, understanding the implicit mind requires considering three sets of questions. The first set focuses on the architecture of the implicit mind itself. What kinds of mental states make up the implicit mind? Are both "virtue" and "vice" cases of spontaneity products of one and the same mental system? What kind of cognitive structure do these states have, if so? The second set of questions focuses on the relationship between the implicit mind and the self. How should we relate to our spontaneous inclinations and dispositions? Are they "ours," in the sense that they reflect on our character or identity? Are we responsible for them? The third set focuses on the ethics of spontaneity. What can research on self-regulation teach us about how to improve the ethics of our implicit minds? How can we enjoy the virtues of spontaneity without succumbing to its vices? Bringing together several streams of philosophical and psychological research, The Implicit Mind is the first book to offer a philosophical account of implicit attitudes.

On Intellectual Virtues and Virtue Epistemology

Vices of the Mind

The Inquiring Organization

Nicomachean Ethics

Intellectual Virtues

Aristotle and the Virtues

A Virtue for Courageous Minds

Jason Baehr presents a new theory of 'responsibilist' or character-based virtue-epistemology -- an approach in which intellectual character traits are given a central and fundamental role. He examines the nature and structure of an intellectual virtue and accounts for the role of reflection on intellectual virtues in epistemology.

Two simple yet tremendously powerful ideas that shape virtually every aspect of civilization This book is a breathtaking examination of the two greatest ideas in human history. The first is the idea that the human mind can grasp the universe. The second is the idea that the human mind can grasp itself. Acclaimed philosopher Linda Zagzebski shows how the first unleashed a cultural awakening in the West in the first millennium BCE, giving birth to philosophy, mathematics, science, and virtually all the major world religions. It dominated until the Renaissance, when the discovery of subjectivity profoundly transformed the arts and sciences. This second great idea governed our perception of reality up until the dawn of the twenty-first century. Zagzebski explores how the interplay of the two ideas led to conflicts that have left us ambivalent about the relationship between the mind and the universe, and have given rise to a host of moral and political rifts over the deepest questions human beings face. Should we organize civil society around the idea of living in harmony with the world or that of individual autonomy? Zagzebski explains how the two greatest ideas continue to divide us today over issues such as abortion, the environment, free speech, and racial and gender identity. This panoramic book reveals what is missing in our conception of ourselves and the world, and imagines a not-too-distant future when a third great idea, the idea that human minds can grasp each other, will help us gain an idea of the whole of reality.

Nicomachean Ethics Aristotle - The Nicomachean Ethics is one of Aristotle's most widely read and influential works. Ideas central to ethics—that happiness is the end of human endeavor, that moral virtue is formed through action and habituation, and that good action requires prudence—found their most powerful proponent in the person medieval scholars simply called “the Philosopher.” Drawing on their intimate knowledge of Aristotle’s thought, Robert C. Bartlett and Susan D. Collins have produced here an English-language translation of the Ethics that is as remarkably faithful to the original as it is graceful in its rendering. Aristotle was well known for the precision with which he chooses his words, and in this elegant translation his work has found its ideal match. Bartlett and Collins provide copious notes and a glossary providing context and further explanation for students, as well as an introduction and a substantial interpretive essay that sketch central arguments of the work and the seminal place of Aristotle’s Ethics in his political philosophy as a whole. The Nicomachean Ethics has engaged the serious interest of readers across centuries and civilizations—of peoples ancient, medieval, and modern; pagan, Christian, Muslim, and Jewish—and this new edition will take its place as the standard English-language translation.

Modern-Day Lessons on Character from a World War II Superhero

A Field Manual for Living Your Best Life