

Talking To Our Selves Reflection Ignorance And Agency

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Sophie's World Jostein Gaarder 2007-03-20 One day Sophie comes home from school to find two questions in her mail: "Who are you?" and "Where does the world come from?" Before she knows it she is enrolled in a correspondence course with a mysterious philosopher. Thus begins Jostein Gaarder's unique novel, which is not only a mystery, but also a complete and entertaining history of philosophy.

Character Trouble John M. Doris 2021-11-11 John M. Doris has been a leading proponent of interdisciplinary approaches to moral psychology since their rise to prominence in the 1990's. His work has helped foster a methodological reorientation in the field, and has had a transformative effect on the way philosophers approach questions of character, virtue, and agency. This volume collects a selection of Doris' work spanning 20 years, focusing on the ways in which human personality orders (and fails to order) moral cognition and behaviour. It also presents two new chapters, which together form an in-depth assessment of recent developments in the moral psychology of character, as well as a closing commentary outlining methodological recommendations for those aspiring to do empirically responsible moral psychology. Together, these works present a distinctive vision of moral psychology which will engage both philosophers and psychologists.

Why I'm No Longer Talking to White People About Race Reni Eddo-Lodge 2017-06-01 'Every voice raised against racism chips away at its power. We can't afford to stay silent. This book is an attempt to speak' The book that sparked a national conversation. Exploring everything from eradicated black history to the inextricable link between class and race, Why I'm No Longer Talking to White People About Race is the essential handbook for anyone who wants to understand race relations in Britain today. THE NO.1 SUNDAY TIMES BESTSELLER WINNER OF THE BRITISH BOOK AWARDS NON-FICTION NARRATIVE BOOK OF THE YEAR 2018 FOYLES NON-FICTION BOOK OF THE YEAR BLACKWELL'S NON-FICTION BOOK OF THE YEAR WINNER OF THE JHALAK PRIZE LONGLISTED FOR THE BAILLIE GIFFORD PRIZE FOR NON-FICTION LONGLISTED FOR THE ORWELL PRIZE SHORTLISTED FOR A BOOKS ARE MY BAG READERS AWARD

Good Lives Samuel Clark 2021-03-04 Reasoning with autobiography is a way to self-knowledge. We can learn about ourselves, as human beings and as individuals, by reading, thinking through, and arguing about this distinctive kind of text. Reasoning with Edmund Gosse's Father and Son is a way of learning about the nature of the good life and the roles that pleasure and self-expression can play in it. Reasoning with Siegfried Sassoon's Memoirs is a way of learning about transformative experience, self-alienation, and therefore the nature of the self. Good Lives: Autobiography, Self-Knowledge, Narrative, and Self-Realization develops this claim by answering a series of questions: What is an autobiography? How can we learn about ourselves from reading one? On what subjects does autobiography teach? What should we learn about them? In particular, given that autobiographies are narratives, should we learn something about the importance of narrative in human life? Could our storytelling about our own lives make sense of them as wholes, unify them over time, or make them good for us? Could storytelling make the self? Samuel Clark provides an authoritative critique of narrative and a defence of a self-realization account of the self and its good. He investigates the wide range of extant accounts of the self and of the good life, and defends pluralist realism about self-knowledge by reading and reasoning with autobiographies of self-discovery, martial life, and solitude. The volume concludes by showing that autobiography can be reasoning in pursuit of self-knowledge; each of us is an unchosen, initially opaque, seedlike self; our good is the development and expression of our latent capacities, which is our individual self-realization; and self-narration plays much less role in our lives than some thinkers have supposed, and the development and expression of potential much more.

The Reflective Life Valerie Tiberius 2010-03-25 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.

The Practice of Everyday Life Provides Supporters and Inveters of Morally Responsible Agency. In Response To: Précis of Talking to Our Selves: Reflection, Ignorance, and Agency Jörg Zinken 2018

Ethics for A-Level Mark Dimmock 2017-07-31 What does pleasure have to do with morality? What role, if any, should intuition have in the formation of moral theory? If something is 'simulated', can it be immoral? This accessible and wide-ranging textbook explores these questions and many more. Key ideas in the fields of normative ethics, metaethics and applied ethics are explained rigorously and systematically, with a vivid writing style that enlivens the topics with energy and wit. Individual theories are discussed in detail in the first part of the book, before these positions are applied to a wide range of contemporary situations including business ethics, sexual ethics, and the acceptability of eating animals. A wealth of real-life examples, set out with depth and care, illuminate the complexities of different ethical approaches while conveying their modern-day relevance. This concise and highly engaging resource is tailored to the Ethics components of AQA Philosophy and OCR Religious Studies, with a clear and practical layout that includes end-of-chapter summaries, key terms, and common mistakes to avoid. It should also be of practical use for those teaching Philosophy as part of the International Baccalaureate. Ethics for A-Level is of particular value to students and teachers, but Fisher and Dimmock's precise and scholarly approach will appeal to anyone seeking a rigorous and lively introduction to the challenging subject of ethics. Tailored to the Ethics components of AQA Philosophy and OCR Religious Studies.

Ignorance of Law Douglas Husak 2016-08-18 This book argues that ignorance of law should usually be a complete excuse from criminal liability. It defends this conclusion by invoking two presumptions: first, the content of criminal law should conform to morality; second, mistakes of fact and mistakes of law should be treated symmetrically. The author grounds his position in an underlying theory of moral and criminal responsibility according to which blameworthiness consists in a defective response to the moral reasons one has. Since persons cannot be faulted for failing to respond to reasons for criminal liability they do not believe they have, then ignorance should almost always excuse. But persons are somewhat responsible for their wrongs when their mistakes of law are reckless, that is, when they consciously disregard a substantial and unjustifiable risk that their conduct might be wrong. This book illustrates this with examples and critiques the arguments to the contrary offered by criminal theorists and moral philosophers. It assesses the real-world implications for the U.S. system of criminal justice. The author describes connections between the problem of ignorance of law and other topics in moral and legal theory.

A Treatise of Human Nature David Hume 2004-09-02 One of the most significant works of Western philosophy, Hume's Treatise was published in 1739-40, before he was thirty years old. A pinnacle of English empiricism, it is a comprehensive attempt to apply scientific methods of observation to a study of human nature, and a vigorous attack upon the principles of traditional metaphysical thought. With masterly eloquence, Hume denies the immortality of the soul and the reality of space; considers the manner in which we form concepts of identity, cause and effect; and speculates upon the nature of freedom, virtue and emotion. Opposed both to metaphysics and to rationalism, Hume's philosophy of informed scepticism sees man not as a religious creation, nor as a machine, but as a creature dominated by sentiment, passion and appetite.

Self-Reflection for the Opaque Mind T. Parent 2016-12-01 This volume attempts to solve a grave problem about critical self-reflection. The worry is that we critical thinkers are all in "epistemic bad faith" in light of what psychology tells us. After all, the research shows not merely that we are bad at detecting "ego-threatening" thoughts à la Freud. It also indicates that we are ignorant of even our ordinary thoughts—e.g., reasons for our moral judgments of others (Haidt 2001), and even mundane reasons for buying one pair of stockings over another! (Nisbett & Wilson 1977) However, reflection on one's thoughts requires knowing what those thoughts are in the first place. So if ignorance is the norm, why attempt self-reflection? The activity would just display naivety about psychology. Yet while respecting all the data, this book argues that, remarkably, we are sometimes infallible in our self-discerning judgments. Even so, infallibility does not imply indubitability, and there is no Cartesian ambition to provide a "foundation" for empirical knowledge. The point is rather to explain how self-reflection as a rational activity is possible.

Information—Consciousness—Reality James B. Glattfelder 2019-04-10 This open access book chronicles the rise of a new scientific paradigm offering novel insights into the age-old enigmas of existence. Over 300 years ago, the human mind discovered the machine code of reality: mathematics. By utilizing abstract thought systems, humans began to decode the workings of the cosmos. From this understanding, the current scientific paradigm emerged, ultimately discovering the gift of technology. Today, however, our island of knowledge is surrounded by ever longer shores of ignorance. Science appears to have hit a dead end when confronted with the nature of reality and consciousness. In this fascinating and accessible volume, James Glattfelder explores a radical paradigm shift uncovering the ontology of reality. It is found to be information-theoretic and participatory, yielding a computational and programmable universe.

Our Minds, Our Selves Keith Oatley 2018-04-10 An original history of psychology told through the stories of its most important breakthroughs and the people who made them Advances in psychology have revolutionized our understanding of the human mind. Imaging technology allows researchers to monitor brain activity, letting us see what happens when we perceive, think, and feel. But technology is only part of how ideas about the mind and brain have developed over the past century and a half. In *Our Minds, Our Selves*, distinguished psychologist and writer Keith Oatley provides an engaging, original, and authoritative history of modern psychology told through the stories of its most important breakthroughs and the men and women who made them. Our Minds, Our Selves traverses a fascinating terrain: forms of conscious and unconscious knowledge; brain physiology; emotion; stages of mental development from infancy to adulthood; language acquisition and use; the nature of memory; mental illness; morality; free will; creativity; the mind at work in art and literature; and, most important, our ability to cooperate with one another. Controversial experiments—such as Stanley Milgram's investigation of our willingness to obey authority and inflict pain and Philip Zimbardo and his colleagues' study of behavior in a simulated prison—are covered in detail. Biographical sketches illuminate the thinkers behind key insights and turning points: historical figures such as Hermann Helmholtz, Charles Darwin, Sigmund Freud, Jean Piaget, B. F. Skinner, and Alan Turing; leading contemporaries such as Geoffrey Hinton, Michael Tomasello, and Tania Singer; and influential people from other fields, including Margaret Mead, Noam Chomsky, Jane Goodall, and Gabrielle Starr. Enhancing our understanding of ourselves and others, psychology holds the potential to create a better world. Our Minds, Our Selves tells the story of this most important of sciences in a new and appealing way.

Aquinas on Human Self-Knowledge Therese Scarpelli Cory 2013-11-07 A study of Aquinas's theory of self-knowledge, situated within the mid-thirteenth-century debate and his own maturing thought on human nature.

Apology Plato 2018-08-20 The Apology of Socrates was written by Plato. In fact, it's a defensive speech of Socrates that he said in a court noted down by Plato.The main subject of the speech is a problem of the evil. Socrates insists that neither death nor death sentence is evil. We shouldn't be afraid of the death because we don't know anything about it. Socrates proved that the death shouldn't be taken as the evil with the following dilemma: the death is either a peace or a transit from this life to the next. Both can't be called evil. Consequently, the death shouldn't be treated as evil.

Minding the Gap Karen Stohr 2019 "The book is an exploration of how we narrow the gap between our moral ideals and our actual selves. It develops an account of moral improvement as a practical project requiring a good moral neighborhood. Moral neighborhoods are constructed through social practices that instantiate moral ideals in a flawed world"--

The Moral Equivalent of War James William 2015-12-22 This rare book contains a text written as part of an initiative by The Executive Committee of the Association for International Conciliation in an attempt to arouse in the interest of the American people in the progress of the movement for promoting international peace and good fellowship between nations. This fascinating treatise details the reasons for war in general and proposes the possible resources for the prevention thereof in the modern world, eloquently written by the great William James. A fascinating paper sure to appeal to collectors and enthusiasts of antiquarian political literature, this scarce text has been elected for republication because of its historical importance, proudly republished now with a new introductory biography of the author. William James (1842 –1910) was an American philosopher and psychologist, widely hailed as one of the leading 19th century thinkers and philosophers the United States has ever produced. This book was originally published in 1910.

Discourse on the Origin of Inequality Jean-Jacques Rousseau 2018-03-25 Rousseau first exposes in Discourse on the Origin of Inequality his conception of a human state of nature, presented as a philosophical fiction and of human perfectibility, an early idea of progress. He then explains the way, according to him, people may have established civil society, which leads him to present private property as the original source and basis of all inequality. Jean-Jacques Rousseau (1712 – 1778) was a Genevan philosopher, writer, and composer of the 18th century, mainly active in France. His political philosophy influenced the Enlightenment across Europe, as well as aspects of the French Revolution and the overall development of modern political and educational thought.

Greenlights Matthew McConaughey 2020-10-20 #1 NEW YORK TIMES BESTSELLER • Discover the life-changing memoir that has inspired millions of readers

through the Academy Award®-winning actor’s unflinching honesty, unconventional wisdom, and lessons learned the hard way about living with greater satisfaction. NAMED ONE OF THE BEST BOOKS OF THE YEAR BY THE GUARDIAN “McConaughey’s book invites us to grapple with the lessons of his life as he did—and to see that the point was never to win, but to understand.” —Mark Manson, author of The Subtle Art of Not Giving a F*ck I’ve been in this life for fifty years, been trying to work out its riddle for forty-two, and been keeping diaries of clues to that riddle for the last thirty-five. Notes about successes and failures, joys and sorrows, things that made me marvel, and things that made me laugh out loud. How to be fair. How to have less stress. How to have fun. How to hurt people less. How to get hurt less. How to be a good man. How to have meaning in life. How to be more me. Recently, I worked up the courage to sit down with those diaries. I found stories I experienced, lessons I learned and forgot, poems, prayers, prescriptions, beliefs about what matters, some great photographs, and a whole bunch of bumper stickers. I found a reliable theme, an approach to living that gave me more satisfaction, at the time, and still: If you know how, and when, to deal with life’s challenges—how to get relative with the inevitable—you can enjoy a state of success I call “catching greenlights.” So I took a one-way ticket to the desert and wrote this book: an album, a record, a story of my life so far. This is fifty years of my sights and seens, felts and figured-outs, cools and shamefuls. Graces, truths, and beauties of brutality. Getting away withs, getting caughts, and getting wets while trying to dance between the raindrops. Hopefully, it’s medicine that tastes good, a couple of aspirin instead of the infirmary, a spaceship to Mars without needing your pilot’s license, going to church without having to be born again, and laughing through the tears. It’s a love letter. To life. It’s also a guide to catching more greenlights—and to realizing that the yellows and reds eventually turn green too. Good luck.

Pedagogy of the Oppressed Paulo Freire 1972

Knowledge and Ignorance of Self in Platonic Philosophy James M. Ambury 2018-12-31 The only available volume of essays from scholars of every interpretative viewpoint on self-knowledge and self-ignorance in Plato's thought.

Self-Control W. L. Tiemeijer 2022-08-31 Drawing on state-of-the-art psychological research on self-control, this study argues that the concept has been gravely overlooked, with profound political implications.

Democracy and Education John Dewey 1916 John Dewey's Democracy and Education addresses the challenge of providing quality public education in a democratic society. In this classic work Dewey calls for the complete renewal of public education, arguing for the fusion of vocational and contemplative studies in education and for the necessity of universal education for the advancement of self and society. First published in 1916, Democracy and Education is regarded as the seminal work on public education by one of the most important scholars of the century.

The Allegory of the Cave Plato 2021-01-08 The Allegory of the Cave, or Plato's Cave, was presented by the Greek philosopher Plato in his work Republic (514a-520a) to compare "the effect of education (μοῦσις) and the lack of it on our nature". It is written as a dialogue between Plato's brother Glaucon and his mentor Socrates, narrated by the latter. The allegory is presented after the analogy of the sun (508b-509c) and the analogy of the divided line (509d-511e). All three are characterized in relation to dialectic at the end of Books VII and VIII (531d-534e). Plato has Socrates describe a group of people who have lived chained to the wall of a cave all of their lives, facing a blank wall. The people watch shadows projected on the wall from objects passing in front of a fire behind them, and give names to these shadows. The shadows are the prisoners' reality.

Amusing Ourselves to Death Neil Postman 2005-12-27 What happens when media and politics become forms of entertainment? As our world begins to look more and more like Orwell's 1984, Neil's Postman's essential guide to the modern media is more relevant than ever. "It's unlikely that Trump has ever read Amusing Ourselves to Death, but his ascent would not have surprised Postman." -CNN Originally published in 1985, Neil Postman's groundbreaking polemic about the corrosive effects of television on our politics and public discourse has been hailed as a twenty-first-century book published in the twentieth century Now, with television joined by more sophisticated electronic media—from the Internet to cell phones to DVDs—it has taken on even greater significance. Amusing Ourselves to Death is a prophetic look at what happens when politics, journalism, education, and even religion become subject to the demands of entertainment. It is also a blueprint for regaining control of our media, so that they can serve our highest goals. “A brilliant, powerful, and important book. This is an indictment that Postman has laid down and, so far as I can see, an irrefutable one.” -Jonathan Yardley, The Washington Post Book World

Anger and Forgiveness Martha C. Nussbaum 2016-04-01 Anger is not just ubiquitous, it is also popular. Many people think it is impossible to care sufficiently for justice without anger at injustice. Many believe that it is impossible for individuals to vindicate their own self-respect or to move beyond an injury without anger. To not feel anger in those cases would be considered suspect. Is this how we should think about anger, or is anger above all a disease, deforming both the personal and the political? In this wide-ranging book, Martha C. Nussbaum, one of our leading public intellectuals, argues that anger is conceptually confused and normatively pernicious. It assumes that the suffering of the wrongdoer restores the thing that was damaged, and it betrays an all-too-lively interest in relative status and humiliation. Studying anger in intimate relationships, casual daily interactions, the workplace, the criminal justice system, and movements for social transformation, Nussbaum shows that anger's core ideas are both infantile and harmful. Is forgiveness the best way of transcending anger? Nussbaum examines different conceptions of this much-sentimentalized notion, both in the Jewish and Christian traditions and in secular morality. Some forms of forgiveness are ethically promising, she claims, but others are subtle allies of retribution: those that exact a performance of contrition and abasement as a condition of waiving angry feelings. In general, she argues, a spirit of generosity (combined, in some cases, with a reliance on impartial welfare-oriented legal institutions) is the best way to respond to injury. Applied to the personal and the political realms, Nussbaum's profoundly insightful and erudite view of anger and forgiveness puts both in a startling new light.

Fahrenheit 451 Ray Bradbury 1951 A totalitarian regime has ordered all books to be destroyed, but one of the book burners suddenly realizes their merit.

Lack of Character John M. Doris 2002-08-15 This is a provocative contribution to contemporary ethical theory challenging foundational conceptions of character.

The Moral Psychology Handbook John M. Doris 2010-06-10 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.

Fratelli Tutti Pope Francis 2020-11-05

The Joy of the Gospel Pope Francis 2014-10-07 The perfect gift! A specially priced, beautifully designed hardcover edition of The Joy of the Gospel with a foreword by Robert Barron and an afterword by James Martin, SJ. “The joy of the gospel fills the hearts and lives of all who encounter Jesus... In this Exhortation I wish to encourage the Christian faithful to embark upon a new chapter of evangelization marked by this joy, while pointing out new paths for the Church’s journey in years to come.” - Pope Francis This special edition of Pope Francis’s popular message of hope explores themes that are important for believers in the 21st century. Examining the many obstacles to faith and what can be done to overcome those hurdles, he emphasizes the importance of service to God and all his creation. Advocating for “the homeless, the addicted, refugees, indigenous peoples, the elderly who are increasingly isolated and abandoned,” the Holy Father shows us how to respond to poverty and current economic challenges that affect us locally and globally. Ultimately, Pope Francis demonstrates how to develop a more personal relationship with Jesus Christ, “to recognize the traces of God’s Spirit in events great and small.” Profound in its insight, yet warm and accessible in its tone, The Joy of the Gospel is a call to action to live a life motivated by divine love and, in turn, to experience heaven on earth. Includes a foreword by Robert Barron, author of Catholicism: A Journey to the Heart of the Faith and James Martin, SJ, author of Jesus: A Pilgrimage *The Wisdom of Insecurity* Alan Watts 2011-11-16 Alan Watts is "the perfect guide for a course correction in life, away from materialism and its empty promise" (Deepak Chopra). Here he shows us how—in an age of unprecedented anxiety—we must embrace the present and live fully in the now in order to live a fulfilling life. Spending all our time trying to anticipate and plan for the future and to lamenting the past, we forget to embrace the here and now. We are so concerned with tomorrow that we forget to enjoy today. Drawing from Eastern philosophy and religion, Alan Watts shows that it is only by acknowledging what we do not—and cannot—know that we can learn anything truly worth knowing. “Perhaps the foremost interpreter of Eastern disciplines for the contemporary West, Watts had the rare gift of ‘writing beautifully the unwritable.’” —Los Angeles Times

Meno (Large Print) Plato 2006 A unique effort by Plato in which he challenges the readers to question their concepts regarding "virtue". Author himself questions his character "Meno" about virtue. The dialogue seems to stray from reason at certain points and turns towards the mystical. Reading Plato, answers many questions and exposes the framework of so many later writers of history. A classic that should be reflected upon.

Self-Knowledge for Humans Quassim Cassam 2014-11-27 Human beings are not model epistemic citizens. Our reasoning can be careless and uncritical, and our beliefs, desires, and other attitudes aren't always as they ought rationally to be. Our beliefs can be eccentric, our desires irrational and our hopes hopelessly unrealistic. Our attitudes are influenced by a wide range of non-epistemic or non-rational factors, including our character, our emotions, and powerful unconscious biases. Yet we are rarely conscious of such influences. Self-ignorance is not something to which human beings are immune. In this book Quassim Cassam develops an account of self-knowledge which tries to do justice to these and other respects in which humans aren't model epistemic citizens. He rejects rationalist and other mainstream philosophical accounts of self-knowledge on the grounds that, in more than one sense, they aren't accounts of self-knowledge for humans. Instead he defends the view that inferences from behavioural and psychological evidence are a basic source of human self-knowledge. On this account, self-knowledge is a genuine cognitive achievement and self-ignorance is almost always on the cards. As well as explaining knowledge of our own states of mind, Cassam also accounts for what he calls 'substantial' self-knowledge, including knowledge of our values, emotions, and character. He criticizes philosophical accounts of self-knowledge for neglecting substantial self-knowledge, and concludes with a discussion of the value of self-knowledge. This book tries to do for philosophy what behavioural economics tries to do for economics. Just as behavioural economics is the economics of homo sapiens, as distinct from the economics of an ideally rational and self homo economics, so Cassam argues that philosophy should focus on the human predicament rather than on the reasoning and self-knowledge of an idealized homo philosophicus.

The Concept of Anxiety: A Simple Psychologically Oriented Deliberation in View of the Dogmatic Problem of Hereditary Sin Soren Kierkegaard 2014-03-03 Presents a translation of the Danish philosopher's 1844 treatise on anxiety, which he claimed could only be overcome through embracing it.

Conversation Analysis Rebecca Clift 2016-09-08 The first linguistics-based textbook on conversation analysis, illuminating the universals of interaction across a rich array of languages.

How Good People Make Tough Choices Rev Ed Rushworth M. Kidder 2009-11-24 Should you take a much-needed vacation or save money for the kids' education? Protect the endangered owl or maintain jobs for loggers? Have a heart-to-heart with a lying employee or fire him on the spot? All of us face ethical choices. Sometimes they're easy: One side is wrong and the other is right. But how do we handle the really tough "right vs. right" dilemmas, where each side has strong moral arguments and we can't do both? This book helps us build Ethical Fitness®—a values-based decision-making process so definitive that it's now a registered trade mark. Rushworth M. Kidder, founder of the Institute for Global Ethics, teaches us how to think for ourselves in order to resolve ethical dilemmas ranging from the intimately personal to the broadly philosophical. Unique in its approach and rich with illustrative anecdotes—updated with examples of real-world conflicts from today's political realm and from Dr. Kidder's own observations—How Good People Make Tough Choices is an indispensable resource for spotting, understanding, and resolving our toughest decisions.

Bad Beliefs Neil Levy 2021-12-31 This book challenges the view that bad beliefs - beliefs that blatantly conflict with easily available evidence - can largely be explained by widespread irrationality, instead arguing that ordinary people are rational agents whose beliefs are the result of their rational response to the evidence they're presented with.

A Theory of Justice John RAWLS 2009-06-30 Though the revised edition of A Theory of Justice, published in 1999, is the definitive statement of Rawls's view, so much of the extensive literature on Rawls's theory refers to the first edition. This reissue makes the first edition once again available for scholars and serious students of Rawls's work.

Talking to Our Selves John M. Doris 2015 Do we know what we're doing, and why? Psychological research seems to suggest not: reflection and self-awareness are surprisingly uncommon and inaccurate. John M. Doris presents a new account of agency and responsibility, which reconciles our understanding of ourselves as moral agents with empirical work on the unconscious mind.

Talking to Our Selves John M. Doris 2015-03-19 John M. Doris presents a new account of agency and responsibility, which reconciles our understanding of ourselves as moral agents with psychological research on the unconscious mind. Much philosophical theorizing maintains that the exercise of morally responsible agency consists in judgment and behavior ordered by accurate reflection. On such theories, when human beings are able to direct their lives in the manner philosophers have dignified with the honorific 'agency', it's because they know what they're doing, and why they're doing it. This understanding is compromised by quantities of psychological research on unconscious processing, which suggests that accurate reflection is distressingly uncommon; very often behavior is ordered by surprisingly inaccurate self-awareness. Thus, if agency requires accurate reflection, people seldom exercise agency, and skepticism about agency threatens. To counter the skeptical threat, John M. Doris proposes an alternative theory that requires neither reflection nor accurate self-awareness: he identifies a dialogic form of agency where self-direction is facilitated by exchange of the rationalizations with which people explain and justify themselves to one another. The result is a stoutly interdisciplinary theory sensitive to both what human beings are like—creatures with opaque and unruly psychologies-and what they need: an account of agency sufficient to support a practice of moral responsibility.