

The Virtue Of Honesty

THE 25TH ANNIVERSARY EDITION—The definitive statement of Ayn Rand's philosophy as interpreted by her best student and chosen heir. This brilliantly conceived and organized book is Dr. Leonard Peikoff's classic text on the abstract principles and practical applications of Objectivism, based on his lecture series "The Philosophy of Objectivism." Ayn Rand said of these lectures: "Until or unless I write a comprehensive treatise on my philosophy, Dr. Peikoff's course is the only authorized

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presentation of the entire theoretical structure of Objectivism—that is, the only one that I know of my knowledge to be fully accurate.” In Objectivism, Peikoff covers every philosophic topic that Rand regarded as important—from certainty to money, from logic to art, from measurement to sex. Drawn from Rand’s published works as well as in-depth conversations between her and Peikoff, these chapters illuminate Objectivism—and its creator—with startling clarity. With Objectivism, the millions of readers who have been transformed by Atlas Shrugged and The Fountainhead will discover the full

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philosophical system underlying Ayn Rand's work.

This book brings together a sensitive understanding of love and an unusually careful, even painstaking, analysis of the enormous but often neglected role of morality and the virtues in love. Martin's discussions of such virtues as caring, courage, fidelity, and honesty are superb, the examples well-chosen, the argument personal but nevertheless rigorous, the prose accessible and enjoyable to read.

Nicomachean Ethics Aristotle - The Nicomachean Ethics is one of Aristotle's most widely read and influential works. Ideas central

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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 is well known for the precision with which he chooses his words, and in this elegant translation his work has found its ideal match.

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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. Groundbreaking essays and commentaries on

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the ways that recent findings in psychology and neuroscience illuminate virtue and character and related issues in philosophy. Philosophers have discussed virtue and character since Socrates, but many traditional views have been challenged by recent findings in psychology and neuroscience. This fifth volume of Moral Psychology grows out of this new wave of interdisciplinary work on virtue, vice, and character. It offers essays, commentaries, and replies by leading philosophers and scientists who explain and use empirical findings from psychology and neuroscience to illuminate virtue and character and related issues in moral

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philosophy. The contributors discuss such topics as eliminativist and situationist challenges to character; investigate the conceptual and empirical foundations of self-control, honesty, humility, and compassion; and consider whether the virtues contribute to well-being. Contributors Karl Aquino, Jason Baehr, C. Daniel Batson, Lorraine L. Besser, C. Daryl Cameron, Tanya L. Chartrand, M. J. Crockett, Bella DePaulo, Korrina A. Duffy, William Fleeson, Andrea L. Glenn, Charles Goodman, Geoffrey P. Goodwin, George Graham, June Gruber, Thomas Hurka, Eranda Jayawickreme, Andreas Kappes, Kristján Kristjánsson, Daniel

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**Lapsley, Neil Levy, E.J. Masicampo, Joshua May,
Christian B. Miller, M. A. Montgomery, Thomas
Nadelhoffer, Eddy Nahmias, Hanna Pickard,
Katie Rapier, Raul Saucedo, Shannon W.
Schrader, Walter Sinnott-Armstrong, Nancy E.
Snow, Gopal Sreenivasan, Chandra Sripada,
June P. Tangney, Valerie Tiberius, Simine
Vazire, Jennifer Cole Wright**

Virtue and Character

Military Virtues

How Should One Live?

Reinhold Niebuhr and the Virtue Tradition

Practicing Medicine and Ethics

The Virtue of Honesty

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An empowering, sex-positive, behind-the-scenes look at both Hollywood and the porn industry in this celebrity memoir unlike any other. Perfect for fans of *Pleasure Activism* and *How to Make Love Like a Porn Star*.

Maitland Ward got her start in acting as a teenager when she was cast in *The Bold and the Beautiful*, but it was until she joined the later seasons of the sitcom *Boy Meets World* that she got her first taste of fame. As the love sexy (but not too sexy) co-ed Rachel McGuire, Ward soon found herself being typecast as the good girl next door and was repeatedly denied darker, more intriguing roles. So she made a career change—one that required her to

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turn away from the Disney universe—and eventually established herself as one of the most-respected actresses in the porn industry today. Now, Ward reveals the ups and downs of her fascinating career, including personal stories from her time on one of the most beloved shows of the 1990s, in this anything but a run-of-the-mill memoir. By showing Hollywood and triple-X stardom in a whole new light, she offers a fresh and stirring perspective on the sex industry. Ultimately a story of hope and triumph, *Rated X* is a sharp and provocative look at a former Disney princess who found her fairy tale in porn. The central thesis of this book is that putting the wor

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Reinhold Niebuhr and Christian realism in dialogue with contemporary virtue theory is a profitable undertaking. Military professionals need to have a clear and working knowledge of the ethical decision-making process that underpin their profession in order to evaluate situations quickly. This volume identifies 14 key virtues and through introductory essays and real world examples, provides guidance for service personnel at every stage of their career.

Illustrations and photos geared toward young readers

The Virtuous Egoist

The Character Gap

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Truth and Truthfulness

Lying and Deception

Treasury of Virtues

The Honest Woodcutter

Ayn Rand is well known for advocating egoism, but the substance of that instruction is rarely understood. Far from representing the rejection of morality, selfishness, in Rand's view, actually demands the practice of a systematic code of ethics. This book explains the fundamental virtues that Rand considers

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vital for a person to achieve his objective well-being: rationality, honesty, independence, justice, integrity, productiveness, and pride. Tracing Rand's account of the harmony of human beings' rational interests, Smith examines what each of these virtues consists of, why it is a virtue, and what it demands of a person in practice. Along the way she addresses the status of several conventional virtues within Rand's theory, considering traits such as kindness, charity, generosity, temperance, courage,

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forgiveness, and humility. Ayn Rand's Normative Ethics thus offers an in-depth exploration of several specific virtues and an illuminating integration of these with the broader theory of egoism.

This book explores medicine, ethics, and the challenge of moral diversity in health care. It explores how a health professional's moral beliefs and values influence the care he or she provides. It focuses on the need for a physician's wisdom, goals to guide patient care, and respect for conscience and integrity. The

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book culminates in a framework for practical wisdom in medicine that reflects the importance of integration (of an individual's beliefs, values, reasoning, actions, and identity), moral dialogue, humility, and professionals' obligations to patients, themselves, and society. What does it mean to be truthful? What role does truth play in our lives? What do we lose if we reject truthfulness? No philosopher is better suited to answer these questions than Bernard Williams. Writing with his characteristic

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combination of passion and elegant simplicity, he explores the value of truth and finds it to be both less and more than we might imagine. Modern culture exhibits two attitudes toward truth: suspicion of being deceived (no one wants to be fooled) and skepticism that objective truth exists at all (no one wants to be naive). This tension between a demand for truthfulness and the doubt that there is any truth to be found is not an abstract paradox. It has political consequences and signals a danger that our intellectual activities,

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particularly in the humanities, may tear themselves to pieces. Williams's approach, in the tradition of Nietzsche's genealogy, blends philosophy, history, and a fictional account of how the human concern with truth might have arisen. Without denying that we should worry about the contingency of much that we take for granted, he defends truth as an intellectual objective and a cultural value. He identifies two basic virtues of truth, Accuracy and Sincerity, the first of which aims at finding out the truth and

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the second at telling it. He describes different psychological and social forms that these virtues have taken and asks what ideas can make best sense of them today. Truth and Truthfulness presents a powerful challenge to the fashionable belief that truth has no value, but equally to the traditional faith that its value guarantees itself. Bernard Williams shows us that when we lose a sense of the value of truth, we lose a lot both politically and personally, and may well lose everything.

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Trust is indispensable, yet it can be dangerous. Without trusting others, we cannot function in society, or even stay alive for very long, but being overly-trustful can be a bad strategy too. Trust is pragmatic, but it also has a moral dimension: trustworthiness is a virtue, and well-placed trust benefits us all. In this Very Short Introduction, Katherine Hawley explores the key ideas about trust and distrust. Considerings questions such as 'Why do we value trust?' and Why do we want to be trusted rather than

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distrusted?', Hawley raises issues about the importance of trust in both the personal and public spheres, including family and relationships as well as politics and society. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and

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challenging topics highly readable.

Trust: A Very Short Introduction

**The Morality of Self-Interest and the
Facts That Support It**

Character Strengths and Virtues

Nicomachean Ethics

Worldly Virtue

Moral Ideals and Contemporary Life

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

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Aristotle's ultimate quest to determine happiness.

Enduringly profound treatise, 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.

OUR DEAR YOUNG MEN AND YOUNG WOMEN, we have great confidence in you. You are beloved sons and daughters of God and He is mindful of you. You have come to earth at a time of great opportunities and also of great challenges. The standards in this booklet will help you with the important choices you are making now and will yet make in the future. We promise that as you keep the covenants you have made and these standards, you will be blessed with the companionship of the Holy Ghost, your faith and testimony

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will grow stronger, and you will enjoy increasing happiness. *Worldly Virtue* discusses individual virtues in new ways, drawing from faith traditions, feminist analyses, and social science. The book addresses traditional virtues like honesty and generosity and articulates new virtues like those required in aging.

Equitable Research Partnerships

Aristotle and the Virtues

Ethics with Attachment, Virtue, and Respect

Stories to Grow On

An Empirical Theory

The Philosophy and Psychology of a Neglected Virtue

This open access book offers insights into the development of the ground-breaking Global Code of

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Conduct for Research in Resource-Poor Settings (GCC) and the San Code of Research Ethics. Using a new, intuitive moral framework predicated on fairness, respect, care and honesty, both codes target ethics dumping – the export of unethical research practices from a high-income setting to a lower- or middle-income setting. The book is a rich resource of information and argument for any research stakeholder who opposes double standards in research. It will be indispensable for applicants to European Union framework programmes, as the GCC is now a mandatory reference document for EU funding.

The adventures of a talking wooden puppet who

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becomes a real boy.

The last four decades have seen a remarkable revival of interest in the virtues, which lay at the heart of ancient and medieval moral philosophy. This collection is the first general survey of this revival, containing specially commissioned articles on topics central to virtue ethics and virtue theory, written by a distinguished international team of philosophers. It represents the state of the art in this subject, and will set the agenda for future work. Topics covered in *How Should One Live?* include: practical virtue ethics; ancient views of the virtues; impartiality and partiality; Kant and the virtues; utilitarianism and the virtues; the virtues and

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human nature; natural and artificial virtues; virtue and the good life; the vices; virtue and the emotions; virtue and politics; feminism, moral education, and the virtues; and virtue and community.

We like to think of ourselves, our friends, and our families as decent people. We may not be saints, but we are still honest, relatively kind, and mostly trustworthy. Miller argues here that we are badly mistaken in thinking this. Hundreds of recent studies in psychology tell a different story: that we all have serious character flaws that prevent us from being as good as we think we are - and that we do not even recognize that these flaws exist. But neither are most of us cruel or dishonest.

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Instead, Miller argues, we are a mixed bag. On the one hand, most of us in a group of bystanders will do nothing as someone cries out for help in an emergency. Yet it is also true that there will be many times when we will selflessly come to the aid of a complete stranger - and resist the urge to lie, cheat, or steal even if we could get away with it. Much depends on cues in our social environment. Miller uses this recent psychological literature to explain what the notion of "character" really means today, and how we can use this new understanding to develop a character better in sync with the kind of people we want to be.

A Global Code of Conduct to Counter Ethics Dumping

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A Philosophical Guide to a Future Worth Wanting

Technology and the Virtues

10 Virtues of Outstanding Leaders

The Virtue of Honesty as Reflected in the Life and

Works of Richard Malcolm Johnston

Moral Psychology, Volume 5

Ask a child what qualities make for a good person, and she would likely say "telling the truth." Indeed, honesty is a character trait whose worth even children recognize, and a virtue crucial on both intimate and global scales, significant in everything from our relationships to our politicians'

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accountability. The past forty years have witnessed a dramatic resurgence of philosophical interest in the virtues, understood as qualities that dispose one to think, feel, and act with excellence. And yet there has been surprisingly little work among philosophers aimed at helping us better understand the interwoven virtues of honesty, integrity, and truth-seeking. Edited by philosophers Christian B. Miller and Ryan West, this interdisciplinary volume significantly advances the discussion of this cluster of

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truth-related virtues by incorporating the insights and perspectives of experts in philosophy, law, communication and rhetorical studies, theology, psychology, history, and education. Each section is devoted to one virtue, and comprises a conceptual chapter about the nature of the virtue in question, an application chapter which explores how the virtue plays a central role in an area of human life, and a developmental chapter covering some of the ways people can foster this virtue in life. Additionally, the volume

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addresses honest and dishonest behavior, the fastest growing and most influential research areas in moral psychology today. Every reader will come away from this volume with deepened knowledge and appreciation for the essential role honesty takes in our world, and profound reason for developing and sustaining it in life. Thomas Carson offers the most comprehensive and up-to-date investigation of moral and conceptual questions about lying and deception. Part I addresses conceptual questions and offers

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definitions of lying, deception, and related concepts such as withholding information, "keeping someone in the dark," and "half truths." Part II deals with questions in ethical theory. Carson argues that standard debates about lying and deception between act-utilitarians and their critics are inconclusive because they rest on appeals to disputed moral intuitions. He defends a version of the golden rule and a theory of moral reasoning. His theory implies that there is a moral presumption against lying and

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deception that causes harm – a presumption at least as strong as that endorsed by act-utilitarianism. He uses this theory to justify his claims about the issues he addresses in Part III: deception and withholding information in sales, deception in advertising, bluffing in negotiations, the duties of professionals to inform clients, lying and deception by leaders as a pretext for fighting wars, and lying and deception about history (with special attention to the Holocaust), and cases of distorting the historical

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record by telling half-truths. The book concludes with a qualified defence of the view that honesty is a virtue.

How do laws resemble rules of games, moral rules, personal rules, rules found in religious teachings, school rules, and so on? Are laws rules at all? Are they all made by human beings? And if so how should we go about interpreting them? How are they organized into systems, and what does it mean for these systems to have 'constitutions'? Should everyone want to live under a system of law? Is there a

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special kind of 'legal justice'? Does it consist simply in applying the law of the system? And how does it relate to the ideal of 'the rule of law'? These and other classic questions in the philosophy of law form the subject-matter of *Law as a Leap of Faith*. In this book John Gardner collects, revisits, and supplements fifteen years of celebrated writings on general questions about law and legal systems - writings in which he attempts, without loss of philosophical finesse or insight, to cut through some of the

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technicalities with which the subject has become encrusted in the late twentieth century. Taking his agenda broadly from H.L.A. Hart's *The Concept of Law* (1961), Gardner shows how the key ideas in that work live on, and how they have been and can still be improved in modest ways to meet important criticisms - in some cases by concession, in some cases by circumvention, and in some cases by restatement. In the process Gardner engages with key ideas of other modern giants of the subject including Kelsen,

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Holmes, Raz, and Dworkin. Most importantly he presents the main elements of his own unique and refreshingly direct way of thinking about law, brought together in one place for the first time.

Intelligent Virtue presents a distinctive new account of virtue and happiness as central ethical ideas. Annas argues that exercising a virtue involves practical reasoning of a kind which can illuminatingly be compared to the kind of reasoning we find in someone exercising a practical skill. Rather than asking at the

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start how virtues relate to rules, principles, maximizing, or a final end, we should look at the way in which the acquisition and exercise of virtue can be seen to be in many ways like the acquisition and exercise of more mundane activities, such as farming, building or playing the piano. This helps us to see virtue as part of an agent's happiness or flourishing, and as constituting (wholly, or in part) that happiness. We are offered a better understanding of the relation between virtue as an ideal and virtue in

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everyday life, and the relation between being virtuous and doing the right thing.

How Porn Liberated Me from Hollywood

How Good Are We?

Ethics for A-Level

Leadership and Character

Honesty

Objectivism

When a woodcutter drops his ax into the river, a water sprite offers to retrieve his ax. When the water sprite finds both a silver and a gold ax he offers them to the woodcutter.

Honesty: The Philosophy and Psychology of a Neglected Virtue
Oxford University Press

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African philosophies about the way to live a flourishing life are predominantly virtue-oriented. However, narratives of African conceptions of virtue are uncommon. This book therefore helps bridge an important gap in literature. Authors writing from South Africa, Ghana, Egypt, Kenya, Mauritius, Côte D'Ivoire and Nigeria share research on indigenous wisdoms on virtue, displaying marked consensus about the communitarian nature of African virtue ethics traditions and virtues essential for a flourishing life. They also show how indigenous virtue ethics improve corporate practices. This book will be a launchpad for further studies in Afriethics as well as a medium for sharing rich knowledge with the rest of the world.

The 21st century offers a dizzying array of new technological

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developments: robots smart enough to take white collar jobs, social media tools that manage our most important relationships, ordinary objects that track, record, analyze and share every detail of our daily lives, and biomedical techniques with the potential to transform and enhance human minds and bodies to an unprecedented degree. Emerging technologies are reshaping our habits, practices, institutions, cultures and environments in increasingly rapid, complex and unpredictable ways that create profound risks and opportunities for human flourishing on a global scale. How can our future be protected in such challenging and uncertain conditions? How can we possibly improve the chances that the human family will not only live, but live well, into the 21st century and beyond? This book locates a key to that future in

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the distant past: specifically, in the philosophical traditions of virtue ethics developed by classical thinkers from Aristotle and Confucius to the Buddha. Each developed a way of seeking the good life that equips human beings with the moral and intellectual character to flourish even in the most unpredictable, complex and unstable situations--precisely where we find ourselves today. Through an examination of the many risks and opportunities presented by rapidly changing technosocial conditions, Vallor makes the case that if we are to have any real hope of securing a future worth wanting, then we will need more than just better technologies. We will also need better humans. Technology and the Virtues develops a practical framework for seeking that goal by means of the deliberate cultivation of technomoral virtues: specific skills and

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strengths of character, adapted to the unique challenges of 21st century life, that offer the human family our best chance of learning to live wisely and well with emerging technologies.

De Virtutibus Et Vitiis

Paradoxical Virtue

An Essay in Genealogy

For the Strength of Youth

Theory and Practice

Intelligent Virtue

Some goods that we generate for others, as when we give them attention or help or encouragement, require us to provide that benefit under the actual circumstances

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where we interact. Other goods that we generate require not just that we actually provide that sort of benefit but that we are also poised to provide it, even should actual circumstances change in various ways. These goods demand robust and not merely actual beneficence. Thus to give you friendship I must be robustly, not just accidentally, attentive to your needs; to give you a virtue like honesty I must be robustly disposed to tell you the truth; and to give you respect I must be robustly committed to showing restraint in

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my dealings with you. In this original contribution to normative ethics, Philip Pettit charts the range of robustly demanding goods, building on his earlier work on the robust demands of freedom. He explores the rationale behind our concern for being able to rely on others to treat us well, not just for being lucky enough to enjoy good treatment. And then he traces the implications for ethics of giving a central place to robustly demanding goods. The lessons he draws teach us that there is a tighter connection between being good

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and doing good than is generally recognized; that it is harder to count as doing good than it is to count as doing evil; and that there is a serious issue, ignored in many ethical theories, about the basis on which we should deliberate in day-to-day decisions about what it is right to do. The book amounts to a radical rethinking of ethics in which many standard positions shift or fall. The association between being good and doing good casts doubt on the orthodox dichotomy between evaluating agents and evaluating

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actions. The calibration between doing good and doing evil explains the Knobe effect, so called, as well as explaining the superficial appeal of doctrines like that of double effect. And the investigation of how to be guided in deliberating about the right reduces the gap between the recommendations of approaches like Kantianism, contractualism, and virtue theory and their common, consequentialist foe.

"Honesty is clearly an important virtue. Parents want to develop it in their

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children. Close relationships typically depend upon it. Employers value it in their employees. Yet philosophers have said almost nothing about the virtue of honesty in the past fifty years. This book aims to draw attention to this surprisingly neglected virtue. Part One looks at the concept of honesty. It takes up questions such as what does honesty involve, what are the motives of an honest person, how does practical wisdom relate to honesty, and is there anything that connects all the different sides of

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honesty, including not lying, not stealing, not breaking promises, not misleading others, and not cheating. A central idea is that the honest person reliably does not intentionally distort the facts as she takes them to be. Part Two looks at the empirical psychology of honesty. It takes up the question of whether most people are honest, dishonest, or somewhere in-between. Drawing extensively on recent studies of cheating and lying in particular, the emerging model ends up implying that most of us

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have a long way to go to reach an honest character" - -

What makes a good leader? Ten leaders, ten key virtues This readable distillation of the core common features of successful leaders shows how an individual's character, and especially their virtue, is the defining factor. Without these ten vital virtues, leadership becomes "misleadership." The authors, both renowned business ethicists, combine theory with fascinating biographical detail on exemplary leaders such as

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Abraham Lincoln, Winston Churchill, and Oprah Winfrey. The result is an accessible text on the ethics of leadership which, unlike many publications that claim to reveal the secrets of success as a leader, is informed by a wealth of exceptional academic experience.

Christian Miller presents a new account of moral character. Most of us are not virtuous. We do not have virtues such as compassion, honesty, or courage. But at the same time, we are not vicious people either. We do not have vices such as

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cruelty, dishonesty, or cowardice. Instead most people today have characters which do not qualify as either virtuous or vicious. We have many positive moral features, but also many negative ones too. Our characters are decidedly mixed, and are much more complex than we might have thought. In Moral Character: An Empirical Theory Miller outlines a new picture of our moral character which involves what are called Mixed Character Traits. This picture can help make sense of how most of us are less than virtuous people but also

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morally better than the vicious.

*African Virtue Ethics Traditions for
Business and Management*

The Philosophy of Ayn Rand

Love's Virtues

Integrity, Honesty, and Truth Seeking

The Honest-to-Goodness Truth

If telling the truth is the right thing to do, why is the whole world mad at Libby?

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

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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

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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

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and lively introduction to the challenging subject of ethics. Tailored to the Ethics components of AQA Philosophy and OCR Religious Studies.

Honesty is an important virtue. Parents want to develop it in their children. Close relationships depend upon it. Employers value it in their employees. Surprisingly, however, philosophers have said very little about the virtue of honesty over the past fifty years. In this book, Christian B. Miller aims to draw much greater attention to this neglected virtue. The first part of the book looks at the concept of honesty. It takes up questions such

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as: What does honesty involve? What are the motives of an honest person? How does practical wisdom relate to honesty? Miller explores what connects the many sides of honesty, including not lying, not stealing, not breaking promises, not misleading others, and not cheating. He argues that the honest person reliably does not intentionally distort the facts as she takes them to be. Miller then examines the empirical psychology of honesty. He takes up the question of whether most people are honest, dishonest, or somewhere in between. Drawing extensively on recent studies of cheating

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and lying, the model Miller articulates ultimately implies that most of us have a long way to go to reach an honest character. Honesty: The Philosophy and Psychology of a Neglected Virtue provides both a richer understanding of what our character looks like, as well as what the goal of being an honest person actually involves. Miller then leaves it up to us to decide if we want to take steps to shrink the character gap between the two.

"Character" has become a front-and-center topic in contemporary discourse, but this term does not have a fixed meaning. Character may be simply defined

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by what someone does not do, but a more active and thorough definition is necessary, one that addresses certain vital questions. Is character a singular characteristic of an individual, or is it composed of different aspects? Does character--however we define it--exist in degrees, or is it simply something one happens to have? How can character be developed? Can it be learned? Relatedly, can it be taught, and who might be the most effective teacher? What roles are played by family, schools, the media, religion, and the larger culture? This groundbreaking handbook of character

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strengths and virtues is the first progress report from a prestigious group of researchers who have undertaken the systematic classification and measurement of widely valued positive traits. They approach good character in terms of separate strengths-authenticity, persistence, kindness, gratitude, hope, humor, and so on-each of which exists in degrees. Character Strengths and Virtues classifies twenty-four specific strengths under six broad virtues that consistently emerge across history and culture: wisdom, courage, humanity, justice, temperance, and transcendence. Each strength is

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thoroughly examined in its own chapter, with special attention to its meaning, explanation, measurement, causes, correlates, consequences, and development across the life span, as well as to strategies for its deliberate cultivation. This book demands the attention of anyone interested in psychology and what it can teach about the good life.

Triumph of Virtue and Honesty!!!

Essays on the Virtues

Loving Life

Pinocchio

Integrating Wisdom, Conscience, and Goals of Care

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Ayn Rand's Normative Ethics