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Better that he should use the inquiring mind
he would inherit from his grandfather and

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then ... something that the human brain cannot absorb or comprehend. Only afterward did He articulate the ...

~~The Truth Seekers~~

I. Writers South of the Alps. (pp. 435-490)
Jerome Cardan may be regarded as exemplifying the highest intellect and culture of his age. Possessed of all the science of the day, his inquiring and ...

~~Materials Toward a History of Witchcraft, Volume 2~~

It is not surprising therefore, that a not

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inconsiderable number of haredi young people, particularly those with an inquiring mind begin to ... decide from the brain not from the heart, because ...

~~Former haredim: Why do some drop out to join the modern world?~~

In general, families sought to learn about the technology in the neurological ICU and about the brain illness ... it blows my mind [that I didn't know anything about strokes] ...

~~Experiences of Families in the Neurological~~

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~~ICU: A "Bedside Phenomenon"~~

When I told my boss about my bipolar disorder, what followed was a lack of compassion. It doesn't have to be that way.

~~I lied to my boss about my bipolar disorder. Here's what happened when I finally told the truth.~~

"He had boundless energy, a sharp intellect and an ability to communicate, and certainly had an inquiring mind. He liked variety. He worked himself from the newspaper business from the ground up.

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~~REMEMBERING A FRIEND~~

An inquiring mind isn't necessarily a sign of previous ... "The education pieces of an adult brain versus an adolescent brain are important," Glynn says. "Parents sometimes just don ...

~~Children and marijuana: It's never too early for parents to start the conversation~~

Such skills include open-ended requests, repeating their words, inquiring about emotions, and responding empathically. Read this and more from the week. Deleting Facebook will not solve our problems.

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~~Psychology Today~~

Just how tight are the manufacturing tolerances of modern FDM printer filament. Inquiring minds want to know, and when such minds are attached to handy fellows like [Thomas Sanladerer], you end up ...

~~3d Printer hacks~~

from biomolecular science breakthroughs to new insights into the electrochemistry of the human brain. For a student with strong skills in math and science and an inquiring mind, it's hard to know ...

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~~Science Studies~~

Matt Amodio finally lost "Jeopardy!" after 38 wins on Monday, racking up more than \$1.5 million in prize money.

~~'Jeopardy!' champ Matt Amodio's epic winning streak ends at 38 games and \$1.5 million~~

One of the welcome elements in the unfolding saga of Roger Federer is that he gives someone with an inquiring (or perhaps just mischievous) mind a fair amount with which to play around.

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~~A Charmed Life~~

Scores are based on surveys taken from this hospital's inpatients after they were discharged inquiring about different aspects of their stay. The scores are not used in the Best Hospitals rankings.

~~Nebraska Medicine Nebraska Medical Center~~

The FBI has been reaching out to members of the veterans' groups working to evacuate American citizens and at-risk Afghans and inquiring about ... "In my mind, the FBI was trying to be helpful ...

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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.

This book is the first systematic treatment of 'responsibilist' or character-based virtue

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epistemology, an approach to epistemology that focuses on intellectual character virtues like open-mindedness, fair-mindedness, inquisitiveness, and intellectual courage, rigor, and carefulness. Baehr distinguishes four main varieties of character-based virtue epistemology and develops a comprehensive assessment of each. For students and professional philosophers looking for an introduction to this important and exciting new field, Baehr provides a brief history of virtue epistemology, an overview of contemporary research in the field, and an introduction to the

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intellectual virtues that distinguishes them from intellectual talents, temperaments, faculties, and skills. For specialists in epistemology, the book offers the most in depth examination to date of the role that the concept of intellectual virtue should play in a philosophical account of knowledge. Baehr also argues for expanding the borders of epistemology proper to include a more immediate concern with intellectual virtues and their role in a good intellectual life. For virtue theorists and moral psychologists, Baehr defends a 'personal worth' account of the nature and structure of an intellectual

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virtue, situating this account vis-à-vis several related accounts of moral and intellectual virtue in the literature. The book also contains chapter-length analyses of two individual character virtues (open-mindedness and intellectual courage) and an appendix on the relation between intellectual virtues and moral virtues. Overall, the book is a comprehensive and groundbreaking treatment of an important topic in philosophy.

In our scientific age an understanding of physics is part of a liberal education.

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Lawyers, bankers, governors, business heads, administrators, all wise educated people need a lasting understanding of physics so that they can enjoy those contacts with science and scientists that are part of our civilization both materially and intellectually. They need knowledge and understanding instead of the feelings, all too common, that physics is dark and mysterious and that physicists are a strange people with incomprehensible interests. Such a sense of understanding science and scientists can be gained neither from sermons on the beauty of science nor from the

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rigorous courses that colleges have offered for generations; when the headache clears away it leaves little but a confused sense of mystery. Nor is the need met by survey courses that offer a smorgasbord of tidbit--they give science a bad name as a compendium of information or formulas. The non-scientist needs a course of study that enables him to learn real science and make its own--with delight. For lasting benefits the intelligent non-scientist needs a course of study that enables him to learn genuine science carefully and then encourages him to think about it and use it. He needs a

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carefully selected framework of topics--not so many that learning becomes superficial and hurried; not so few that he misses the connected nature of scientific work and thinking. He must see how scientific knowledge is built up by building some scientific knowledge of his own, by reading and discussing and if possible by doing experiments himself. He must think his own way through some scientific arguments. He must form his own opinion, with guidance, concerning the parts played by experiment and theory; and he must be shown how to develop a taste for good theory. He must see several

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varieties of scientific method at work. And above all, he must think about science for himself and enjoy that. These are the things that this book encourages readers to gain, by their own study and thinking. Physics for the Inquiring Mind is a book for the inquiring mind of students in college and for other readers who want to grow in scientific wisdom, who want to know what physics really is.

The late twentieth and early twenty-first centuries have seen a renaissance in the study of virtue -- a topic that has prevailed

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in philosophical work since the time of Aristotle. Several major developments have conspired to mark this new age. Foremost among them, some argue, is the birth of virtue ethics, an approach to ethics that focuses on virtue in place of consequentialism (the view that normative properties depend only on consequences) or deontology (the study of what we have a moral duty to do). The emergence of new virtue theories also marks this new wave of work on virtue. Put simply, these are theories about what virtue is, and they include Kantian and utilitarian virtue theories. Concurrently,

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virtue ethics is being applied to other fields where it hasn't been used before, including bioethics and education. In addition to these developments, the study of virtue in epistemological theories has become increasingly widespread to the point that it has spawned a subfield known as 'virtue epistemology.' This volume therefore provides a representative overview of philosophical work on virtue. It is divided into seven parts: conceptualizations of virtue, historical and religious accounts, contemporary virtue ethics and theories of virtue, central concepts and issues, critical

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examinations, applied virtue ethics, and virtue epistemology. Forty-two chapters by distinguished scholars offer insights and directions for further research. In addition to philosophy, authors also deal with virtues in non-western philosophical traditions, religion, and psychological perspectives on virtue.

This selection from the author's famous *Physics for the Inquiring Mind* is a book for readers who want to grow in scientific wisdom, who want to know the fundamentals of the history and theory of basic astronomy.

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Originally published in 1982. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

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If the secular university by definition is non-sectarian or non-denominational, then how can it accommodate a discipline like Christian theology? Doesn't the traditional goal of theological study, which is to attain knowledge of the divine, fundamentally conflict with the main goal of secular academic study, which is to attain knowledge about ourselves and the world in which we live? So why should theology be admitted, or even care about being admitted, into secular academic life? And even if theology were admitted, what contribution to secular academic life could it make? Working from a

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Christian philosophical and theological perspective but also engaging a wide range of theologians, philosophers, and religious studies scholars, Christian Theology and the Secular University takes on these questions, arguing that Christian theology does belong in the secular university because it provides distinct resources that the secular university needs if it is going to fulfill what should be its main epistemic and educative ends. This book offers a fresh and unique perspective to scholars working in the disciplines of theology, philosophy, and religious studies, and to those in other

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academic disciplines who are interested in thinking critically and creatively about the place and nature of theological study within the secular university.

"What makes for a good education? What does one need to count as well-educated?

Knowledge, to be sure. But knowledge is easily forgotten, and today's knowledge may be obsolete tomorrow. Skills, particularly in critical thinking, are crucial as well. But absent the right motivation, graduates may fail to put their skills to good use. In this book, Nathan King argues that intellectual

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virtues—traits like curiosity, intellectual humility, honesty, intellectual courage, and open-mindedness—are central to any education worthy of the name. Further, such virtues are crucial to our functioning well in everyday life, in areas as diverse as personal relationships, responsible citizenship, civil discourse, and personal success. Our struggles in these areas often result from a failure to think virtuously. Drawing upon recent work in philosophy and psychology, King paints a portrait of virtuous intellectual character—and of the vices such a character opposes. Filled with examples and

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applications, this book introduces readers to the intellectual virtues: what they are, why they matter, and how we can grow in them"--

Intellectual Dependability is the first research monograph devoted to addressing the question of what it is to be an intellectually dependable person—the sort of person on whom one's fellow inquirers can depend in their pursuit of epistemic goods. While neglected in recent scholarship, this question is an important one for both

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epistemology—how we should conceptualize the ideal inquirer—and education—how we can enable developing learners to grow toward this ideal. The book defends a virtue theory according to which being an intellectually dependable person is distinctively a matter of possessing a suite of neglected virtues called "the virtues of intellectual dependability" that are themselves distinctively concerned with promoting epistemic goods in others' inquiries. After defending the existence and educational significance of these virtues as a group, the book turns toward the project of identifying

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and conceptualizing several specific instances of these virtues in detail. Virtues discussed include intellectual benevolence, intellectual transparency, communicative clarity, audience sensitivity, and epistemic guidance. In each case, an interdisciplinary treatment of the nature of the virtue and its relationship to other virtues, vices, and personality features is offered, drawing especially on relevant research in Philosophy and Psychology. The book concludes with a chapter devoted to identifying distinctive ways these virtues of intellectual dependability are manifested when it is

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inquiring communities, rather than individuals, that occupy the position of intellectual dependence. By directing attention to the ideal of intellectual dependability, the book marks a novel turn of scholarly interest explicitly toward a neglected dimension of the ideal inquirer that will inform both epistemological theorizing and educational practice.

Proposes that virtues are skills that we can work on improving, using psychological research on self-regulation and expertise.

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