



Concepts and Cases  
The Positive Philosophy of Auguste Comte  
Octopus Stew  
The Past and Future of Economics  
Su Voto Es Su Voz

**Games are a unique art form. They do not just tell stories, nor are they simply conceptual art. They are the art form that works in the medium of agency. Game designers tell us who to be in games and what to care about; they designate the player's in-game abilities and motivations. In otherwords, designers create alternate agencies, and players submerge themselves in those agencies. Games let us explore alternate forms of agency. The fact that we play games demonstrates something remarkable about the nature of our own agency: we are capable of incredible fluidity with our own motivations and rationality.**This volume presents a new theory of games which insists on games' unique value in human life. C. Thi Nguyen argues that games are an integral part of how we become mature, free people. Bridging aesthetics and practical reasoning, he gives an account of the special motivational structure involved in playing games. We can pursue goals, not for their own value, but for the sake of the struggle. Playing games involves a motivational inversion from normal life, and the fact that we can engage in this motivational inversion lets us use games to experience forms of agency we might never have developed on our own. Games, then, are a special medium for communication. They are the technology that allows us to write down and transmit forms of agency. Thus, the body of games forms a "library of agency" which we can use to help develop our freedom and autonomy. Nguyen also presents a new theory of the aesthetics of games. Games sculpt our practical activities, allowing us to experience the beauty of our own actions and reasoning. They are unlike traditional artworks in that they are designed to sculpt activities - and to promote their players' aesthetic appreciation of their own activity.

**NAMED ONE OF THE BEST COOKBOOKS OF THE YEAR BY REAL SIMPLE** "I have never read a more passionate and heartfelt expression of Colombian culture and cuisine in English. I've been waiting for years for a book like this to come out." -J. Kenji López-Alt, New York Times bestselling author of The Food Lab A recipe developer and food stylist—whose work has taken her across the globe to work with clients like Michelle Obama and into the test kitchens of today's most esteemed culinary publications—pays homage to her native country with this vibrant, visually stunning cooking, the first dedicated solely to Colombian food, featuring 100 recipes that meld the contemporary and the traditional. To Mariana Velásquez, a native of Bogotá, the diverse mix of heritages, cultures, and regions that comprise Colombian food can be summed up in one simple concept: More is more. No matter what rung of society, Colombians feed their guests well, and leave them feeling nourished in body and soul. In Colombiana, the award-winning recipe developer and food stylist draws on the rich culinary traditions of her native land and puts her own modern twist on dishes beloved by generations of Colombians. Here are recipes for classics such as arepas and empanadas, as well as "Colombian-ish" recipes like Lomito de Cerdo al Tamarindo y Menta (Tamarind Pork Tenderloin with Mint), Gazpacho de Papaya y Camarón Tostado (Spicy Papaya and Charred Shrimp Gazpacho), and Cuchuco de Trigo con Pollito y Limón (Lemony Bulgur Farmer's Chicken Soup). In addition to offering a unique perspective on Colombian food, Mariana shares the vibrant style of Colombian tablescapes and entertaining. For her, the best meals are never simply about the food on the table—they are an alchemy of atmosphere, drinks, and simple snacks and sweets that complete the experience and make it memorable. Rich with culture and stories as well as one-of-a-kind recipes and stunning photography, Colombiana is a gastronomic excursion that reminds us of the power of food to keep tradition alive.

**"The emergence of virtue ethics, which might be the most significant development in contemporary ethics, takes Aristotle's ethics as the most important paradigm. Aristotle's ethical thinking, in contrast to modern Western moral philosophy, starts with a reflection on human life as a whole instead of on some moral acts, and focuses on character and virtue instead of on principles and rules. This way of doing ethics is shared by Confucius. First, Confucius seeks to find the human dao, i.e. the way to become a good person. Second, to become a good person, one must cultivate de, that is, a dispositional character (indeed, de has been generally translated as "virtue" in English). Confucius calls this dispositional character ren. Ren has been generally translated as "benevolence" or "humanity," but is also widely referred to as "virtue," "complete virtue," or "cardinal virtue.""**"It is in elaborating how one person can become a good person by cultivating ren that Confucius reflects on and discusses issues such as human nature and its fulfillment, the doctrine of the mean, the role of social customs and traditions, self-cultivation and moral education, love, family, virtue politics, moral emotion, moral reasoning, family, and so on. These are also the central themes in Aristotle's theory of virtue. To a great extent, Aristotle's ethics is taken as the model in contemporary virtue ethics precisely because these important ethical concerns have been left out or at least marginalized in dominant modern moral theories."--Jacket.