

## On Truth Harry G Frankfurt

Shakespeare Minus 'Theory' The Metamorphosis (Legend Classics) Principles of American Journalism The Moral Life The Philosophy of Deception Necessity, Volition, and Love The Fundamentals of Ethics What Truth Is The Importance of What We Care About Assholes Demagogue for President Why Truth Matters Truth The Truth About Being a Leader Post-Truth Autonomy and the Self On Bullshit The Prevalence of Humbug and Other Essays The Reasons of Love On Truth What's the Use of Truth? Between Heaven and Earth Realizing Reason Love's Vision Human Nature and Natural Knowledge Contours of Agency The Art of Political War Truth Death and the Afterlife The Varnished Truth Debunk It! On Inequality Bullshit and Philosophy Finding Oneself in the Other On Truth The Entire Predicament Taking Ourselves Seriously and Getting It Right Objectivity in Journalism Demons, Dreamers, and Madmen Taken Hostage

### Shakespeare Minus 'Theory'

Essays examining foundational metaphysical and epistemological issues concerning Descartes, moral philosophy, and philosophical anthropology.

### The Metamorphosis (Legend Classics)

A wide range of philosophical essays informed by the work of Harry Frankfurt, who offers a response to each essay.

### Principles of American Journalism

"An exceptionally clear, compact, and affordable introduction to a broad range of ethical theories"--

### The Moral Life

This is a concise introduction to current philosophical debates about truth. Combining philosophical and technical material, the book is organized around, but not limited to, the view known as deflationism. In clear language, Burgess and Burgess cover a wide range of issues, including the nature of truth, the status of truth-value gaps, the relationship between truth and meaning, relativism and pluralism about truth, and semantic paradoxes from Alfred Tarski to Saul Kripke and beyond. The book provides a rich picture of contemporary philosophical theorizing about truth, one that will be essential reading for philosophy students as well as philosophers specializing in other areas.

## **The Philosophy of Deception**

Ideal for introductory ethics courses, this text brings together an extensive and varied collection of ninety-one classical and contemporary readings on ethical theory and practice. Integrating literature with philosophy in an innovative way, this unique anthology uses literary works to enliven and make concrete the ethical theory or applied issues addressed.

## **Necessity, Volition, and Love**

Love often seems uncontrollable and irrational, but we just as frequently appear to have reasons for loving the people we do. In *Love's Vision*, Troy Jollimore offers a new way of understanding love that accommodates both of these facts, arguing that love is guided by reason even as it resists and sometimes eludes rationality. At the same time, he reconsiders love's moral status, acknowledging its moral dangers while arguing that it is, at heart, a moral phenomenon--an emotion that demands empathy and calls us away from excessive self-concern. Love is revealed as neither wholly moral nor deeply immoral, neither purely rational nor profoundly irrational. Rather, as Diotima says in Plato's *Symposium*, love is "something in between." Jollimore makes his case by proposing a "vision" view of love, according to which loving is a way of seeing that involves bestowing charitable attention on a loved one. This view recognizes the truth in the cliché "love is blind," but holds that love's blindness does not undermine the idea that love is guided by reason. Reasons play an important role in love even if they rest on facts that are not themselves rationally justifiable. Filled with illuminating examples from literature, *Love's Vision* is an original examination of a subject of vital philosophical and human concern.

## **The Fundamentals of Ethics**

A philosophical treatise on the nature of truth offers a common-sense and witty approach that examines what it is and its value in a world and culture that seems devoted to falsehood, lies, half-truths, and marketing jargon. 200,000 first printing.

## **What Truth Is**

Economic inequality is one of the most divisive issues of our time. Yet few would argue that inequality is a greater evil than poverty. The poor suffer because they don't have enough, not because others have more, and some have far too much. So why do many people appear to be more distressed by the rich than by the poor? In this provocative book, the #1 New York Times bestselling author of *On Bullshit* presents a compelling and unsettling response to those who believe that the goal of social justice should be economic equality or less inequality. Harry Frankfurt, one of the most influential moral philosophers in the world, argues that we are morally obligated to eliminate poverty—not achieve equality or reduce inequality. Our

focus should be on making sure everyone has a sufficient amount to live a decent life. To focus instead on inequality is distracting and alienating. At the same time, Frankfurt argues that the conjunction of vast wealth and poverty is offensive. If we dedicate ourselves to making sure everyone has enough, we may reduce inequality as a side effect. But it's essential to see that the ultimate goal of justice is to end poverty, not inequality. A serious challenge to cherished beliefs on both the political left and right, *On Inequality* promises to have a profound impact on one of the great debates of our time.

## **The Importance of What We Care About**

In the spirit of the mega-selling *On Bullshit*, philosopher Aaron James presents a theory of the asshole that is both intellectually provocative and existentially necessary. What does it mean for someone to be an asshole? The answer is not obvious, despite the fact that we are often personally stuck dealing with people for whom there is no better name. Try as we might to avoid them, assholes are found everywhere—at work, at home, on the road, and in the public sphere. Encountering one causes great difficulty and personal strain, especially because we often cannot understand why exactly someone should be acting like that. Asshole management begins with asshole understanding. Much as Machiavelli illuminated political strategy for princes, this book finally gives us the concepts to think or say why assholes disturb us so, and explains why such people seem part of the human social condition, especially in an age of raging narcissism and unbridled capitalism. These concepts are also practically useful, as understanding the asshole we are stuck with helps us think constructively about how to handle problems he (and they are mostly all men) presents. We get a better sense of when the asshole is best resisted, and when he is best ignored—a better sense of what is, and what is not, worth fighting for.

## **Assholes**

This volume addresses the complex interplay between the conditions of an agent's personal autonomy and the constitution of her self in light of two influential background assumptions: a libertarian thesis according to which it is essential for personal autonomy to be able to choose freely how one's self is shaped, on the one hand, and a line of thought following especially the seminal work of Harry Frankfurt according to which personal autonomy necessarily rests on an already sufficiently shaped self, on the other hand. Given this conceptual framework, a number of influential aspects within current debate can be addressed in a new and illuminating light: accordingly, the volume's contributions range from 1) discussing fundamental conceptual interconnections between personal autonomy and freedom of the will, 2) addressing the exact role and understanding of different personal traits, e.g. Frankfurt's notion of volitional necessities, commitments to norms and ideals, emotions, the phenomenon of weakness of will, and psychocorporeal aspects, 3) and finally taking into account social influences, which are discussed in terms of their ability to buttress, to weaken, or even to serve as necessary

preconditions of personal autonomy and the forming of one's self. The volume thus provides readers with an extensive and most up-to-date discussion of various influential strands of current philosophical debate on the topic. It is of equal interest to all those already engaged in the debate as well as to readers trying to get an up-to-date overview or looking for a textbook to use in courses.

## **Demagogue for President**

Politics is war, but in America, one side is doing all the shooting -- the liberals. Shell-shocked conservatives blame their failures on the media or unscrupulous opponents, but they refuse to name the real culprit: themselves. In a book that shattered the complacency of establishment conservatives -- and helped put George W. Bush in the White House -- David Horowitz lays out the strategy to fight back. -- What are the six principles of politics that liberals understand but conservatives don't? -- How can conservatives win the "sound bite war"? -- What are the five agendas that can make the Republicans the majority party?

## **Why Truth Matters**

This volume gathers together new essays on deception and self-deception by leading thinkers on the subject. The contributors discuss topics including the nature and the definition of deception; whether deception is morally blameworthy or not; attacks against and defenses of self-deception; and the most famous philosophical account of lying by Immanuel Kant. Deception of others and self-deception share many more interconnections than is normally recognized, and these essays reveal the benefits of considering them together. The Philosophy of Deception will be of interest to philosophers across the spectrum including those interested in philosophy of mind, philosophy of psychology, and metaphysics.

## **Truth**

This is the second of three volumes of posthumously collected writings of G. A. Cohen, who was one of the leading, and most progressive, figures in contemporary political philosophy. This volume brings together some of Cohen's most personal philosophical and nonphilosophical essays, many of them previously unpublished. Rich in first-person narration, insight, and humor, these pieces vividly demonstrate why Thomas Nagel described Cohen as a "wonderful raconteur." The nonphilosophical highlight of the book is Cohen's remarkable account of his first trip to India, which includes unforgettable vignettes of encounters with strangers and reflections on poverty and begging. Other biographical pieces include his valedictory lecture at Oxford, in which he describes his philosophical development and offers his impressions of other philosophers, and "Isaiah's Marx, and Mine," a tribute to his mentor Isaiah Berlin. Other essays address such topics as the

truth in "small-c conservatism," who can and can't condemn terrorists, and the essence of bullshit. A recurring theme is finding completion in relation to the world of other human beings. Engaging, perceptive, and empathetic, these writings reveal a more personal side of one of the most influential philosophers of our time.

### **The Truth About Being a Leader**

*Between Heaven and Earth* explores the relationships men, women, and children have formed with the Virgin Mary and the saints in twentieth-century American Catholic history, and reflects, more broadly, on how people live in the company of sacred figures and how these relationships shape the ties between people on earth. In this boldly argued and beautifully written book, Robert Orsi also considers how scholars of religion occupy the ground in between belief and analysis, faith and scholarship. Orsi infuses his analysis with an autobiographical voice steeped in his own Italian-American Catholic background--from the devotion of his uncle Sal, who had cerebral palsy, to a "crippled saint," Margaret of Castello; to the bond of his Tuscan grandmother with Saint Gemma Galgani. Religion exists not as a medium of making meanings, Orsi maintains, but as a network of relationships between heaven and earth involving people of all ages as well as the many sacred figures they hold dear. Orsi argues that modern academic theorizing about religion has long sanctioned dubious distinctions between "good" or "real" religious expression on the one hand and "bad" or "bogus" religion on the other, which marginalize these everyday relationships with sacred figures. This book is a brilliant critical inquiry into the lives that people make, for better or worse, between heaven and earth, and into the ways scholars of religion could better study of these worlds.

### **Post-Truth**

This beautifully written book by one of the world's leading moral philosophers argues that the key to a fulfilled life is to pursue wholeheartedly what one cares about, that love is the most authoritative form of caring, and that the purest form of love is, in a complicated way, self-love. Harry Frankfurt writes that it is through caring that we infuse the world with meaning. Caring provides us with stable ambitions and concerns; it shapes the framework of aims and interests within which we lead our lives. The most basic and essential question for a person to raise about the conduct of his or her life is not what he or she should care about but what, in fact, he or she cannot help caring about. The most important form of caring, Frankfurt writes, is love, a nonvoluntary, disinterested concern for the flourishing of what is loved. Love is so important because meaningful practical reasoning must be grounded in ends that we do not seek only to attain other ends, and because it is in loving that we become bound to final ends desired for their own sakes. Frankfurt argues that the purest form of love is self-love. This sounds perverse, but self-love--as distinct from self-indulgence--is at heart a disinterested concern for whatever it is that the person loves. The most elementary form of self-love is nothing more than the desire of a

person to love. Insofar as this is true, self-love is simply a commitment to finding meaning in our lives.

## **Autonomy and the Self**

2016 marked the birth of the post-truth era. Sophistry and spin have coloured politics since the dawn of time, but two shock events - the Brexit vote and Donald Trump's elevation to US President - heralded a departure into murkier territory. From Trump denying video evidence of his own words, to the infamous Leave claims of £350 million for the NHS, politics has rarely seen so many stretching the truth with such impunity. Bullshit gets you noticed. Bullshit makes you rich. Bullshit can even pave your way to the Oval Office. This is bigger than fake news and bigger than social media. It's about the slow rise of a political, media and online infrastructure that has devalued truth. This is the story of bullshit: what's being spread, who's spreading it, why it works - and what we can do to tackle it.

## **On Bullshit**

Realizing Reason pursues three interrelated themes. First, it traces the essential moments in the historical unfolding—from the ancient Greeks, through Descartes, Kant, and developments in the nineteenth century, to the present—that culminates in the realization of pure reason as a power of knowing. Second, it provides a cogent account of mathematical practice as a mode of inquiry into objective truth. And finally, it develops and defends a new conception of our being in the world, one that builds on and transforms the now standard conception according to which our experience of reality arises out of brain activity due, in part, to merely causal impacts on our sense organs. Danielle Macbeth shows that to achieve an adequate understanding of the striving for truth in the exact sciences we must overcome this standard conception and that the way to do that is through a more adequate understanding of the nature of mathematical practice and the profound transformations it has undergone over the course of its history, the history through which reason is first realized as a power of knowing. Because we can understand mathematical practice only if we attend to the systems of written signs within which to do mathematics, Macbeth provides an account of the nature and role of written notations, specifically, of the principal systems that have been developed within which to reason in mathematics: Euclidean diagrams, the symbolic language of arithmetic and algebra, and Frege's concept-script, Begriffsschrift.

## **The Prevalence of Humbug and Other Essays**

Everyone says that lying is wrong. But when we say that lying is bad and hurtful and that we would never intentionally tell a lie, are we really deceiving anyone? In this wise and insightful book, David Nyberg exposes the tacit truth underneath our collective pretense and reveals that an occasional lie can be helpful, healthy, creative, and, in some situations, even

downright moral. Through familiar and often entertaining examples, Nyberg explores the purposes deception serves, from the social kindness of the white lie to the political ends of diplomacy to the avoidance of pain or unpleasantness. He looks at the lies we tell ourselves as well, and contrary to the scolding of psychologists demonstrates that self-deception is a necessary function of mental health, one of the mind's many weapons against stress, uncertainty, and chaos. Deception is in our nature, Nyberg tells us. In civilization, just as in the wilderness, survival does not favor the fully exposed or conspicuously transparent self. As our minds have evolved, as practical intelligence has become more refined, as we have learned the subtleties of substituting words and symbols for weapons and violence, deception has come to play a central and complex role in social life. The Varnished Truth takes us beyond philosophical speculation and clinical analysis to give a sense of what it really means to tell the truth. As Nyberg lays out the complexities involved in leading a morally decent life, he compels us to see the spectrum of alternatives to telling the truth and telling a clear-cut lie. A life without self-deception would be intolerable and a world of unconditional truth telling unlivable. His argument that deception and self-deception are valuable to both social stability and individual mental health boldly challenges popular theories on deception, including those held by Sissela Bok and Daniel Goleman. Yet while Nyberg argues that we deceive, among other reasons, so that we might not perish of the truth, he also cautions that we deceive carelessly, thoughtlessly, inhumanely, and selfishly at our own peril.

## **The Reasons of Love**

When it comes to effective leadership, everyone has an opinion. But you don't need opinions: you need proven, real-world solutions, based on facts and evidence. That's what *The Truth About Being a Leader* delivers: high-power leadership techniques you can use every day, whether you lead one person or 100,000. Dr. Karen Otazo has spent more than 20 years coaching executives in virtually every type of organization. She's worked personally with more than 2,000 individuals, from interns to CEOs. Now, drawing on hundreds of secret leadership feedback reports, she reveals what actually works—and doesn't work—when it comes to being a great leader. You'll find simple, easy-to-use techniques for smoothly assuming new leadership roles, honing your style, maximizing your impact, crafting a vision, shaping strategies, and getting buy-in using power wisely, handling tough coaching and feedback sessions, avoiding leadership pitfalls, strengthening key leadership relationships, inspiring people, building world-class teams, and achieving outstanding results. Prepare for the toughest challenges of leadership. Widen your "mental bandwidth" in seven key areas. Get beyond the numbers. Learn how to use all your resources, tangible and intangible. Sharpen your vision, and communicate it crisply. Engage, motivate, and inspire all your audiences. Don't let stress impact your performance. Manage your stress, manage your energy. Use power wisely, and choose your battles. Apply the right touch: not too light, not too heavy-handed. Grow your people, grow your team. Develop outstanding people, achieve outstanding results. Leaders aren't born, they're made and you can make yourself a great leader, starting today! This book's 52 proven leadership principles and bite-size, easy-to-use techniques that work!

## **On Truth**

Truth is not just a recent topic of contention. Arguments about it have gone on for centuries. Why is the truth important? Who decides what the truth is? Is there such a thing as objective, eternal truth, or is truth simply a matter of perspective, of linguistic or cultural vantage point? In this concise book Simon Blackburn provides an accessible explanation of what truth is and how we might think about it. The first half of the book details several main approaches to how we should think about, and decide, what is true. These are philosophical theories of truth such as the correspondence theory, the coherence theory, deflationism, and others. He then examines how those approaches relate to truth in several contentious domains: art, ethics, reasoning, religion, and the interpretation of texts. Blackburn's overall message is that truth is often best thought of not as a product or an end point that is 'finally' achieved, but--as the American pragmatist thinkers thought of it--as an ongoing process of inquiry. The result is an accessible and tour through some of the deepest and thorniest questions philosophy has ever tackled

## **What's the Use of Truth?**

Uses modern headline examples to explain how to identify bad evidence and poor arguments, summarizing the rhetorical tricks people use to sway public opinion in a range of fields.

## **Between Heaven and Earth**

Harry G. Frankfurt begins his inquiry by asking, "What is it about human beings that makes it possible for us to take ourselves seriously?" Based on The Tanner Lectures in Moral Philosophy, "Taking Ourselves Seriously and Getting It Right" delves into this provocative and original question. The author maintains that taking ourselves seriously presupposes an inward-directed, reflexive oversight that enables us to focus our attention directly upon ourselves, and "it] means that we are not prepared to accept ourselves just as we come. We want our thoughts, our feelings, our choices, and our behavior to make sense. We are not satisfied to think that our ideas are formed haphazardly, or that our actions are driven by transient and opaque impulses or by mindless decisions. We need to direct ourselves--or at any rate to "believe" that we are directing ourselves--in thoughtful conformity to stable and appropriate norms. We want to get things right." The essays delineate two features that have a critical role to play in this: our rationality, and our ability to love. Frankfurt incisively explores the roles of reason and of love in our active lives, and considers the relation between these two motivating forces of our actions. The argument is that the authority of practical reason is less fundamental than the authority of love. Love, as the author defines it, is a volitional matter, that is, it consists in what we are actually committed to caring about. Frankfurt adds that "The object of love can be almost anything--a life, a quality of experience, a person, a group, a moral ideal, a

nonmoral ideal, a tradition, whatever." However, these objects and ideals are difficult to comprehend and often in conflict with each other. Moral principles play an important supporting role in this process as they help us develop and elucidate a vision that inspires our love. The first section of the book consists of the two lectures, which are entitled "Taking Ourselves Seriously" and "Getting It Right." The second section consists of comments in response by Christine M. Korsgaard, Michael E. Bratman, and Meir Dan-Cohen. The book includes a preface by Debra Satz.

### **Realizing Reason**

Truth has always been a central preoccupation of philosophy in all its forms and traditions. Yet in the late twentieth century truth became suddenly rather unfashionable. The precedence given to assorted political and ideological agendas, along with the rise of relativism, postmodernism and pseudoscience in academia, led to a decline both of truth as a serious subject, and an intellectual tradition that began with the Enlightenment. *Why Truth Matters* is a timely, incisive and entertaining look at how and why modern thought and culture lost sight of the importance of truth. It is also an eloquent and inspiring argument for restoring truth to its rightful place. Jeremy Stangroom and Ophelia Benson, editors of the successful *butterfliesandwheels* website-itself established to "fight fashionable nonsense"-identify and debunk such senselessness, and the spurious claims made for it, in all its forms. Their account ranges over religious fundamentalism, Holocaust denial, the challenges of postmodernism and deconstruction, the wilful misinterpretation of evolutionary biology, identity politics and wishful thinking. *Why Truth Matters* is both a rallying cry for the enlightened vision and an essential read for anyone who's ever been bored, frustrated, bewildered or plain enraged by the worst excesses of the fashionable intelligentsia.

### **Love's Vision**

Designed to engage, inspire and challenge students while laying out the fundamentals of the craft, *Principles of American Journalism* introduces readers to the core values of journalism and its singular role in a democracy. From the First Amendment to Facebook, the new and revised edition of this popular textbook provides a comprehensive exploration of the guiding principles of journalism and what makes it unique: the profession's ethical and legal foundations; its historical and modern precepts; the economic landscape of journalism; the relationships among journalism and other social institutions; the key issues and challenges that contemporary journalists face. Case studies, exercises, and an interactive companion website encourage critical thinking about journalism and its role in society, making students more mindful practitioners of journalism and more informed media consumers.

### **Human Nature and Natural Knowledge**

On November 4, 1979, Iranian militants stormed the United States Embassy in Tehran and took sixty-six Americans captive. Thus began the Iran Hostage Crisis, an affair that captivated the American public for 444 days and marked America's first confrontation with the forces of radical Islam. Using hundreds of recently declassified government documents, historian David Farber takes the first in-depth look at the hostage crisis, examining its lessons for America's contemporary War on Terrorism. Unlike other histories of the subject, Farber's vivid and fast-paced narrative looks beyond the day-to-day circumstances of the crisis, using the events leading up to the ordeal as a means for understanding it. The book paints a portrait of the 1970s in the United States as an era of failed expectations in a nation plagued by uncertainty and anxiety. It reveals an American government ill prepared for the fall of the Shah of Iran and unable to reckon with the Ayatollah Khomeini and his militant Islamic followers. Farber's account is filled with fresh insights regarding the central players in the crisis: Khomeini emerges as an astute strategist, single-mindedly dedicated to creating an Islamic state. The Americans' student-captors appear as less-than-organized youths, having prepared for only a symbolic sit-in with just a three-day supply of food. ABC news chief Roone Arledge, newly installed and eager for ratings, is cited as a critical catalyst in elevating the hostages to cause célèbre status. Throughout the book there emerge eerie parallels to the current terrorism crisis. Then as now, Farber demonstrates, politicians failed to grasp the depth of anger that Islamic fundamentalists harbored toward the United States, and Americans dismissed threats from terrorist groups as the crusades of ineffectual madmen. *Taken Hostage* is a timely and revealing history of America's first engagement with terrorism and Islamic fundamentalism, one that provides a chilling reminder that the past is only prologue.

## Contours of Agency

Part of the Legend Classics series  
As Gregor Samsa awoke one morning from uneasy dreams he found himself transformed in his bed into a gigantic insect. *The Metamorphosis* - the masterpiece of Franz Kafka - was first published in 1915 and is one of the seminal works of fiction of the twentieth century. The novel is cited as a key influence for many of today's leading authors; as Auden wrote: "Kafka is important to us because his predicament is the predicament of modern man".  
Traveling salesman, Gregor Samsa, wakes to find himself transformed into a large, monstrous insect-like creature. The cause of Gregor's transformation is never revealed, and as he attempts to adjust to his new condition he becomes a burden to his parents and sister, who are repelled by the horrible, verminous creature Gregor has become. A harrowing, yet strangely comic, meditation on human feelings of inadequacy, guilt, and isolation, *The Metamorphosis* has taken its place as one of the most widely read and influential works of twentieth-century fiction.  
The Legend Classics series:  
*Around the World in Eighty Days*  
*The Adventures of Huckleberry Finn*  
*The Importance of Being Earnest*  
*Alice's Adventures in Wonderland*  
*The Metamorphosis*  
*The Railway Children*  
*The Hound of the Baskervilles*  
*Frankenstein*  
*Wuthering Heights*  
*Three Men in a Boat*  
*The Time Machine*  
*Little Women*  
*Anne of Green Gables*  
*The Jungle Book*  
*The Yellow Wallpaper and Other Stories*  
*Dracula*  
*A Study in Scarlet*  
*Leaves of Grass*  
*The Secret Garden*  
*The War of the Worlds*  
*A Christmas Carol*  
*Strange Case of Dr Jekyll and Mr*

HydeHeart of DarknessThe Scarlet LetterThis Side of ParadiseOliver TwistThe Picture of Dorian GrayTreasure IslandThe Turn of the ScrewThe Adventures of Tom SawyerEmmaThe TrialA Selection of Short Stories by Edgar Allen PoeGrimm Fairy Tales

## **The Art of Political War**

### **Truth**

Objectivity in journalism is a key topic for debate in media, communication and journalism studies, and has been the subject of intensive historical and sociological research. In the first study of its kind, Steven Maras surveys the different viewpoints and perspectives on objectivity. Going beyond a denunciation or defence of journalistic objectivity, Maras critically examines the different scholarly and professional arguments made in the area. Structured around key questions, the book considers the origins and history of objectivity, its philosophical influences, the main objections and defences, and questions of values, politics and ethics. This book examines debates around objectivity as a transnational norm, focusing on the emergence of objectivity in the US, while broadening out discussion to include developments around objectivity in the UK, Australia, Asia and other regions.

### **Death and the Afterlife**

Everybody knows Marjorie Grene. In part, this is because she is a presence: her vividness, her energy, her acute intelligence, her critical edge, her quick humor, her love of talking, her passion for philosophy - all combine to make her inevitable. Marjorie Grene cannot be missed or overlooked or undervalued. She is there - Dasein personified. It is an honor to present a Festschrift to her. It honors philosophy to honor her. Professor Grene has shaped American philosophy in her distinctive way (or, we should say, in distinctive ways). She was among the first to introduce Heidegger's thought critically to the American and English philosophical community, first in her early essay in the *Journal of Philosophy* (1938), and then in her book *Heidegger* (1957). She has written as well on Jaspers and Marcel, as in the *Kenyon Review* (1957). Grene's book *Dreadful Freedom* (1948) was one of the most important and influential introductions to Existentialism, and her works on Sartre have been among the most profound and insightful studies of his philosophy from the earliest to the later writings: her book *Sartre* (1973), and her papers 'L'Homme est une passion inutile: Sartre and Heidegger' in the *Kenyon Review* (1947), 'Sartre's Theory of the Emotions' in *Yale French Studies* (1948), 'Sartre: A Philosophical Study' in *Mind* (1969), 'The Aesthetic Dialogue of Sartre and Merleau-Ponty' in the initial volume of the *Journal of the British Society for Phenomenology* (1970), 'On First Reading L'Idiot de

## **The Varnished Truth**

Mark Jago offers a new metaphysical account of truth. He argues that to be true is to be made true by the existence of a suitable worldly entity. Truth arises as a relation between a proposition - the content of our sayings, thoughts, beliefs, and so on - and an entity (or entities) in the world.

## **Debunk It!**

American pragmatist Rorty and the French analytic philosopher Engel present their radically different perspectives on truth and its correspondence to reality. "What's the Use of Truth?" is a rare opportunity to experience each side of this impassioned debate clearly and concisely.

## **On Inequality**

Suppose you knew that, though you yourself would live your life to its natural end, the earth and all its inhabitants would be destroyed thirty days after your death. To what extent would you remain committed to your current projects and plans? Would scientists still search for a cure for cancer? Would couples still want children? In *Death and the Afterlife*, philosopher Samuel Scheffler poses this thought experiment in order to show that the continued life of the human race after our deaths--the "afterlife" of the title--matters to us to an astonishing and previously neglected degree. Indeed, Scheffler shows that, in certain important respects, the future existence of people who are as yet unborn matters more to us than our own continued existence and the continued existence of those we love. Without the expectation that humanity has a future, many of the things that now matter to us would cease to do so. By contrast, the prospect of our own deaths does little to undermine our confidence in the value of our activities. Despite the terror we may feel when contemplating our deaths, the prospect of humanity's imminent extinction would pose a far greater threat to our ability to lead lives of wholehearted engagement. Scheffler further demonstrates that, although we are not unreasonable to fear death, personal immortality, like the imminent extinction of humanity, would also undermine our confidence in the values we hold dear. His arresting conclusion is that, in order for us to lead value-laden lives, what is necessary is that we ourselves should die and that others should live. *Death and the Afterlife* concludes with commentary by four distinguished philosophers--Harry Frankfurt, Niko Kolodny, Seana Shiffrin, and Susan Wolf--who discuss Scheffler's ideas with insight and imagination. Scheffler adds a final reply.

## **Bullshit and Philosophy**

A #1 NEW YORK TIMES BESTSELLER One of the most salient features of our culture is that there is so much bullshit. Everyone knows this. Each of us contributes his share. But we tend to take the situation for granted. Most people are rather confident of their ability to recognize bullshit and to avoid being taken in by it. So the phenomenon has not aroused much deliberate concern. We have no clear understanding of what bullshit is, why there is so much of it, or what functions it serves. And we lack a conscientiously developed appreciation of what it means to us. In other words, as Harry Frankfurt writes, "we have no theory." Frankfurt, one of the world's most influential moral philosophers, attempts to build such a theory here. With his characteristic combination of philosophical acuity, psychological insight, and wry humor, Frankfurt proceeds by exploring how bullshit and the related concept of humbug are distinct from lying. He argues that bullshitters misrepresent themselves to their audience not as liars do, that is, by deliberately making false claims about what is true. In fact, bullshit need not be untrue at all. Rather, bullshitters seek to convey a certain impression of themselves without being concerned about whether anything at all is true. They quietly change the rules governing their end of the conversation so that claims about truth and falsity are irrelevant. Frankfurt concludes that although bullshit can take many innocent forms, excessive indulgence in it can eventually undermine the practitioner's capacity to tell the truth in a way that lying does not. Liars at least acknowledge that it matters what is true. By virtue of this, Frankfurt writes, bullshit is a greater enemy of the truth than lies are.

### **Finding Oneself in the Other**

A collection of thirteen seminal essays on ethics, free will, and the philosophy of mind, first published in 1988.

### **On Truth**

In this classic work, best-selling author Harry Frankfurt provides a compelling analysis of the question that not only lies at the heart of Descartes's *Meditations*, but also constitutes the central preoccupation of modern philosophy: on what basis can reason claim to provide any justification for the truth of our beliefs? *Demons, Dreamers, and Madmen* provides an ingenious account of Descartes's defense of reason against his own famously skeptical doubts that he might be a madman, dreaming, or, worse yet, deceived by an evil demon into believing falsely. Frankfurt's masterful and imaginative reading of Descartes's seminal work not only stands the test of time; one imagines Descartes himself nodding in agreement.

### **The Entire Predicament**

"Deserves a place alongside George Orwell's 'Politics and the English Language'. . . one of the most important political books of this perilous summer."—The Washington Post "A must-read"—Salon "Highly recommended"—Jack Shafer, Politico

Featured in "The Best New Books to Read This Summer" and "Lit Hub's Most Anticipated Books of 2020"—Literary Hub  
Historic levels of polarization, a disaffected and frustrated electorate, and widespread distrust of government, the news media, and traditional political leadership set the stage in 2016 for an unexpected, unlikely, and unprecedented presidential contest. Donald Trump's campaign speeches and other rhetoric seemed on the surface to be simplistic, repetitive, and disorganized to many. As *Demagogue for President* shows, Trump's campaign strategy was anything but simple. Political communication expert Jennifer Mercieca shows how the Trump campaign expertly used the common rhetorical techniques of a demagogue, a word with two contradictory definitions—"a leader who makes use of popular prejudices and false claims and promises in order to gain power" or "a leader championing the cause of the common people in ancient times" (Merriam-Webster, 2019). These strategies, in conjunction with post-rhetorical public relations techniques, were meant to appeal to a segment of an already distrustful electorate. It was an effective tactic. Mercieca analyzes rhetorical strategies such as argument ad hominem, argument ad baculum, argument ad populum, reification, paralipsis, and more to reveal a campaign that was morally repugnant to some but to others a brilliant appeal to American exceptionalism. By all accounts, it fundamentally changed the discourse of the American public sphere.

## **Taking Ourselves Seriously and Getting It Right**

In this refreshing, funny, and startling collection of stories, Lucy Corin veers far from the path of staid contemporary fiction. She masterfully weaves traditional and experimental topics and techniques, creating a fictional world where people behave normally in the most extreme situations, and in bizarrely with almost no provocation at all. But thanks to her vivid, sharp prose and insightful first-person voices, even the oddest behavior is utterly believable. Unpredictable and playful, these stories transcend their apocalyptic feel to offer a vision that is clear, humane, and completely engaging. *The Entire Predicament* secures Corin's reputation as an original, stylistically courageous voice in contemporary avant-garde fiction.

## **Objectivity in Journalism**

The author of the highly popular book *Think*, which Time magazine hailed as "the one book every smart person should read to understand, and even enjoy, the key questions of philosophy," Simon Blackburn is that *rara avis*--an eminent thinker who is able to explain philosophy to the general reader. Now Blackburn offers a tour de force exploration of what he calls "the most exciting and engaging issue in the whole of philosophy"--the age-old war over truth. The front lines of this war are well defined. On one side are those who believe in plain, unvarnished facts, rock-solid truths that can be found through reason and objectivity--that science leads to truth, for instance. Their opponents mock this idea. They see the dark forces of language, culture, power, gender, class, ideology and desire--all subverting our perceptions of the world, and clouding our judgement with false notions of absolute truth. Beginning with an early skirmish in the war--when Socrates confronted the

sophists in ancient Athens--Blackburn offers a penetrating look at the longstanding battle these two groups have waged, examining the philosophical battles fought by Plato, Protagoras, William James, David Hume, Hans-Georg Gadamer, Jacques Derrida, Michel Foucault, Richard Rorty, and many others, with a particularly fascinating look at Nietzsche. Among the questions Blackburn considers are: is science mere opinion, can historians understand another historical period, and indeed can one culture ever truly understand another. Blackburn concludes that both sides have merit, and that neither has exclusive ownership of truth. What is important is that, whichever side we embrace, we should know where we stand and what is to be said for our opponents.

### **Demons, Dreamers, and Madmen**

Demonstrating and defending a method of close reading and historical contextualisation of Shakespeare and his contemporaries, this collection of essays by Tom McAlindon combines a number of previously published pieces with original studies. The volume includes six interpretative studies, all but one of which involve challenges to radical readings of the plays involved, including Henry V, Coriolanus, The Tempest, and Doctor Faustus. The other three essays are critiques of the claims and methods of radical, postmodernist criticism (new historicism and cultural materialism especially); they illustrate the author's conviction that some leading scholars in the field of Renaissance literature and drama, who deserve credit for shifting attention to new areas of interest, must also be charged with responsibility for a marked decline in standards of analysis, interpretation, and argument. Likely to provoke considerable debate, this stimulating collection is an important contribution to Shakespeare studies.

### **Taken Hostage**

Popular interest in bullshit — and its near relative, truthiness — is at an all-time high, but the subject has a rich philosophical history, with Hobbes, Locke, Hume, and Kant all weighing in on the matter. Here, contemporary philosophers reflect on bullshit from epistemological, ethical, metaphysical, historical, and political points of view. Tackling questions including what is bullshit, what does it do, is it a passing fad, and can it ever be eliminated, the book is a guide and resource for the many who find bullshit worth pondering.

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