Bernard Williams Truth And Truthfulness

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Bernard Williams
Virtues of Authenticity
Rationality Through Reasoning
Ethics and the Limits of Philosophy
Contingency, Irony, and Solidarity
Descartes
Philosophy as a Humanistic Discipline
Practical Reality
Philosophical Genealogy
Knowledge and the State of Nature
Descartes
Foucault's Legacy
The Practical Origins of Ideas
Shame and Necessity, Second Edition
Reverence
After the Terror
Morality, Reflection, and Ideology
The Philosophy of Deception
On Truth
The Last Word
Donald Davidson
Philosophical Explanations
What's the Use of Truth?
Outside Ethics
Problems of the Self
Decolonizing Epistemologies
Morality

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1983-03-17 Robert Nozick In this highly original work, Robert Nozick develops new views on philosophy's central topics and weaves them into a unified philosophical perspective. It is many years since a major work in English has ranged so widely over philosophy's fundamental concerns: the identity of the self, knowledge and skepticism, free will, the question of why there is something rather than nothing, the foundations of ethics, the meaning of life. Writing in a distinctive and personal philosophical voice, Mr. Nozick presents a new mode of philosophizing. In place of the usual semi-coercive philosophical goals of proof, of forcing people to accept conclusions, this book seeks philosophical explanations and understanding, and thereby stays truer to the original motivations for being interested in philosophy. Combining new concepts, daring hypotheses, rigorous reasoning, and playful exploration, the book exemplifies how philosophy can be part of the humanities.

1991-01-03 Edward Craig The standard philosophical project of analysing the concept of knowledge has radical defects in its arbitrary restriction of the subject matter, and its risky theoretical presuppositions. Edward Craig suggests a more illuminating approach, akin to the `state of nature' method found in political theory, which builds up the concept from a hypothesis about the social function of knowledge and the needs it fulfils. Light is thrown on much that philosophers have written about knowledge, about its analysis and the obstacles to its analysis (such as the counter-examples of Edmund Gettier), and on the debate over scepticism. It becomes apparent why many languages not only have such constructions as `knows whether' and `knows that', but also have equivalents of `knows how to' and `know' followed by a direct object. Thus the inquiry is both broadened in scope and made theoretically less fragile.

2010-07-28 Bernard Williams 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 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, 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 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.

2014 Paul Woodruff Reverence is an ancient virtue that survives among us in half-forgotten patterns of civility and moments of inarticulate awe. Reverence gives meaning to much that we do, yet the word has almost passed out of our vocabulary. Reverence, says philosopher and classicist Paul Woodruff, begins in an understanding of human limitations. From this grows the capacity to be in awe of whatever we believe lies outside our control -- God, truth, justice, nature, even death. It is a quality of character that is especially important in leadership and in

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teaching, although it figures in virtually every human relationship. It transcends religious boundaries and can be found outside religion altogether. Woodruff draws on thinking about this lost virtue in ancient Greek and Chinese traditions and applies lessons from these highly reverent cultures to today's world. The book covers reverence in a variety of contexts -- the arts, leadership, teaching, warfare, and the home -- and shows how essential a quality it is to a well-functioning society. First published by Oxford University Press in 2001, this new edition of Reverence is revised and expanded. It contains a foreword by Betty Sue Flowers, Distinguished Teaching Professor Emeritus at the University of Texas at Austin, a new preface, two new chapters -- one on the sacred and one on compassion -- and an epilogue focused on renewing reverence in our own lives.

1999 Alexander Nehamas The eminent philosopher and classical scholar Alexander Nehamas presents here a collection of his most important essays on Plato and Socrates. The papers are unified in theme by the idea that Plato's central philosophical concern in metaphysics, ethics, and aesthetics was to distinguish the authentic from the fake, the original from its imitations. In approach, the collection displays Nehamas's characteristic combination of analytical rigor and sensitivity to the literary form and dramatic effect of Plato's work. Together, the papers represent Nehamas's distinct and original contributions to scholarship on Plato and Socrates and serve as a comprehensive introduction to the thought of these two philosophers. In the book's opening section, Nehamas discusses Plato's representation of Socrates as a model of authentic human goodness, showing that Plato's Socrates is a more skeptical, troubling, and individualistic thinker than is usually supposed. The papers in the second section form a sustained defense of a new and important understanding of Plato's theory of the forms and the evolution of that theory in Plato's later writings. The third section examines Plato's contention that popular entertainment--by which he meant Greek epic and tragic poetry--misleads its audience into a debased life, an argument Nehamas relates to modern anxieties about television and other forms of popular culture. The collection also includes a discussion of Plato's use of the dialogue form in his representation of Socrates and carefully examines the combination of literary and philosophical elements in his work. Nehamas argues in the book that Plato's specific judgments of what is authentic are often flawed, but that his idea of authenticity as the mark of truth, beauty, and goodness is stronger than many modern scholars have assumed. In drawing together Nehamas's many influential ideas about Plato and Socrates, Virtues of Authenticity is a major contribution to the study of ancient Greek philosophy.

2000 Jonathan Dancy This text discusses why we do things and the reasons why we should. It maintains that current philosophical orthodoxy bowdlerises this relation, making it impossible to understand how anyone can act for a good reason.

1989-02-24 Richard Rorty In this 1989 book Rorty argues that thinkers such as Nietzsche, Freud, and Wittgenstein have enabled societies to see themselves as historical contingencies, rather than as expressions of underlying, ahistorical human nature or as realizations of suprahistorical goals. This ironic perspective on the human condition is valuable on a private level, although it cannot advance the social or political goals of liberalism. In fact Rorty believes that it is literature not philosophy that can do this, by promoting a genuine sense of human solidarity. A truly liberal culture, acutely aware of its own historical contingency, would fuse the private, individual freedom of the ironic, philosophical perspective with the public project of human solidarity as it is engendered through the insights and sensibilities of great writers. The book has a characteristically wide range of reference from philosophy through social theory to literary criticism. It confirms Rorty's status as a uniquely subtle theorist, whose writing will prove absorbing to academic and nonacademic readers alike.

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2023-04-28 Bernard Williams We tend to suppose that the ancient Greeks had primitive ideas of the self, of responsibility, freedom, and shame, and that now humanity has advanced from these to a more refined moral consciousness. Bernard Williams's original and radical book questions this picture of Western history. While we are in many ways different from the Greeks, Williams claims that the differences are not to be traced to a shift in these basic conceptions of ethical life. We are more like the ancients than we are prepared to acknowledge, and only when this is understood can we properly grasp our most important differences from them, such as our rejection of slavery. The author is a philosopher, but much of his book is directed to writers such as Homer and the tragedians, whom he discusses as poets and not just as materials for philosophy. At the center of his study is the question of how we can understand Greek tragedy at all, when its world is so far from ours. Williams explains how it is that when the ancients speak, they do not merely tell us about themselves, but about ourselves. In a new foreword A.A. Long explores the impact of this volume in the context of Williams's stunning career.

2007 Harry G. Frankfurt Having outlined a theory of bullshit and falsehood, Frankfurt turns to what lies beyond them: the truth, a concept not as obvious as some might expect. (Philosophy)

2013-09-03 John Broome Rationality Through Reasoning answers the question of how people are motivated to do what they believe they ought to do, built on a comprehensive account of normativity, rationality and reasoning that differs significantly from much existing philosophical thinking. Develops an original account of normativity, rationality and reasoning significantly different from the majority of existing philosophical thought Includes an account of theoretical and practical reasoning that explains how reasoning is something we ourselves do, rather than something that happens in us Gives an account of what reasons are and argues that the connection between rationality and reasons is much less close than many philosophers have thought Contains rigorous new accounts of oughts including owned oughts, agent-relative reasons, the logic of requirements, instrumental rationality, the role of normativity in reasoning, following a rule, the correctness of reasoning, the connections between intentions and beliefs, and much else. Offers a new answer to the ‘motivation question’ of how a normative belief motivates an action.

2012-03-29 Bernard Williams In Morality Bernard Williams confronts the problems of writing moral philosophy, and offers a stimulating alternative to more systematic accounts which seem nevertheless to have left all the important issues somewhere off the page. Williams explains, analyses and distinguishes a number of key positions, from the purely amoral to notions of subjective or relative morality, testing their coherence before going on to explore the nature of 'goodness' in relation to responsibilities and choice, roles, standards, and human nature. A classic in moral philosophy.

2009-02-09 Bernard Williams What can--and what can't--philosophy do? What are its ethical risks--and its possible rewards? How does it differ from science? In Philosophy as a Humanistic Discipline, Bernard Williams addresses these questions and presents a striking vision of philosophy as fundamentally different from science in its aims and methods even though there is still in philosophy "something that counts as getting it right." Written with his distinctive combination of rigor, imagination, depth, and humanism, the book amply demonstrates why Williams was one of the greatest philosophers of the twentieth century. Spanning his career from his first publication to one of his last lectures, the book's previously unpublished or uncollected essays address metaphysics, epistemology, and ethics, as well as the scope and limits of philosophy itself. The essays are unified by Williams's constant concern that philosophy maintain contact with the human problems that animate it in the first place. As the book's editor, A. W. Moore, writes in his introduction, the title essay is "a kind of

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manifesto for Williams's conception of his own life's work." It is where he most directly asks "what philosophy can and cannot contribute to the project of making sense of things"--answering that what philosophy can best help make sense of is "being human." Philosophy as a Humanistic Discipline is one of three posthumous books by Williams to be published by Princeton University Press. In the Beginning Was the Deed: Realism and Moralism in Political Argument was published in the fall of 2005. The Sense of the Past: Essays in the History of Philosophy is being published shortly after the present volume.

2014-12-18 Mark Jenkins From his earliest work on personal identity to his last on the value of truthfulness, the ideas and arguments of Bernard Williams - in the metaphysics of personhood, in the history of philosophy, but especially in ethics and moral psychology - have proved sometimes controversial, often influential, and always worth studying. This book provides a comprehensive account of Williams's many significant contributions to contemporary philosophy. Topics include personal identity, various critiques of moral theory, practical reasoning and moral motivation, truth and objectivity, and the relevance of ancient Greece to modern life. It not only positions Williams among these important philosophical topics, but also with regard to the views of other philosophers, including prominent forerunners such as Hume and Nietzsche and contemporary thinkers such as, Nagel, McDowell, MacIntyre and Taylor. The fragmentary nature of Williams's work is addressed and recurring themes and connections within his work are brought to light.

2009 Clancy W. Martin This title gathers together essays on deception, self-deception, and the intersections of the two phenomena, from the leading thinkers on the subject. It will be of interest to philosophers across the spectrum including those interested in philosophy of mind, philosophy of psychology, and metaphysics.

2001-11-01 Thomas Nagel If there is such a thing as reason, it has to be universal. Reason must reflect objective principles whose validity is independent of our point of view--principles that anyone with enough intelligence ought to be able to recognize as correct. But this generality of reason is what relativists and subjectivists deny in ever-increasing numbers. And such subjectivism is not just an inconsequential intellectual flourish or badge of theoretical chic. It is exploited to deflect argument and to belittle the pretensions of the arguments of others. The continuing spread of this relativistic way of thinking threatens to make public discourse increasingly difficult and to exacerbate the deep divisions of our society. In The Last Word, Thomas Nagel, one of the most influential philosophers writing in English, presents a sustained defense of reason against the attacks of subjectivism, delivering systematic rebuttals of relativistic claims with respect to language, logic, science, and ethics. He shows that the last word in disputes about the objective validity of any form of thought must lie in some unqualified thoughts about how things are--thoughts that we cannot regard from outside as mere psychological dispositions.

2002 Bernard Williams What does it mean to be truthful? What role does truth play in our lives? What do we lose if we reject truthfulness? Bernard Williams explores the value of truth and finds it to be both less and more than we might imagine.

2012 Ada María Isasi-Díaz Proceedings of a colloquium, the 8th in a series of colloquia, held in 2008 at the Theological School of Drew University.

2010 Brian Lightbody Volume I, explored the three axes of the genealogical method: power, truth and the ethical. In addition, various ontological and epistemic problems pertaining to each of these axes were examined. In Volume II, these problems are now resolved. Volume II establishes what requisite ontological underpinnings are required in order to provide a successful, epistemic reconstruction of the genealogical method. Problems regarding the nature of the body, the relation between power and resistance as well as the justification of Nietzschean

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perspectivism, are now all clearly answered. It is shown that genealogy is a profound, fecund and, most importantly, coherent method of philosophical and historical investigation which may produce many new discoveries in the fields of ethics and moral inquiry provided it is correctly employed

1999-02-25 Urszula M. Zeglen Donald Davidson has made enormous contributions to the philosophy of action, epistemology, semantics and philosophy of mind and today is recognized as one of the most important analytical philosophers of the late twentieth century. Donald Davidson: Truth, Meaning and Knowledge addresses * Davidson's writings on epistemology and theory of language with their implications of ontology and philosophy of mind * the central issue of whether truth is the ultimate goal of enquiry, challenged by contributions from Richard Rorty and Paul Horwich * Davidson's approach to semantics and applied linguistics as addressed by Kirk Ludwig, Gabriel Segal, Peter Pagin, Stephen Neale, Herman Cappelen and Ernie Lepore and Reinaldo Elugardo * Davidson's advances in the philosophy of mind in relation to the views of Williard V. Quine, John McDowell and Peter F. Strawson, in essays by Roger Gibson and Anita Avramides

2000-11-23 Edward Harcourt How far can our moral beliefs and practices survive the reflective understanding we have of them? This is the question posed by Morality, Reflection, and Ideology, thus initiating a discussion in which the concept of the moral or ethical and those of reflection and ideology appear together for the illumination of each. The intricate relations between these concepts are explored by eminent contributors from the UK and the US, including Bernard Williams. They demonstrate how this question arises in a variety of different areas of philosophy, from the work of a particular historical figure to the metaphysics of morals, and from moral psychology to ethical and political theory.

2011-10-20 C.G. Prado Foucault's Legacy brings together the work of eight Foucault specialists in an important collection of essays marking the 25th anniversary of Foucault's death. Focusing on the importance of Foucault's most central ideas for present-day philosophy, the book shows how his influence goes beyond his own canonical tradition and linguistic milieu. The essays in this book explore key areas of Foucault's thought by comparing aspects of his work with the thought of a number of major philosophers, including Nietzsche, Heidegger, Rorty, Hegel, Searle, Vattimo and Williams. Crucially the book also considers the applicability of his central ideas to broader issues such as totalitarianism, religion, and self-sacrifice. Presenting a fresh and exciting vision of Foucault as a philosopher of enduring influence, the book shows how important Foucault remains to philosophy today.

2009-01-10 Raymond Geuss Outside Ethics brings together some of the most important and provocative works by one of the most creative philosophers writing today. Seeking to expand the scope of contemporary moral and political philosophy, Raymond Geuss here presents essays bound by a shared skepticism about a particular way of thinking about what is important in human life--a way of thinking that, in his view, is characteristic of contemporary Western societies and isolates three broad categories of things as important: subjective individual preferences, knowledge, and restrictions on actions that affect other people (restrictions often construed as ahistorical laws). He sets these categories in a wider context and explores various human phenomena--including poetry, art, religion, and certain kinds of history and social criticism--that do not fit easily into these categories. As its title suggests, this book seeks a place outside conventional ethics. Following a brief introduction, Geuss sets out his main concerns with a focus on ethics and politics. He then expands these themes by discussing freedom, virtue, the good life, and happiness. Next he examines Theodor Adorno's views on the relation between suffering and knowledge, the nature of religion, and the role of history in giving us critical distances from existing identities. From here he moves to aesthetic concerns. The

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volume closes by looking at what it is for a human life to have "gaps"--to be incomplete, radically unsatisfactory, or a failure.

2008 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 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, 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 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.

1976-03-25 Bernard Williams This is a volume of philosophical studies, centred on problems of personal identity and extending to related topics in the philosophy of mind and moral philosophy.

2007 Richard Rorty 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.

2004-01-15 Ted Honderich Ted Honderich investigates the morality of the September 11th attacks and what terrorism tells us about ourselves and our obligations. Did we have a responsibility for what took place? Did we respond to it as we should have? What are we to do now? "After the Terror" inquires into the "natural fact" of morality and the worked-out moralities of philosophers. It reaches to the moral core of our lives. Honderich writes, "We can be held partly responsible for the 3,000 deaths at the twin towers and at the Pentagon. We are rightly to be held responsible along with the killers. We share the guilt. Those who condemn us have a reason to do so. Did we bring the killing at the twin towers on ourselves? Did we have it coming? Those offensive questions, and their offensive, but affirmative answer, do contain a truth."

2011-04 Bernard Williams Bernard Williams was one of the greatest philosophers of his generation. Ethics and the Limits of Philosophy is not only widely acknowledged to be his most important book, but also hailed a contemporary classic of moral philosophy. Drawing on the ideas of the Greek philosophers, Williams reorients ethics away from a preoccupation with universal moral theories towards 'truth, truthfulness and the meaning of an individual life'. He explores and reflects upon the most difficult problems in contemporary philosophy and identifies new ideas about central issues such as relativism, objectivity and the possibility of ethical knowledge.--

2014-09-15 Bernard Williams Descartes has often been called the 'father of modern philosophy'. His attempts to find foundations for knowledge, and to reconcile the existence of the soul with the emerging science of his time, are among the most influential and widely studied in the history of philosophy. This is a classic

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and challenging introduction to Descartes by one of the most distinguished modern philosophers. Bernard Williams not only analyzes Descartes' project of founding knowledge on certainty, but uncovers the philosophical motives for his search. With acute insight, he demonstrates how Descartes' Meditations are not merely a description but the very enactment of philosophical thought and discovery. Williams covers all of the key areas of Descartes' thought, including God, the will, the possibility of knowledge, and the mind and its place in nature. He also makes profound contributions to the theory of knowledge, metaphysics and philosophy generally. With a new foreword by John Cottingham.

2005 Bernard Williams This classic and challenging introduction to Descartes by one of the most distinguished modern philosophers, not only analyses Descartes' project of founding knowledge on certainty, but uncovers the philosophical motives for his search.

2021-04-01 Matthieu Queloz This is an open access title available under the terms of a CC BY-NC-ND 4.0 International licence. It is free to read at Oxford Scholarship Online and offered as a free PDF download from OUP and selected open access locations. Why did such highly abstract ideas as truth, knowledge, or justice become so important to us? What was the point of coming to think in these terms? In The Practical Origins of Ideas Matthieu Queloz presents a philosophical method designed to answer such questions: the method of pragmatic genealogy. Pragmatic genealogies are partly fictional, partly historical narratives exploring what might have driven us to develop certain ideas in order to discover what these do for us. The book uncovers an under-appreciated tradition of pragmatic genealogy which cuts across the analytic-continental divide, running from the state-of-nature stories of David Hume and the early genealogies of Friedrich Nietzsche to recent work in analytic philosophy by Edward Craig, Bernard Williams, and Miranda Fricker. However, these genealogies combine fictionalizing and historicizing in ways that even philosophers sympathetic to the use of state-of-nature fictions or real history have found puzzling. To make sense of why both fictionalizing and historicizing are called for, this book offers a systematic account of pragmatic genealogies as dynamic models serving to reverse-engineer the points of ideas in relation not only to near-universal human needs, but also to socio-historically situated needs. This allows the method to offer us explanation without reduction and to help us understand what led our ideas to shed the traces of their practical origins. Far from being normatively inert, moreover, pragmatic genealogy can affect the space of reasons, guiding attempts to improve our conceptual repertoire by helping us determine whether and when our ideas are worth having.

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