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On Bullshit Harry G Frankfurt

This is the
second of three
volumes of
posthumously
collected
writings of G. A.
Cohen, who was

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one of the
leading, and
most
progressive,
figures in
contemporary
political
philosophy. This
volume brings
together some
of Cohen's most
personal

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philosophical
and
nonphilosophical
essays, many
of them
previously
unpublished.
Rich in first-
person
narration,
insight, and
humor, these

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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

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first trip to
India, which
includes
unforgettable
vignettes of
encounters with
strangers and
reflections on
poverty and
begging. Other
biographical
pieces include

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his valedictory
lecture at
Oxford, in which
he describes his
philosophical
development
and offers his
impressions of
other
philosophers,
and "Isaiah's
Marx, and

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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

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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

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personal side of
one of the most
influential
philosophers of
our time.

"To the Ancient
Greeks,
democracy
meant gathering
in a public
space and
arguing based

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on an agenda
set by a
randomly
selected
assembly of 500
other citizens.
To the Icelandic
Vikings in
Northern
Europe a few
centuries later,
it meant

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gathering every
summer in a
large field, a
place where
they held their
own annual
"parliament,"
and similarly
talking things
through until
they got to
relatively

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consensual
decisions about
the common's
fate. Our
contemporary
representative
democracies are
very different.
Modern
Parliaments are
intimidating
buildings that

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are much
harder to access
for ordinary
citizens-quite
literally. They
are typically
gated and
guarded, and it
often feels as if
only certain
types of people-
people with the

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right suit,
accent, bank
account,
connections,
even last names-
are welcome to
enter them. In
Open
Democracy,
Landemore
revitalizes the
model of

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success from
ancient open
democracies
alongside the
problems of the
present-day
representative
democracies in
order to get to
the heart of the
issues which
contemporary

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democratic
societies are
dealing with
today.

Something has
been lost
between the
two, Landemore
argues:
accessibility;
openness to the
ordinary man

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and woman.

Landemore
believes the
move to
"representative"
democracy, a
mediated form
of democracy
seen as
unavoidable in
mass,
commercial

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societies, also
became a move
towards
democratic
closure, and
exclusivity.

Open
Democracy asks
how can we
recover the
openness of
ancient

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democracies in
today's world,
and would it
help the crisis of
democracy? In
diagnosing what
is wrong with
representative
democracy,
Landemore
offers a
normative

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alternative and
strategy-one
that is more
true to the
democratic ideal
of "government
of the people, by
the people, for
the people."
This alternative
conception
(open

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democracy) is
one Landemore
believes can be
used to imagine
and design more
participatory,
responsive,
accountable,
and smarter
institutions,
thereby
strengthening

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our democracies
along with on
the whole, our
societies"--

A #1 NEW
YORK TIMES
BESTSELLER

One of the most
salient features
of our culture is
that there is so
much bullshit.

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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

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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

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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.

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Frankfurt, one of the world's most influential moral philosophers, attempts to build such a theory here. With his characteristic combination of philosophical

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acuity,
psychological
insight, and wry
humor,
Frankfurt
proceeds by
exploring how
bullshit and the
related concept
of humbug are
distinct from
lying. He argues

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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

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untrue at all.

Rather,
bullshitters seek
to convey a
certain
impression of
themselves
without being
concerned
about whether
anything at all is
true. They

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quietly change
the rules
governing their
end of the
conversation so
that claims
about truth and
falsity are
irrelevant.
Frankfurt
concludes that
although

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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

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acknowledge
that it matters
what is true. By
virtue of this,
Frankfurt
writes, bullshit
is a greater
enemy of the
truth than lies
are.

The author of
the highly

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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

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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

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"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

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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

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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

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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

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a penetrating
look at the
longstanding
battle these two
groups have
waged,
examining the
philosophical
battles fought
by Plato,
Protagoras,
William James,

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David Hume,
Hans-Georg
Gadamer,
Jacques Derrida,
Michel
Foucault,
Richard Rorty,
and many
others, with a
particularly
fascinating look
at Nietzsche.

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Among the questions Blackburn considers are: is science mere opinion, can historians understand another historical period, and indeed can one

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culture ever
truly
understand
another.

Blackburn
concludes that
both sides have
merit, and that
neither has
exclusive
ownership of
truth. What is

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important is
that, whichever
side we
embrace, we
should know
where we stand
and what is to
be said for our
opponents.

People Like Her
Approaches,
Issues,

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Applications
A Guide
Essays on
Themes from
Harry Frankfurt
Post-Truth
On Inequality
A #1 NEW YORK
TIMES
BESTSELLER One
of the most salient
features of our

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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.

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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

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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

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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

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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

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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

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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,

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bullshit is a greater enemy of the truth than lies are.

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,

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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*

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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

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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

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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

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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

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time.

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

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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

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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

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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

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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

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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.

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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

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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

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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

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consists of
comments in
response by
Christine M.

Korsgaard, Michael
E. Bratman, and
Meir Dan-Cohen.

The book includes a
preface by Debra
Satz.

Mark Jago presents
and defends a novel
theory of what truth

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is, in terms of the metaphysical notion of truthmaking. This is the relation which holds between a truth and some entity in the world, in virtue of which that truth is true. By coming to an understanding of this relation, he argues, we gain

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better insight into the metaphysics of truth. The first part of the book discusses the property being true, and how we should understand it in terms of truthmaking. The second part focuses on truthmakers, the worldly entities

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which make various kinds of truths true, and how they do so. Jago argues for a metaphysics of states of affairs, which account for things having properties and standing in relations. The third part analyses the logic and

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metaphysics of the truthmaking relation itself, and links it to the metaphysical concept of grounding. The final part discusses consequences of the theory for language and logic. Jago shows how the theory delivers a novel and useful

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theory of propositions, the entities which are true or false, depending on how things are. A notable feature of this approach is that it avoids the Liar paradox and other puzzling paradoxes of truth.

Guaranteed to Get

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Perfect Results

Every Time

On Bullshit

The Varnished Truth
Bullshit

Reinventing Popular
Rule for the Twenty-
First Century

The Post-Truth Era

A distinguished

African-American

activist and author

describes his

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decision to leave America for a life in the Caribbean, sharing his need to escape the racism he has fought all his life for a more peaceful locale and discussing the current state of socioeconomic and political affairs in America. Reprint.

"The Book of

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Probes' is a collection of Marshall McLuhan's finest words culled from his books, his more than 200 speeches, his classes at the University of Toronto ... and from nearly 700 shorter writings he published between 1945 and

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1980" --Dust jacket.
*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*

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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

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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

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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

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Frankfurt

*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*

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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. Politicians and the media are natural enemies, but in

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recent times, the relationship has exploded into all-out war. Think about bimbo eruptions, DUI arrests, cocaine parties, National Guard service records, Swift Boat veterans. Think about two generations of Bush presidents up

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*against Dan
Rather. Think
about who lost.
Visit our website
for sample
chapters! Craig
Crawford has seen
it all up close and
personal, and he is
disturbed by what
he sees. When
politicians turn the
public against the
media, everyone*

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Frankfurt

*loses - especially
unbiased and
courageous news
reporting. When
veteran White
House
correspondent
Helen Thomas is
banished from her
front row post, as
she has been in the
current
administration, the
American public is*

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*denied the chance
to consider her
pointed questions,
even if they go
unanswered.*

*alternative media
take over. Rush,
the O'Reilly Factor,
Comedy Central's
Jon Stewart, and
the bloggers have
their place in
American politics,
and the 2004*

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*elections showed
the incredible
power of the
Internet.*

*Truth Telling and
Deceiving in
Ordinary Life
Philosophical
Essays*

*Taking Ourselves
Seriously and
Getting It Right
Open Democracy
The Importance of*

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*What We Care
About
Analytical
Psychology in Exile*

Our organizations are flooded with empty talk. We are constantly "going forward" to lands of "deliverables", stopping off on the "journey" to "drill down" into "best practice". Being an expert at using

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management speak has become more important in corporate life than delivering long lasting results. The upshot is that meaningless corporate jargon is killing our organizations. In this book, management scholar the author argues we need to call this empty talk what it is: bullshit. The book

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looks at how organizations have become vast machines for manufacturing, distributing and consuming bullshit. It follows how the meaningless language of management has spread through schools, NGOs, politics and the media. Business Bullshit shows you how to spot business bullshit,

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considers why it is so popular, and outlines the impact it has on organizations and the people who work there. It also outlines what we can do to minimise bullshit at work. The author makes a case for why organizations need to avoid empty talk and reconnect with core activities.

Essayist Stephen Miller
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pursues a lifelong interest in conversation by taking an historical and philosophical view of the subject. He chronicles the art of conversation in Western civilization from its beginnings in ancient Greece to its apex in eighteenth-century Britain to its current endangered state in America. As Harry G.

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Frankfurt brought wide attention to the art of bullshit in his recent bestselling *On Bullshit*, so Miller now brings the art of conversation into the light, revealing why good conversation matters and why it is in decline. Miller explores the conversation about conversation among such great writers as Cicero, Montaigne,

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Swift, Defoe, Lady Mary Wortley Montagu, and Virginia Woolf. He focuses on the world of British coffeehouses and clubs in “The Age of Conversation” and examines how this era ended. Turning his attention to the United States, the author traces a prolonged decline in the theory and practice of conversation from

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Benjamin Franklin through Hemingway to Dick Cheney. He cites our technology (iPods, cell phones, and video games) and our insistence on unguarded forthrightness as well as our fear of being judgmental as powerful forces that are likely to diminish the art of conversation.

Everyone says that lying

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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,

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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

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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,

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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

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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-

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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

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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.

Expanding upon his viral TEDx Talk,

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psychology professor
and social scientist John
V. Petrocelli reveals the
critical thinking habits
you can develop to
recognize and combat
pervasive false
information that harms
society in *The Life-
Changing Science of
Detecting Bullshit*.
Bullshit is the
foundation of
contaminated thinking

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and bad decisions leading to health consequences, financial losses, legal consequences, broken relationships, and wasted time and resources. No matter how smart we believe ourselves to be, we're all susceptible to bullshit—and we all engage in it. While we may brush it off as

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harmless marketing sales speak or as humorous, embellished claims, it's actually much more dangerous and insidious. It's how Bernie Madoff successfully swindled billions of dollars from even the most experienced financial experts with his Ponzi scheme. It's how the protocols of Mao

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Zedong's Great Leap Forward resulted in the deaths of 36 million people from starvation. Presented as truths by authority figures and credentialed experts, bullshit appears legitimate, and we accept their words as gospel. If we don't question the information we receive from bullshit artists to prove their

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thoughts and theories, we allow these falsehoods to take root in our memories and beliefs. This faulty data affects our decision making capabilities, sometimes resulting in regrettable life choices. But with a little dose of skepticism and a commitment to truth seeking, you can build your critical thinking

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and scientific reasoning skills to evaluate information, separate fact from fiction, and see through bullshitter spin. In *The Life-Changing Science of Detecting Bullshit*, experimental social psychologist John V. Petrocelli provides invaluable strategies not only to recognize and protect yourself from

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everyday bullshit, but to accept your own lack of knowledge about subjects and avoid in engaging in bullshit just for societal conformity. With real world examples from people versed in bullshit who work in the used car, real estate, wine, and diamond industries, Petrocelli exposes the red-flag warning signs

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found in the anecdotal stories, emotional language, and buzzwords used by bullshitters that persuade our decisions. By using his critical thinking defensive tactics against those motivated by profit, we will also learn how to stop the toxic misinformation spread from the social media

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influencers, fake news,
and op-eds that
permeate our culture
and call out bullshit
whenever we see it.

I'm Right, You're
Wrong

Bullshit and Philosophy
The Defense of Reason
in Descartes's
"Meditations"

Quitting America
A Novel

How Bullshit

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Conquered the World

"This book applies social intuition theory to human communication, discussing human communication at a theoretical perspective and disputing many theories of communication theory as they've

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been presented in
the past."--

Presents a theory of
bullshit, how it
differs from lying,
how those who
engage in it change
the rules of
conversation, and
how indulgence in
bullshit can alter a
person's ability to
tell the truth.

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Essays examining foundational metaphysical and epistemological issues concerning Descartes, moral philosophy, and philosophical anthropology. In this classic work, best-selling author Harry Frankfurt provides a

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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

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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,

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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

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agreement.

The Book of Probes

Truth

Calling Bullshit

Toward the Year

2018

Why We Have

Reached Peak

Bullshit and What

We Can Do About It

No Country for Old

Men

A philosophical

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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. 'A Malcolm Gladwell-style social psycholog

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y/behavioural
economics primer'
Evening Standard
Low-level dishonesty
is rife everywhere, in
the form of
exaggeration,
selective use of facts,
economy with the
truth, careful drafting
- from Trump and the
Brexit debate to
companies that tell
us 'your call is

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important to us'. How did we get to a place where bullshit is not just rife but apparently so effective that it's become the communications strategy of our times? This brilliantly insightful book steps inside the panoply of deception employed in all walks of life and

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assesses how it has come to this. It sets out the surprising logic which explains why bullshit is both pervasive and persistent. Why are company annual reports often nonsense? Why should you not trust estate agents? And above all, why has political campaigning

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become the art of stretching the truth? Drawing on behavioural science, economics, psychology and of course his knowledge of the media, Evan ends by providing readers with a tool-kit to handle the kinds of deceptions we encounter every day, and charts a route

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through the muddy waters of the post-truth age.

This blistering novel—from the bestselling, Pulitzer Prize-winning author of *The Road*—returns to the Texas-Mexico border, setting of the famed *Border Trilogy*. The time is our own, when rustlers have given way to drug-

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runners and small towns have become free-fire zones. One day, a good old boy named Llewellyn Moss finds a pickup truck surrounded by a bodyguard of dead men. A load of heroin and two million dollars in cash are still in the back. When Moss takes the money, he sets off a

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chain reaction of catastrophic violence that not even the law—in the person of aging, disillusioned Sheriff Bell—can contain. As Moss tries to evade his pursuers—in particular a mysterious mastermind who flips coins for human lives—McCarthy simultaneously strips

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down the American
crime novel and
broadens its
concerns to
encompass themes
as ancient as the
Bible and as bloodily
contemporary as this
morning's headlines.
No Country for Old
Men is a triumph.
"Beyond being a
brilliant skewering of
social media and

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influencer culture, People Like Her is, quite simply, a damn good thriller . . . With three unreliable narrators, the novel reads like Gone Girl on steroids in all the best ways.” —

Bookreporter
“Breathlessly fast, brilliantly original. Bravo, Ellery Lloyd!” —Clare

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Mackintosh, New York Times bestselling author of *After the End* From the New York Times bestselling author of *The Club*, a razor-sharp, wickedly smart suspense debut about an ambitious influencer mom whose soaring success threatens her marriage, her

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morals, and her family's safety. Followed by Millions, Watched by One To her adoring fans, Emmy Jackson, aka @the_mamabare, is the honest "Instamum" who always tells it like it is. To her skeptical husband, a washed-up novelist who knows just how

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creative Emmy can be with the truth, she is a breadwinning powerhouse chillingly brilliant at monetizing the intimate details of their family life. To one of Emmy's dangerously obsessive followers, she's the woman that has everything—but deserves none of it. As Emmy's marriage

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begins to crack under the strain of her growing success and her moral compass veers wildly off course, the more vulnerable she becomes to a very real danger circling ever closer to her family. In this deeply addictive tale of psychological suspense, Ellery

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Lloyd raises important questions about technology, social media celebrity, and the way we live today. Probing the dark side of influencer culture and the perils of parenting online, *People Like Her* explores our desperate need to be seen and the lengths

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we'll go to be liked by strangers. It asks what—and who—we sacrifice when make our private lives public, and ultimately lose control of who we let in. . . .

On Truth

The Art of Skepticism
in a Data-Driven
World

What Truth Is
Conversation

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Dishonesty and Deception in Contemporary Life
Attack the Messenger
Having outlined a theory of bullshit and falsehood, Harry G. Frankfurt turns to what lies beyond them: the truth, a concept not as obvious as some might expect. Our

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culture's devotion to bullshit may seem much stronger than our apparently halfhearted attachment to truth. Some people (professional thinkers) won't even acknowledge "true" and "false" as meaningful categories, and even

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those who claim to love truth cause the rest of us to wonder whether they, too, aren't simply full of it. Practically speaking, many of us deploy the truth only when absolutely necessary, often finding alternatives to be more saleable,

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and yet somehow civilization seems to be muddling along. But where are we headed? Is our fast and easy way with the facts actually crippling us? Or is it "all good"? Really, what's the use of truth, anyway? With the same leavening wit and

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commonsense
wisdom that
animates his
pathbreaking work
On Bullshit,
Frankfurt
encourages us to
take another look at
the truth: there may
be something there
that is perhaps too
plain to notice but
for which we have a

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mostly

unacknowledged
yet deep-seated
passion. His book
will have sentient
beings across
America asking,
"The truth—why
didn't I think of
that?"

Truth has always
been a central
preoccupation of

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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

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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

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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

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successful
butterfliesandwheel
s 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

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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

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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.

"For those new to
philosophy,
'Tetralogue' is a

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marvellous way into the subject. For those who are old hands, it neatly poses serious questions about truth and falsity, relativism and dogma."--Dust jacket flap.

A collection of thirteen seminal essays on ethics,

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free will, and the
philosophy of mind,
first published in
1988.

Business Bullshit

The

Correspondence of
C. G. Jung and Erich
Neumann

Assholes

Necessity, Volition,
and Love

Demons, Dreamers,

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and Madmen

Rationalist Bias in
Communication
Theory

**When it comes to
effective
leadership,
everyone has an
opinion. But you
don't need
opinions: you
need proven,
real-world**

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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

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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

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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

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**techniques for
smoothly
assuming new
leadership
roles...honing
your style...max
imizing your imp
act...crafting a
vision, shaping
strategies, and
getting buy-
in... using
power wisely...h
andling tough**

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**coaching and
feedback session
s...avoiding
leadership
pitfalls...
strengthening
key leadership r
elationships...i
nspiring people,
building world-
class teams, and
achieving
outstanding
results. Prepare**

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**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**

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**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**

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**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**

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yourself a great leader, starting today! This book's 52 proven leadership principles and bite-size, easy-to-use techniques that work!

This beautifully written book by one of the world's leading

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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

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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

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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,

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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

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**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**

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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 se
lf-
indulgence--is
at heart a
disinterested

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**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**

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**finding meaning
in our lives.
The best-selling
author of Is
There Life After
High School?
reveals the
pervasiveness of
deceitful
behavior in
American
society, drawing
on current
research to**

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**explain why
people lie and
tolerate
dishonesty on a
daily basis, and
profiling the
deceptive
behaviors of
such figures as
journalist
Jayson Blair and
professor Joseph
Ellis. 20,000
first printing.**

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What if every part of our everyday life was turned into a game? The implications of "gamification." What if our whole life were turned into a game? What sounds like the premise of a science fiction

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**novel is today
becoming reality
as**

“gamification.”

**As more and more
organizations,
practices,
products, and
services are
infused with
elements from
games and play
to make them
more engaging,**

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**we are
witnessing a
veritable
ludification of
culture. Yet
while some
celebrate
gamification as
a possible
answer to
mankind's
toughest
challenges and
others condemn**

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it as a
marketing ruse,
the question
remains: what
are the
ramifications of
this “gameful
world”? Can game
design energize
society and
individuals, or
will algorithmic
incentive
systems become

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our new robot overlords? In this book, more than fifty luminaries from academia and industry examine the key challenges of gamification and the ludification of culture—including Ian Bogost, John M. Carroll,

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Bernie DeKoven, Bill Gaver, Jane McGonigal, Frank Lantz, Jesse Schell, Kevin Slavin, McKenzie Wark, and Eric Zimmerman. They outline major disciplinary approaches, including rhetorics, economics,

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psychology, and
aesthetics;
tackle issues
like
exploitation or
privacy; and
survey main
application
domains such as
health,
education,
design,
sustainability,
or social media.

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**Contours of
Agency**

**The Departure of
a Black Man from
His Native Land
The Reasons of
Love**

**The Gameful
World**

**The Life-
Changing Science
of Detecting
Bullshit**

How Politicians

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**Turn You Against
the Media**

*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*

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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

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*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*

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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

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to tackle it.

*C. G. Jung and
Erich Neumann
first met in 1933,
at a seminar Jung
was conducting
in Berlin. Jung
was fifty-seven
years old and
internationally
acclaimed for his
own brand of
psychotherapy.*

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Neumann, twenty-eight, had just finished his studies in medicine. The two men struck up a correspondence that would continue until Neumann's death in 1960. A lifelong Zionist,

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*Neumann fled
Nazi Germany
with his family
and settled in
Palestine in 1934,
where he would
become the
founding father
of analytical
psychology in the
future state of
Israel. Presented
here in English*

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*for the first time
are letters that
provide a rare
look at the
development of
Jung's
psychological
theories from the
1930s onward as
well as the
emerging self-
confidence of
another towering*

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*twentieth-century
intellectual who
was often
described as
Jung's most
talented student.
Neumann was
one of the few
correspondence
partners of Jung's
who was able to
challenge him
intellectually and*

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personally. These letters shed light on not only Jung's political attitude toward Nazi Germany, his alleged anti-Semitism, and his psychological theory of fascism, but also his understanding of Jewish

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*psychology and
mysticism. They
affirm
Neumann's
importance as a
leading
psychologist of
his time and
paint a
fascinating
picture of the
psychological
impact of*

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*immigration on
the German
Jewish
intellectuals who
settled in
Palestine and
helped to create
the state of
Israel. Featuring
Martin
Liebscher's
authoritative
introduction and*

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annotations, this volume documents one of the most important intellectual relationships in the history of analytical psychology. Truth is not just a recent topic of contention.

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*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*

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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

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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

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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

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*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*

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*accessible and
tour through
some of the
deepest and
thorniest
questions
philosophy has
ever tackled
Mit »Bullshit«
legte der
amerikanische
Philosoph Harry
G. Frankfurt den*

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*Klassiker der
»Empört
Euch!«-Bücher
vor. Im Sturmlauf
eroberte er die
Herzen aller, die
vom Nonsense-
Gerede in U-Bahn
und Büro und auf
allen Kanälen
schon lange
genug hatten.
Binnen Wochen*

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*verkaufte sich
sein zorniges
Manifest in den
Vereinigten
Staaten eine
halbe Million
Mal, ein globaler
Feldzug gegen
»Bullshitting«
war die Folge.
Doch Bullshit
siegte. Bis heute
haben wir*

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*dümmliche
»Bild«-Kolumnen
und hohles
Gequassel in den
Talkshows und
am Handy.
Ohnmächtig
mussten wir all
das über uns
ergehen lassen,
hätten wir nicht
Frankfurts
elegant-präzise*

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*Abrechnung mit
derlei*

*Phänomenen zur
Hand, Urschrift
aller Wut-Bücher
und*

*unverzichtbares
Grundlagenwerk
der angewandten
Dummheitsforsch
ung. Bullshit?*

Lesen!

The Truth About

Page 197/208

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*Being a Leader
Finding Oneself
in the Other*

A Theory

Why Truth

Matters

*A History of a
Declining Art*

Marshall

*McLuhan, David
Carson*

A wide range of
philosophical essays

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informed by the work of Harry Frankfurt, who offers a response to each essay.

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

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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

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eliminated, the book is a guide and resource for the many who find bullshit worth pondering.

Bullshit isn't what it used to be. Now, two science professors give us the tools to dismantle misinformation and think clearly in a world of fake news

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and bad data. “ A modern classic . . . a straight-talking survival guide to the mean streets of a dying democracy and a global pandemic. ” —Wired Misinformation, disinformation, and fake news abound and it ’ s increasingly difficult to know

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what 's true. Our media environment has become hyperpartisan. Science is conducted by press release. Startup culture elevates bullshit to high art. We are fairly well equipped to spot the sort of old-school bullshit that is based in fancy rhetoric and

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weasel words, but most of us don't feel qualified to challenge the avalanche of new-school bullshit presented in the language of math, science, or statistics. In *Calling Bullshit*, Professors Carl Bergstrom and Jevin West give us a set of powerful tools to cut

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through the most intimidating data. You don ' t need a lot of technical expertise to call out problems with data. Are the numbers or results too good or too dramatic to be true? Is the claim comparing like with like? Is it confirming your personal bias? Drawing on a deep

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well of expertise in statistics and computational biology, Bergstrom and West exuberantly unpack examples of selection bias and muddled data visualization, distinguish between correlation and causation, and examine the

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susceptibility of science to modern bullshit. We have always needed people who call bullshit when necessary, whether within a circle of friends, a community of scholars, or the citizenry of a nation. Now that bullshit has evolved, we need to relearn the art of

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skepticism.
Tetralogue