



The way of peace is the way of truth. Truthfulness is even more important than peacefulness.

Mahatma Gandhi

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# Truth Truthfulness

**Puja Mehta**



## **Truth Truthfulness:**

**Truth and Truthfulness** Bernard Williams, 2025-05-13 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

**Lying and Truthfulness** Stewart Clem, 2023-01-05 In this book Stewart Clem develops an account of truthfulness that is grounded in the Thomistic virtue of veracitas Unlike most contemporary Christian ethicists who narrowly focus on the permissibility of lying he turns to the virtue of truthfulness and illuminates its close relationship to the virtue of justice This approach generates a more precise taxonomy of speech acts and shows how they are grounded in specific virtues and vices Clem s study also contributes to the contemporary literature on Aquinas who is often classified alongside Augustine and Kant as holding a rigorist position on lying Meticulously researched this volume clarifies what set Aquinas s view apart in his own day and how it is relevant to our own Clem demonstrates that Aquinas s account provides a genuine alternative to rigorist and consequentialist approaches His analysis also reveals the perennial relevance of Aquinas s thought by bringing it to bear on contemporary social and ethical issues

**Gandhi's Truths in an Age of Fundamentalism and Nationalism** Sathianathan Clarke, Stephen Pickard, 2022-03-08 The twenty first century has seen violence thunder back onto the stage of history Religious political social cultural and economic constituents and interests thus contribute to the local and global manifestations of violence in our interconnected and contracting global world Firmly embedded within the field of religion the authors of this volume concede that religious motifs and impulses are alive and well in this unfolding of bloodshed It is no wonder then that in our volatile historical age religious fundamentalism and illiberal nationalism have emerged as dominant contemporary movements Against this backdrop the contributors to this

edited book look back in order to move forward by reflecting upon the truth force Satyagraha that grounded and guided Mohandas Karamchand Gandhi 1869 1948 On the heels of several commemorations in 2019 of the 150th anniversary of Gandhi's birth we reexamine the truths of his philosophy and nonviolent strategy to resist religious and political fundamentalisms Embracing truth was for Gandhi the only way to achieve complete freedom poorna Swaraj The goal of freedom which Gandhi conceptualized as profoundly personal expansively communitarian and organically ecological emanates from a firm grasp of truth

**Iris Murdoch's Moral Philosophy** Cathy Mason, 2026-02-26 Iris Murdoch was a thinker of extraordinary breadth and ambition Over the course of her lifetime she published nearly thirty novels numerous plays and poems three philosophical monographs and two collections of philosophical essays However the breadth and novelty of her philosophical contributions remain yet to be fully acknowledged Iris Murdoch's Moral Philosophy provides the first in depth exploration of her metaethical thought an examination of the background commitments about the nature of the ethical realm that underlie her thinking She is it suggests not simply a novelist with picturesque and provocative thoughts on love and attention but an ambitious and systematic thinker whose work challenges some of the most deeply held assumptions of moral philosophy today Murdoch it suggests is not a thinker who can be easily accommodated within contemporary metaethics but she offers rich and original insights of her own Murdoch's insistence on the pervasiveness of the moral and the significance of ideas of perfection it argues leads to a sea change in metaethics Implicit in her work are novel conceptions of key concepts such as truth realism and the Good and these come together to form an attractive metaethics The book examines her conceptions of these central philosophical ideas as well as her answers to other questions that arise out of this system such as the relation between knowledge and motivation and the purpose of morality

*The Critical Philosophy of Hermann Cohen* Andrea Poma, 1997-01-01 This is a translation from the Italian of a study of the work of Hermann Cohen a figure generally recognized as the most significant Jewish thinker of the past 100 years

**Nietzsche's Will to Power Naturalized** Brian Lightbody, 2017-01-31 The world viewed from the inside the world defined and determined according to its intelligible character it would be will to power and nothing else Cryptic passages like this one from section 36 of Beyond Good and Evil have been the source of much intrigue speculation and puzzlement in the Nietzschean secondary literature This passage in particular along with many others have sparked a slew of questions in recent decades such as What is the will to power Is will to power a metaphysical principle Is it an empirical assertion Or is will to power merely a hypothesis that Nietzsche himself rejected Although asked ad nauseam in the literature the multitude of answers given to the above questions never seem to satisfy In this book Brian Lightbody shed light on Nietzsche's most famous esoteric teaching by explaining what the will to power is and what it denotes He then demonstrates how will to power may be naturalized in an attempt to show that the doctrine is epistemically and empirically defensible Finally he uses will to power as a philological key of sorts to unlock Nietzsche's philosophy as a whole by showing that his ontology epistemology and ethics are only properly

understood once a coherent naturalized rendering of will to power is produced *Truth And Truthfulness* ,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 **Truth** ,1903

*Hartrampf's Vocabularies* Gustavus A. Hartrampf,1929

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