

MA Modules & Summer Reading List 2019-20

PH917: Problems of Modernity

This module is particularly suitable for students studying for the MA in Continental Philosophy. Its aim is to provide an introduction to central strands of cultural modernism through a detailed study of core arguments or themes from a series of highly influential, formative modernist texts in philosophy, social theory, and literature. Sessions involve a lecture component and a discussion/seminar component. For the latter, advance reading of the core textual sections indicated below is strongly recommended. There is a separate reading list of selected secondary literature.

Recommended reading:

- Charles Taylor, *Sources of the Self* (Cambridge MA: Harvard UP), chapters 23-25.
- Nietzsche, *The Birth of Tragedy*, tr. W. Kaufmann, (New York: Vintage). Sections 1-7, (incl. "Attempt at a Self-Criticism"), pp. 15-60.
- Nietzsche, *On the Genealogy of Morals*, tr. W. Kaufmann (New York: Vintage). Essay 1 (pp. 15-56).
- Freud, *Civilization and its Discontents*, in: The Penguin Freud Library, vol. 12. Sections 6-8 (pp. 308-340).
- Weber, *The Protestant Ethic and the Spirit of Capitalism* (London: Hyman Unwin). Part I, chapter 2 (pp. 47-78). Part II, chapter 4.A (pp. 95-127); Part II, chapter 5 (pp. 155-184).

PH923: Hegel's Science of Logic

Hegel exercised considerable influence on 19th- and 20th-century thinkers, from Marx and Kierkegaard to Sartre and Gadamer, and his Science of Logic is the most important text for anyone seeking to understand what is distinctive about his thought. It is where Hegel gives his most detailed account of dialectical method and provides his most extensive critique of traditional metaphysics. It is thus through studying the Logic that one comes to appreciate most fully how Hegel's thought builds on and transforms that of his philosophical forebears (such as Parmenides, Plato, Spinoza and Kant) and points forward to that of later thinkers (such as Heidegger and Derrida). In this module you will begin by examining Hegel's "presuppositionless" derivation of the categories of thought and contrasting it with Kant's derivation of the categories from the basic forms of judgement. You will look closely at Hegel's account of the initial categories of being, nothing and becoming, and then trace his derivation of further categories, including something, limit, finitude, infinity, and the one and the many. In the course of the module you will examine why Hegel thinks any "something" must always be related to another "something", why true infinity does not transcend but is immanent in finitude, and why the one multiplies itself into many

ones. These are distinctive and challenging philosophical claims and our aim in this module will be to understand and evaluate them.

Recommended Reading

- S. Houlgate, *The Opening of Hegel's Logic. From Being to Infinity* (West Lafayette IN: Purdue University Press, 2006). [This contains the essential Hegel material that we will study up to "true infinity", but not the section on "being-for-self".]
- J. Burbidge, *The Logic of Hegel's Logic* (Toronto: Broadview Press, 2006).
- S. Houlgate, "Hegel's Logic", in *The Cambridge Companion to Hegel and Nineteenth-Century Philosophy*, ed. F. Beiser (Cambridge: Cambridge University Press, 2008), pp. 111-34.
- R. Winfield, *Hegel's Science of Logic. A Critical Rethinking in Thirty Lectures* (Lanham: Rowman & Littlefield, 2012).

PH924: Nietzsche

This module encourages the cultivation of a rich and informed appreciation of key aspects of Nietzsche's intellectual development, of his core ideas, and his philosophical concerns and character. To aid the inquiry the module draws upon the best recent and current Anglo-American research on Nietzsche, as well as making use of seminal texts from within the history of Nietzsche-reception. Typically, there is a focus on one of Nietzsche's main periods of intellectual development: early (1872-6), middle (1878-82) and late (1886-8).

In 2019/20 the focus will be on the texts of Nietzsche's fertile but often neglected middle period. Whilst early commentators such as Havelock Ellis considered these writings to be the pinnacle of Nietzsche's intellectual maturity and genius, core aspects of them remain under-studied to this day and they have played little role in the 'continental' reception of Nietzsche. The module aims to show that these writings are of crucial importance to any genuine appreciation of Nietzsche's philosophical practice. Texts to be studied include significant parts of *Human, all too Human*, *Dawn*, and *The Gay Science*. The focus will be on Nietzsche's chief philosophical concerns in these writings, including his concern with the future development of the human animal and the fate of humanity.

Preparatory Reading

Nietzsche, *Human, all too Human*, volume one (Stanford University Press), chapters one and four.

Nietzsche, *Dawn*, book five (Stanford University Press).

Ruth Abbey, *Nietzsche's Middle Period* (Oxford University Press, 2000).

PH948: Kant's Critique of Pure Reason

Immanuel Kant is one of the most important and influential modern philosophers; indeed he is one of the greatest thinkers of all time. He made ground-breaking contributions to epistemology, metaphysics, ethics, political philosophy, aesthetics and philosophy of religion, and his thought paved the way, directly or indirectly, for many of the most significant philosophical movements of the 19th and 20th centuries, including German Idealism and Romanticism, phenomenology and neo-Kantianism. In this module we will study Kant's first great work, the *Critique of Pure Reason* (1781, 2nd ed. 1787), in which he undertook his famous "Copernican Revolution" by arguing that objects of possible experience conform to the categories of understanding (rather than the other way round).

We will study, among other things, the following topics: Kant's argument in the Transcendental Aesthetic that experience of objects presupposes a priori forms of intuition; his derivation of the categories of thought from the functions of judgement (the so-called "Metaphysical Deduction"); the Transcendental Deduction, in which Kant argues that categories are required for objects of experience; Kant's notorious conception of the "thing in itself", and his famous and influential account of the "antinomies" of reason. Where appropriate, we will also consider the similarities and differences between Kant's thought and that of other philosophers, such as Leibniz, Hume, Hegel and Nietzsche. No prior knowledge of Kant is required to take this module, and all students are welcome, whatever philosophical tradition they come from.

Primary Texts:

Kant, Immanuel, *Critique of Pure Reason*, trans. P. Guyer and A.W. Wood (Cambridge: Cambridge University Press, 1997).

Kant, Immanuel, *Kritik der reinen Vernunft*, ed. R. Schmidt (Hamburg: Felix Meiner, 1990).

Also worth reading:

Kant, Immanuel, *Prolegomena to any future Metaphysics that will be able to come forward as Science*, in Kant, *Theoretical Philosophy after 1781*, ed. H. Allison and P. Heath (Cambridge: Cambridge University Press, 2002).

Kant, Immanuel, *Prolegomena zu einer jeden künftigen Metaphysik, die als Wissenschaft wird auftreten können*, ed. K. Vorländer (Hamburg: Felix Meiner, 1976).

Secondary Texts:

Allison, Henry E. (2004), *Kant's Transcendental Idealism. An Interpretation and Defense*, revised and enlarged ed. (New Haven: Yale University Press).

Caygill, Howard (1995), *The Kant Dictionary* (Oxford: Blackwell).

Gardner, Sebastian (1999), *Kant and the Critique of Pure Reason* (London: Routledge).

Wood, Allen W. (2005), *Kant* (Oxford: Blackwell).

PH955: Origins of Phenomenology

Much of 20th century 'continental' philosophy arose either from Husserlian phenomenology or from a critical confrontation with it. In either case, the relevant concerns and methods are bound to remain largely inaccessible or misunderstood without an adequate knowledge of the phenomenological background. This module will in the first instance offer an introduction to central aspects of Husserl's 'classical' phenomenology. Due to the wide range of issues treated in Husserl's writings a selection will need to be made. Topics will include: the phenomenological reduction as a method; the concept of intentionality; pre-predicative experience and judgement; time consciousness as the basis of intentional object constitution; Husserl's analysis of 'absolute' pre-objective subjectivity; the role of intersubjectivity. In the second half of the module we will explore Heidegger's transformation of phenomenology, beginning with his critique, in the 1925 lectures on the concept of time, of the phenomenological reduction and of Husserl's concept of consciousness. We will then move on to an exploration of selected aspects of Heidegger's analysis of human being in the world in *Being and Time* (1927), partly in relation to the themes addressed earlier, but also giving due weight to those Heideggerian concerns, foregrounded especially in Division 2, which have no clear counterpart in Husserl.

Recommended Reading

- Martin Heidegger, *Being and Time* (Blackwell)
- Dan Zahavi, *Husserl's Phenomenology* (Stanford UP)

PH997: Topics in Metaphysics and Epistemology

This year, the module focuses on topics in metaphysics. The two key topics are the metaphysics of substances (things like particular humans, trees and dogs) and the metaphysics of process or activity (walking, running, drawing). We will look at a familiar debate in metaphysics, concerning whether material substances 'endure' (whether they are 'wholly present' at any time they exist) or whether they 'perdure' (roughly, whether, like a particular event of walking to the shops they are 'spread out over time' or have 'temporal parts' over time) We will then go on to consider a number of questions concerning the nature of process, including the similarities and differences between processes, on the one hand, and substances and events on the other. We will go on to look more at a recent debate in the metaphysics literature that invites us to reflect closely on whether notions of 'endurance' and 'perdurance', as described above, are well enough understood to frame debates about persistence over time. We will reflect on the tight relation between substances and processes. I will be trying to persuade you that both have to be understood together.

Recommended Readings

The following contain valuable introductory material on the nature of substances and problems of persistence:

- J. Tallant, (2017) *Metaphysics: An Introduction*. (2nd. Ed.) London, Bloomsbury.
- M. Loux and T. Crisp (2017) *Metaphysics: A Contemporary Introduction* (4th ed.) London, Routledge.

The following are less introductory texts, but offer extremely useful general engagement with a range of issues central to this module:

- E. J. Lowe (1999), *The Possibility of Metaphysics*. Oxford, O.U.P.
- K. Hawley (2000), *How Things Persist*. Oxford, O.U.P.
- T. Sider (2000) *Four-Dimensionalism*. Oxford, O.U.P.

PH998: Topics in the Philosophy of Mind and Language

This module aims to explore some central issues in the Philosophy of Language and the Philosophy of Mind, as well as some of their intersections. The Philosophy of Language is largely concerned to understand how speakers are able to use language in order to achieve various ends—for example, communicating with others about themselves and their shared environment. What is it about language, and the speakers able to use it, that makes it possible to achieve so much by its use? The Philosophy of Mind is largely concerned to understand subjects' attitudes and experiences. What are the natures of those attitudes and experiences? And what is it about subjects like us that enables us to have the attitudes and experiences we do? The two projects intersect over questions like the following. Does the ability to use language give rise to the possibility of a distinctive range of attitudes or experiences? Does our ability to use language depend on our having a distinctive range of attitudes or experiences? And is it possible to use language to describe or express all of our attitudes and experiences? We'll consider a number of more specific questions that bear on these large topics. The following is recommended background reading.

Gottlob Frege. 1892. "On Sense and Reference" in *Translations from Philosophical Writings*, tr. by Max Black and Peter Geach. Blackwell, 1952. The same or similar translations are widely available.

Saul Kripke. 1980. *Naming and Necessity*. Harvard University Press.

Thomas Nagel. 1974. "What is it like to be a bat?" *Philosophical Review*. Reprinted widely, including in Nagel's *Mortal Questions*. Cambridge University Press, 1979.

PH9E3: Topics in Moral and Political Philosophy

This module aims to cover a variety of debates in contemporary moral and political philosophy. There is no specific 'theme' for the course, so we will be studying nine topics within moral and political philosophy, and while

students, both individually and together, are encouraged to link up the various debates and topics, the module isn't designed for specific themes to emerge. There are two sets of readings below. Background readings, and readings which will crop up in the course.

Recommended Readings

For those who haven't studied much moral and political philosophy, or those who would like to remind themselves of the basic debates, I recommend the following books. They will NOT form part of the readings for the course itself, but will be useful by way of background:

- Adam Swift, *Political Philosophy: A Beginners' Guide for Students and Politicians*, 3rd Edition
- Catriona McKinnon ed., *Issues in Political Theory*, 3rd Edition
- Shelly Kagan, *Normative Ethics*
- Baron, Pettit, and Slote, *Three Methods of Ethics: A Debate*
- Peter Singer, *Practical Ethics*

These two books are probably the most important and influential books from the past one hundred years in political and moral philosophy respectively:

- John Rawls, *A Theory of Justice*
- Derek Parfit, *Reasons and Persons*

PH9F2: Research Methods

The module aims to improve students' ability to study and reflect on philosophical methods, and develop research skills in preparation for further scholarly research, by engaging with a broad range of central philosophical issues. For each seminar, students will have read in advance a philosophical text representative of a distinctive philosophical tradition and/or approach and/or set of problems. Students will give an oral presentation on the text to initiate guided critical discussion of the reading. During these discussions students will be guided in their reflection upon philosophical methods, research techniques, and the most effective ways of presenting arguments and ideas orally and in writing.

Provisional preliminary reading list for Term 1, Research Methods

- 'Strawson on Analytical Philosophy' - P. F. Strawson. (1992). *Analysis and Metaphysics*. Oxford: Oxford University Press. Chapters 1 & 2.
- 'Stroud on Transcendental Arguments' (Term 1, Week 5)- B. Stroud. (1968). *Transcendental Arguments*. *The Journal of Philosophy*, LXV: 241- 56.
- 'Williams on the relation between philosophy and science' - 'Philosophy as a Humanistic Discipline', (2002) in *Philosophy as a Humanistic Discipline*, B. Williams, author, A More, editor, 180-200.

- 'Anscombe on Moral Philosophy' - G. E. M. Anscombe. (1958). Modern Moral Philosophy. *Philosophy* 33(124): 1- 19.

PH9F6: Critiques of Enlightenment in Post-Kantian German Philosophy

The module aims to provide an in-depth examination of, and critical engagement with, various critiques of enlightenment found in the German philosophical tradition beginning with Kant and culminating in the Frankfurt School. Particular attention will be paid to the ways in which various views of enlightenment in Post-Kantian German philosophy are interrelated as well as to the issue of whether they entail an abandonment of the Enlightenment project or, rather, a revision and reactualisation of it. The emphasis will be on a close reading of key texts and discussion of central issues raised by these texts.

Recommended Reading

- Herder, Johann Gottfried von, 'This Too a Philosophy of History for the Formation of Humanity', in *Philosophical Writings*, ed. Michael N. Forster (Cambridge University Press, 2002).
- Hegel, G. W. F., *Lectures on the Philosophy of World History: Introduction*, trans. H. B. Nisbet (Cambridge: Cambridge University Press, 1975), pp. 5-130.
- Horkheimer, Max 'Traditional and Critical Theory', in *Critical Theory: Selected Essays*, trans. Matthew J. O'Connell and others (New York: Continuum, 2002).
- Horkheimer, Max and Adorno, Theodor W., *Dialectic of Enlightenment*, trans. Edmund Jephcott (Stanford University Press, 2002): Preface (1944 and 1947) and The Concept of Enlightenment, pp. x-xix and pp. 1-34, Excursus II: Juliette or Enlightenment and Morality, pp. 63-93 and The Culture Industry: Enlightenment as Mass Deception, pp. 94-136.
- Kant, Immanuel, *Political Writings*, ed. H. S. Reiss, 2 edn (Cambridge University Press, 1991): 'An Answer to the Question: "What is Enlightenment?"', 'Idea for a Universal History with a Cosmopolitan Purpose' and 'The Contest of the Faculties: A Renewed Attempt to Answer the Question: "Is the Human Race Continually Improving?"'.
- Marx, Karl, *Capital*, Volume 1, trans. Ben Fowkes (London: Penguin, 1990): Preface to the First Edition, Book 1, Part One, Chapter 1, 4: The Fetishism of the Commodity and its Secret, Book 1, Part Two, Chapter 4: The General Formula for Capital.

PH9F7: Topics in Philosophy and the Arts

This module introduces students to a range of ways of engaging philosophically with the arts, addressing questions about art in general, particular art forms and individual works.

The first 5-6 weeks pose some broad methodological, procedural and substantive questions about approaching the arts philosophically. What is it to study the arts philosophically? Is a common core of philosophical questions and concerns relevant to every art form, or do we need a distinctive approach for painting, for film, for literature, and so on? Should we understand the philosophy of art as a descriptive or normative endeavour—does it try to make sense of existing first-order creative and critical practices, or does it intervene, by proposing and defending constitutive and critical principles? What is the relation between artistic and other forms of value—aesthetic, cognitive, moral? We will also be interested in how art and philosophy are related—what do they share, and what distinguishes them.

With these foundational questions in view, we consider several specific case studies drawn from across the arts—cases focused around particular authors and artists, works or genres. These will help us address general issues, but will also provide an opportunity to explore the philosophical interest and challenge of individual cases. Throughout the term, we hope that students will draw on their own experience and expertise in relation to the arts, to test claims on offer and to enrich our collective discussion of the issues.

Recommended Reading

(PART ONE: Weeks 1-6)

- Kendall Walton, 'Aesthetics—What, Why, and Wherefore?' *The Journal of Aesthetics and Art Criticism* [JAAC] 65(2), 2007: 147-61.
- Morris Weitz, 'The Role of Theory in Aesthetics' *JAAC* 15(1), 1956: 27-35
- Frank Sibley, 'Aesthetic Concepts' *Philosophical Review* 68(4), 1959: 421-450.
- Kendall Walton, 'Categories of Art,' *Philosophical Review* 79 (3), 1970: 334-367.
- Arthur Danto, 'Aesthetics and the Work of Art' in *The Transfiguration of the Commonplace* (Cambridge, Mass: Harvard, 1981)
- Larry Shiner, 'Western and Non-Western Concepts of Art' In Neill & Ridley (eds.), *Arguing About Art: Contemporary Philosophical Debates*. Routledge (2008)
- Jennifer Robinson, "Style and Personality in the Literary Work" *Philosophical Review* 94:2 (April 1985) 227-247.

- Anne Eaton, 'Robust Immoralism' *JAAC* 70(3), 2012: 281-92.
- Adriana Clavel-Vasquez, 'Sugar and spice, and everything nice: what rough heroines tell us about imaginative resistance', *JAAC* 76(2), 2018: 201-12.

(PART TWO: Weeks 7-10 **TBC**)

- Richard Shiff, 'Cézanne's Physicality: the Politics of Touch', in S. Kemal and I. Gaskell (eds), *The Language of Art History* (Cambridge University Press, 1991), 129–80.
- Paul Smith, 'Cézanne's "Primitive" Perspective, or the "View from Everywhere"', *The Art Bulletin*, 95(1), 2013: 102-19.
- Dick, Phillip K. *Do Androids Dream of Electric Sheep?* SF Masterworks (1968).
- Étienne Balibar, "Critique in the 21st Century". *Radical Philosophy* 200 (2016).
- Noam Chomsky, "The Responsibility of Intellectuals". *The New York Review of Books*, 23 February 1967.
- Paul Taylor, 'Make it Funky; or, Music's Cognitive Travels and the Despotism of Rhythm', in *Black Is Beautiful: A Philosophy of Black Aesthetics* (Hoboken, NJ: Wiley, 2016).
- Adrian Piper, 'Notes on Funk I-IV (1983-5) in *Out of Order, Out of Sight*
- Lee Friedlander, *In the Picture: Self Portraits 1958-2011*. New Haven: Yale University Press, 2011.
- Krista Thomason. 'Shame, Violence and Morality,' *Philosophy and Phenomenological Research* 91(1), 2015: 1-24.
- David Velleman, 'The Genesis of Shame,' *Philosophy & Public Affairs* 30(1), 2001: 27-52.
- Herman Melville, 'Bartleby the Scrivener'
- Gilles Deleuze, 'Bartleby; Or, The Formula', in *Essays Critical and Clinical*, trans. Daniel Smith and Michael Greco (Minneapolis: University of Minnesota Press, 1997), pp. 68-90.
- J. Hillis Miller, 'Who Is He? Melville's "Bartleby the Scrivener"', in *Versions of Pygmalion* (Cambridge: Harvard UP, 1990), pp. 141-78.

PH9G2: Classics of Analytic Philosophy

Understanding contemporary analytic philosophy requires understanding its historical context and development, as well as some of its main methodological innovations. This module aims to introduce aspects of the history of analytic philosophy, core philosophy of language-related themes, and central approaches to engaging with those and other themes, through close scrutiny of some classic texts. Amongst the aims of this module is encouraging critical reflection on the varieties of analytic approaches to philosophical questions, as well as comparisons amongst them, and some of the historical roots of those approaches. Another aim is to introduce students to some of the central ideas of key analytic thinkers potentially including, for example, Frege, Russell, and Wittgenstein, with special focus on issues surrounding language and its use. A third aim is to foster critical engagement with those ideas, and their supporting arguments, through close scrutiny of texts. A fourth aim is to introduce you to some main tools developed in these texts which are now basic elements in the contemporary analytic philosopher's toolkit.

Recommended reading

- Michael Beaney. 2013. "What is Analytic Philosophy?" in Beaney ed. *The Oxford Handbook of the History of Analytic Philosophy*. Oxford University Press.
- Michael Beaney 2017. *Analytic Philosophy: A Very Short Introduction*. Oxford University Press.
- Doxiadis, Apostolos, and Christos Papadimitriou, 2009, *Logicomix: An Epic Search for Truth*, New York: St Martin's Press.
- Gottlob Frege. 1892. "On Sense and Reference" in *Translations from Philosophical Writings*, tr. by Max Black and Peter Geach. Blackwell, 1952. The same or similar translations are widely available.
- Griffin, Nicholas. 2012. "Russell and Moore's revolt against British idealism" in Beaney ed. *Oxford Handbook of History of Analytic Philosophy*. Oxford: OUP.

PH9G9: Feminism

Men and women are treated differently simply because of their gender. Why do we, as a society, do this?; in which ways is this unfair?; what should we do about this? These questions express the animating concerns behind the political movement of feminism. Broadly speaking feminism aims at the elimination of all gendered oppression. This module will engage with the philosophical upshots of reflection on this political movement. Typical topics covered will be the nature of genders (what does it take to be a man, or a woman?); how does your social position affect what you are able to know (are there some things that it's easier to know as a man or a woman?); how does thinking about the relative social position of people of different genders affect political questions?

This module will place an emphasis on how thinking about feminism impacts on traditional philosophical issues in metaphysics, epistemology, philosophy of language and political philosophy. We will see how feminist philosophy can contribute to these central questions in philosophy

Recommended Reading

Feminist philosophy is a wide-ranging movement in philosophy that involves a diverse range of perspectives and philosophical methodologies/traditions. This course will approach the topics under discussion from an analytic philosophy standpoint. To get a feel for the sort of approach will be taking in the course you can do no better than to look at Langton and West's classic paper "Score-keeping in a pornographic language game" available here: <http://web.mit.edu/langton/www/pubs/Scorekeeping.pdf> . The leading journals in this area are *Hypatia* and *Feminist Philosophy Quarterly*.

As this is a topics based module there is no absolutely required background reading. However, the below are suitable general introductions to the field (the Saul being the simplest:

- Haslanger, Sally. 2012. *Resisting Reality: Social Construction and Social Critique* OUP USA.
- Hornsby, Jennifer, and Miranda Fricker. 2000. *The Cambridge Companion to Feminism in Philosophy* Cambridge: Cambridge University Press.
- Saul, Jennifer Mather. 2003. *Feminism: Issues and Arguments* OUP Oxford.

The Stanford Encyclopedia of Philosophy also has extensive coverage of most areas of feminist philosophy. For a non-academic perspective on the questions we will be tackling take a look at Ursula K. LeGuin's "*The Left Hand of Darkness*".

PH9GE: Genealogy, Epistemology and Critique

Genealogy has made several important appearances in the history of Western philosophy: applied by Xenophanes to Greek theology and by Herodotus to the belief in the superiority of one's own culture, it is crucial to Hobbes and Locke's (opposed) accounts of the state, to Hume's analysis of justice, to Rousseau's criticism of private property, as well as to the respective accounts of Feuerbach, Nietzsche, Adorno and Foucault, among others. However, it was not until recently that the genealogical method has started to receive explicit and careful attention. Why do philosophers make use of genealogies to develop their arguments? What are the philosophical consequences of an inquiry into the 'origins' of our concepts and beliefs? If we are able to show that a concept or belief has a contingent, historical origin, aren't we forced to abandon it, or at least to cast doubt on its legitimacy?

This module will examine seminal texts in the history of Western philosophy that make use of genealogy, and will put them in conversation with the most recent debates on genealogy in both the analytic and continental traditions. It will thus explore and problematise an ambiguity intrinsic to the genealogical method: genealogy can be, and has been, used either for vindicatory aims (to show, e.g., that certain features of a concept originate with it and are therefore essentially and universally attached to it) or for debunking aims (to show, e.g., that if a

belief in a moral value emerged as a consequence of contingent, historical events, then we should consider abandoning it). What does this ambiguity tell us about the ways in which genealogy is employed in philosophy? Can genealogy constitute a solid basis for either legitimising or criticising our most cherished beliefs?

Recommended Reading:

- F. Nietzsche, *On the Genealogy of Morality* [1887], ed. K. Ansell-Pearson (Cambridge: Cambridge University Press, 2007).
- M. Foucault, 'Nietzsche, Genealogy, History' [1971], in *The Foucault Reader*, ed. P. Rabinow (New York: Pantheon Books, 1984), pp. 76-100.
- B. Williams, *Truth and Truthfulness: An Essay in Genealogy* (Princeton: Princeton University Press, 2002), Chapters 1-6.
- M. Fricker, *Epistemic Injustice: Power and the Ethics of Knowing* (Oxford: Oxford University Press, 2007), Introduction & Chapter 5.

PH9GF: Origins of Mind

How do humans come to know about objects, causes, words, numbers, colours, actions and minds? We will attempt to answer this question using a range of conceptual tools from philosophy to examine puzzles arising from some recent scientific breakthroughs. The question, which goes back to Plato or earlier, is challenging because it requires us to consider minds where knowledge is neither clearly present nor obviously absent. This is challenging because, as Donald Davidson observes, '[w]e have many vocabularies for describing nature when we regard it as mindless, and we have a mentalistic vocabulary for describing thought and intentional action; what we lack is a way of describing what is in between' (1999, p. 11). To understand the emergence of knowledge we need to investigate what is in between mindless nature and the sorts of cognition captured by commonsense psychological notions.

Students can get a sense of what the course involves by considering the handouts and slides available at <https://origins-of-mind-umea.butterfill.com/> Note that the Warwick 2019-20 course may differ in how topics are covered and in which order topics are covered.

The course does not assume any particular prior knowledge.

Background Reading

Carey, S. (2009). *The Origin of Concepts*. Oxford: Oxford University Press.

Spelke, E. (1990). Principles of object perception. *Cognitive Science*, 14:29–56.

A. Franklin, A. Skelton, and G. Catchpole. The case for infant colour categories. In C. H. Wendy Anderson, Carole P. Biggam and C. Kay, editors, *Colour Studies: A broad spectrum*, pages 169–180. John Benjamins, 2014.

C. A. Brownell. Early Developments in Joint Action. *Review of Philosophy and Psychology*, 2:193–211, 2011.

PH9GG: Democracy and Authority

The aim of this module is to provide an advanced introduction to fundamental questions and theories concerning the nature of political authority, with a special focus on the authority of democracy. Governments command our obedience and enforce their commands with enormous coercive power. The question of when it is legitimate for governments to do so is one of the core questions of political philosophy. Political authority is a species of practical authority, and the module begins by examining influential views of the general nature of practical authority. We will then examine competing theories of when political authority is legitimate. The idea that democracy has authority that other regimes lack has wide currency, and we will focus on democratic conceptions of political authority and their main rivals in the literature (including consent theories, instrumentalist theories, and anarchist theories, among others). The final part of the module examines the moral duties of citizenship under legitimate political authority, with a special focus on the duties of democratic citizenship. We will explore such topics as the duty to vote, civil disobedience, and compromise.

Recommended Reading

On the nature of practical authority:


- Joseph Raz (1986), *The Morality of Freedom*. Oxford University Press. Chs. 2—4.
- Stephen Darwall (2010), “Authority and Reasons: Exclusionary and Second-Personal,” *Ethics* 120 (2): pp. 257—78.

On political authority and the authority of democracy:

- Thomas Christiano (2004), “The Authority of Democracy.” *Journal of Political Philosophy* 12 (3): pp. 266—90.
- David Estlund (2008), *Democratic Authority: A Philosophical Framework*. Princeton University Press. Ch. 1.
- A. John Simmons (1999), “Justification and Legitimacy,” *Ethics* 109 (4): pp. 739—71.

On the moral duties of citizenship:

- Derek Parfit (1984), *Reasons and Persons*. Oxford University Press. Pp. 73—75 (section entitled “Ignoring Small Chances”).
- Candice Delmas (2018), *A Duty to Resist*. Oxford University Press. Chs. 1 & 2.
- Juliet Hooker (2016), “Black Lives Matter and the Paradoxes of U.S. Black Politics: From Democratic Sacrifice to Democratic Repair,” *Political Theory* 44 (4): pp. 448—69.



There are also several excellent Stanford Encyclopedia of Philosophy entries that are worth reading as background. I would recommend Christiano's "Authority" entry, Peter's "Political Legitimacy" entry, and Brownlee's "Civil Disobedience" entry.

PH9WL: Bergsonism

This module examines the ideas and writings of Henri Bergson (1859-1941), and whose influence on twentieth century philosophy and literature has been substantial. The module takes its inspiration from Pierre Hadot's insight that Bergsonism is not an abstract, conceptual philosophy but a philosophy that takes the form of a new way of seeing the world. Philosophy for Bergson has two main aims: (a) to extend human perception; (b) to enhance the human power to act and live. His contribution to both of these dimensions of philosophy will be explored in the module. Topics to be examined include: Bergson on time; Bergson on philosophical intuition; and Bergson on the emotions, including the nature of creative emotion and the extensive role sympathy plays in his thinking where it is applied to the domains of ethics and art and to a comprehension of the 'whole' of life.

Reading

Bergson: Bergson: Key Writings (Bloomsbury Press, second edition 2014).

V. Jankelevitch, *Henri Bergson* (Duke University Press).