

FACULTY OF PHILOSOPHY
UNIVERSITY OF OXFORD



PHILOSOPHY LECTURE PROSPECTUS
(UNDERGRADUATE LECTURES
AND OTHER EVENTS)

MICHAELMAS TERM 2022

NOTES:

- The normal duration of an event is one hour. Where the class or lecture lasts longer than an hour, the start time and end time will be given.
- By convention, in-person lectures at Oxford begin at 5 minutes past the hour and end at 5 minutes before the hour.
- Unless otherwise specified, the lectures and classes are given for all of weeks 1 to 8.
- Teaching is now taking place in person.
- Every effort is made to ensure that the information contained in this Prospectus is accurate at the start of term, but sometimes errors persist. If you think you have found a mistake, please contact James Knight (james.knight@philosophy.ox.ac.uk).

Lectures for the First Public Examination

Students preparing for their First Public Examination (Prelims or Mods) should attend the following lectures this term:

PPE, Philosophy and Modern Languages, Philosophy and Theology, Psychology and Philosophy: Moral Philosophy, and General Philosophy

Mathematics and Philosophy, Physics and Philosophy, Computer Science and Philosophy: Elements of Deductive Logic, and General Philosophy

Literae Humaniores: any listed Prelims/Mods lecture that corresponds to their chosen Philosophy option for Mods

Plato: *Euthyphro* and *Meno*

Dr Stefan Sienkiewicz – W. 12 and F. 12.15, Radcliffe Humanities (Lecture Room)

These lectures are primarily intended for Classics Mods students who are offering Plato as their philosophy option. The lectures serve as an introduction to the philosophical issues and arguments raised by these two dialogues. Topics covered will include the Platonic dialogue form, the Socratic elenchus, the Euthyphro Dilemma, Socratic definition, desire and the good, the paradox of enquiry, the method of hypothesis, the distinction between knowledge and true belief, and the relationship between virtue and knowledge.

Early Greek Philosophy

Prof Marion Durand – W. 12, Examination Schools (Room 12 *except week 7*: Room 2)

These lectures are primarily aimed at students planning to offer the 'Early Greek Philosophy' paper for Lit Hum Mods. Lectures will provide an introduction to Presocratic Philosophy, covering (over the 8 lectures) early Ionian philosophers (Thales, Anaxiamander, Anaximenes, Xenophanes), Heraclitus, Parmenides, Anaxagoras, Empedocles, Zeno and the atomists.

General Philosophy

Prof Alex Kaiserman – W. 12, Examination Schools (North School)

These lectures will cover the following topics: knowledge, scepticism, induction, perception, free will, mind and body, personal identity, and God and evil.

Introduction to Logic

Prof Volker Halbach – M. 12, Examination Schools (South School *except week 8*: North School)

The lectures follow Volker Halbach's *Logic Manual* (Oxford University Press 2010). Further materials, including the Exercises Booklet, sample papers, and worked examples, are available at: <http://logicmanual.philosophy.ox.ac.uk>.

One chapter of the Logic Manual is covered in each lecture. It is recommended that you read each week's chapter before the lecture.

Moral Philosophy: Mill, *Utilitarianism*

Dr Jeremy Fix – F. 12, Examination Schools (South School)

These lectures offer an introduction to ethical theory organized around objections to utilitarianism, especially as presented by John Stuart Mill in *Utilitarianism*, and what they reveal about the theoretical and practical aims of ethical theory. We will start with an account of the explanatory structure of consequentialist ethical theory in general and the utilitarian version of consequentialism in particular. We will then discuss challenges which target one or another part of that explanatory structure. Questions will include:

- (1) Is happiness in fact the final end of our actions?
- (2) Is the greatest happiness possible in fact the end of anyone's action?
- (3) Does utilitarianism license violating the rights of individuals?
- (4) Can a utilitarian specifically or a consequentialist generally be a true friend?
- (5) Does rule-consequentialism avoid the problems with utilitarianism?; and
- (6) Do alternatives to consequentialism miss something that consequentialism captures?

Lectures for the Honour Schools

Lectures listed in this section are **core lectures** for the papers in the Honour Schools: that is, these are lectures intended especially for students taking those papers at Finals. Questions set in Finals papers usually take the content of core lectures into account. It is therefore very much in your interest if you are a finalist to attend as many relevant core lectures as your schedule permits.

Students should also refer to the section *Other Lectures*, following. Lectures listed there are not official core lectures, but sometimes cover topics of relevance to the Finals papers.

101 Early Modern Philosophy: Hume

Prof Peter Kail – F. 10 Examination Schools (room 6)

These lectures are for paper 101, Early Modern Philosophy, and offer an overview of the set text, Book I of Hume's *Treatise of Human Nature*. I shall follow the major contours of the Hume's masterpiece, introduce its main themes, discuss its coherence and Hume's overall aims. The topics covered include naturalism and scepticism, causal inference and the so-called problem of induction, causal powers and realism, the external world, the self and Hume's dissatisfaction with his account of it. For an introduction to the work, see Peter Kail "David Hume: A Treatise of Human Nature" in John Shand (ed.) *The Central Works of Philosophy* Vol. 2, Acumen Press (2005). Students should use either the Oxford Student edition (ed. Norton or Norton) or the older, but still acceptable, Selby-Bigge/Nidditch edition (again Oxford University Press).

102 Knowledge and Reality: Metaphysics

Prof Bernhard Salow – Th.10, Examination Schools (East School)

These lectures will focus on the nature of knowledge and justification. Recurring themes include skepticism, a focus on structural features, and the connection between knowledge and probability.

Week 1:	The Analysis of Knowledge
Week 2:	Closure
Week 3:	Contextualism and Subject-Sensitivity
Week 4:	Statistical Evidence and Moral Encroachment
Week 5:	Scepticism I: Externalist and Contextualist Responses
Week 6:	Internalism and Luminosity
Week 7:	Scepticism II: Dogmatist Responses
Week 8:	Self-Doubt and Open-Mindedness

103 Ethics I: Normative Ethics

Prof Thomas Sinclair – T. 10, Examination Schools (North School)

These lectures cover topics in normative ethics and practical reasoning, with a particular focus on theories of moral obligation.

104 Philosophy of Mind

Prof Will Davies – F. 10, Radcliffe Humanities (Lecture Room)

These lectures will cover core issues in the Philosophy of Mind, with a particular focus on the mind-body problem, the nature of mental content, and perception. Topics will include some of the following:

- Behaviourism
- Type-identity theory
- Functionalism
- Physicalism
- Internalism and externalism about mental content
- Naturalising mental content
- Perception

Introductory Texts:

Braddon Mitchell, D. & Jackson, F. (2006) *Philosophy of Mind and Cognition: An Introduction* (2nd Edition), Blackwell Publishers.

Churchland, P. M. (1988) *Matter and Consciousness: A Contemporary Introduction to the Philosophy of Mind*, MIT Press.

Crane, T. (2001) *Elements of Mind: An Introduction to the Philosophy of Mind*, Oxford University Press.

Heil, J. (2000) *Philosophy of Mind: A Contemporary Introduction*, Routledge Press.

Kim, J. (2011) *The Philosophy of Mind*, (3rd Edition), Westview Publishers.

Survey Article:

Burge, T. (2005) 'Philosophy of Mind: 1950-2000', in *Foundations of Mind: Philosophical Essays*, Vol. 2, pp440-464, Oxford University Press.

Collections:

Block, N., Flanagan, O. & Güzeldere, G. (1997) *The Nature of Consciousness: Philosophical Debates*, (Eds.), MIT Press.

Chalmers, D. (2002) *Philosophy of Mind: Contemporary and Classical Readings*, (Ed.) Oxford University Press.

Heil, J. (2004) *Philosophy of Mind: a Guide and Anthology*, (Ed.), Oxford University Press.

McLaughlin, B., Beckermann, A. & Walter, S. (2009) *The Oxford Handbook of Philosophy of Mind*, (Eds.), Oxford University Press.

Prinz, J. & Lycan, W. (2008) *Mind and Cognition: An Anthology*, (Eds.) Blackwell Publishers.
Rosenthal, D. (1991) *The Nature of Mind*, Oxford University Press.
Stich, S. & Warfield, T. (2003) *The Blackwell Guide to the Philosophy of Mind*, (Eds.) Blackwell Publishers.

106b Philosophy of Social Science

Prof Alex Prescott-Couch – T. 12, Lincoln College (Lower Lecture Room)

Contemporary social science is extremely heterogeneous, with seemingly little consensus about methods and fundamental assumptions. While some social scientific projects take the form of causal analysis of large data sets, others primarily employ case studies or involve the construction of highly idealized models that bear only an indirect relation to real-world phenomena. Many anthropologists are interested less in causal questions and more in understanding the “meanings” of events or cultural practices. Some theorists believe that a deep understanding of society requires a functional analysis of key institutions, while other, more historically inclined researchers hold that understanding these institutions requires historical narratives or “genealogies.”

How should we think about this heterogeneity? Are these differences superficial, masking a single underlying set of fundamental aims and a unitary logic of scientific inference? Or do they indicate deep disagreement about the correct approach to studying society? Moreover, if such deep disagreements do exist, to what extent should we look to the natural sciences as a model in order to resolve them?

These lectures address these (and other) questions by examining classic debates in the philosophy of social science in light of contemporary social science and recent philosophy of science. Topics will include scientific explanation, the doctrine of *Verstehen*, idealization and modeling, functional explanation, historical narrative, critical theory and ideology, social metaphysics, and the role of values in science. The aim is to show how examining social science can provide a fuller picture of substantive and methodological commitments of the sciences as well as how philosophical analysis might inform methodological discussion within social science itself.

107 Philosophy of Religion

Prof Mark Wynn – M. 10, Examination Schools (East School *except week 8*: South School)

These lectures examine some central themes in the philosophy of religion, including:

- [1] the design, cosmological, and ontological arguments for the existence of God;
- [2] the relationship of theism to ethics, including the problem of evil and the Euthyphro dilemma;
- [3] assorted additional topics in the epistemology of religion, such as miracles, religious experience, and faith;
- [4] the divine attributes: for example, God's goodness and personhood; and
- [5] the philosophical questions posed by religious diversity.

110 Medieval Philosophy: Aquinas

Prof Cecilia Trifogli – M. 11, Examination Schools (Room 9)

I will present the following topics from Aquinas, *Summa Theologiae*, I, qq. 2-11, 75-89; II.I, qq. 1-10, 90-97: (1) Existence of God (I, q. 2); (2) Nature of God (I, q. 3); (3) Soul (I, qq. 75-76); (4) Cognition (I, qq. 79, 84-86); (5) Will (I, qq. 80, 82-83; II.I, qq. 8-10); (6) Happiness (II.I, qq. 1-5); (7) Voluntary Actions (II.I, q. 6); (8) Eternal and Natural Law (II.I, qq. 90-97).

113 Post-Kantian Philosophy: Heidegger

Prof Mark Wrathall – T.11, Examination Schools (Room 1)

This course of lectures will provide an introduction to some of the central themes of Heidegger's thought. In the first six weeks, I will concentrate on *Being and Time*. Topics to be covered include Heidegger's approach to ontology, his account of everyday and inauthentic versus authentic modes of human existence, and his approach to truth and the problem of skepticism about the "external world." The last two weeks of the term will be devoted to two of Heidegger's most influential essays: "The Origin of the Work of Art" and "The Question Concerning Technology."

These lectures are primarily intended for undergraduates working on Heidegger for the Post-Kantian Philosophy paper. But it might prove useful preparation for graduate students planning to take the Heidegger course in Hilary Term. And anyone interested in Heidegger is welcome to attend.

I recommend that you use the Macquarrie and Robinson translation of *Being and Time*, although the revised edition of the Stambaugh translation is acceptable. I will refer to *Being and Time* using the marginal "H" numbers, so that you can find the relevant passages in either translation.

Other useful works by Heidegger:

Martin Heidegger, *The Concept of Time: The First Draft of Being and Time*, trans. Ingo Farin (Continuum, 2011)

Martin Heidegger, *The History of the Concept of Time*, trans. Theodore Kisiel (Wiley, 1985)

Martin Heidegger, *The Basic Problems of Phenomenology*, revised edition, trans. Albert Hofstadter (Indiana University Press, 1988).

Recommended commentaries on *Being and Time*:

Hubert L. Dreyfus, *Being-in-the-World: A Commentary on Heidegger's Being and Time, Division 1* (MIT Press, 1991).

Stephen Mulhall, *The Routledge Guidebook to Heidegger's Being and Time* (Routledge, 2013).

William Blattner, *Heidegger's Being and Time* (Continuum, 2006).

Other resources on Heidegger:

Mark A. Wrathall (ed.), *The Cambridge Heidegger Lexicon* (Cambridge University Press, 2021)

Mark A. Wrathall (ed.), *The Cambridge Companion to Heidegger's Being and Time* (Cambridge University Press, 2013).

Charles Guignon (ed.), *The Cambridge Companion to Heidegger*, 2nd edition (Cambridge University Press, 2006).

Hubert L. Dreyfus and Mark A. Wrathall (eds.), *A Companion to Heidegger* (Blackwell, 2005).

Schedule:

Week 1: The Project of *Being and Time*; kinds of being (the occurrent, the available, Dasein)

Primary text: *Being and Time*, §§1-4

Week 2: Being-in-the-world and worldhood; the spatiality of the world

Primary text: *Being and Time*, §§12-16, 18, 22-24

Week 3: Being-in: disposedness and moods, understanding and interpretation

Primary text: *Being and Time*, §§28-34

Week 4: Everyday being-in-the-world

Primary text: *Being and Time*, §§25-27, 35-38

Week 5: Truth and skepticism about the "external world"

Primary text: *Being and Time*, §§43-44

Week 6: Authenticity and death

Primary text: *Being and Time*, §§46-60

Week 7: The Origin of the Work of Art

Primary text: "The Origin of the Work of Art," in *Off the Beaten Track*, trans. Julian

Young and Kenneth Haynes (Cambridge: Cambridge University Press, 2002), pp. 1-56.

or

"The Origin of the Work of Art," in *Poetry, Language and Thought*, trans. Albert Hofstadter (New York: Harper & Row, 1971), pp. 15-86.

Week 8: The Question Concerning Technology

Primary text: "The Question Concerning Technology," in *The Question Concerning Technology and Other Essays*, trans. William Lovitt (New York: Garland, 1977), pp. 3-35.

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116 / 132 Aristotle: *Nicomachean Ethics*

Dr Stefan Sienkiewicz – Th. 10, Radcliffe Humanities (Lecture Room)

These lectures are primarily intended for undergraduates taking the *Nicomachean Ethics* paper in Greek or in translation, but other interested parties are welcome to attend. This term's lectures will focus on topics from Books 1-5 of the *NE*. Topics covered will include Aristotle's account of the human good, the function argument, parts of the soul, habituation and the doctrine of the mean, voluntary and involuntary action, decision and deliberation, and the ethical virtues of courage, moderation and justice. Topics from Books 6-10 of the *NE* will be covered in lectures in Hilary Term.

120 Intermediate Philosophy of Physics: Quantum Mechanics

Dr Owen Maroney – M. T. 11, Radcliffe Humanities (Lecture Room)

This will be a sixteen lecture course looking in detail at the central conceptual problems of quantum theory. While the application of the mathematical structure of quantum theory has been unambiguously successful, having predictive and explanatory success across vast range of phenomena, there is little consensus on its physical interpretation.

The course will have a particular focus upon clearly distinguishing the operational content of the theory from the properties of physical models that have been proposed to account for quantum phenomena.

Topic to be covered include, but may not be limited to:

- The mathematical formalism of quantum mechanics, including quantum uncertainty, mixed states and decoherence;
- The phenomena of quantum interference and entanglement and why these raise problems for simple attempts to physically interpret the formalism;
- The measurement problem, and the principle interpretative responses to it;

- A more detailed examination of the advantages and weaknesses of the dynamical collapse and the hidden variable programs, with use of the Ghirardi-Rimini-Weber and de Broglie-Bohm theories as exemplars;
- The problem of quantum non-locality, including the Einstein Podolsky-Rosen paradox, and Bell's theorem.

The lectures are primarily aimed at 3rd year undergraduates studying Physics & Philosophy, and at graduate students studying the MSt in Philosophy of Physics. Others are welcome, but some familiarity with quantum mechanics and its mathematical framework will be assumed.

Background Reading:

- Feynman, *Lectures on Physics* (Addison Wesley) Volume III, Chapters 1 to 3.
- Rae, *Quantum Physics: Illusion or Reality* (2nd Edition, Cambridge, 2004)

Helpful books:

- Albert, *Quantum Mechanics and Experience* (Harvard, 1992)
- Home, *Conceptual Foundations of Quantum Physics* (Plenum, 1997)
- Bell, *Speakable and Unspeakable in Quantum Mechanics* (2nd Edition, CUP, 2004) (Also known as 'On The Foundations Of Quantum Mechanics')
- Maudlin, *Quantum Nonlocality and Relativity* (Blackwell, 1994)

122 Philosophy of Mathematics

Prof Alex Paseau – M. 10, Radcliffe Humanities (Lecture Room)

This series of self-contained lectures on the philosophy of mathematics is intended primarily for students preparing FHS paper 122 'The Philosophy of Mathematics'. All other interested parties, be it other undergraduates, graduate students, postdoctoral or visiting researchers, are welcome to attend. The lecture outline is as follows:

Lecture 1: Platonism and Knowledge

Lecture 2: Intuitionism

Lecture 3: Hilbert's Programme

Lecture 4: Empiricism

Lecture 5: Nominalism

Lectures 6–8: Structuralism

The lectures will be delivered without slides and accompanied by short technical handouts when appropriate.

Suggested Preliminary or Accompanying Reading

S. Shapiro, *Thinking about Mathematics*, Oxford University Press. [2000]

J.D. Hamkins, *Lectures on the Philosophy of Mathematics*, MIT Press. [2021]

The lecturer's own textbook *What is Mathematics About?* (forthcoming with Oxford University Press) is not out yet, but draft chapters relevant to the above lectures can be made available individually upon request.

124 / 106a Philosophy of Science

Dr Caspar Jacobs – M. 12 (*weeks 1 to 4*) and T. 12 (*weeks 1 to 8*), Radcliffe Humanities (Lecture Room)

This is a twelve-lecture course on the philosophy of science. The focus is on what science tells us; what does it mean to accept a scientific theory? Here is a provisional plan for the course:

1. Popper's Falsificationism
2. Induction and Confirmation
3. Probability and Bayesianism
4. Logical Empiricism
5. Quine's Naturalism
6. Kuhn's Paradigms
7. Values and Virtues
8. Feminist Philosophy of Science
9. Scientific Realism
10. Scientific Explanation
11. Constructive Empiricism
12. Structural Realism

Introductory Reading: Peter Godfrey-Smith, *Theory and Reality: An Introduction to the Philosophy of Science* (University of Chicago Press)

128 Practical Ethics

Dr Umut Baysan – F. 10, Examination Schools (*Week 1: Room 11, thereafter: Room 9*)

These lectures will cover debates about our moral obligations in a range of challenging cases. We will examine issues in practical ethics, covering topics such as abortion, euthanasia (and similar end-of-life situations), the treatment of non-human animals, what we owe to those whose lives are threatened by poverty, and what we ought to do to fight various forms of social injustice.

There is no set textbook for these lectures, and no advanced background in ethics or any other area of philosophy will be presupposed. Those intending to attend the lectures can familiarise themselves with some of these debates as they are covered in Peter Singer's book *Practical Ethics* (Cambridge University Press, 2011, 3rd edition, but any edition would do), some of the short essays collected in *Ethics and the Contemporary World*, edited by David Edmonds (Routledge, 2019), and William Abel, Elizabeth Kahn, Tom Parr and Andrew Walton's recent book *Introducing Political Philosophy: A Policy-Driven Approach* (Oxford University Press, 2021).

131/137 Plato on Knowledge, Language and Reality in the *Theaetetus* and *Sophist*

Prof Michael Peramatzis – Th. 11 (*weeks 1 to 6*), Radcliffe Humanities (Lecture Room)

The lectures cover some of the most fascinating and rewarding arguments in Plato's late epistemology, philosophy of language, and metaphysics on the basis of his dialogues *Theaetetus* and *Sophist*. The first six lectures in MT22 will focus on the *Theaetetus*, Plato's dialogue about the nature of knowledge, and will discuss the claim that knowledge is perception; being and becoming; the self-refutation of relativism; the refutation of the proposed definition of knowledge as sense perception; knowledge as true belief; false belief; Socrates' dream; knowledge as true belief plus an 'account' (*logos*).

The next six lectures (to be given in HT23) will focus on the *Sophist*, the dialogue where Plato attempts to define what a sophist is, and will examine the method of definition by division; the view that it is impossible to say or think 'what is not'; the discussion of the number and nature of what there is; the view of the so-called 'Late-Learners'; the communion of kinds; the analysis of negative predication; the 'fragmentation' of the kind difference; negative properties; and the analysis of falsehood.

In discussing these topics, we will examine issues of interpretative and philosophical significance. These twelve lectures are intended primarily for those undergraduate students who will sit paper 131 [Plato on Knowledge, Language, and Reality in the *Theaetetus* and the *Sophist* (in Greek)] or 137 [Plato on Knowledge, Language, and Reality in the *Theaetetus* and the *Sophist* (in translation)], and for students on the MSt in Ancient Philosophy who plan to write their Option A essay on Plato's *Theaetetus* or/and *Sophist*, but anyone with an interest in Ancient Greek Philosophy, Plato's theoretical philosophy, or the history of epistemology,

metaphysics, and the philosophy of language is welcome to attend (knowledge of Greek is not required).

Greek Text:

Platonis Opera I, ed. by E. A. Duke, W. F. Hicken, W. S. M. Nicoll, D. B. Robinson, and J. C. G. Strachan, (Oxford, 1995).

Suggested English Translation:

Theaetetus, tr. Levett, revised by Burnyeat (Hackett, 1990).

Sophist, tr. White (Hackett, 1993).

NB: both of these translations are re-printed in J. Cooper's *Plato: Complete Works* (Hackett, 1997).

Hand-outs and further bibliographical suggestions will be given in the lectures.

133 / 138 Aristotle on Nature, Life and Mind

Dr Chiara Martini – Th. 12 (*weeks 5 to 8*), Radcliffe Humanities (Lecture Room)

This course of lectures explores some key topics on Aristotle's account of living beings and of the natural world they inhabit.

The course is composed by 12 lectures (4 in MT22, and 8 in HT23) and it is designed primarily for undergraduate students taking the paper, Aristotle on Nature Life and Mind, and for MSt students taking this as one of their options. Other graduate or undergraduate students who are interested in the topics are very welcome to attend.

It provides an excellent overview of Aristotle's theoretical philosophy. The questions that will be examined span from what we would now call metaphysics, to philosophy of science, to philosophy of mind.

The first four sessions will focus on Aristotle's *Physics*, books 2-4; they will explore Aristotle's account of nature, causation, teleology, and change. The provisional schedule is as follows:

1. The Doctrine of Matter and Form and the Definition of Nature (Thursday week 5)

Primary Texts: *Physics* I, 7-8 and *Physics* II, 1-2.

2. The Four Causes (Thursday week 6)

Primary Texts: *Physics* II, 3-7, *Generation of Animals* V.8. *Parts of Animals* I.1

3. Chance and Teleology (Thursday week 7)

Primary Texts: *Physics* II, 4-9, *Parts of Animals* I.1

4. The Definition of Change (Thursday week 8)

Primary Text: *Physics* III.1-2

The following eight sessions (which will take place in HT23) will examine other topics for the *Physics* – in particular, Aristotle's understanding of the infinite, place, and time. To conclude, we will turn to the *De Anima* and to questions about the nature of perception and thought and about the relation between the mind and the body.

134 / 136 / 139 Knowledge and Scepticism in Hellenistic Philosophy

Prof Luca Castagnoli – W. 10 – 12 (weeks 1 to 6), Oriel College (MacGregor Room)

'Human beings have a natural desire for knowledge', said Aristotle. However, both before and after him the philosophical quest for knowledge led some to the view that it was a hopeless or misguided aspiration. In the Hellenistic age the debate on the possibility of knowledge took centre stage as Plato's school, the Academy, 'turned sceptical' with Arcesilaus and Carneades and argued against the epistemological optimism of the two major rival Hellenistic schools, Stoicism and Epicureanism. To complicate things, not long before Zeno of Citium and Epicurus founded their schools, Pyrrho embraced and embodied the anti-dogmatic ideal of a human life stripped of knowledge and belief and thereby free from anxiety as a recipe for human happiness. That ideal was revived and developed more than two centuries later by Aenesidemus, the founder of the Pyrrhonian school, a brand of Scepticism different from the Academic one and in competition with it (the late writings of Sextus Empiricus are our best source). The lectures will introduce some of the central Hellenistic epistemological views and debates as they developed between (and within) these philosophical schools. They aim to offer an understanding of

- some of the main sources for philosophical scepticism from the fourth century BC to the 3rd century AD, and for the 'empiricist' epistemologies of Stoicism and Epicureanism;
- the variety of different positions encompassed by the term 'Sceptic';
- the Sceptics' attacks on 'dogmatic' epistemology and the various strategies adopted by the 'dogmatists' to defend the possibility of knowledge;
- the 'dogmatic' counter-attacks against the Sceptical positions, and the Sceptics' attempts to defend themselves;
- how the issue of epistemology impacted on the field of ethics: do we need knowledge to live a good and happy life? Is it possible and desirable to *live* one's Scepticism in a consistent way?

This course is primarily intended for those undergraduate students who plan to sit papers 134, 136 or 139 (Knowledge and Scepticism in Hellenistic Philosophy), but anyone (including graduate students) with an interest in ancient Greek philosophy, philosophical scepticism and the history of epistemology is welcome to attend (knowledge of ancient Greek or Latin

is not required).

The main topics to be introduced in the lectures are provisionally scheduled as follows:

Week 1 - Wed 12 October, 10-12 MacGregor Room (Oriol College)

- An introduction to Hellenistic philosophy and epistemology.
- Epicurean epistemology.
- Introduction to Stoic epistemology.

Week 2 - Wed 19 October, 10-12 MacGregor Room (Oriol College)

- Cicero's *Academica*: Scepticism in Plato's Academy I: Academics vs. Stoics

Week 3 - Wed 26 October, 10-12 MacGregor Room (Oriol College)

- Cicero's *Academica*: Scepticism in Plato's Academy II.

Week 4 - Wed 2 November, 10-12 MacGregor Room (Oriol College)

- Sextus Empiricus' Pyrrhonism: beliefs, appearances, and the aim of Pyrrhonian scepticism.
- The modes of the suspension of judgement: Aenesidemus and Agrippa

Week 5 - Wed 9 November, 10-12 MacGregor Room (Oriol College)

- The Pyrrhonian attack on logic: criteria of truth, signs and proofs.
- The self-refutation charge and the possibility of Pyrrhonian inquiry.
- The Pyrrhonian attack on physics: causes, motion and time.
- The Pyrrhonian attack on ethics and the possibility of a Pyrrhonian life.

Week 6 - Wed 16 November, 10-12 MacGregor Room (Oriol College)

- Early Pyrrhonism: Pyrrho and Aenesidemus
- Conclusions

Main Texts

- A. A. Long, D. N. Sedley, *The Hellenistic Philosophers*, 2 vols., Cambridge: CUP, 1987. Vol. I: esp. sections 1-3 (Pyrrho); 15-19 (Epicureans); 39-42 (Stoics); 68-70 (Academics); 71-72 (Aenesidemus).
- Cicero, *Academic Books*, transl. by C. Brittain, Indianapolis: Hackett, 2006.
- Sextus Empiricus, *Outlines of Scepticism*, trans. by J. Annas and J. Barnes, Cambridge: CUP, 2000.

Introductory readings

- K. Vogt, 'Ancient Skepticism', *The Stanford Encyclopedia of Philosophy* (Summer 2014 Edition), Edward N. Zalta (ed.), URL <http://plato.stanford.edu/archives/sum2014/entries/skepticism-ancient/>.
- D. Sedley, 'The Protagonists', in M. Schofield, M. Burnyeat, J. Barnes (eds.), *Doubt and Dogmatism: Studies in Hellenistic Epistemology*, Oxford: Clarendon Press, 1980, 1-19.

198 Special Subject in Philosophy: Feminist Theory

Prof Amia Srinivasan, Nick Clanchy, Kushti Westwood – W. 10 (weeks 1 to 4),
Examination Schools (East School)

This series of four lectures is aimed at students sitting the special subject in Feminist Theory (Philosophy 198 / Politics 297), though others are also welcome. The topics are as follows: Week 1: What is a Woman? (Srinivasan), Week 2: Intersectionality (Srinivasan), Week 3: Feminist Epistemology (Clanchy), Week 4: Sex Work (Westwood). There will be a further series of lectures in HT whose content will be non-overlapping with this term's lectures. Students offering Feminist Theory are strongly encouraged to attend both sets of lectures.

198 Special Subject in Philosophy: The Ethics of Artificial Intelligence and Digital Technology

Prof Carissa Veliz, Prof Milo Phillips-Brown, Dr Linda Eggert – T. 10 (weeks 4, 6, 7, 8),
Examination Schools (Room 2)

These lectures are intended only for those registered as taking the paper for Finals. A further set of four lectures will be given in Hilary Term.

Schedule:

Week 4: Privacy and Surveillance
Week 6: Bias and Discrimination
Week 7: Autonomy and Manipulation
Week 8: Explainability and Transparency

198 Special Subject in Philosophy: Indian Philosophy

Prof Jan Westerhoff and Prof Jessica Frazier – T. 2.30 – 4.30, Radcliffe Humanities
(Colin Matthew Room)

This course is restricted to those registered as taking the paper for Finals.

Other Lectures (suitable for all audiences)

The 2022 Isaiah Berlin Lectures: *Kant and Freud on the Mind*

Prof Béatrice Longuenesse – W. 5 – 7 (*weeks 5 and 6*) and Th. 5 – 7 (*weeks 6 and 7*)

The Faculty is delighted to welcome the esteemed 2022 Isaiah Berlin lecturer, Prof Béatrice Longuenesse, Silver Professor, Professor of Philosophy Emerita (NYU) and a Fellow of the American Academy of Arts and Sciences

It may seem surprising to compare the eighteenth-century Enlightenment philosopher, Immanuel Kant, with Sigmund Freud, the founder of a discipline which explores the darkest, most irrational aspects of our minds. But as a matter of historical fact, Freud is the direct heir of a nineteenth century school of naturalistic philosophy of mind which called itself “physiological Kantianism.” This makes it less surprising that the structures of mental life we find in what Freud called his “metapsychology” should be, in important respects, comparable to those we find in Kant’s transcendental philosophy.

The goal of these lectures is not to repeat arguments I have developed elsewhere concerning the structural similarities between Kant’s and Freud’s respective views of the mind. Rather, the goal is to put those arguments to the test by focusing on specific questions such as the following. What is the role and import of unity and disunity in our mental life, according to Kant’s and Freud’s respective views of the mind? To what extent and in what sense does Kant acknowledge the existence of mental representations and mental activities of which we are not conscious? To what extent is Freud justified in claiming radical novelty for his concept of “the unconscious”? What are the consequences of Kant’s and Freud’s respective accounts of the mind for our normative and moral attitudes?

9 Nov: 'Conflicting Logics of the Mind'

16 Nov: 'Kant on Consciousness and its Limits'

17 Nov: 'Freud’s Concept of the Unconscious'

24 Nov: 'The “Morality System”'

Wittgenstein and the Private Language Arguments

Dr Peter Hacker – W. 2 – 3.45, Radcliffe Humanities (Lecture Room)

This series of lectures and discussions is concerned with *Investigations* §§243-315 which are the primary locus of the Private Language Arguments. Those who attend should bring a copy of the 4th edition of the *Investigations* with them. The lectures (interspersed with fragmentary dialogues) will last approximately 45 minutes. They will be followed by up to an hour's discussion. Neither technical knowledge nor knowledge of Wittgenstein's philosophy is presupposed – only interest and having read §§243-315.

The subjects of the meetings are as follows:

1. introduction and overview of the private language arguments
2. Private ownership of experience
3. Epistemic privacy of experience
4. Private ostensive definition
5. My mind and other minds
6. The inner and the outer, behaviour and behaviourism
7. The mereological fallacy and cognitive neuroscience
8. Minds and machines.

Chinese Philosophy

Dr Rafal Banka – M. 2, Radcliffe Humanities (Lecture Room)

The series of lectures is aimed at presenting an outline of the Chinese philosophical tradition. It is thematically subdivided into three parts:

- the distinctive features and intuitions of Chinese philosophy
- the discussion of the most important and influential schools of classical Chinese philosophy
- showing how Chinese philosophy is continued nowadays

Where relevant, Sino-Western comparisons and the possible contribution of Chinese thought to contemporary philosophical research will be discussed.

The lectures will cover the following topics:

1. Characteristic features of Chinese philosophy.
2. The proto-metaphysical character of the *Book of Changes* (*Yijing* 易經).
3. Philosophical Daoism (*Daojia* 道家) in the *Daodejing* (道德經) and the *Zhuangzi* (莊子).
4. Confucian ethics in the *Analects* (*Lunyu* 論語), the *Mencius* (*Mengzi* 孟子) and the *Xunzi* (荀子).
5. Mohist critique of Confucianism — the *Mozi* (墨子).

6. The political philosophy of the Legalists (*Fajia* 法家).
7. The relevance of Chinese philosophy to selected ethical issues.
8. Li Zehou's (1930-2021) philosophy as an example of Chinese and Western tradition synthesis.

No obligatory reading is required for course completion. However, the participants are encouraged to read relevant chapters from the following books:

- Lai, Karyn L. 2008. *An Introduction to Chinese Philosophy*. New York: Cambridge University Press.
- Liu, JeeLoo. 2006. *An Introduction to Chinese Philosophy*. Malden: Blackwell Publishing.

As for the specific lecture topics, reading of primary sources is especially encouraged.

1. Characteristic features of Chinese philosophy.

- Lai, Karyn. 2008. *Chinese Philosophy, Introduction to Chinese Philosophy*, New York: Cambridge UP, pp. 1-18.

2. Proto-metaphysical character of the *Book of Changes* (*Yijing* 易經).

- *The Classic of Changes*. 2004. Richard John Lynn (trans.). New York: Columbia UP, pp. 47-74, 75-101.

3. Metaphysics in philosophical Daoism (*Daojia* 道家) in the *Daodejing* (道德經) and the *Zhuangzi* (莊子)

- Laozi. 1970. 'The Lao-Tzu (Tao-Te Ching)'. In Wing-tsit Chan (ed., trans.). *A Source Book in Chinese Philosophy*. Princeton: Princeton UP, pp. 139-176.
- Zhuangzi. 'The Mystical Way of Chuang Tzu'. In Wing-tsit Chan (ed., trans.). *A Source Book in Chinese Philosophy*. Princeton: Princeton UP, pp. 179-210.

4. Confucian ethics in the *Analects* (*Lunyu* 論語), the *Mencius* (*Mengzi* 孟子) and the *Xunzi* (Xunzi 荀子)

- Confucius. 1970. [fragments]. In Wing-tsit Chan (ed., trans.). *A Source Book in Chinese Philosophy*. Princeton: Princeton UP, pp. 18-48.
- Mencius. 1970. [fragments]. In Wing-tsit Chan (ed., trans.). *A Source Book in Chinese Philosophy*. Princeton: Princeton UP, pp. 51-83.
- Xunzi. 1970. [fragments]. In Wing-tsit Chan (ed., trans.). *A Source Book in Chinese Philosophy*. Princeton: Princeton UP, pp. 116-135.

5. Mohist critique of Confucianism — the *Mozi* (墨子).

- Mozi. 1970. [fragments]. In Wing-tsit Chan (ed., trans.). *A Source Book in Chinese Philosophy*. Princeton: Princeton UP, pp. 213-231.

6. The political philosophy of the Legalists (*Fajia* 法家).

- Hanfeizi. 1964. *Han Fei Tzu. Basic Writings*. Burton Watson (trans.). New York and London: Columbia UP, pp. 30-42, 85-89, 96-117.

7. The relevance of Chinese philosophy to selected ethical issues.

- Banka, Rafal. 2016. 'Psychological Argumentation in Confucian Ethics as a Methodological Issue in Cross-Cultural Philosophy'. *Dao: A Journal of Comparative Philosophy* 15:4, pp. 591-606.
- Herr, Ranjoo Seodu. 2003. 'Is Confucianism Compatible with Care Ethics? A Critique'. *Philosophy East and West* 53:4, pp. 471-489.
- Li, Chenyang. 1994. 'The Concept of *Jen* and the Feminist Ethics of Care: A Comparative Study'. *Hypatia* 9:1, pp. 70-89.
- Star, Daniel. 2002. 'Do Confucians Really Care? A Defense of the Distinctiveness of Care Ethics: A Reply to Chenyang Li'. *Hypatia* 17:1, pp. 77-106.

8. Li Zehou's (1930-2021) philosophy as an example of Chinese and Western tradition synthesis.

- Ding, John Zijiang. 2002. 'Li Zehou: Aesthetics from a Post-Marxist and Confucian Perspective'. *Contemporary Chinese Philosophy*. Chung-ying Cheng and Nicholas Bunnin (eds.). Malden & Oxford: Blackwell Publishers, pp. 246-259.

Key Topics in Animal Ethics

Gary O'Brien – F. 11 (*weeks 1 to 4*), Radcliffe Humanities (Lecture Room)

This course will introduce undergraduate students to some of the most important topics in the field of Animal Ethics, with a particular focus on those topics that are of general interest to students and those that frequently appear on their examinations.

Lecture 1: What's wrong with speciesism? This lecture introduces the concept of speciesism. We will consider Singer's argument that speciesism is a prejudice akin to racism and sexism because it violates the principle of equal consideration of interests. We will investigate some conceptual issues in defining speciesism, and some findings in moral psychology which connect speciesism to paradigmatic forms of prejudice.

Lecture 2: Personhood and moral status. In this lecture we investigate whether moral status comes in degrees, and, in particular, whether the cognitive capacities associated with personhood grant their possessors higher moral status than other animals. We will consider Kagan's arguments against 'Unitarianism' (the view that moral status is uniform) and his claims that we aren't speciesists but 'modal personists'.

Lecture 3: The ethics of eating animals. In this lecture we will investigate the moral case for a form of 'humane omnivorism'. We will ask if it is possible to benefit animals by bringing them into existence as part of such a practice, and if we have moral reason to do so.

Lecture 4: Wild animal ethics. In this lecture I will introduce the problem of wild animal suffering. We will examine the cases for and against beneficent intervention in nature to improve the lives of wild animals, paying special attention to the problem of predation.

Is mental conflict possible? *Akrasia* as a touchstone of ancient moral philosophies

Hermann Körner – F. 11 (*weeks 5 to 8*), Radcliffe Humanities (Lecture Room)

Akrasia, usually translated as 'weakness of the will', 'lack of control', or 'incontinence', describes the failure of intentional, rational agency involving some kind of mental conflict. Dealing with cases of mental conflict and the familiar feeling of acting 'against better knowledge' is an interesting touchstone allowing us to compare and evaluate the moral psychologies of different philosophers and philosophical schools. It is particularly instructive for undergraduates, as it allows the students to combine familiar intuitions about their own mental life with a close reading of relatively well-contained arguments. My proposed lecture course explores the discussion of mental conflict in the ancient Greek philosophical tradition, from Socrates—as portrayed in Plato's early dialogues—up to the Stoics.

- The **first lecture** deals with the denial of the possibility of *akrasia* by Socrates as portrayed in the so-called 'early' or 'Socratic' dialogues. We will explore how Socrates' motivational and evaluative monism leads him to the claim that there cannot ever be a conflict between simultaneous opposing desires. This lecture is going to connect the discussion of the *Meno's* third definition with discussions in the *Protagoras* and *Gorgias*.

- The **second lecture** examines how the acceptance and analysis of mental conflict in *Republic* IV motivates the introduction of the divided soul. We will see how this new pluralist model of motivational forces and their ends allows for the conception of situations in which reason is overpowered by appetite or spirit. One particular point I wish to consider is the debated question how the *Republic* IV account relates to the *Meno* and its claim that all desire is for the good – are the two accounts after all compatible or not?
- The **third lecture** turns to Aristotle and his analysis of in *Nicomachean Ethics* VII, as an attempt to reconcile an internally divided soul with the Socratic claim that knowledge cannot be overcome by anything. Although there is indeed more than one source of motivation in the human soul, *akrasia* also crucially involves a failure of judgement and thus reason. Besides evaluating the highly uncertain account of *akrasia* in the *Nicomachean Ethics*, special focus will be given to related issues in *De Anima*.
- In the **fourth lecture** on the Stoics, we will come full circle and evaluate their arguments for the impossibility of *akrasia*, based in the denial of the existence of an irrational part of the soul. The Stoics try to make sense of the phenomenology of mental conflict in their own way, stressing diachronic oscillation rather than synchronic co-presence of opposing forces as the correct description of the mental life of the akratic, and identifying *encrateia* with constancy over time. This lecture, which will take into account texts that go beyond the set texts for the Latin Philosophy paper, will enable the students to reflect the different positions they have encountered in a comparative and systematic manner.