

King's College London
Dickson Poon School of Law
Global Ethics & Human Values MA
Ethics Module (7FFLF901)
General Information and Syllabus, 2019

Meetings:	M 11:00-13:00, Macadam Building MB1.1
Module Leader:	Dr Jonathan Gingerich
Email:	jonathan.gingerich@kcl.ac.uk
Office Phone:	(0) 20 7848 1686
Mobile:	See module website
Office:	Somerset House East Wing, SW1.06
Office Hours:	M 9:00-11:00 and 16:00-17:00, SW1.06
Website:	https://keats.kcl.ac.uk/course/view.php?id=65612

Module Description

This is a compulsory module for the MA in Global Ethics and Human Values, to be taken in Semester 1 of the programme. This module will provide an overview of historical and contemporary philosophical approaches to ethical theory and its applications.

This module will address central questions in ethical theory such as: What is the best way to live? How should we live together with other people? What obligations do we have to one another? What does it mean when we say that we have a moral duty to do something or avoid doing something? How can we be free when we are subject to the wishes and desires of other people? What is the relationship between freedom and responsibility?

We will approach these questions by reading some of the most important (and provocative!) texts from the history of philosophy. We will use the resources garnered from our study of the history of ethics to investigate a range of moral questions that arise in contemporary society, such as: What is oppression and how can we best resist it? What are the ethics of love and sex? What should we do when it seems that we will do something wrong no matter what we do? And what obligations do we have to the people who live far away from us or who will live in the future? As we address these questions over the course of the semester, we will reflect on ways in which the realities of global climate change can inform our ethical thought.

Taking this module will provide students with a solid foundation in ethical theory that will prepare them for the optional modules in Semester 2 of the MA programme and will equip students with much of the background required to prepare an MA dissertation in topics relating to ethical theory, political philosophy, and applied ethics. Taking this module will also (if all goes well!) provide an opportunity to take pleasure in the challenges of careful and rigorous reading and thinking about philosophy and ethics.

Texts

All texts will be available on the course website or in the library. We will read two books:

Immanuel Kant, *Groundwork of the Metaphysics of Morals*, trans. Mary Gregor (Cambridge: Cambridge UP, 1998), ISBN 1107401062.

John Stuart Mill, *Utilitarianism in Utilitarianism and On Liberty*, ed. Mary Warnock (Malden: Blackwell, 2003), ISBN 0631233520.

You are welcome to buy hard copies of these texts, but they will also be available either electronically or in the library. If you wish to purchase hard copies of any of these texts, please ensure that you purchase the indicated edition, so that we all have the same page numbers and the same translation.

The ‘essential readings’ for each week are listed below in the order that I recommend reading them. I also ask that you also complete the ‘recommended reading’ for each week, if possible. Our weekly discussions will focus on the essential readings but will often at least touch on the recommended reading.

In addition to the essential and recommended reading, I have listed ‘optional advanced readings’ in the reading list below. The advanced reading is not necessarily more difficult than the essential reading, but it enables students to pursue topics to a higher level of sophistication. We will not typically discuss the optional advanced reading in our weekly meetings. Rather, the purpose of the optional advanced reading lists is to assist in exam preparation and strengthen connections between this module and other elements of the MA programme. Some optional readings for each week focus on connections between the week’s topic and questions relating to climate change—these readings will be particularly useful in gaining familiarity with the contemporary practice of ‘applied’ and ‘global’ ethics.

Seminar Meetings

This is a small, graduate-level module that will meet once a week, for two hours. Our meetings will be heavy on discussion, and it is important that you come to our meetings prepared to converse about the week’s assigned readings. Although I may talk for 15 or 20 minutes at the start of some meetings to provide context and background, I do not anticipate doing much more lecturing than that (and I may often lecture even less). Instead, my role will largely be to guide, encourage, and participate in our discussion.

Included in this syllabus are several questions to on each week’s readings to help guide your reading and ignite our discussions. Our seminar discussions will not, however, be confined to these questions, so come ready to discuss all the assigned books and articles.

Screen Free Classroom

In order to avoid distractions and to promote lively participation, thoughtful note taking, and good cheer, I ask that you bring (1) a paper notepad, (2) a writing utensil, and (3) a paper copy of the reading to every class meeting, and **refrain from using your cell phones, tablets, and laptops in class**. (Students who require the use of electronic devices for accessibility reasons, and who have a King’s Inclusion Plan in place, will be exempted from this policy. I am also happy to exempt you if you can persuade me that, for whatever reason, you would greatly benefit from taking notes on a computer. I will not disclose the reason for your exemption to anyone.) If obtaining hard copies of the course materials poses a problem for you for any reason, please let me know.

Examinations

A closed book examination paper is sat in early January for each of the Semester 1 modules in the Global Ethics and Human Values MA. The paper for the Ethics module is 1 hour. A list of possible exam questions will be provided later in the term.

Academic Integrity

You are expected to abide by the King's policies on academic integrity. I recommend that you read through the university's policy, which is available at

<https://www.kcl.ac.uk/governancezone/assessment/academic-honesty-integrity>.

A few reminders about academic integrity are relevant:

- Write your own papers and properly attribute other people's ideas and words that you include in your writing.
- If you copy someone else's words into your assignment word for word, indicate that these words are a quotation by enclosing them in quotation marks and providing a citation.
- Provide a citation if you paraphrase someone else's idea in your own writing.
- Whenever you cite something, provide a citation that includes enough information that your reader could locate the material that you're citing. The Dickson Poon School of Law recommends that you use the OSCOLA citation system. The full OSCOLA citation guide and a one-page quick reference guide are available on this module's KEATS page.
- If you have any questions about what constitutes academic misconduct, please ask! I'm happy to talk through any questions that you might have.

Diversity and Inclusion

All students are welcome in my classroom. The King's policy on dignity states: 'King's College London is committed to protecting the dignity of its students in their learning and participation in university life, and in their interactions with others. This includes providing a university environment that is free from discrimination, bullying, harassment and sexual misconduct and hate crime. It should be noted that discrimination, bullying, harassment and sexual misconduct and hate crime do not only take place face to face. They may also occur in written communications, by email, or by phone, or online.'

All students have a right to expect good conduct from others, including both staff and other students. Information about reporting and resolving incidents of misconduct is available on the King's Dignity website, <https://www.kcl.ac.uk/hr/diversity/dignity-at-kings/student-guidance/faqs>. The King's diversity and inclusion team can be contacted at diversity@kcl.ac.uk. If you need help in responding to misconduct or contacting other resources at King's, I am happy to help.

Accessibility

Students needing academic accommodations based on a disability should contact Disability Support (<https://www.kcl.ac.uk/disability>) at disability@kcl.ac.uk or (0)20 7848 1234. Disability support is located on the 4th Floor of Bush House, South East Wing. Disability Support offers one to one learning support and group sessions, in addition to arranging for learning accommodations. If you have a King's Inclusion Plan that pertains to this module, I should already have access to it and will provide accommodations as appropriate, but please feel free to bring your King's Inclusion Plan to my attention if you wish to do so.

Schedule of Readings

Semester Overview

Week 0 (23 September):	No seminar meeting
Week 1 (30 September):	Why be just?
Week 2 (7 October):	Morality and maximising happiness
Week 3 (14 October):	Morality and a good will
Week 4 (21 October):	Sceptical perspectives on morality and moral discourse
Reading Week (28 October):	No seminar meeting
Week 5 (4 November):	Existentialist ethics and self-creation
Week 6 (11 November):	Freedom
Week 7 (18 November):	Oppression
Week 8 (25 November):	Sex
Week 9 (2 December):	Guilt
Week 10 (9 December):	The future and the far away

Background readings: The climate crisis

For the duration of this module, the climate crisis will provide a lens through which to understand and evaluate many of the ethical theories that we discuss. In the optional readings for each week, one or more readings that connect the week's themes to the climate crisis will be listed. If you would like to familiarize yourself with the current science of climate change, you may wish to review the following background readings at the beginning of the term:

Intergovernmental Panel on Climate Change, 'Summary for Policymakers' in *Global Warming of 1.5°C* (Geneva: World Meteorological Organisation, 2018)

<https://www.ipcc.ch/sr15/chapter/spm>.

Bill McKibben, 'Global Warming's Terrifying New Math,' *Rolling Stone*, 19 July 2012,

<https://www.rollingstone.com/politics/politics-news/global-warmings-terrifying-new-math-188550>.

Adam Morton, 'Countries Must Triple Climate Emission Cut Targets to Limit Global Heating to 2C,' *The Guardian*, 23 September 2019,

<https://www.theguardian.com/environment/2019/sep/23/countries-must-triple-climate-emissions-targets-to-limit-global-heating-to-2c>.

Greta Thunberg, 'I Have a Dream that the Powerful Take the Climate Crisis Seriously. The Time for Their Fairytales is Over,' *Independent*, 20 September 2019,

<https://www.independent.co.uk/voices/greta-thunberg-congress-speech-climate-change-crisis-dream-a9112151.html>.

Week 0 (23 September): No seminar meeting

Please spend this week preparing for our first meeting, to be held in week 2. If you want to get in the mood for doing moral philosophy, you might read the background readings on climate change posted on the course website.

Week 1 (30 September): Why be just?

Questions for discussion

- What is justice? Is a person who is just happier than a person who is unjust?
- Why does Thrasymachus doubt that we have reason to act justly? How does Socrates respond to Thrasymachus's concerns?
- Why, according to Socrates, is a just person always happy?
- If you had the Ring of Gyges, how would you use it? Why?
- If *everyone* had a Ring of Gyges, what would happen?
- According to Aristotle, what is happiness?

Essential reading

Plato, *Republic*, trans. C.D.C. Reeve (Indianapolis: Hackett, 2004) book I, book II up to 369a.

Recommended reading

Aristotle, *Nicomachean Ethics*, trans. Roger Crisp (Cambridge: Cambridge UP, 2004) book I [pp. 3-22].

Optional advanced reading

A. *Ancient ethics*

Aristotle, *Politics*, trans. C.D.C. Reeve (Indianapolis: Hackett, 1998) books I and III (ch. 1-13).

Aristotle, *Nicomachean Ethics*, trans. Roger Crisp (Cambridge: Cambridge UP, 2004) books II-IV.

Plato, *Republic*, trans. C.D.C. Reeve (Indianapolis: Hackett, 2004) books IV and VI-VII.

B. *Contemporary virtue ethics*

Julia Annas 'Virtue Ethics,' in *Oxford Handbook of Ethics*, ed. David Copp (Oxford: Oxford UP, 2006) 515-35.

Piers Benn, 'Virtue' in *Ethics* (London: UCL Press, 1998) chapter 7.

Rosalind Hursthouse & Glen Pettigrove, 'Virtue Ethics,' *Stanford Encyclopedia of Philosophy* (Winter 2018), <https://plato.stanford.edu/archives/win2018/entries/ethics-virtue>.

C. *Virtue ethics and climate change*

Rosalind Hursthouse, 'Environmental Virtue Ethics,' in *Working Virtue: Virtue Ethics and Contemporary Moral Problems*, ed. Rebecca L. Walker & Philip J. Ivanhoe (Oxford: Oxford UP, 2007) 55-72.

Week 2 (7 October): Morality and maximising happiness

Questions for discussion

- What is utility? Should we seek to maximise it whenever we act?
- According to Bentham, how should we determine the utility of a policy or action?
- Is Bentham's principle of utility a good criterion for determining right and wrong?
- How does Mill distinguish between the higher and lower pleasures? Why does this distinction matter for the principle of utility?
- What are the main objections to utilitarianism that Mill considers in Chapter II of *Utilitarianism* and how does he reply to them? Are his answers satisfactory?
- What, if anything, does Nozick's 'experience machine' show about utilitarianism?
- For Parfit, what is the relationship between my desires and my life going well?

Essential reading

Jeremy Bentham, *An Introduction to the Principles of Morals and Legislation*, in *Utilitarianism and On Liberty*, ed. Mary Warnock (Malden: Blackwell, 2003) chapter 1 [pp. 17-22].

John Stuart Mill, *Utilitarianism* in *Utilitarianism and On Liberty*, ed. Mary Warnock (Malden: Blackwell, 2003) [pp. 181-235].

Robert Nozick, 'The Experience Machine,' in *Anarchy, State, and Utopia* (New York: Basic Books, 1974). 42-45.

Recommended reading

Derek Parfit, 'What Makes Someone's Life Go Best,' in *Reasons and Persons* (Oxford: Oxford UP, 1986), 493-502.

Optional advanced reading

A. Contemporary utilitarianism

Julia Driver, 'Contemporary Consequentialism,' in *Ethics: The Fundamentals* (Malden: Blackwell, 2007) 61-79.

R.M. Hare, *Moral Thinking: Its Levels, Method, and Point* (Oxford: Oxford UP, 1981) chapter 2, §§ 1-4; chapter 3, §§ 1-3; chapter 8, §§ 1-6; chapter 11, §§ 6-8.

Stephen Nathanson, 'Act and Rule Utilitarianism,' *Internet Encyclopedia of Philosophy* (2014), <https://www.iep.utm.edu/utl-a-r/>.

B. Critiques of utilitarianism

John Taurek, 'Should the Numbers Count?,' *Philosophy & Public Affairs* 6(1977): 293-316.

Bernard Williams, 'Consequentialism and Integrity,' in *Consequentialism and Its Critics*, ed. Samuel Scheffler (Oxford: Oxford UP, 1988) 20-50.

C. Consequentialism and climate change

Dale Jamieson, 'When Utilitarians Should be Virtue Theorists,' *Utilitas* 19(2007): 160-83.

Peter Singer, 'One Atmosphere,' in *Climate Ethics: Essential Readings*, ed. Stephen M. Gardiner, Simon Caney, Dale Jamieson & Henry Shue (Oxford: UP, 2010) 181-99.

Week 3 (14 October): Morality and a good will

Questions for discussion

- Is there a value in acting consistently? Why or why not?
- Why does Kant think that an action only has moral worth if it is done from duty? Is he right?
- What is the difference for Kant between hypothetical and categorical imperatives?
- What does Kant mean when he says that humanity is an end in itself?
- Why, according to Herman, does being concerned about the morality of an action give it moral worth?

Essential reading

Immanuel Kant, *Groundwork of the Metaphysics of Morals*, trans. Mary Gregor (Cambridge: Cambridge UP, 1998) [pp. 1-66].

Recommended reading

Barbara Herman, 'On the Value of Acting from the Motive of Duty,' in *The Practice of Moral Judgement* (Cambridge, MA: Harvard UP, 1993) 1-22.

Optional advanced reading

A. Kant's predecessors

Jean Barbeyrac, *The Judgment of an Anonymous Writer on the Original of This Abridgment in The Whole Duty of Man According to the Law of Nature* by Samuel Pufendorf, trans. Andrew Tooke (Indianapolis: Liberty Fund, 2003) 267-305.

Samuel Pufendorf, *The Whole Duty of Man According to the Law of Nature*, trans. Andrew Tooke (Indianapolis: Liberty Fund, 2003) book 1, ch 1-2.

B. Contemporary Kantianism

Barbara Herman, 'Integrity and Impartiality,' in *The Practice of Moral Judgement* (Cambridge, MA: Harvard UP, 1993) 23-44.

Christine M. Korsgaard, Introduction to Immanuel Kant, *Groundwork of the Metaphysics of Morals*, trans. Mary Gregor (Cambridge: Cambridge UP, 1998), vii-xxx.

Onora O'Neill, 'Between Consenting Adults,' *Philosophy & Public Affairs* 14(1985): 252-77.

John Rawls, 'Outline of a Decision Procedure for Ethics,' *Philosophical Review* 60(1951): 177-97.

T.M. Scanlon, 'Contractualism and Utilitarianism,' in *Utilitarianism and Beyond*, ed. Amartya Sen & Bernard Williams (Cambridge: Cambridge UP, 1982) 103-28.

C. Deontological perspectives on the climate crisis

Christian Baatz, 'Climate Change and Individual Duties to Reduce GHG Emissions,' *Ethics, Policy, and Environment* 17(2014): 1-19.

Patrick Frierson, 'Kant, Individual Responsibility, and Climate Change,' *Ethics, Policy, and Environment* 17(2014): 35-38.

Week 4 (21 October): Sceptical perspectives on morality and moral discourse

Questions for discussion

- Where do moral values come from? And what purpose do they serve?
- What is the 'slave revolt' in morals and what does Nietzsche think it has to do with *ressentiment*?
- Why does Anscombe think that 'it is not profitable for us at present to do moral philosophy'? Is she right?
- What is the 'repressive hypothesis' and why, according to Foucault, do modern westerners believe the repressive hypothesis? What, if anything, does this tell us about morality or moral talk?
- What is Nietzsche's 'perspectivism,' and does it present a serious challenge to the moral theories of Plato, Aristotle, Kant, and/or Mill?

Essential reading

Friedrich Nietzsche, *On the Genealogy of Morality: A Polemic*, trans. Maudemarie Clark & Alan J. Swensen (Indianapolis: Hackett, 1998), preface and first treatise [pp. 1-33].

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

Michel Foucault, *History of Sexuality: Volume I: An Introduction*, trans. Robert Hurley (New York: Pantheon, 1978) part I [pp. 3-13].

Recommended reading

Friedrich Nietzsche, *Genealogy*, third treatise §§ 12, 23-26, 28 [pp. 84-85, 106-15, 117-18].

Optional advanced reading

A. *Historical and psychological critiques*

Sigmund Freud, *Civilisation and Its Discontents*, trans. James Strachey (New York: W.V. Norton, 2010) §§ 3-6.

Brian Leiter, 'Why Marxism Still Does Not Need Normative Critique,' *Analyse & Kritik* 37(2015): 23-50.

Karl Marx, 'Critique of the Gotha Programme,' in *Later Political Writings*, ed. Terrell Carver (Cambridge: Cambridge UP, 1996) 208-26.

B. *Responses to the critiques*

Philippa Foot, 'Nietzsche's Immoralism,' in *Moral Dilemmas: and Other Topics in Moral Philosophy* (Oxford: Oxford UP, 2002) 144-58.

Thomas Nagel, *The View from Nowhere* (Oxford: Oxford UP, 1986) chapter 8.

Bernard Williams, *Morality: An Introduction to Ethics* (Cambridge: Cambridge UP, 1972) 'The amoralist,' 'Subjectivism,' and 'Interlude' [pp. 3-25].

C. *The climate crisis and genealogical critique*

Dipesh Chakrabarty, 'Humanities in the Anthropocene: The Crisis of an Enduring Kantian Fable,' *New Literary History* 47(2016): 377-97.

Reading Week (28 October): No seminar meeting

Question for reflection during reading week

- Each of the approaches to ethics that we have examined so far is underlain by a theory of human nature—a theory of what kind of beings we are. What theories of human nature are presupposed by Plato, Mill, Kant, and Nietzsche? What are the differences among these theories? Which of them is the best theory? Why?

Week 5 (4 November): Existentialist ethics and self-creation

Questions for discussion

- What does it mean that ‘existence precedes essence’? Do you agree that it does?
- What is the ‘ambiguity’ that people face according to Beauvoir?
- Why, according to Beauvoir, is it ‘one and the same decision’ to will oneself moral and to will oneself free?
- For Foot, what is wrong with the idea that we can create our own values? Does Beauvoir think that we can create or own values, or does she think something else?
- Why does Murdoch think that existentialism fails to really face the problem of morality? Do you agree with her?

Essential reading

Simone de Beauvoir, *The Ethics of Ambiguity*, trans. Bernard Frechtman (Secaucus, NJ: Citadel, 1948), §§ 1-2, conclusion [pp. 1-73, 156-59].

Philippa Foot, ‘Self-Reliance,’ *New York Review of Books*, 9 November 1967, 19-21.

Recommended reading

Iris Murdoch, ‘The Idea of Perfection,’ in *The Sovereignty of Good* (London: Routledge, 1970) 1-45 [skim pp. 1-16; read from p. 16, ‘For purposes of the rest of this discussion...’].

Optional advanced reading

A. *French existential phenomenology*

Simone de Beauvoir, *The Ethics of Ambiguity*, (Secaucus, NJ: Citadel, 1948), § 3 [pp. 74-155].
Jean Paul Sartre, *Existentialism is a Humanism* (New Haven: Yale UP, 2007).

B. *Perspectives from Anglo-American philosophy*

Christine M. Korsgaard, ‘Self-Constitution in the Ethics of Plato and Kant,’ *Journal of Ethics* 3(1999): 1-29.

Thomas Nagel, ‘The Absurd,’ *Journal of Philosophy* 68(1971): 716-27.

C. *The climate crisis, hopelessness, and existentialism*

Tomasz Falkowski, ‘Abandon All Hope: Moving Toward an Existentialist Environmentalism,’ *Resilience.org*, 5 July 2019, <https://bit.ly/2kYrt9Y>.

Week 6 (11 November): Freedom

Questions for discussion

- What does it mean to be morally responsible? Must we be free to be morally responsible? Why or why not?
- Why does Galen Strawson think that we could never be ‘truly morally responsible’ for what we do? Do you agree?
- What are the ‘reactive attitudes’ for P.F. Strawson? How do they differ from ‘objective’ attitudes, and what is the relationship between freedom and resentment?
- What are the contradictory convictions about freedom and responsibility that Nagel thinks we are stuck with? Why does he think we cannot give up either of them?
- For Geuss, what does it mean to regard freedom ‘as an ideal’? In Geuss’s view, what is the relationship between freedom and morality?

Essential reading

Galen Strawson, ‘The Impossibility of Moral Responsibility,’ *Philosophical Studies* 75(1994): 5-24.

P.F. Strawson, ‘Freedom and Resentment,’ in *Freedom and Resentment and Other Essays* (Abingdon: Routledge, 2008) 1-28.

Thomas Nagel, ‘Moral Luck,’ in *Free Will*, ed. Gary Watson (Oxford: Oxford UP, 1982) 174-86.

Recommended reading

Raymond Geuss, ‘Freedom as an Ideal,’ *Proceedings of the Aristotelian Society* 69(1995): 87-100.

Optional advanced reading

A. *Libertarian incompatibilism*

Roderick Chisholm, ‘Human Freedom and the Self,’ in *Free Will*, ed. Gary Watson (Oxford: Oxford UP, 1982) 24-35.

Laura W. Ekstrom, ‘Toward a Plausible Event-Causal Indeterminist Account of Free Will,’ *Synthese* 196(2019): 127-44.

B. *Compatibilism*

Robert Merrihew Adams, ‘Involuntary Sins,’ *Philosophical Review* 94(1985): 3-31.

Harry G. Frankfurt, ‘Alternate Possibilities and Moral Responsibility,’ *Journal of Philosophy* 66(1969): 829-39 and ‘Freedom of the Will and the Concept of a Person,’ *Journal of Philosophy* 68(1971): 5-20.

Susan Wolf, ‘Sanity and the Metaphysics of Responsibility,’ in *Responsibility, Character, and the Emotions*, ed. Ferdinand Schoeman (Cambridge: Cambridge UP, 1987) 46-62.

C. *Environmental constraints on our conception of freedom*

Dipesh Chakrabarty, ‘The Climate of History,’ *Critical Inquiry* 35(2009) 197-222.

Week 7 (18 November): Oppression

Questions for discussion

- What is oppression? Where does it come from? What should we do when we are confronted with oppression, whether as oppressed or oppressor?
- According to James, what is the relationship between race, sex, and class oppression? Can we resist one form of oppression without resisting the others, too?
- According to Cudd, why might it be rational to act in a way that contributes to one's own oppression?

Essential reading

- Paulo Freire, *Pedagogy of the Oppressed* (New York: Continuum, 2000) chapter 1 [pp. 43-69].
- Selma James, 'Sex, Race, and Class' in *Sex, Race, and Class—The Perspective of Winning: A Selection of Writings, 1952-2011* (Oakland: PM Press, 2012) 92-101.
- Audre Lorde, 'Age, Race, Sex, and Class: Women Redefining Difference,' in *Sister Outsider: Essays and Speeches* (Freedom, CA: Crossing Press, 1984) 114-23.
- Angela Y. Davis, 'Unfinished Lecture on Liberation—II,' in *Philosophy Born of Struggle: Anthology of Afro-American Philosophy from 1917*, ed. Leonard Harris (Dubuque, Iowa: Kendall/Hunt Publishing, 1983) 130-36.

Recommended reading

- Ann E. Cudd, 'Oppression by Choice,' *Social Theory and Practice* 25(June 1994) 22-44.

Optional advanced reading

A. *The structure of oppression*

- G.A. Cohen, 'The Structure of Proletarian Unfreedom,' *Philosophy & Public Affairs* 12(1983) 3-33.
- Jeremy Waldron, 'Homelessness and the Issue of Freedom,' *UCLA Law Review* 39(1991): 295-324.

B. *Resistance to oppression*

- Audre Lorde, 'The Masters' Tools Will Never Dismantle the Master's House,' in *Sister Outsider: Essays and Speeches* (Freedom, CA: Crossing Press, 1984) 110-13.
- Catharine A. MacKinnon, 'Consciousness Raising,' in *Toward a Feminist Theory of the State* (Cambridge, MA: Harvard UP, 1989) 83-105.

C. *Environmental destruction and oppression*

- S. Nazrul Islam & John Winkel, 'Climate Change and Social Inequality,' UN Department of Economic & Social Affairs Working Paper No. 152 ST/ESA/2017/DWP/152, 2017.
- Vandana Shiva, 'Women's Indigenous Knowledge and Biodiversity Conservation,' *India International Centre Quarterly* 19(1992): 205-14.
- Olúfẹ̀mí O. Táíwò, 'The Green New Deal and the Danger of Climate Colonialism,' *Slate*, 1 March 2019, <https://bit.ly/2XJPBM5>.

Week 8 (25 November): Sex

Questions for discussion

- Do humans have a true nature that makes some sexual acts or desires wrong?
- What is the essential difference between perverse and non-perverse sexual activity for Nagel? Is this distinction useful?
- What does Kant get right about sex and marriage according to Herman?
- What makes sex ethically and politically sound or unsound on Willis's view?
- For Srinivasan, should sexual desire be subject to ethical and political critique?
- How, for Dworkin, is the possession of women by men through sex related to women's (and men's) desires?

Essential reading

Thomas Nagel, *Mortal Questions* (Cambridge: Cambridge UP, 1979), chapter 4 [pp. 39-52].

Barbara Herman, 'Could It Be Worth Thinking about Kant on Sex and Marriage?', in *A Mind of One's Own: Feminist Essays on Reason and Objectivity*, ed. Louise Antony & Charlotte Witt (Boulder: Westview Press, 1993) 49-68.

Ellen Willis, 'Lust Horizons: Is the Women's Movement Pro-Sex?', in *No More Nice Girls: Countercultural Essays* (Minneapolis: University of Minnesota Press, 1992) 3-14.

Amia Srinivasan, 'Does Anyone Have the Right to Sex?', *London Review of Books*, 22 March 2018, 5-10.

Recommended reading

Andrea Dworkin, *Intercourse* (New York: Free Press, 1987) chapter 5 [pp. 79-100].

Optional advanced reading

A. *Sex, love, and desire*

Jonathan Dollimore, 'Freud's Theory of Sexual Perversion,' in *Sexual Dissidence: Augustine to Wilde, Freud to Foucault* (Oxford: Oxford UP, 1991) 169-90.

Rae Langton, 'Love and Solipsism,' in *Love Analyzed*, ed. Roger E. Lamb (Boulder: Westview Press, 1997) 123-52.

Amia Srinivasan, 'Silent Treatment,' *Harper's*, March 2018.

B. *Human nature, the procreative function of sex, and the Anthropocene*

Aristotle, *Nicomachean Ethics*, trans. Roger Crisp (Cambridge: Cambridge UP, 2004), book 1 and book 7, chapters 4-5.

Thomas Aquinas, 'Aquinas on Sex,' in *The Internet Medieval Sourcebook*, ed. Paul Halsall (March 1996), <https://sourcebooks.fordham.edu/source/aquinas-sex.asp>.

Giulia Cavaliere, 'The Problem with Reproductive Freedom: Procreation beyond Procreators' Interests,' *Medicine, Health Care and Philosophy*, 14 August 2019, <https://doi.org/10.1007/s11019-019-09917-3>.

Aylin Woodward, 'Alexandria Ocasio-Cortez Wonders Whether People Should Have Kids in a Climate-Ravaged World. So Does This Movement of 'BirthStrikers',' *Business Insider*, 23 March 2019, <https://bit.ly/2mulGco>.

Week 9 (2 December): Guilt

Questions for discussion

- What can ethics tell us about situations of collective responsibility, where a very large number of people are responsible for something very bad happening?
- When does Arendt think a group of people can properly be held responsible for a moral wrong?
- How, for Ghosh, should our collective responsibility for climate change inform our response to it?
- Where does Nietzsche think guilt comes from? Is he right?
- For Morris, does the guilt of a collective negate individual guilt?

Essential reading

Hannah Arendt, 'Organized Guilt and Universal Responsibility,' in *The Portable Hannah Arendt* (London: Penguin, 2003) 146-56.
Amitav Ghosh, *The Great Derangement* (New Delhi: Penguin, 2016), part III [pp. 119-62].
Friedrich Nietzsche, *On the Genealogy of Morality: A Polemic*, trans. Maudemarie Clark & Alan J. Swensen (Indianapolis: Hackett, 1998), second treatise [pp. 35-66].

Recommended reading

Herbert Morris, 'Shared Guilt,' in *On Guilt and Innocence: Essays in Legal Philosophy and Moral Psychology* (Berkeley: University of California Press, 1976), 111-38.

Optional advanced reading

A. *Collective responsibility*

George P. Fletcher, 'The Storrs Lectures: Liberals and Romantics at War: The Problem of Collective Guilt,' *Yale Law Journal* 111(2002): 1499-1573.
Jan Narveson, 'Collective Responsibility,' *Journal of Ethics* 6(2002): 179-98.

B. *Dirty hands*

Gerald F. Gaus, 'Dirty Hands,' in *A Companion to Applied Ethics*, ed. R. G. Frey & Christopher Heath Wellman (Malden: Blackwell, 2003) 167-79.
Michael Walzer, 'Political Action: The Problem of Dirty Hands,' *Philosophy & Public Affairs* 2(1973): 160-80.

C. *Guilt, responsibility, and climate change*

Kate Aronoff, 'It's Time to Try Fossil-Fuel Executives for Crimes Against Humanity,' *Jacobin*, 5 February 2019, <https://bit.ly/2E2K9vJ>.
Stephen M. Gardiner, 'Accepting Collective Responsibility for the Future,' *Journal of Practical Ethics* 5(2017): 22-52.
Stephen M. Gardiner, 'A Perfect Moral Storm: Climate Change, Intergenerational Ethics, and the Problem of Corruption,' *Environmental Values* 15(2006): 397-413.

Week 10 (9 December): The future and the far-away

Questions for discussion

- What obligations do we have to people who have not yet been born?
- What is the non-identity problem, and how does Parfit think it should inform our ethical thinking about the future?
- Are we justified in showing partiality toward—or devoting more resources or care—to those people who are close to us or who happen to live in the same country as us to the detriment of people who are more distant in time or space?
- Scheffler thinks that the continuation of humanity into the future is necessary for us to value properly. Why? Is Scheffler right?
- Is Singer right that if we can prevent something bad from happening, ‘without sacrificing anything of comparable moral importance, we ought, morally, to do it’?

Essential reading

Derek Parfit, *Reasons and Persons* (Oxford: Oxford UP, 1984) chapter 16 [pp. 351-79].

Onora O’Neill, ‘Distant Strangers, Moral Standing and Porous Boundaries,’ in *Bounds of Justice* (Cambridge: Cambridge UP, 2004) 186-202.

Samuel Scheffler, *Death and the Afterlife* (Oxford: Oxford UP, 2013) chapter 1 [pp. 15-49].

Recommended reading

Peter Singer, ‘Famine, Affluence, and Morality,’ *Philosophy & Public Affairs* 1(1972) 229-43.

Optional advanced reading

A. *Partiality, friendship, and borders*

Joseph H. Carens, ‘Aliens and Citizens: The Case for Open Borders,’ *Review of Politics* 49(1987): 251-73.

Samuel Scheffler, ‘Morality and Reasonable Partiality,’ in *Partiality and Impartiality*, ed. Brian Feltham & John Cottingham (Oxford: Oxford UP, 2010) 98-130.

Susan Wolf, ‘Morality and Partiality,’ *Philosophical Perspectives* 6(1992): 243-59.

B. *The future*

Derek Parfit, ‘Energy Policy and the Further Future: The Identity Problem,’ in *Climate Ethics: Essential Readings*, ed. Stephen M. Gardiner, Simon Caney, Dale Jamieson & Henry Shue (Oxford: Oxford UP, 2010) 112-21.

Elizabeth Kolbert, ‘The Case Against Kids,’ *New Yorker*, 2 April 2012.

John Rawls, *A Theory of Justice* (Cambridge, MA: Belknap, 1971) § 44.

Samuel Scheffler, *Death and the Afterlife*, (Oxford: Oxford UP, 2013) chapter 2 [pp. 51-81].

C. *Obligations to animals and the environment*

Clare Palmer, ‘Does Nature Matter? The Place of the Nonhuman in the Ethics of Climate Change,’ in *The Ethics of Global Climate Change*, ed. Denis G. Arnold (Cambridge: Cambridge UP, 2011) 272-91.