

# OXFORD PHILOSOPHY

2014



UNIVERSITY OF  
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Cover: Statue of G. W. Leibniz in the Museum of Natural History, Oxford

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# WELCOME

from the Chair of the Faculty Board

## Edward Harcourt

Keble College

Issue six of *Oxford Philosophy* sees the Faculty on the verge of some exciting opportunities: we are in the process of appointing to no less than five joint posts (each associated with a college fellowship) – two in ancient philosophy, two in ethics and/or political philosophy, and one in the philosophy of language. In addition, following John Hawthorne's announced departure for the University of Southern California, the Waynflete Chair of Metaphysical Philosophy is about to be advertised. And Michaelmas Term 2014 already saw the Faculty adding to its number the new White's Professor of Moral Philosophy, Jeff McMahan, who joined us from Rutgers University in New Jersey. We are confident that we will take the opportunity these vacancies offer to add still further to the extraordinary quality, depth and diversity of the Faculty, some of which is showcased in the pages that follow.

With these opportunities, however, also come certain challenges. It speaks for the high standing of philosophy as a discipline that some extravagantly funded overseas universities see expanding their philosophy programmes as a quick way to enhance their status – as one US colleague put it 'more effective than expanding in literature, and cheaper than expanding in physics'. Moreover, now that more and more universities outside the English-speaking world – in Scandinavia and the Low Countries, for example – are offering philosophy courses in English, the market for Anglophone philosophers is getting larger all the time. Oxford therefore has to fight hard to retain, as well as to recruit, outstanding philosophers on what is now a highly competitive and highly internationalized scene.

In this context it is pleasing to note that yet another of the Faculty's permanent positions – this time a tutorial fellowship at Balliol – has recently been fully endowed by a private donation together with match-funding from the University's Teaching Fund. This adds to similar recent Teaching Fund posts at Worcester, Trinity, St Anne's and Somerville. It is equally pleasing to note the Faculty's recent success in attracting external funding, from bodies including the European Research Council, the Templeton Foundation and the Wellcome Trust (to name

but a few), on subjects ranging from the metaphysics of entanglement in nature and in the divine, to population ethics, the philosophy of mathematics and the philosophy of psychiatry. Oxford is fortunate to have a number of college-funded junior research fellowships in philosophy, but external funding also helps to maintain and enhance the Faculty as a place for post-doctoral research, critical as that is not only to the intellectual vitality of the Faculty but also to bringing on the next generation of philosophers. We are certainly succeeding in that.

As Brian Leiter was putting the finishing touches to the 2014 Philosophical Gourmet Report – an international ranking of philosophy departments in which Oxford was recently ranked a close second in the world – he contacted me to ask who was new in Oxford philosophy and who had moved on. Aided by several colleagues I assembled a list, including no fewer than 35 Faculty members holding full-time but fixed-term appointments, either in a research project based in the Faculty or in one of the colleges: an impressive example of Oxford philosophy's strength at the post-doctoral level. In the end Leiter refused to list a single one of them, seemingly out of mere disbelief that any philosophy department could be that big. Well, ours is, and in a comprehensive website redesign scheduled for later this academic year we plan to do much more to draw attention to the range of research activity by our fixed-term as well as our permanent members.

On a more personal note, the sixth issue of *Oxford Philosophy* sees the Chair of the Faculty Board installed for the first time in a dedicated office in the Radcliffe Humanities building – holders of this post have, until now, been itinerant players, perching in the office of whichever administrative officer has been prepared to host them. Notwithstanding the inevitable contract furniture, it is a magnificent space, with Delft tiles in the fireplace, eighteenth-century graffiti on the window-panes and, as I have not yet tired of telling my children, a ceiling higher than our house is wide. Former students of the Faculty, whether graduate or undergraduate, are very welcome to come and knock on the door.

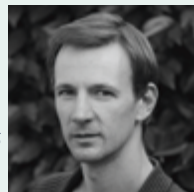


## Ofra Magidor awarded Leverhulme Prize



Congratulations to Ofra Magidor, Fellow of Balliol College, who has been awarded a Philip Leverhulme Prize. Awarded since 2001, the Leverhulme Prizes recognise ‘the achievement of early career researchers whose work has already attracted international recognition and whose future career is exceptionally promising’. The scheme makes up to thirty awards a year, across a range of academic disciplines. Ofra’s current research ranges over philosophy of language, metaphysics, epistemology, and philosophy of mathematics, and she is particularly interested in connecting recent debates in these cognate fields to classic questions in the foundations of language.

## Ian Phillips appears in *The Philosopher’s Annual*



Congratulations to Ian Phillips, Fellow of St Anne’s College, whose paper ‘Afterimages and Sensation’, has been chosen as one of the ten best pieces published in philosophy in 2013 by the editors of *The Philosopher’s Annual* and appears in the 2014 edition of the journal.

We would also like to congratulate **Andrew Bacon** (now Assistant Professor at the University of Southern California, but who recently studied for his BPhil and DPhil at Oxford, and was a Junior Research Fellow at Magdalen) whose paper ‘Quantificational Logic and Empty Names’ also appears in the this edition of the *The Philosopher’s Annual*.

## John Broome Honoured Twice



We are please to note two honours accorded to Professor John Broome, who retired as White’s Professor of Moral Philosophy in 2014.

John has been elected in the class of 2014 to the American Academy of Arts and Sciences as a Foreign Honorary Member of the Academy, one of America’s most prestigious honorary societies and a leading centre for independent policy research. The current membership includes more than 250 Nobel laureates and more than 60 Pulitzer Prize winners.

John was further the recipient of the State of Philosophy Prize, otherwise known as ‘The Philosophers’ Stone’, which is awarded by the University of Bayreuth. The Stone is, in at least one sense, the weightiest philosophy prize in the world, and is awarded particularly for work that makes a connection between philosophy and economics.

## Oxford Philosophy Top in 2014 REF

Oxford’s Faculty of Philosophy performed outstandingly in the 2014 Research Exercise Framework, which is a national assessment of the quality of research in UK universities.

With 51% of overall research activity assessed at the top grade of 4\*, Oxford was placed ahead of all other UK philosophy departments. This achievement was especially notable given that the work of over 70 Faculty members was submitted for consideration - which was by far the largest number nationally for a philosophy department.

The Faculty is grateful to our REF co-ordinator Adrian Moore, Tom Moore, Bryn Harris, the members of the Faculty’s Research Committee, and to all those who contribute to the Faculty’s outstanding result.



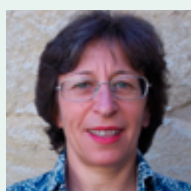
## 35th White’s Professor of Moral Philosophy

**The Faculty is delighted to welcome Jeff McMahan, who succeeds John Broome as the new White’s Professor of Moral Philosophy. The White’s chair was endowed in 1621, and since 1877 has been associated with a fellowship at Corpus Christi College. Previous holders of the professorship include T. H. Green, J. L. Austin, R. M. Hare and Bernard Williams.**



Jeff first came to Oxford in 1976 as a Rhodes Scholar. After initial undergraduate work in the US in English literature, he began the study of philosophy by doing a second BA in PPE in two years at Corpus Christi College. He then started work on his DPhil thesis on issues in population ethics under the supervision of Jonathan Glover and Derek Parfit but exhausted his funding at Oxford after one year. He thus moved to St. John’s College, Cambridge, first on a research studentship and then as a research fellow, where he completed his PhD in 1986 under the supervision of Bernard Williams. While he was a graduate student at Cambridge, he was an active member of the Campaign for Nuclear Disarmament and published two non-philosophical books, one on British nuclear weapons policy (for which Williams wrote the preface) and another on the Reagan administration’s foreign policy. After leaving Cambridge he taught first at the University of Illinois and then at Rutgers University. He has published two books with Oxford University Press – *The Ethics of Killing: Problems at the Margins of Life* and *Killing in War* – and coedited two others – *The Morality of Nationalism* and *Ethics and Humanity: Themes from the Philosophy of Jonathan Glover*. As these titles indicate, Jeff’s work has focused on issues of life and death. He has written on the metaphysics of personal identity and death, abortion, infanticide, stem cell research, the morality of causing people to exist, disability, euthanasia, the distinction between killing and letting die, the moral significance of intention, the moral status of animals, and a variety of related issues. In recent years his work has concentrated mainly on the morality of killing in self-defence and in war. He is happy to be able to return to Britain, to Oxford, and to his old college, Corpus.

## Susanne Bobzien and Cecilia Trifogli elected Fellows of the British Academy



The Faculty is delighted at the election as Fellows of the British Academy of two of its members, Susanne Bobzien and Cecilia Trifogli. Both are fellows of All Souls College. The Fellowship comprises over 900 scholars elected for their distinction in the humanities and social sciences. Each year, the Academy elects up to 42 outstanding UK-based scholars who have achieved academic distinction as reflected in scholarly research activity and publication.

Susanne is famous for her work on ancient philosophy, freedom and determinism, and the philosophy of logic and language and is author of *Determinism and Freedom in Stoic Philosophy*. Cecilia’s reputation is founded on her work in medieval philosophy. She has a particular interest in the reception of Aristotle’s philosophy in the middle ages, and the natural philosophy, metaphysics, and epistemology of the period. She is the author of *Oxford Physics in the Thirteenth Century*.

## Timothy Williamson elected an Honorary Fellow of the Royal Irish Academy



We are delighted to report that Timothy Williamson, Wykeham Professor of Logic, who was Lecturer in Philosophy at Trinity College, Dublin 1980-88, has been elected to an Honorary Fellowship of the Royal Irish Academy.

Established in 1785, The Royal Irish Academy (RIA), based in Dublin, is an all-Ireland, independent, academic body that promotes study and excellence in the sciences, humanities and social sciences. Election to Membership of the Academy is the highest academic honour in Ireland. Honorary Membership can be awarded to persons who have made outstanding contribution to their academic discipline, but who are normally resident outside the island of Ireland.

Tim is famous for his work in metaphysics, epistemology, philosophy of logic and language. His books include *Vagueness*, *Knowledge and Its Limits*, and *Modal Logic as Metaphysics*.

## The Metaphysics of Entanglement



In 2014 the Faculty became host to the ‘Metaphysics of Entanglement’ project. Funded by the Templeton World Charity Foundation, this multidisciplinary research program is investigating the viability of power ontology as a metaphysics that can provide a fresh approach to our philosophical understanding of the phenomena of entanglement and superposition.

The project is directed by Anna Marmodoro. It involves Christopher Hughes, Brian Leftow and Andrew Steane (as Co-Investigators) and four Postdoctoral Research Fellows: George Darby (Philosophy of Physics), Daniel Kodaj and Erasmus Mayr (Metaphysics), and Martin Pickup (Philosophy of Religion). Research will concern a wide range of philosophical questions, ranging from philosophy of physics to metaphysics in general and philosophy of religion. Ideas that prove fruitful for understanding entanglement in the quantum realm may also be applied to provide fresh insights for a philosophical/intellectual understanding of the metaphysics underpinning the Christian doctrines of the Incarnation and the Trinity.

The project webpage is at:  
[www.metaphysics-of-entanglement.ox.ac.uk](http://www.metaphysics-of-entanglement.ox.ac.uk)





# CLIMATE CHANGE IS A MORAL PROBLEM

**John Broome** spent the last several years as a Lead Author in Working Group 3, Intergovernmental Panel on Climate Change. With his job recently completed, he recounts the experience.

Climate change is a moral problem. Each of us causes the emission of greenhouse gas, which spreads around the Earth. Some of it stays in the atmosphere for centuries. It causes harm to people who live far away and to members of future generations. Moreover, the harm we cause, taken together, is very great. As a result of climate change, people are losing their homes to storms and floods, they are losing their livelihoods as their farmland dries up, and they are losing even their lives as tropical diseases climb higher in the mountains of Africa. We should not cause harms like these to other people in order to make life better for ourselves.

It is chiefly for moral reasons that we inhabitants of rich countries should reduce our emissions. Doing so will benefit us (particularly the young among us) to an extent, but most of the benefit will come to the world's poor and to future generations. Our main reason for working to limit climate change is our moral duty towards those people.

The Intergovernmental Panel on Climate Change (IPCC) recognizes that climate change is a moral problem or, to use its cautious language, it “raises ethical issues”. The authors of the IPCC's recent Fifth Assessment Report therefore included two moral philosophers. I am one of them. I recently returned from the “Approval Session” of IPCC's Working Group 3 in Berlin. This was one of the most extraordinary experiences of my academic life.

During the three years I worked for the IPCC, I had many experiences that are not typical in the life of a philosopher. There is the travel, for one thing. To fight climate change, the IPCC finds it necessary to hold meetings in remote corners of the world. Its own resources are small, so it goes wherever a government offers to fund a meeting. I have been to IPCC meetings in Lima, Changwon in South Korea, Wellington and Addis Ababa. In Europe, the IPCC has taken me to Vigo, Geneva, Oslo, Utrecht, Berlin and Potsdam. Kuala Lumpur and Copenhagen are still to come. I hope the other authors offset the emissions caused by their travel to these meetings; I am pleased to say that the British government pays to offset mine. All this travelling is not much fun; IPCC work is relentless, and I had little time to enjoy the places I have been to.



Then there is the joint authorship. Before signing on to the IPCC, my only joint work was one brief article written with another philosopher. In Changwon I found myself in a room with fifteen other authors from various disciplines, with whom I was to write a chapter jointly. Many of them were puzzled at first by the presence of philosophers; they were unclear what our discipline had to do with their work. I expected some confrontations; I thought some economists in particular might resent my philosophical outlook on economics. But actually my colleagues were tolerant and willing to cooperate. We achieved harmony. I was able to put into the chapter several of the points about the ethics of climate change that I thought most important.

The writing process was exhaustive and exhausting. The report went through three full drafts before the final version. Each was sent out for comments to very large numbers of people, including academic experts and representatives of governments. We authors were required to take note of every comment, and to record what we had done about it. I myself dealt with about 600 comments in this way; Working Group 3 as a whole dealt with 38,000. The aim was to produce the broadest possible consensus, reporting on the state of knowledge about climate change. I think we did that. It inevitably meant we had to be conservative in our judgements.

The outcome was a 2000-page report, which has been published on the internet. Because no one will read a report of that size, our efforts in the last few months of the project went into writing two summaries. A subgroup of authors from Working Group 3 hammered them out over the last eight months. The fuller and more reliable one has the unfortunate title of the “Technical Summary”. This name puts people off reading it, but actually it is not particularly technical. It is simply a summary of the main report. The shorter, 30-page précis known as the

‘Summary for Policymakers’ (SPM) attracts more attention but was subject to political influence in the way I shall describe.

The degree of compression in the SPM meant that every sentence counted. In drafting it, we authors each found ourselves defending our favourite sentences. By the time the SPM was written, a firm alliance had formed between economists and me, the one philosopher still engaged in the process. We represented analytical disciplines concerned with value. Some scientists involved with the IPCC seem to assume that values cannot be subject to analysis, so that they have to be left to political processes. But economics and moral philosophy contain extensive analysis of values: moral philosophy at the level of fundamental ethical principles and economics at the level of application to complex situations. I was extremely pleased to find strong support for ethical analysis from the IPCC. This is one of the important respects in which the Fifth Assessment Report goes beyond the IPCC's earlier reports. Several sentences about ethics survived successive stages of compression, and remained in the draft of the SPM that was presented to governments at the Approval Session in Berlin.

The whole idea of the Approval Session is extraordinary. Every single sentence of the SPM has to be either approved or rejected by delegates from governments. At the Plenary meeting, the draft is projected on a screen sentence by sentence. As each sentence comes up, the chairman asks delegates for comments on it and proposed amendments. Delegates propose amendments and the authors then consider whether they can be supported by the underlying main report. The rule is that a sentence is approved only if it is supported by the main report, and only if there is a consensus on approving it among the delegates. When the haggling on a sentence is concluded and a consensus obtained, the chairman brings down the gavel, the approved sentence is highlighted on the screen in green, and discussion moves to the next sentence. Very gradually, green highlighting spreads through the report. Five days – Monday to Friday – were set aside for approving the whole 30 pages by this means. In effect, the text is edited by several hundred people sitting together in a big room. One hundred and seven countries sent delegations of



varying sizes. Saudi Arabia is said to have sent ten or more. The delegates arrived with political interests. Many opposed each other diametrically. Moreover, their governments were already locked in negotiations preparing for the major climate-change meeting that is planned for Paris in 2015 under the auspices of the UN Framework Convention on Climate Change. The wording of the SPM mattered to the delegates, since it may be quoted in the negotiations. At our IPCC meeting, they treated the SPM as though it were a legal document rather than a scientific report. It was flattering in one way to find so many governments giving our work such serious attention. But the effects of their attention were often infuriating. To achieve consensus, the text of the SPM was made vaguer in many places, and its content diluted to the extent that in some places not much substance remained.

Moreover, the delegates showed little self-restraint in proposing amendments, and little interest in getting the work finished. They seemed happy to waste the Plenary's time. One delegation changed 'peaking in the first half of the century' to 'peaking before 2050', after provoking some minutes of discussion. This was at nearly midnight on Thursday, the fourth day out of five, when three-quarters of the text was yet to be agreed.

It is hard to believe this process could ever reach a conclusion. To a philosopher, it was hateful. I try to write short, accurate sentences. I was delighted when a delegate from Sweden said, of one of my paragraphs: "This has obviously been written by a philosopher who cares about language. It is clear and sharp, and we should not change it." It got mutilated anyway, as did almost every sentence in the SPM.

Another time, the delegate from South Sudan spoke in support of the hard work of the authors. He said that the report was a careful and accurate record of knowledge about climate change, and that delegates should be very wary about changing it unnecessarily. It was pleasing that the young nation of South Sudan, with all its troubles, had bothered to send a delegate, and especially pleasing to hear him speaking such good sense. I wish he had been better listened to.

The section of the SPM that I was involved with came up early in the proceedings. It was quickly

apparent that it could not be agreed in the Plenary Session where all the delegates sat. So we authors of that section were sent as a "Contact Group" to a smaller room to negotiate the details with some tens of countries. We worked for three and a half days on one page. Meetings each day ran from 8am till midnight with hardly time to eat. The page grew to three. The delegates made comments, we authors went away to rewrite the text on the basis of the comments, the delegates made further comments, we rewrote again, and so on. Several delegates in the meetings were sending their governments photos of the text on the screen as it was negotiated, and taking instructions from their governments by phone.

Late on Wednesday evening, during a brief break, the delegates formed a huddle in the corner, trying to agree text between themselves. We, who would be named as authors of the final product, were left as

**A delegate from Sweden said, "This has obviously been written by a philosopher who cares about language. It is clear and sharp, and we should not change it."**

spectators. The US called in a more senior delegate. The main issue was whether we should mention a "right to development", as the developing countries wanted. Eventually we were presented with a few sentences that, we were told, the developed countries would reject, and an alternative few sentences that, we were told, the developing countries would reject.

As he left the room, one delegate privately advised us not to depart far from his version of the text, because his delegation was very close to deleting the whole section anyway. This was the moment when I began to enjoy the whole event. The threat was not frightening. We authors privately pointed out in return that, if our section was deleted, we would no longer be authors of the SPM. We would be free to go to the press and publish what we liked. Moreover, all the ethics would have been deleted from the SPM. That would be embarrassing to whoever had deleted it, since the IPCC had been making a big show of incorporating

ethics into its report. Mentioning all this seemed to calm the delegates.

Wednesday evening's impasse was unblocked by behind-the-scenes negotiation during Thursday, and by Thursday evening the Contact Group had accepted a version of our whole section. We took it back to the Plenary. When it eventually came up at 1.20 am on Friday, it went through in a few minutes without opposition. There was applause around the room. It was the first bit of text to be approved without argument in the Plenary.

Some brief paragraphs on ethics survived all the way to the approved final version of the SPM. They have been mauled, and their content diminished, but they are not entirely empty. We were lucky. Some sections were cut to pieces because the different views of the delegations turned out to be irreconcilable.

The biggest drama developed during the last night over the deletion of some figures. The draft SPM presented to the delegates contained figures that showed emissions of greenhouse gas from countries classified by their income group. They showed that the emissions of the "upper medium income" countries soared in the last decade. This is obviously important information for policy makers. It helps to explain why, despite all the anxiety about climate change, emissions have grown recently at an accelerating rate. Nevertheless, a coalition of countries led by Saudi Arabia insisted that all figures where countries were classified by income group should be deleted from the SPM. Other countries strongly opposed the deletion, but could not prevent it because a consensus is required for everything in the SPM.

The figures nevertheless remain in the Technical Summary and the underlying main report. The authors proposed to the Plenary that references to those figures should be included in the SPM, at the point where the figures themselves were deleted. Saudi Arabia objected, and indeed wanted to delete all references to any part of the main report that mentioned income groups. In response, the Netherlands proposed that, if the reference to the figures were deleted, a footnote should be added to say "The Netherlands objects to the deletion of references to the following figures: ...", followed by a list of the figures. (Footnotes noting objections

from individual countries are permitted.) I thought this a lovely idea, and it definitely added to the entertainment, but it got nowhere. The question of what to do with the references remained unsettled. Many countries opposed their deletion and many supported it.

The time by now was 4.15 am. A break was called, and delegates gathered in a huddle to sort out what to do. I hung around the fringes watching. Generally there were smiles, but I witnessed a decided lapse of diplomatic language just before Brazil presented a new proposal to the Plenary. This proposal was that a note should be attached to each chapter in the main report that mentioned income groupings of countries. The note would say that, although income groupings are relevant from the scientific perspective, they are not necessarily relevant from the policy-making perspective. This proposal could not possibly have been approved, since the IPCC's *raison d'être* is to provide information relevant for policy-making. It could not accept a suggestion that it was not doing so. Moreover, the underlying main report needed to be protected from political interference.

Compromises ran out, and in the end Saudi Arabia got its way completely over the references. All references from the SPM to any part of the main report that mentions income groupings were deleted.

By 7.30 am on Saturday green highlighting had spread across all the surviving text, and the meeting ended. The last session had started at 9.00 am on Friday, and had been interrupted only twice for meal breaks amounting to one and a half hours together.

The main report and the Technical Summary were not touched by the destructive process of the meeting. They remain exactly as the authors wrote them. They make publicly available all the information that was deleted from the SPM. Because of the way it is created, the SPM has to be regarded as partly a political document. It contains nothing that has not been approved by the authors, but it was prevented from giving a complete picture as we see it. The deleted information is needed as a basis for making good climate policy. There is no scientific error in the figures; they were censored for political reasons only. Other countries could not prevent it, but a long succession of countries



expressed support for the authors, whose work was treated with such contempt by some delegations.

Could we authors have prevented the censorship? Possibly. The IPCC depends on our long, hard, voluntary labour, and it also garners some authority by using our names as authors. Had we jointly threatened to withdraw our names, we might have had an effect. But at 4.30 am, with authors scattered around the conference room and some not entirely awake, no united front of authors was organized.

I emerged from this process angry at the censorship, pleased about the mentions of ethics, and astonished by the process. I would not have missed it for anything.

#### John Broome

Emeritus White's Professor of Moral Philosophy and Emeritus Fellow of Corpus Christi College. Author of *Climate Matters: Ethics in a Warming World* (Norton, 2012)



# The Minds of Others

Anita Avramides | St Hilda's College

Philosophy's interest in what sometimes gets referred to as the "problem of other minds" has waxed and waned. The American philosopher and cognitive scientist Jerry Fodor has written the following: "When I was a boy in graduate school, the philosophy of mind had two main divisions: The mind/body problem and the problem of other minds.... Philosophical fashions change. It's gotten hard to believe that there is a special problem about the knowledge of other minds (as opposed to knowledge of anything else)." Fodor was a graduate student in the late 1950's – early 1960's; he made this observation in 1994. Fodor correctly reflected the philosophical state of play in both periods. Questions regarding our knowledge of the minds of others had gone from being an important topic for philosophical discussion – to be found in every undergraduate textbook in both philosophy of mind and in metaphysics – to being a neglected one. No one much was thinking or writing about the problems surrounding it. In Oxford, there wasn't a single lecture on the issue, and exam questions on it, if set at all, received a pretty standard reply (a reply that hadn't changed much in over 50 years). When asked how we know about the minds of others, students appealed to: (i) the argument from analogy (I know from my own case that my mind is responsible for my behaviour, I see you behaving in a similar manner and I conclude, by analogy, that your behaviour is likewise the result of your mind); and (ii) the argument from best explanation (I see your behaviour and conclude that your having a mind is the best explanation of what I see).

Fodor's judgment that philosophical fashions change was clearly correct, but it seems unlikely that he would have predicted the way in which they have changed once again. Not long after Fodor made his observation two books with the same title, *Other Minds*, were published, one by the Australian philosopher Alec Hyslop and the other was mine – each book developing a very different approach. In 2007 Quassim Cassam published *The Possibility of Knowledge* in which he devoted an entire chapter to knowledge of other minds. A flurry of articles began to appear in the journals. Not only has the topic of other minds begun to find its way back into the curriculum (and onto exam papers), but the

range of possible replies has increased. A new response has gathered a significant momentum amongst some philosophers: we know about the minds of others by perception; we see that others have thoughts and feelings. So it seems Fodor was right about something else: there may not be anything special about our knowledge of other minds, we know that others have thoughts and feelings in much the same way that we know that they have red hair or a mole on their right shoulder – we just can see it.

The idea that we can see other minds was ridiculed in philosophy as early as the 18th century. Thomas Reid wrote: "The thoughts and passions of the mind are invisible, intangible, odourless and inaudible". Yet in 1978 John McDowell suggested that the thoughts and passions of the mind were visible. The idea gained a certain 'cult' status. By the time Quassim Cassam wrote his 2007 book, the time was ripe for the idea to catch on. While Cassam drew on the work of McDowell, he also drew on the work of the American philosopher Fred Dretske. When, as long ago as 1967, Dretske had suggested we perceived other minds, almost nobody picked up on the idea. In *Seeing and Knowing*, Dretske was proposing a change in philosophy of such importance to epistemology that its implications for the particular problem of other minds were overlooked. His work was an early statement of an idea that has come to be known as externalism in epistemology. Externalism challenges Cartesian epistemology. It aims to understand our knowledge of the world in terms that exclude both (internal) justification and the idea that knowledge must be infallible. Epistemology had moved on, and now the idea that one could know – in this externalist sense – the mind of another by looking and seeing also began to take hold.

So, do we know about the mind of another in the same way that we know about the inanimate world around us? Arguably we do not. I have, along with others, begun to develop a critique of the perceptual model here, based on a simple idea: our knowledge of other minds and our knowledge of objects in the world are importantly different. What this difference amounts to is a difficult story to tell, but the basic idea is an old one.



It is safe to say that the topic of other minds is once again a flourishing one. Indeed, the impact of this revival of fortune has become truly international in its reach and new applications are being found for recent conceptual innovations in the subject. Philosophers all over the world are eager to hear more. I recently returned from China, where I attended an international conference on the Philosophy of Cognition in Taiyuan and gave a keynote paper devoted to this topic. Here I shared the platform with the American philosopher Michael Tye who addressed in his talk the question of whether fish can feel pain. Of course, the problem of other minds is not one confined to the human mind. The question of our knowledge of the minds of non-human animals is also on the agenda – not to forget the problem of whether we can build a robot that feels pain. Furthermore, the topic of other minds is an important part of

philosophy's partnership with subjects such as psychology and psychiatry as we try to form an understanding of such puzzling conditions as autism and schizophrenia. Talks on these topics are on the agenda for the Summer School in Philosophy and Psychiatry: Mind, Value and Mental Health to be held in Oxford in 2016.

Philosophical fashions do change, and we are now seeing a revival of interest in the topic of the minds of others. And a good thing too, as it is arguable that our understanding of the minds of others holds the key to the understanding of our own minds. This is because, while it is true that we individually enjoy rich mental lives, we are also, importantly, social creatures.



# Women of Distinction



**Martha Kneale**

Co-author of a major history of the development of logic; former tutor at Lady Margaret Hall

**Mary Warnock**

Moral philosopher and public intellectual; formerly tutor at Lady Margaret Hall and St Hugh's College

**Philippa Foot**

Renowned moral philosopher and co-founder of OXFAM; former fellow of Somerville College

**Dorothy Edgington**

Emerita Waynflete Professor of Metaphysics; the first woman to hold one of the named chairs in philosophy at Oxford

**Kathy Wilkes**

Philosopher of mind who helped foster the free study of philosophy in communist Europe; former fellow of St Hilda's College

**Susan Hurley**

First woman to be elected a fellow of All Souls College; noted for her contributions in philosophy of mind, ethics, and political philosophy

Many people who have spent time at the Philosophy Faculty will be familiar with the Faculty's gallery of portrait photographs. First put together at our previous home at 10 Merton Street, the collection comprises portraits of noted Oxford philosophers, including two particularly well-known images, of Gilbert Ryle (seated in a deckchair) and of Peter Strawson (smoking contentedly).

In 2015, the Faculty will add to the collection six more portraits of women philosophers who have worked with distinction both at Oxford and in the wider world. The addition of these portraits represents a long overdue recognition of the contribution made to our community by women.

Those portrayed show philosophical strength across a range of fields, and three made significant contributions in the wider, public world. All are inspiring figures that today's young Oxford philosophers can look to for testament and for inspiration.

The Faculty expresses warm gratitude to those who have helped us find and produce the portrait photographs.



# ANGER & FORGIVENESS

## Martha Nussbaum

Ernst Freund Distinguished Service Professor of Law and Ethics at the University of Chicago

Martha Nussbaum (University of Chicago) gave the 2014 John Locke Lecture series in Oxford. Her series on “Anger and Forgiveness” was one of the most popular John Locke series of recent years. Following her visit, she was kind enough to answer some questions put to her by *Oxford Philosophy*.



*How did you find your visit to Oxford to give the lectures? And how did you enjoy your other visits around the UK while you were here?*

I found the visit terrifically stimulating. I got so many really great comments and questions, in both the question periods after the lectures and at the seminars, and all of that improved my work tremendously, so I'm grateful to all who participated. I also found Oxford very beautiful in the spring, and greatly enjoyed running in the University parks, and on Port Meadow. I had such a lovely flat in Jericho, so I was equidistant from the two best running places.

I also had a wonderful time on my visits to St. Andrews, Durham, and London (University College), all being extremely stimulating symposia on different parts of my work. I'm so grateful to the philosophers who organized those symposia and gave me marvelous hospitality.

*Your lectures were, in part, about reasons why anger is not worthwhile. Do you think philosophy has much to offer us on how we might avoid anger, or learn somehow to transcend it? More generally, should philosophy as a profession (or at least moral philosophy) move back towards the folksier view of it, as the thinking about the different ways one might live well?*

I think what philosophy offers, at its best, is clear analysis and the intensive consideration of different normative theories. This takes hard work and really a lifetime of effort. In the case of an emotion such as anger, the philosopher needs to care about what psychologists have found, and in the normative part of the inquiry I feel the need to think about history and law, as well as philosophy. But I think if the philosophy is well done it can give reasons for law and policy, as well as for personal choices. I don't myself feel that these goals are best served by what you call a “folksier” view of the subject. My models are thinkers such as Aristotle, the Stoics and Adam Smith, who were not folksy at all, but quite academic, and very interested in theory, and yet at the same time very interested in human beings and human psychology, as well as in the shape of social and political institutions. I try to follow their lead as best I can.

*The lecture series excited a huge amount of interest. As well as attracting an Oxford audience well above the auditorium capacity, you also drew an online following, through people “live blogging” your lectures. What do you make of the live blogging or tweeting of lectures? Can social/new media, outside of established professional networks that a philosopher might have, assist her in developing her work in any meaningful way?*

You are definitely asking the wrong person! Although I gave permission for the live blogging, I've made it a policy not to read blogs or write for them, and not to use any social media beyond email. This choice works for me. It protects my writing time, and gives me more time to read novels and listen to music, which I greatly prefer to blogs. But also, think about anger: if you are engaged with social media, then you encounter so many temptations to anger every day. Instead of having twenty colleagues whose idiosyncrasies you have to learn to deal with without anger, you have many thousands of such “colleagues.” Not surprisingly, the blog world is consumed by anger, not least in philosophy. I think the right update of Seneca's advice to steer clear of irritating situations would be, at least for me: don't read blogs and don't write for them.

*Have you explored much of the utility and/or coherence of other emotions than anger?*

Oh yes. My first book on the emotions, *Upheavals of Thought* (2001) focused on grief, compassion, and love. In *Hiding From Humanity* (2004) and *From Disgust to Humanity* (2010), I focused on disgust and shame. In *The New Religious Intolerance* (2011) I focused on fear. And in *Political Emotions* (2013), in addition to approaching that entire prior list from a new viewpoint, that of normative political theory, I also talk about envy and jealousy. But I had never dealt with anger at length, and the brief things I did say about it now seem to me quite wrong. It was very exciting to discover, on thinking things through, that I had been wrong. Just today, a young colleague partly convinced me that I had been wrong in some things I wrote a long time ago about grief, so I may have to write another book on that emotion to respond to her challenge.



***Did you follow much the Scottish referendum on independence, and the build-up to it? Despite politicians' claims of the contrary, there was a lot of acrimony in public debate. How might the people overcome this acrimony following the result?***

I did follow it. As a fan of Adam Smith and John Stuart Mill, I do have a soft spot for the distinctive aspects of Scottish institutions. Smith emphasized that free compulsory elementary education was a Scottish commitment in the late 18th century, when little children in England were still made to do factory labour. And of course that went on for almost a hundred years after he wrote that. Mill's Rector's Address at St. Andrews in 1867 points out distinctive features of the Scottish (as contrasted with the English) system of higher education that are very precious to me: basically, it was (and is) a liberal arts system, emphasizing critical thinking, study of world history, and what Mill called "aesthetic education." So, loving all that history, I tended to want them to separate themselves. But my friends in Scottish universities had grave fears, well grounded, for the health of the Scottish universities if they lost UK research funding, and the confrontation between Salmond and St. Andrews's Principal Louise Richardson did not reassure one. So, I defer to those who know more than I do, and think it was probably the right result. I hope that people will quickly move beyond acrimony to create a shared future, and I hope that Mr Cameron's party supports him in his attempt to take the policies that will enable that reconciliation.

***While visiting the UK, you spoke to school audiences. What was your impression of the appetite for philosophy among the young here? How does the UK compare to the US?***

Actually, I spoke at only one school, Bedales. I had an invitation from Eton, but didn't have time left to accept it. So I am hardly going to be in a position to comment in a general way, since Bedales is a very special school. I lectured to the whole school on the capabilities approach, and I got the most amazing questions. Even more impressive, I talked to a small class that was doing a "Utopias project," about Rawls and his ideal society, and I really was deeply impressed by the creativity, thoughtfulness, and individuality of the students. As for the US, my sample is limited in a very similar way: the schools I know well are The Cambridge School in Weston, Massachusetts, where my daughter went to school, and the Laboratory School on our campus here at U of Chicago, which was founded by John Dewey. Both are progressive arts-oriented schools similar to Bedales, and the appetite for philosophy is very strong.



***What projects do you have coming up?***

My first project is to finish the book version of the Locke Lectures, which is due to Oxford University Press in May 2015. At the time of the five lectures, I already had a seven-chapter book, and I put the draft on the website so people could read it; the two seminars were on parts I did not present as lectures. The parts omitted from the lectures were, first of all, just a lot of detail in each chapter; but then the whole discussion of anger in the workplace and casual interactions, and the whole historical discussion of forgiveness. I am now getting all that in shape, and just trying to make everything better.

Beyond that, a colleague and I are planning a set of essays on aging that will form a book called something like *Aging: Contrarian Conversations*. We will each write separate essays, embodying our different methodological perspectives (he's an economist), and then each of us will reply to the other. This is the way we have had great fun working together before, and we are having huge fun working on it now. I am also planning a book on the Mozart operas. I have already written on three of them: *The Marriage of Figaro* in my recent book *Political Emotions*; on *La Clemenza di Tito* in a piece I wrote for a new production at the Belgian National Opera; and just recently, on *Don Giovanni* in a program note I wrote for a new production at the Lyric Opera of Chicago that opened this week. The issues that obsess me (forgiveness, mercy, relations between women and men, how to transcend anger and revenge) make me obsessed with those operas, and with the others (especially *Idomeneo*, *Così fan tutte*, and *Die Zauberflöte*) as well. Next year I'll be teaching a course on opera with Anthony Freud, the Artistic Director of the Lyric Opera, so that will be a learning phase during which I'll store up insights for the eventual book.

## THE LECTURES ANGER AND FORGIVENESS

The Locke lectures took place over a period of five weeks in Trinity Term 2014. The following are outlines of the individual lectures themselves.

### Lecture 1 **Furies into Eumenides**

Anger is not just ubiquitous, it is also popular – even among philosophers. Many people think it is impossible to care sufficiently for justice without anger at injustice. Many also believe that it is impossible for individuals to vindicate their own self-respect adequately without anger. The lectures will argue that anger is conceptually confused and normatively pernicious. It is neither normatively appropriate nor productive in either the personal or the political life. Lecture one introduced core ideas, using as a metaphor the end of Aeschylus' *Oresteia*, in which goddesses of retribution are transformed into guardians of social welfare. It also introduces a sub-argument concerning forgiveness: rather than being the normatively benign alternative to anger that many people believe it to be, forgiveness (at least as standardly defined) all too often proves a covert form of anger, extracting humiliation as a condition of forgoing angry attitudes.

### Lecture 2 **Anger: Down-ranking, Weakness, Payback**

This lecture analyzed the cognitive content of anger, starting from, but not totally agreeing with, Aristotle's definition. With the help of an example, Nussbaum argued that anger is almost always normatively flawed in one of two ways. Either it wrongly supposes that punishing the aggressor could make good a past damage – an idea of cosmic balance with deep roots in the human psyche but nonsensical – or, in the case where the angry person focuses exclusively on offense to relative status, it may possibly make sense (a relative lowering of the offender does effect a relative raising of the victim), but the exclusive focus on status is normatively problematic. Although anger may still be useful as a signal, a motivation, and/or a deterrent, its flaws compromise even this instrumental role. Nussbaum then discussed a concept that she called the Transition: a constructive segue from backward-looking anger to constructive thought about the future. And she identified one species of anger that she does consider normatively unproblematic, Transition-Anger. Nussbaum also discussed the connection between anger and a displaced sense of helplessness, and examine a possible role for empathy in extricating oneself from the trap of anger.

### Lecture 3 **Anger in the Personal Realm**

It is commonly thought that people who have been wronged by intimates ought to be angry, because they owe it to their self-respect so to react. This lecture contested that claim, discussing anger between intimate partners and anger between adult children and their parents (but focusing on the latter for reasons of time). Nussbaum ended with a discussion of self-anger. In all cases she pursued her sub-theme of forgiveness, arguing that generosity, and not the extraction of apologies, is what we need.

### Lecture 4 **The Political Realm: Everyday Justice**

Many people think that the institutions of the legal system ought to embody the spirit of (justified) anger, and they defend a picture of criminal punishment along these lines. In keeping with the forward-looking and constructive attitude she has defended previously, Nussbaum criticized criminal law retributivism and defend a Milleian (not exactly Benthamite) form of welfarism, looking at the implications of these ideas for several specific aspects of the criminal justice system (victim impact statements, shame-based penalties, juvenile justice conferencing, mercy at the sentencing phase). Nussbaum insisted, however, that the ex post focus of the criminal justice system is actually a narrow part of the task of a good society in dealing with crime. Forward-looking strategies should focus above all on education, health care, nutrition, and inclusion in the political process.

### Lecture 5 **The Political Realm: Revolutionary Justice**

When there is great injustice, it is very tempting to think that righteous anger is the best response, and even a necessary response. On the other hand, it is noteworthy that the three most successful revolutionary freedom movements in the past century have been conducted in a spirit of non-anger (distinct from, though sometimes joined to, non-violence): Gandhi's independence movement, Martin Luther King, Jr.'s role in the U. S. civil rights movement, and Nelson Mandela's freedom movement in South Africa. Studying the thought and practice of these three leaders, in this lecture Nussbaum argued that non-anger is both normatively and practically superior to anger.



# That's an... *interesting* combination

Laura Simmons | Philosophy and Modern Languages, Merton College 2010

'That's an... interesting combination' is a phrase which punctured my four years at Oxford about as regularly as my bike's tyres were punctured. It was the usual reaction to my telling someone what I studied: Philosophy and Italian. The next response I would often hear was 'Oh! Macchiavelli!', but my rejoinder was 'No'. The Philosophy and Modern Languages course at Oxford doesn't require, and in fact doesn't even encourage, any crossover between the two subjects. So my four years at Oxford were neatly divided down the middle, with half of my mental exertions spent on Philosophy, and the other half on Italian. I have a particular affection for Philosophers such as Descartes (French), Kant (German) and Berkeley (British) – not one Italian among them. (Not one woman either, but that's another debate.)

I took a break from the devilish difficulty of my logic exercises in first year to contemplate a little modern Italian literature – Primo Levi's *If This is a Man* was a favourite – and, once I had rid myself of logic for good and could concentrate on the sort of philosophy I loved, the strenuous mental activity of my Ethics tutorials motivated me through some of the longer canti in Dante's *Divine Comedy*.

One particular gem from my time here was my fourth-year living arrangements. I ended up in a house with eight scientists (yes, eight). Dinner conversations over the problem of induction (cf. Hume) were always interesting.

Me: So, we have no justification for using induction!

Physicist: Yes we do. It works.

Me: But your reasoning to show it works is circular.

Chemist: I don't see why that matters! We know it works.

...and so on.

It was also in my fourth year that my subjects, to my amazement, overlapped for the first time. One Italian exam entailed a 1500-word essay in the language on one of a list of topics. My feminist rant (thank you, Theory of Politics) seemed to go down fairly well under the topic 'Women in History'. You'll be glad to learn that the Italian for 'suffragette' is 'suffragette' – well, I was. One thing less to remember.

Our in-depth study of Dante's *Comedy* was also one of the first chances I had of philosophising a little in Italian classes.

This was true especially when studying *Paradiso*, which is, beyond a piece of beautifully organised poetry, a keen attempt at theological reasoning, with a little fourteenth-century science mixed in. My term's worth of philosophy of religion stepped right in and took the front seat for those classes – did you know that in *Revelation*, heaven is described as one giant cube? Completely unrelated to Dante's co-centric spheres, although he probably wins on the poetic beauty front. There are more subtle skills these four years have taught me, which made me extremely thankful to not be doing a more common combination. Being very familiar with the ins and outs of translation made me particularly aware of some of the difficulties of reading Kant in English, and I appreciated all the more being taught by a tutor who was a native German-speaker. It meant I could tease out linguistic ambiguities, as well as gain a dual perspective on the commentaries (apparently the German-language literature on Kant is quite different from the Anglophone literature), despite not being a German-speaker myself, as I was aware of the sorts of difficulties that may arise. I read Descartes in the original French (or at least, the authorized French translation – he wrote the *Meditations* in

*Four years of trying to reason critically and developing the foundations of my ethical beliefs have left me with a very strong conviction that, whichever workplace I end up in, it must be one with values I believe in*

Latin) and I was always surprised at his 'mauvais génie' becoming an 'evil demon' in the English version: unimportant for the philosophical implications perhaps, but giving off quite a different mental image of what such a genie, or demon, was. (Note: There exists a French word for 'demon'; 'démon'.)

Perhaps one of the most important parts of my degree was my third year, which I spent abroad. Try studying Theory of Politics for a term and then going to work in the Italian press; there's nothing quite like Berlusconi's cat-and-mouse game with the Italian justice system to shed a sharp light on the theory I had been working out from the comfort of Oxford's thick walls. Nothing like the resignation of a Pope down the road to enrich, with a practical aspect, those theoretical insights I'd got from studying philosophy of religion and political philosophy. My five months working in an English-language

newspaper by the Vatican turned out to be of more use for my philosophy than I could have thought; while of course reading Dante's sharp criticisms of the papacy resonated particularly strongly when sitting in Saint Peter's Square itself. My year abroad, designated initially entirely for my Italian studies, turned out to be in many ways a practical assessment of my theoretical philosophical studies. Back from eight months surrounded by twenty-something Italians who were struggling to find any kind of employment, despairing at their politicians and frequently taking to the streets in protest, I had more reason than ever to undertake a study of Ethics. Utilitarianism's 'containers of happiness' were no longer the 'milk bottles' some have criticised them as being, but young and fiery Italians, desperate for the employment their education system had promised them.

So what sort of employment has my education promised me? Not a particularly easy career path, that's for sure. Four years of trying to reason critically and developing the foundations of my ethical beliefs have left me with a very strong conviction that, whichever workplace I end up in, it must be one with values I believe in and can uphold. It must be one which promotes the well-being of its employees, its customers, and any third-parties involved. And as corporate after corporate fail the test, I turned to entrepreneurship: a chance to create a workplace based on some of the things I have learnt, in the aim of promoting that mysterious 21st-century gold: employment.





# Nolloth Professors Then and Now

**Brian Leftow** Oriel College | Nolloth Professor in the Philosophy of Religion

If you want to know the place of the Nolloth Professorship in the philosophy of religion, consider this: it is the only chair with a section to itself in Blackwell's *Companion to Philosophy of Religion*.

In prehistory an Idealist and a psychologist held it, the psychologist writing what for a long while was

a standard work on the Christian doctrine of the atonement. But the Nolloth became a chair in analytic philosophy of religion as soon as there was such a thing - in 1951, with the third Nolloth, Ian Ramsey.

The Chair had been restricted to members of the Church of England; Ramsey refused the post till the

stipulation was removed. In 1951, logical positivism and ordinary language philosophy ruled the roost, and the main question for analytic debate was whether religious language was "empirically meaningful." Ramsey tried to meet the positivists on their own terms: in *Christian Empiricism* and 12 other books, he argued that religious language gained a distinctive

"empirical" meaning through its connection with religious experience. This was a legitimate move. But it proved more important to question the question. Ramsey's scientific training led him to emphasize similarities between scientific and religious discourse - a move which proved more enduring - and so eventually Oxford's Centre for Science and Religion was named for him. From a chair one can ascend only to a throne; Ramsey left in 1966 to become Bishop of Durham.

Basil Mitchell held the chair 1968-1984. By then analytic philosophy of religion no longer obsessed on religious language. It had broadened out to consider most questions undergraduates now study: arguments over God's existence and nature, the possibility of an afterlife, etc. This was partly due to the Metaphysicals, a dissident group of Oxford philosophers Mitchell co-founded.

Mitchell wrote five philosophical books, but his most significant contribution came with his 1973 *The Justification of Religious Belief*. He there introduced the notion of a cumulative case for theism, the idea that arguments individually weak might join together to form a stronger whole. Antony Flew memorably ridiculed it: put one leaky bucket inside another, he wrote, and the water still pours through. But this needn't be so. It all depends on where the holes are and how tightly the buckets fit. Cumulative case arguments are now standard fare in philosophy of religion. Mitchell thought that if successful, such arguments bring about a paradigm shift, in Kuhn's sense - a change of view rational and justifiable but not simply "read off" the evidence.

Within Oxford, Mitchell was instrumental in the founding of the Ramsey Centre and helped establish the undergraduate paper in philosophy of religion, but his main legacy is the Joint School of Philosophy and Theology, which he brought to be over the opposition of A.J. Ayer. Ayer, of course, thought theological language nonsense, and did not want to see philosophy yoked to it. To hear Mitchell tell it, he won the day by talking long enough about the most boring bits of the proposal that the opposition fell asleep: the motion then passed *nem con*. Mitchell



Brian Leftow with Richard Swinburne (left) and Basil Mitchell (right)

escaped the episcopate, but did serve on several Church of England doctrinal committees, so helping to define what some people do not believe.

Richard Swinburne took up the Chair on Mitchell's departure. He had already made his mark with *The Coherence of Theism* (1977) and *The Existence of God* (1979). *Coherence* was the first book-length argument that it is possible that God exists. Before that, there had been discussions of individual divine attributes; Swinburne was the first analytic philosopher to argue that the whole package could be instanced.

*Existence* made Swinburne's most far-reaching contribution. Swinburne was Bayesian before being Bayesian was cool. He applied Bayes' Theorem in a cumulative-case argument for theism, contending that construed inductively, the various individual arguments of natural theology raise the probability that theism is true, and coupled with considerations about religious experience make theism more likely than not to be true. Before *Existence*, it was rare to find probability theorems invoked in philosophy of religion. They are everywhere now, and Swinburne is the reason.

In Oxford Swinburne worked at a torrid pace, turning out a new book every second or third year throughout his tenure - even while lumbered with chairing his Faculty Board. His *oeuvre* eventually reached 14 scholarly and two popular books. Swinburne's main project while holding the Chair was a tetralogy providing an analytic-philosophical defense of the main lines of orthodox Christian

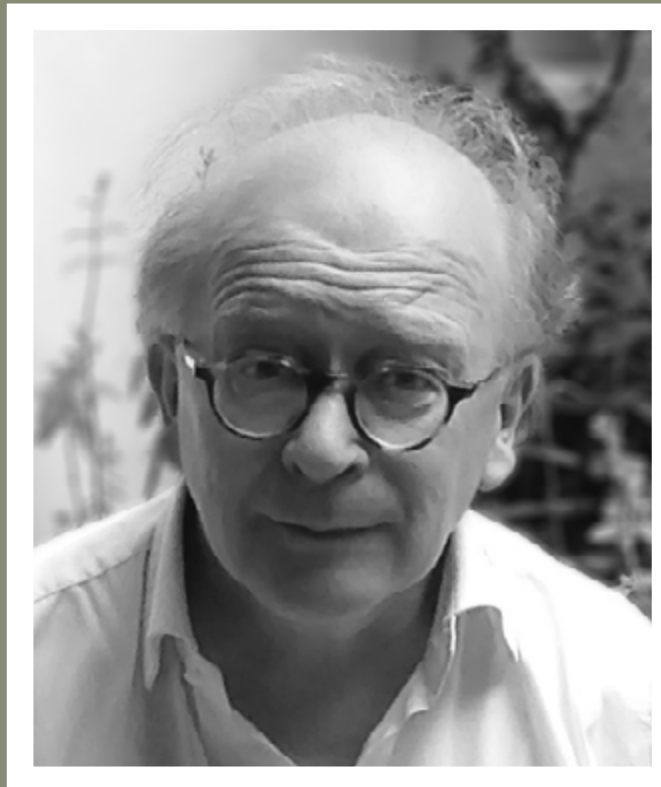
doctrine. A reviewer not known for overstatement called it the only thing in the 20<sup>th</sup> century that could stand comparison with Aquinas' *Summa Theologiae*. Within Oxford, Swinburne's legacy is the Master's program in Philosophical Theology.

Lastly we come to me. I succeeded Swinburne in 2002. So far I have worked on the metaphysics of theism, with books on God's relation to time (*Time and Eternity*) and modality (*God and Necessity*). *God and Necessity* also offers a new sort of argument for God's existence, from the parsimony of theistic metaphysical theories: I hope to develop a cumulative case based on this.

My next books switch to history, something new for Nolloths: *Aquinas on Metaphysics* and *Anselm's God* are both forthcoming, OUP. I will next take my whack at the biggest question. *Anselm's Proofs* (currently in submission) defends three ontological arguments; I argue that the only point that stands up against any is that their premise that possibly God exists is unsupported. *The Possibility of God* (in progress) argues, well, guess what. *The Goodness of God* (in progress) will see off (so I hope) the latest version of the problem of evil - oddly, one that does not even suppose that there is any evil.

Within Oxford, I took an active role in the 2006 governance debates, writing repeatedly against the reforms that were being introduced by the then Vice Chancellor John Hood Programme in the *Oxford Magazine*.





## A Tribute to My Friend Grahame Lock

In 2014 the Philosophy Faculty was shaken by the sudden and unexpected death of Grahame Lock, Faculty Fellow and Fellow of The Queen's College. We are grateful to Professor Etienne Balibar for his permission to reprint this tribute, which he wrote for Grahame's funeral.

I was shocked and deeply saddened by the totally unexpected news of Professor Grahame Lock's death. Although I did not see him so much in the last years, because our moves were hardly compatible, we kept corresponding, making plans to collaborate, and I believe that we remained as close as ever to one another. Grahame was one of my oldest and dearest friends, with whom I shared commitments, speculations, and worries. In a sense we were extremely similar, because of our interests and activities, but very different in other respects, because of our backgrounds, histories, and characters - which is why I learned

so much from him and treasured conversations with him. Together with our common colleague and friend Professor Herman van Gunsteren from Leiden University, he sponsored my (relatively late) Doctorate at the University of Nijmegen (then called the "Catholic University") where he had been appointed in the meantime, after we had collaborated for one full year in the Department of Political Theory at the University of Leiden. These are some of the reasons why I would like to add a tribute of gratitude and admiration to that of other colleagues. I hope it can be of some value for his family and his friends.

## He had an exceptional gift for bridging gaps and inventing dialogues.

I met Grahame for the first time in the early 70's, when he came as visiting student to the Ecole Normale Supérieure in Paris (where I had graduated myself some time before). He soon became a direct interlocutor for my own master, the Marxist Philosopher Louis Althusser, who at the time was at the height of his creativity and reputation, but also engaging in bitter and complex controversies within what was still called the "International Communist Movement". It is due in particular to the conversations with Grahame Lock that - for better or worse - we owe one of Althusser's most well-known pamphlets, the *Reply to John Lewis* (1972).

It is my certainty that Grahame remained a communist all his life, not in the "organizational" but in the ethical and intellectual sense. In any case he was unflinching in his conviction that the effects of capitalism on our lives and societies and the injustices of class domination, which cause so much despair and suffering, must be opposed without recess. Before being opposed, however, they must be understood: *sed intelligere*, one of his preferred philosophers, the Dutch-Portuguese materialist Baruch Spinoza, had famously written. Incidentally, the beginning of the phrase speaks of *non lugere, non ridere, neque rebus indignari*: I never saw Grahame complain or cry (perhaps he did), but we remember his laughter was beautifully contagious, and his soft irony could be devastating.

This leads me quite naturally to something I want to insist on: Grahame was not a man of blind faith. He was perfectly aware of the crimes and horrors that (among other extremities, which perhaps the 21<sup>st</sup> century will even surpass) have been committed in the name of Communism in the 20<sup>th</sup> century. To analyze their roots and imagine their remedies was his permanent concern. This made in particular the questions of "dogmatism" and "ideology" among his central objects of study. He devoted lucid and brilliant essays to addressing the issue of dogmas in intellectual life, and "voluntary servitude" in politics, in a broad spectrum that runs from past totalitarianisms to contemporary neo-liberal "governmentality". In reflecting on such problems, he was greatly helped by the fact that he had received a perfect training in Cambridge not only in Continental philosophy or Marxism, but also (and before that) in analytical philosophy, especially

keeping a lifelong interest in the Wittgensteinian critique of "systems". Among his many publications are a book on *Wittgenstein: Philosophy, Logic, and Therapeutics* (in French), as well as his original contribution to the problem of ideology and subject-formation, inherited from Althusser: *The State and I: Hypotheses on Juridical and Technocratic Humanism*.

Students and auditors from Britain, France, Germany, Portugal, but of course especially The Netherlands (where he held three successive positions, with great success and earning the respect of his colleagues) keep an enthusiastic memory of his lectures, seminars and supervisions (to which I had the honor of being associated for some time). Grahame was immensely learned and ever more curious of matters ranging from logic and epistemology to law and political theory, economy and administrative technologies, following their latest developments in several languages. He had an exceptional gift for bridging gaps and inventing dialogues. Together with his "internationalist" convictions, this made it possible for him to be a pioneer in the development of something that we now call "European philosophy" - not only in a geographic, but in an institutional, intellectual, and historical sense. Increasingly, he started working from this point of view, thinking across boundaries of languages and schools, rejecting sectarianism as well as eclecticism.

One of Grahame's recent essays has the allegoric title *Oikoumenes promachoi* ("fighters for the planet") (Leiden 2004). In a moment like this, in which we may have the impression that Europe as a historic project of its own citizens is falling apart, with financial imperatives trumping scholarly research, and demagogic nationalisms overwhelming cosmopolitical ambitions, this, I believe, is invaluable. We will miss him badly, but also remember his witty courage, and keep moving along the same lines. Farewell, comrade and friend.

**Etienne Balibar**  
Professeur émérite, philosophie morale et politique,  
Université de Paris-Ouest  
Anniversary Chair in Modern European Philosophy,  
Kingston University, London  
Visiting Lecturer (1976-1977) Rijksuniversiteit te Leiden.



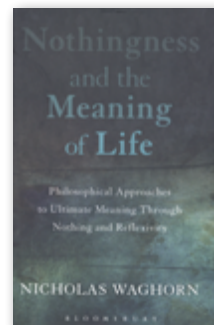
## NEW BOOKS

A selection of the books published by members of the Oxford Philosophy Faculty over the last year.

### Nothingness and the Meaning of Life: Philosophical Approaches to Ultimate Meaning Through Nothing and Reflexivity

Nicholas Waghorn (Bloomsbury, 2014)

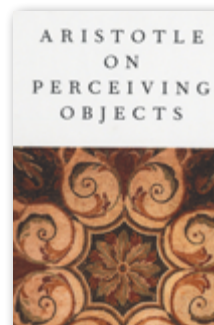
What is the meaning of life? Does anything really matter? Nicholas Waghorn provides a sustained and rigorous elucidation of what it would take for lives to have significance, focussing on the idea of ultimate meaning, the issue of whether a life can attain meaning that cannot be called into question. In the process of relating our ideas concerning nothing to the problem of life's meaning, Waghorn's book touches upon a number of fundamental themes, including reflexivity and its relation to our conceptual limits, whether religion has any role to play in the question of life's meaning, and the nature and constraints of philosophical methodology.



### Aristotle on Perceiving Objects

Anna Marmodoro (OUP, 2014)

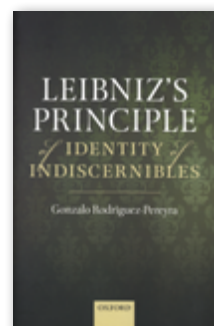
How can we explain the structure of perceptual experience? What is it that we perceive? How is it that we perceive objects and not disjoint arrays of properties? By which sense or senses do we perceive objects? Are our five senses sufficient for the perception of objects? Marmodoro's book offers a reconstruction of the six metaphysical models Aristotle offered to address these and related questions, focusing on their metaphysical underpinning in his theory of causal powers. It breaks new ground in offering an understanding of Aristotle's metaphysics of the content of perceptual experience and of the composition of the perceptual faculty.



### Leibniz's Principle of Identity of Indiscernibles

Gonzalo Rodriguez-Pereyra (OUP, 2014)

Gonzalo Rodriguez-Pereyra presents an original study of the place and role of the Identity of Indiscernibles in Leibniz's philosophy. The book aims to establish what Leibniz meant by the Principle of Identity of Indiscernibles, what his arguments for and from it were, and to assess those arguments and Leibniz's claims about the Principle of Identity of Indiscernibles. The book includes discussions of the use of the Identity of Indiscernibles in Leibniz's arguments against the Cartesian conception of the material world, atoms, absolute space and time, the Lockean conception of the mind as a tabula rasa, and freedom of indifference, with Rodriguez-Pereyra arguing that the Identity of Indiscernibles was a central but inessential principle of Leibniz's philosophy.



### The Fourth Revolution: How the Infosphere is Reshaping Human Reality

Luciano Floridi (OUP, 2014)

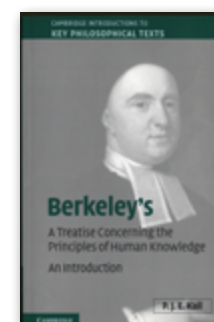
Who are we, and how do we relate to each other? Luciano Floridi, one of the leading figures in contemporary philosophy, argues that the explosive developments in Information and Communication Technologies (ICTs) is changing the answer to these fundamental human questions. As the boundaries between life online and offline break down, and we become seamlessly connected to each other and surrounded by smart, responsive objects, we are all becoming integrated into an "infosphere". Personas we adopt in social media, for example, feed into our 'real' lives so that we begin to live, as Floridi puts in, "onlife". Following those led by Copernicus, Darwin, and Freud, this metaphysical shift represents, according to Floridi, nothing less than a fourth revolution.



### Berkeley's A Treatise Concerning the Principles of Human Knowledge: An Introduction

Peter Kail (CUP, 2014)

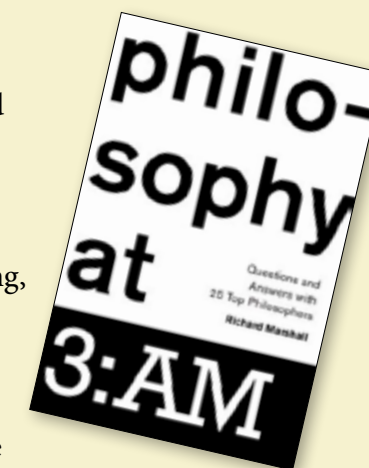
George Berkeley's *Principles of Human Knowledge* is a crucial text in the history of empiricism and in the history of philosophy more generally. Its central and seemingly astonishing claim is that the physical world cannot exist independently of the perceiving mind. In this book, Peter Kail explains the meaning of this claim, the powerful arguments in its favour, and the system in which it is embedded, in a highly lucid and readable fashion and placed in their historical context. Berkeley's philosophy is, in part, a response to the deep tensions and problems in the new philosophy of the early modern period and the reader is offered an account of this intellectual milieu.



# Oxford Philosophers at 3:AM

In 2009, intrigued by what he had heard about Oxford philosopher Timothy Williamson's views on vagueness, Richard Marshall invited him to do an interview for the online magazine 3am. To his surprise, Williamson agreed.

Five years and over 150 interviews later, the series is still going strong, and includes discussions with a number of Oxford philosophers. In 2014 it spawned the OUP book *Philosophy at 3:AM: Questions and Answers with 25 Top Philosophers*, which contains the original Williamson interview: "Classical Investigations", along with "On the Intrinsic Value of Each of Us," by Oxford's Cecile Fabre.



“

The idea behind the interviews is to bring to the broader reading public what contemporary philosophers working at the top of their game are doing. My feeling was that readers were hungry for fresh and up to date philosophy and that there was little for the general reader out there. My approach is to try and get the philosophers to discuss their work in a way that gives people access to what they are thinking without dumbing down. It seems that they just needed a venue to let rip on their philosophical obsessions. Indeed, traffic on the 3:AM site has grown because of the series. I've tried to be very inclusive, and this is not without its dangers. Fast research into each individual's work and getting up to speed on the area in question means that I often get the issues upside down and inside out. There are 164 posts so far and we have many in the pipeline, so it's a project that seems to still have legs!

”

Visit [www.3ammagazine.com](http://www.3ammagazine.com) for the full interviews.

## OXFORD PHILOSOPHERS AT 3:AM

**On the Intrinsic Value of Each of Us**  
Cecile Fabre

**Leibniz: Strange Monads, Esoteric Harmony and Love**  
Paul Lodge

**Category Mistakes**  
Ofra Magidor

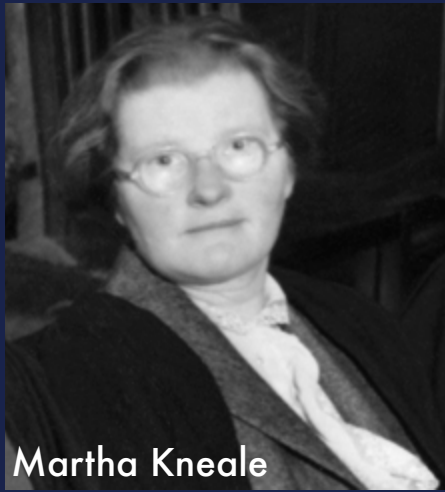
**Powers, Aristotle and the Incarnation**  
Anna Marmodoro

**Classical Investigations and Modality and Metaphysics**  
Timothy Williamson

**Truthmaking**  
Gonzalo Rodriguez-Pereyra

**Ninety-four Pages & Then Some**  
Roger Teichmann





Martha Kneale



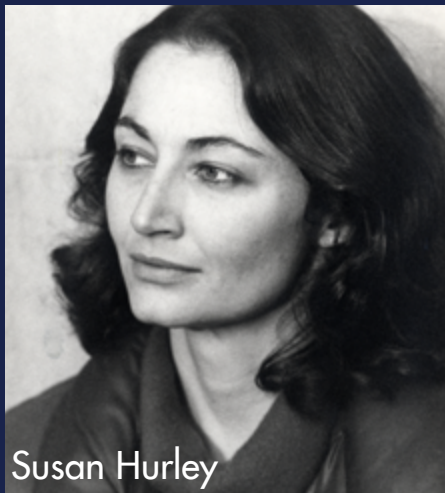
Kathy Wilkes



Philippa Foot



Iris Murdoch



Susan Hurley



Mary Warnock

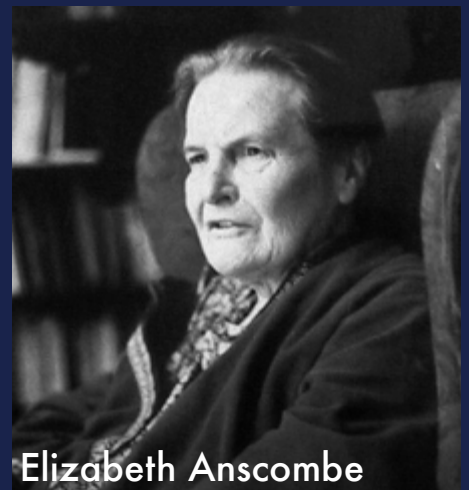


Oxford Philosophy

Faculty of Philosophy  
University of Oxford



Dorothy Edgington



Elizabeth Anscombe