



COURSE DESCRIPTIONS

Code of course: BA-ERA-IPH-S-4, MA-ERA-IPH-S-4
Title of course: The Reconstruction of the Postmodernism
Lecturer: Endre Kiss
General aim of the course: The interpretation of Postmodernism as a historical period. An analytical exploration of postmodernist structures of cognition.
Content of the course: Comprehensive exploration of the most important tendencies of postmodernist thinking. Reconstruction of the most important antecedent of this philosophy, the structuralist movement. The specific questions of the legitimacy of Postmodernism. Postmodernist semantics, The category of difference. The potential postmodernist synthesis (Ricoeur). The uprising of deconstructivism. Leading representatives of Postmodernism (Foucault, Derrida, Negri). Postmodern Everyday Consciousness, The empirical and practical achievements of Postmodernism.
Grading criteria, specific requirements: Paper (written essay) analyzing a post-modernist text or a postmodernist phenomenon. In individual project is also possible.
Required reading: <ul style="list-style-type: none">• Foucault Michel, <i>Die Ordnung des Diskurses</i>. 1970. (to read also in English or French)• Lyotard, Jean-Francois, <i>Das postmoderne Wissen. Ein Bericht</i>. Wien, 1986. (to read also in English or French)
Suggested further reading: <ul style="list-style-type: none">• Hardt-Negri, <i>Empire</i>. 2000.• A posztmodern gondolkodás rekonstrukciójának alapvonásai. in: <i>Magyar Filozófiai Szemle</i>, 1992/3-4. pp. 461-485.• Kiss Endre, <i>Globalizáció és/vagy posztmodern</i>, 2003.• <i>Studies of Baudrillard and Virilio</i>• <i>Semiologie und Grammatologie in Postmoderne und Dekonstruktion</i>, Stuttgart, 1990.

Code of course: BA-ERA-IPH-S-5, MA-ERA-IPH-S-5
Title of course: Introduction to Epistemology
Lecturer: Jenő Pöntör
General aim of the course: The course provides an introduction to some of the main topics in epistemology.
Content of the course: Topics included in the course are: <ol style="list-style-type: none">1. What is knowledge?2. Sources of human knowledge.3. Skepticism.4. Theories of justification5. Modern and contemporary anti-skeptical strategies.6. Religious epistemology.
Grading criteria, specific requirements: There are no specific requirements for this course. Students are expected to attend all meetings and must write an 5-8 page essay (in English or Hungarian) related to one of the discussed topics, chosen by the student.
Required reading: <ol style="list-style-type: none">1. Descartes, René, 1641, <i>Meditations</i> I, II, III.2. Stroud, Barry, 1984, "The Problem of the External World" Originally published as ch. 1 in Barry Stroud: <i>The Significance of Philosophical Skepticism</i>.3. Ryle, Gilbert, 1964, <i>Dilemmas</i>, Cambridge: Cambridge University Press. pp 94 – 95 (Counterfeit Coinage Argument).4. Putnam, Hilary, 1981, "Brains in a Vat", in Hilary Putnam: <i>Reason, Truth, and History</i>, Cambridge: Cambridge University Press, Chapter 1: 1–215. Gettier, Edmund L., 1963, "Is Justified True Belief Knowledge?", <i>Analysis</i>, 23(6): 121–123.6. Goldman, Alvin, 1967, "A Causal Theory of Knowing", https://pdfs.semanticscholar.org/078a/d2b9117693dbab0739ab2001a25b10a5ef35.pdf7. Nozick, Robert, 1981, "Knowledge and Skepticism", in Jaegwon Kim and Ernest Sosa, (ed.): <i>Epistemology: An Anthology</i>, Blackwell, 2000.8. Van Cleve, James, 1979, "Foundationalism, Epistemic Principles, and the Cartesian Circle", in Jaegwon Kim and Ernest Sosa, (ed.): <i>Epistemology: An Anthology</i>, Blackwell, 2000.9. Bonjour, Laurence, 1978, "Can Empirical Knowledge Have a Foundation?", in Jaegwon Kim and

Ernest Sosa, (ed.): *Epistemology: An Anthology*, Blackwell, 2000.

10. Plantinga, Alvin, "Is Belief in God Properly Basic?," *Noûs* 15 (1981): 41-51.

Suggested further reading:

1. Stanford Encyclopaedia entry: <https://plato.stanford.edu/entries/skepticism/>

2. Stanford Encyclopaedia entry: <https://plato.stanford.edu/entries/knowledge-analysis/>

3. Stanford Encyclopaedia entry: <https://plato.stanford.edu/entries/contextualism-epistemology/>

4. Stanford Encyclopaedia entry: <https://plato.stanford.edu/entries/justep-foundational/>

5. Stanford Encyclopaedia entry: <https://plato.stanford.edu/entries/justep-coherence/>

6. Stanford Encyclopaedia entry: <https://plato.stanford.edu/entries/justep-intext/>

7. Stanford Encyclopaedia entry: <https://plato.stanford.edu/entries/reliabilism/>

Code of course: BA-ERA-IPH-S-6, MA-ERA-IPH-S-6

Title of course: Introduction to Philosophy

Lecturer: Judit Szalai

General aim of the course:

The course addresses some main issues in philosophy, one of which will be discussed during each session. Grading will be based on in-class activity and a short presentation (a short version of which should also be submitted at the end of the semester).

Content of the course:

Grading criteria, specific requirements:

Required reading:

1. Scientific and technological development

Francis Bacon (1561-1626): *Novum Organum* Book I, XXXVIII-LXII.

2. Moral motivation

Thomas Hobbes (1588-1679): *Leviathan* Ch. XIII.

3. Mind and body

René Descartes (1596-1650): *Meditations on First Philosophy* I-II.

4. Love

René Descartes (1596-1650): *The Passions of the Soul* §27-29, 79-84, and 107-108.

5. Anthropomorphic thinking

Baruch Spinoza (1632-1677): *Ethics Demonstrated in Geometrical Order* Part I. Appendix.

6. Creation

Gottfried Wilhelm Leibniz (1646-1716): Discourse on Metaphysics I-VII.

7. Moral character

David Hume (1711-1776): *An Enquiry Concerning the Principles of Morals* Section I.

8. Emotions

William James (1842-1910): What is an Emotion?

9. Moral luck

Bernard Williams (1929-2003): Moral Luck.

10. Euthanasia

James Rachels (1941-2003): Active and Passive Euthanasia

https://sites.ualberta.ca/~bleier/Rachels_Euthanasia.pdf

11. Justice

Peter Singer (1946-): Famine, Affluence, and Morality,

<https://core.ac.uk/download/pdf/85131669.pdf>

Code of course: BA-ERA-IPH-S-15, MA-ERA-IPH-S-15

Title of course: Critical Theory

Lecturer: Zsolt Kapelner (kapelner.zsolt@gmail.com)

General aim of the course:

By the end of the course, students will acquire the ability to:

- understand Critical Theory's approach to the study of society, its rough historic trajectory, and contemporary relevance.
- use the tools of Critical Theory to examine contemporary social phenomena (e.g., digital technology, post-truth politics, etc.) and their role in social regulation and domination.
- critically reflect on the prospects and limits of progressive social change in contemporary society.
- conduct independent research on Critical Theory including both its history and contemporary developments.

Students will develop the following skills:

- critical thinking, particularly regarding contemporary social issues
- analysing and interpreting complex texts and arguments
- argumentation and rational persuasion

- independent research in contemporary philosophy and social theory

Content of the course:

This course surveys 20th and 21st century Critical Theory from the Frankfurt School to contemporary critical theorists. The goal of the course is to familiarize students with key texts in the tradition of Critical Theory, major intellectual trends in Critical Theory, and how the key concepts and methods of Critical Theory can be applied to the philosophical study of contemporary social and political issues.

The course proceeds in rough chronological order from the beginnings of Critical Theory in the Institute for Social Research in Frankfurt, through key texts written during World War II, particularly the *Dialectic of Enlightenment* by Horkheimer and Theodor Adorno, and *On the Concept of History* by Walter Benjamin. Then we turn to Herbert Marcuse's work in 1960s examining both his analysis of "New Forms of Domination" in the seemingly free and equal western democracies as well as his vision for social change he describes in relation to the social movements of '68. We engage with the work of Jürgen Habermas, the main figure of the second generation of Critical Theory, in two consecutive classes before turning to the critical examination of his work from a feminist point of view by Nancy Fraser as well as Fraser's debate with Habermas' student Axel Honneth. In the last two sessions we discuss contemporary developments of critical theory particularly in the work Rahel Jaeggi and Rainer Forst.

The course does not presuppose any previous knowledge of the discussed authors or any background in philosophy.

Examination and evaluation system:

Your final grade is determined by the following components depending on whether you take the course of 4 or 8 credits:

4-credit students:

- Participation: 30%
- Writing assignment: 70%

8-credit students:

- Participation: 30%
- Presentation: 20%
- Writing assignment: 50%

Participation

This is a discussion-based seminar, each session focusing on one or two texts. Students' participation is evaluated in terms of preparation and contribution to in-class discussion.

Preparation

To prepare for each class, students are expected to

- read the mandatory reading carefully and reflect on its content.
- submit **2 short discussion questions (50–100 words)** about the text 24 hours before class.

Some of the texts we will discuss you might find challenging. Don't be discouraged! If you don't understand something, that is fine, you'll get there. The first step is to engage with the text read through it and try to get out some key ideas. In-class discussion will illuminate many things, and you can always email me for additional literature and resources.

In-class discussion

During in-class discussions students are expected to

- demonstrate familiarity with the text under discussion
- critically engage with the argument of the text and other students
- try to connect discussion with other course topics and wider social phenomena

To maintain an inclusive classroom environment based on mutual respect, keep in mind that we will discuss topics on which you and others are likely to have strong and often conflicting opinions; you are welcome to express these opinions and have them charitably discussed as long as you also treat others' views with respect and openness.

Presentation

For those who take the course for **8 credits** (e.g., Erasmus students), giving a presentation is **mandatory**. For those who take the course for **4 credits**, it is **optional** and will contribute to your participation grade.

The presentation is 10–15 minutes long. If you give a presentation at a class, you are expected to:

- Reconstruct the central thesis of the mandatory reading and its key argument and explain it through the example of a contemporary social or political phenomenon.
- Raise 1–3 objections to the text's thesis and/or argument.
- Choose 2 or 3 questions from the student submissions to start the conversation with.
- **Do not summarize the text, assume that everyone has read it already.**

Writing assignment

Your main writing assignment is to produce an argumentative essay by the end of the semester. You will develop this assignment in several stages continuously through the semester. At each stage you will receive feedback and guidance on how to proceed with your writing.

You will have 2 options in your writing assignment.

Option 1: Examine social phenomena.

If you choose this option, you will have to explain how the concept of ideology, the culture industry, the

critique of enlightenment progressivism, Marcuse's thought of the technological domination of society, or any other concept of Critical Theory is relevant to a contemporary social or political phenomenon. You will use the tools of Critical Theory to discuss (1) why the issue at hand is an apt subject of critical study, what problems it raises, and how these problems should be understood, and (2) how Critical Theory helps developing potential solutions.

Possible topics include but are not restricted to:

- The dominance of social media in contemporary life
- Post-truth politics and fake news
- Automation and the future of work
- Institutional racism and the Black Lives Matter movement
- The COVID-19 Pandemic
- The politics of climate change between denialism and the Extinction Rebellion

Option 2: Theoretical reflection

If you choose this option, you will approach the problems of Critical Theory from a more abstract, theoretical or philosophical point of view. You can either discuss texts from the history of Critical Theory or engage with contemporary debates. In either case, you will analyse and reflect upon ideas and arguments in Critical Theory using the toolkit of theoretical philosophy, including social and political philosophy, moral philosophy, epistemology, etc. or the history of philosophy.

Possible essay topics include, but are not limited to:

- Can we be free from domination in contemporary society?
- How to settle the "Recognition or Redistribution" debate?
- A defence/critique of Critical Theory from the point of view of Feminist Philosophy/Critical Race Theory/Post-colonial Studies/Queer Theory
- Is a philosophy of history still possible today?
- What is the political philosophy of Critical Theory?
- Does moral philosophy have a place in Critical Theory?

Deadlines and writing stages:

Summary:

- Week 4: choose between Option 1 and Option 2, notify me
- Week 8: submit Essay Proposal
 - 4 credit students: 250 words
 - 8 credit students: 500 words
- Week 12: submit Essay Outline + Bibliography
 - 4 credit students: 500 words + 4 bibliography entries
 - 8 credit students: 1,000 words + 8 bibliography entries
- December 31: submit Final Paper
 - 4 credit students: 2,000 words
 - 8 credit students: 3,000 words

Footnotes and bibliography are excluded from the word count.

Break-down of your tasks at each stage:

1. Choosing topic category (deadline: Week 4)
 - 1.1. Make a choice between Option 1 and Option 2 above.
 - 1.2. Notify me of your choice via email.
 - 1.3. If you already have a concrete topic in mind, feel free to share that too.
2. Essay Proposal (deadline: Week 8)
 - 2.1. Your Essay Proposal should be a summary of your plan for the final essay. It includes:
 - A title.
 - A clear thesis statement for or against which you argue.
 - A brief plan for the argument
 - A concise research strategy, e.g., which authors or papers you are planning to read, how do you plan to identify resources.
 - 2.2. Word count
 - 4 credit students: 250 words
 - 8 credit students: 500 words
3. Essay Outline (deadline: Week 12)
 - 3.1. Your Essay Outline should spell out the structure of the argument of your final essay. It should include:
 - The title.
 - Your thesis statement.
 - The main steps of your argument.
 - Possible objections you plan to address and your answers
 - 3.2. You can write the Outline either as a true outline with bullet points or as continuous text.
 - 3.3. You also have to attach a proposed bibliography with 4 entries for 4-credit students, and 8 entries for 8-credit students.
 - 3.4. Word count

- 4 credit students: 500 words
- 8 credit students: 1,000 words

4. Final Paper

- 4.1. Your final paper should be an argumentative essay. It should present a well-structured argument for a clear thesis statement.
- 4.2. Your argument should be clear and easy to follow with no [logical fallacies](#).
- 4.3. Be sure to always cite your sources, and clearly indicate which ideas are yours and which you get from others, and **do not plagiarise**.
- 4.4. If you are unfamiliar with writing papers in philosophy, check out these [Guidelines on Writing a Philosophy Paper](#) by Jim Pryor.
- 4.5 Word count
 - 4 credit students: 2,500 words
 - 8 credit students: 3,500 words

Required reading:

Readings week by week:

Week 1: The concept of Critical Theory

Mandatory reading: Max Horkheimer, “Traditional and Critical Theory” in *Critical Theory: Selected Essays*, M. O’Connell (ed.), New York: Continuum Press. 1972 [1937]. pp. 188–243.

Recommended readings:

- Herbert Marcuse, “Philosophy and Critical Theory.” *Negations: Essays in critical theory*. Boston: Beacon Press. 1996 [1937]. 134–158.
- Karl Popper, “Reason or Revolution.” In *The Positivist Dispute in German Sociology*. London: Heinemann. pp. 288–300.
- Georg Lukács, *History and Class Consciousness*. Cambridge, MA: MIT Press, 1971.
- Karl Marx: Estranged Labour. In *Economic and Philosophical Manuscripts of 1844*. [LINK](#)

Week 2: The critique of progress I.

Mandatory reading: Max Horkheimer–Theodor Adorno, “The Concept of Enlightenment.” in *Dialectic of Enlightenment*. Stanford: Stanford University Press. 2002 [1947]. pp. 1–34. [LINK](#)

Recommended readings:

- Max Horkheimer, *The Eclipse of Reason*. London: Continuum Press, 2004 [1947].
- Herbert Marcuse, *Reason and Revolution*. New Jersey and London: Humanities Press. 1983 [1941].
- Theodor Adorno, *Negative Dialectics*. New York: Seabury Press, 1973 [1966].
- Julian Roberts, “The Dialectic of Enlightenment.” In *The Cambridge Companion to Critical Theory*, Fred Rush (ed.), Cambridge: Cambridge University Press. 57–73.

Week 3: The critique of progress II.

Mandatory reading: Walter Benjamin, “On the Concept of History.” 1940 [LINK](#)

Recommended readings:

- Michael Löwy, *Fire Alarm: A Reading of Walter Benjamin’s “On the Concept of History”* London: Verso. 2005.
- Theodor Adorno, “A Portrait of Walter Benjamin,” in *Prisms*, Cambridge, MA.: MIT., 1983, pp. 227–242.
- Jürgen Habermas, “Consciousness-Raising or Redemptive Criticism: The Contemporaneity of Walter Benjamin.” *New German Critique* No. 17, Special Walter Benjamin Issue (Spring, 1979), pp. 30-59.

Week 4: The critique of culture

Mandatory reading: Max Horkheimer–Theodor Adorno, “Culture Industry: Enlightenment as Mass Deception.” in *Dialectic of Enlightenment*. Stanford: Stanford University Press. 2002 [1947]. pp. 94–136. [LINK](#)

Recommended readings:

- Walter Benjamin, “The Work of Art in the Age of Mechanical Reproduction.” 1936. [LINK](#).
- Theodor Adorno, *Aesthetic Theory*. Minneapolis: University of Minnesota Press, 1997 [1970].
- Fredric Jameson, *Postmodernism, or The Cultural Logic of Late Capitalism*. London: Verso, 1991.
- Mark Fisher, *Capitalist Realism: Is There No Alternative?* Winchester: Zero Books. 2005.

Week 5: From domination to liberation – 1968

Mandatory readings:

- Herbert Marcuse, *One-Dimensional Man*. Chapter 1: New Forms of Domination. 1964. [LINK](#)
- Herbert Marcuse, *An Essay on Liberation*. Chapter 2: The New Sensibility. 1969. [LINK](#)

Recommended readings:

- Andrew Feenberg, *Heidegger and Marcuse: The Catastrophe and Redemption of History*. London: Routledge. 2004.
- Herbert Marcuse, *The New Left and the 1960s: Collected Papers of Herbert Marcuse* (Volume 3), Douglas Kellner (ed.), London and New York: Routledge.
- Letters between Adorno and Marcuse on the student movement: <http://www.critical-theory.com/letters-adorno-marcuse-discuss-60s-student-activism/>
- Jürgen Habermas, *Toward a Rational Society*. Boston: Beacon. 1970.

Week 6: Habermas I.

Mandatory reading: Jürgen Habermas, “What Does A Crisis Mean Today? Legitimation Problems in Late Capitalism.” *Social Research* Vol. 40, No. 4 (WINTER 1973), pp. 643-667.

Recommended readings:

- Jürgen Habermas, *The Structural Transformation of the Public Sphere*, T. Burger and F. Lawrence (trans). Cambridge, MA: MIT Press. 1989 [1962].
- Jürgen Habermas, *The Theory of Communicative Action*. Boston: Beacon. Vol. I–II. 1984, 1987 [1981].
- Matthew G. Specter, *Habermas: An Intellectual Biography*. Cambridge, Cambridge University Press. 2010.

Week 7: Habermas II.

Mandatory reading: Jürgen Habermas, “Three normative models of democracy.” *Constellations*. Vol. 1, No. 1. 1994. pp. 1–10.

Recommended readings:

- Jürgen Habermas, *Between Facts and Norms: Contributions to a Discourse Theory of Law and Democracy*, Cambridge, MA: MIT Press. 1996 [1992]
- Joshua Cohen, “Reflections on Habermas and Democracy.” *Ratio Juris*. Vol. 12, No. 4. 1999. pp. 385–416.
- Uwe Steinhoff, *The Philosophy of Jürgen Habermas: A Critical Introduction*, Oxford: Oxford University Press. 2009.

Week 8: Critical theory and feminism

Mandatory reading: Nancy Fraser, “What's Critical about Critical Theory? The Case of Habermas and Gender.” *New German Critique*, Spring - Summer, 1985, No. 35, Special Issue on Jürgen Habermas (Spring - Summer, 1985), pp. 97-131.

Recommended readings:

- Marie Fleming, “The Gender of Critical Theory.” *Cultural Critique* No. 13, The Construction of Gender and Modes of Social Division (Autumn, 1989), pp. 119-141.
- Seyla Benhabib–Drucilla Cornell (eds.), *Feminism as Critique: Essays on the Politics of Gender in Late-Capitalist Society*. Polity. 1991.
- Amy Allen, *The Politics of Our Selves: Power, Autonomy, and Gender in Contemporary Critical Theory*. New York: Columbia University Press. 2008.

Week 9: Recognition or redistribution I.

Mandatory reading: Nancy Fraser, “From Redistribution to Recognition? Dilemmas of Justice in a 'Post-Socialist' Age.” *New Left Review* 212 (July/August) 1995: 68–93.

Recommended readings:

- Nancy Fraser–Axel Honneth, *Redistribution or Recognition? A Political-Philosophical Exchange*, New York: Verso. 2003.
- Iris Marion Young, “Unruly Categories: A Critique of Nancy Fraser's Dual Systems Theory.” *New Left Review* (1997): 147-60.
- Iris Marion Young, *Inclusion and Democracy*. Oxford: Oxford University Press.

Week 10: Recognition or redistribution II.

Mandatory readings:

- Axel Honneth, “Recognition or Redistribution?” *Theory, Culture & Society*. Vol. 18 No. 2–3. 2001. pp. 43-55.
- Axel Honneth, “Recognition and Moral Obligation.” *Social Research*, SPRING 1997, Vol. 64, No. 1, The Decent Society (SPRING 1997), pp. 16-35

Recommended readings:

- Axel Honneth, *The Struggle for Recognition: The Moral Grammar of Social Conflicts*, Cambridge, MA: MIT Press 1995.
- Charles Taylor, “The Politics of Recognition,” in *Multiculturalism: Examining the Politics of Recognition*, A. Gutmann (ed.), Princeton: Princeton University Press. 1992. pp. 25–73.
- Simon Thompson, *The Political Theory of Recognition: A Critical Introduction*, Cambridge: Polity Press.

Week 11. The critique of forms of life

Mandatory reading: Rahel Jaeggi, “Towards an immanent critique of forms of life.” *Raisons politiques*. Vol. 2015/1 No. 57. 2015. pp. 13–29.

Recommended readings:

- Rahel Jaeggi, *Critique of Forms of Life*. Cambridge, MA: Harvard University Press. 2018.
- Titus Stahl. What Is Immanent Critique?. SSRN Electronic Journal. 2013. [LINK](#).
- Sally Haslanger, *Resisting Reality: Social Construction and Social Critique*, Oxford: Oxford University Press. 2012.

Week 12. The critique of power

Mandatory reading: Rainer Forst, *Normativity and power*. Chapter 2: Noumenal Power. Oxford: Oxford University Press. 2017. pp. 37–54.

Recommended readings:

- Rainer Forst, *The Right to Justification*. New York: Columbia University Press. 2014.

Online resources:

“Critical Theory” by James Bohman on the Stanford Encyclopaedia of Philosophy: <https://plato.stanford.edu/entries/critical-theory/>

“The Frankfurt School and Critical Theory” by Claudio Corradetti on the Internet Encyclopaedia of Philosophy: <https://iep.utm.edu/frankfur/>

“The Frankfurt School and Critical Theory” on the Marxist Internet Archive: <https://www.marxists.org/subject/frankfurt-school/index.htm>

Code of course: BA-ERA-IPH-S-16, MA-ERA-IPH-S-16

Title of course: Social and Political Equality and Non-Discrimination

Lecturer: Attila Mráz

General aim of the course:

This course surveys some recent work in political, social and legal philosophy on specific forms of *inequality*, and ideals of *equality*. We aim to explore and evaluate various answers to three questions: (1) What is it exactly that makes discrimination wrong? (2) What are the fundamental requirements of social and political equality? (3) How is the requirement of non-discrimination related to fundamental requirements and ideals of social and political equality?

First, we will have a look at various types of discrimination—direct discrimination, disparate treatment, disparate impact, segregation etc. There is hardly any debate that these forms of discrimination are wrong. But there is considerable debate as to what makes them wrong. It is also heavily debated whether the same moral wrong characterizes all forms of discrimination, or instead, the concept of discrimination loosely holds together a set of very different moral wrongs—affronts to our dignity, equal social or political status, freedom, or even to our just economic shares or to a public interest in social change etc. In the first part of the course, we will explore these debates. A related question we will consider is, whatever makes discrimination wrong, why does it *not* make affirmative action wrong? No knowledge of law is assumed for this course. Yet, while discussing mostly philosophical texts, we will look at some legal examples of discrimination in order to have a better grasp of what discrimination is and to be in a position to understand and evaluate accounts of what is wrong about it.

Second, switching from wrongs of inequality to ideals of equality, we will explore ideals of social and political equality. We aim to clarify the following: What is the difference between moral equality, social equality, relational equality, political equality and democratic equality? What does each require, and how are they related? Which ones are reducible to which other ones? How do these foundational egalitarian ideals relate to more concrete social and political ideals such as gender equality, racial equality or economic / distributive egalitarianism? Finally, do requirements of non-discrimination respond adequately to any of these ideals? Can we explain the wrongs of discrimination with the help of these more foundational or concrete egalitarian ideals? In the second part of the course, we will focus on these questions, re-examining what we know about discrimination in light of recently formulated egalitarian ideals.

Content of the course:

Topics covered will include:

- What is the difference between direct discrimination, disparate treatment, disparate impact, indirect discrimination, and statistical discrimination? Philosophical theories of what they are and what is wrong about them.
- Affirmative action: what is it and when can it be justified?
- Segregation, inclusion, integration
- Theories of equality of opportunity
- Foundational theories of social and political equality
- The relationship(s) between moral, social and political equality
- The relationship between social and political equality, on the one hand, and non-discrimination as well as equality of opportunity on the other hand
- Inequalities and the limits of political authority: does a state have any authority over citizens whom it treats as social or political inferiors?

Grading criteria, specific requirements:

- (1) Active participation in class
- (2) Short home assignments
- (3) A term paper of ca. 2500 words, based on a short topic proposal developed in consultation with (and approved by) the instructor.

Required reading: (Some of the topics will cover more than one class.)

1. Basic Concepts and Wrongs of Inequality: Discrimination, Indirect Discrimination, Segregation

Eidelson, Benjamin. (2015). *Discrimination and Disrespect*. Cambridge, MA: Harvard University Press. Ch 1: “The Concept of Discrimination”, pp. 13–38.

Fundamental Rights Agency [FRA] of the European Union (2018). *Handbook on European Non-*

Discrimination Law. Luxembourg: Publications Office of the European Union. Excerpts from Ch. 2: “Discrimination Categories”, pp. 39–59.

Recommended:

Khaitan, Tarunabh. (2015). *A Theory of Discrimination Law*. Oxford: Oxford UP. Ch 2: “The Essence of Anti-Discrimination Law”, pp. 23–44.

2. Discrimination and Expressive Harms

Hellman, Deborah. (2011). *When Is Discrimination Wrong?* Cambridge, MA: Harvard University Press. Ch. 2: “Demeaning and Wrongful Discrimination”, pp. 34–58.

Recommended:

Levy, Ron. (2002). Expressive Harms and the Strands of Charter Equality: Drawing out Parallel Coherent Approaches to Discrimination. *Alberta Law Review*, 40(2): 393–416. <https://doi.org/10.29173/alr1370>

Anderson, Elizabeth S., & Pildes, Richard H. (2000). Expressive Theories of Law: A General Restatement. *University of Pennsylvania Law Review*, 148(5), 1503–1575. <https://doi.org/10.2307/3312748>

3. Freedom, Social Change and Non-Discrimination

Moreau, Sophia. (2010). What Is Discrimination? *Philosophy & Public Affairs*, 38(2), 143–179. <https://doi.org/10.1111/j.1088-4963.2010.01181.x>

Hosein, Adam. (2015). Freedom, Sex Roles, and Anti-Discrimination Law. *Law and Philosophy*, 34(5), 485–517. <https://doi.org/10.1007/s10982-015-9232-2>

Recommended:

Moreau, Sophia. (2013). In Defense of a Liberty-Based Account of Discrimination. In: Deborah Hellman & Sophia Moreau (eds.), *Philosophical Foundations of Discrimination Law* (pp. 71–86). Oxford: Oxford UP.

4. Affirmative Action

Lippert-Rasmussen, Kasper. (2020). *Making Sense of Affirmative Action*. Oxford: Oxford UP. Ch. 1: “What Is Affirmative Action?”, pp. 1–25.

Alexander, Michelle. (2010). *The New Jim Crow. Mass Incarceration in the Age of Colorblindness*. New York—London: The New Press. “The Racial Bribe—Let’s Give It Back”, pp. 231–238.

Recommended:

Pojman, Louis. (1998). The Case against Affirmative Action. *International Journal of Applied Philosophy* 12: 97–115.

Gutmann, Amy. (1998). Responding to Racial Injustice. In: K. Anthony Appiah & Amy Gutmann, *Color Conscious: The Political Morality of Race* (pp. 106–178). Princeton, NJ: Princeton UP.

5. Indirect Discrimination, Statistical Discrimination

Hugh Collins & Tarunabh Khaitan. (2018). Indirect Discrimination Law: Controversies and Critical Questions. In Hugh Collins & Tarunabh Khaitan (eds.), *Foundations of Indirect Discrimination* (pp. 1–30). Oxford and Portland, OR: Hart Publishing.

Kasper Lippert-Rasmussen. (2014). *Born Free and Equal: A Philosophical Inquiry into the Nature of Discrimination*. Oxford: Oxford UP. Ch. 2: “Indirect Discrimination”, pp. 54–78; Ch. 3: “Statistical Discrimination”, pp. 79–99.

Recommended:

Kasper Lippert-Rasmussen. (2018). Indirect Discrimination, Affirmative Action and Relational Egalitarianism. In Hugh Collins & Tarunabh Khaitan (eds.), *Foundations of Indirect Discrimination* (pp. 173–196). Oxford and Portland, OR: Hart Publishing.

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6. Equality of Opportunity

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7. Moral Equality, Social Equality, Political Equality, Democratic Equality, Relational Equality: A Conceptual and Normative Map

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8. Non-Domination: From Social to Political Equality

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9. Difference without Domination: From Political to Economic Equality

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Recommended:

Allen, Danielle. (2016). Toward a Connected Society. In: Earl Lewis and Nancy Cantor (eds.), *Our Compelling Interests: The Value of Diversity for Democracy and a Prosperous Society* (pp. 71–105). Princeton: Princeton University Press.

10. Status Equality and Economic Inequality

Scanlon, T. M. (2018). *Why Does Inequality Matter?* Cambridge, MA: Harvard UP. Ch. 3: “Status Inequality”, pp. 26–39.

Recommended:

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11. Segregation, Inclusion, Integration

Elizabeth Anderson (2010). *The Imperative of Integration*. Princeton, NJ: Princeton UP. Ch. 5: “Democratic Ideals and Segregation”, pp. 89–111.

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12. Inequality and the Limits of Political Authority

Tommie Shelby (2007). Justice, Deviance and the Dark Ghetto. *Philosophy and Public Affairs* 32(2): 126–160.

Recommended:

Tommie Shelby (2016). *Dark Ghettos: Injustice, Dissent and Reforms*. Cambridge, MA—London, UK: The Belknap Press of Harvard University Press. Ch. 7: “Crime”, pp. 203–227.

Thomas Aquinas. *Summa Theologiae* (A Summary of Theology), II–II. q. 60 a. 5.

Code of course: BA-ERA-IPH-L-2, MA-ERA-IPH-L-2

Title of course: Philosophy of Language

Lecturer: Csaba Olay

General aim of the course:

The course addresses certain issues in the philosophy of language and offers an introduction into the main problems and historical positions of the field.

Content of the course:

Grades are based on an oral exam about the mandatory readings or an essay (1500-3000 words) on topic discussed in the course. Paper (written essay) analyzing a post-modernist text or a postmodernist phenomenon. An individual project is also possible.

Required reading:

1. Plato: *Cratylus* 383a-390e
2. John Locke: *An Essay concerning Human understanding*, Book 3, ch. I-III.7.
3. Johann Gottfried Herder: *Treatise on the Origin of Language*, in: *Philosophical Writings*, Cambridge 2004, 77-89.
4. Wilhelm von Humboldt: *On language: On the Diversity of Human Language Construction and its Influence on the Mental Development of the Human Species*, Cambridge 1999. (excerpts to be announced)
5. Friedrich Schleiermacher: *Hermeneutics and Criticism*, in: *Hermeneutics and Criticism and Other Writings*. Cambridge 1998, pp. 5-29.
6. Gottlob Frege: *On Sense and Nominatum*, in: A. P. Martinich (ed.): *Philosophy of Language*. Oxford 1996 (several editions)
7. Bertrand Russell: *On Denoting*, in: A. P. Martinich (ed.): *Philosophy of Language*. Oxford 1996.
8. Ferdinand de Saussure: *Course in General Linguistics*. New York 2011, Part I, ch. 1-2, pp. 65-78.
9. Ludwig Wittgenstein: *Philosophical Investigations*, §§ 1-43.
10. John Austin: *How to Do Things with Words*, lecture 1-2 (several editions).
11. Willard van Orman Quine: *Two Dogmas of Empiricism*, in: A. P. Martinich (ed.): *Philosophy of Language*. Oxford 1996 (several editions).
12. Donald Davidson: *Truth and Meaning*, in: A. P. Martinich (ed.): *Philosophy of Language*. Oxford 1996.