

PHIL 285; Spring 2019

Professors David O. Brink, Donald Rutherford, and Clinton Tolley

Seminar Topic: Individual, Community, and the Common Good

Wednesdays, 1-3:50pm; H&SS 7077

Offices: H&SS 8016 (DB); H&SS 8046 (DR); H&SS 8018 (CT)

Office Hours: TBD

Email: dbrink@ucsd.edu; drutherford@ucsd.edu; ctolley@ucsd.edu

This is the second quarter of a two-quarter graduate sequence in the history of social and political philosophy dealing with themes about individual, community, and the common good. We are interested in a variety of moral and political questions about the ethical status of individuals within communities — what they owe other members of the community and what the community owes them. What are the bonds of community? There are communities or associations at different levels — friendships, households, secondary associations, and cities. How are these different kinds of communities related? What is the relationship between ethical and political demands? Does either differ in ideal and non-ideal theory? How, if at all, are our conceptions of moral and political demands connected with our assumptions about human nature? What kind of good is community — a purely instrumental good, securing a *modus vivendi*, or a non-instrumental good? In what ways, if any, are communities prior to individuals, and do the goods of community accrue to individuals, communities, or both? Many historical figures claim that ethical and political demands should be regulated by a conception of the common good. How is the common good to be understood, and what is the relationship between the personal or individual good and the common good? Is the relationship between individual and community inherently antagonistic, or do political communities offer distinctive benefits or forms of self-realization to their members? Some conceptions of the common good are genuinely cosmopolitan, recognizing one community in which every rational being is included and has equal moral standing. By contrast, other conceptions of the common good are parochial to various degrees and along various dimensions, recognizing a plurality of moral communities with diverse membership and differential obligations toward insiders and outsiders. One goal will be the exploration and assessment of different conceptions of community and the common good. In particular, we will be interested in assessing various kinds of partiality and the demands of justice in relation to slaves, the working classes, women, and indigenous peoples. Some philosophers recognize both secular and divine ethical and political demands. How, if at all, are our conceptions of individual, community, and the common good — and especially the relations among them — affected by whether we see human nature as part of a providential design? How should different races, ethnicities, and faiths relate to each other ethically and politically?

Whereas the winter quarter focused on ancient and medieval figures and traditions, with some attention to philosophical developments bridging the later Middle Ages and the Renaissance (e.g. Socrates, Plato, Aristotle, the Stoics, Augustine, Aquinas, Catherine de Pizan, Francesco de Vitoria, Bartolomé de las Casas, and Juan Ginés de Sepúlveda), the spring quarter will focus on modern figures and traditions, including Jean Bodin, Machiavelli, Hobbes, Spinoza, Rousseau, Mary Wollstonecraft, J.S. Mill, Hegel, and Green and Bradley. This is a tentative agenda for the spring quarter, which might be modified at the margins and in light of student interests.

Intellectual continuities across the two quarters mean that there are distinctive benefits to be had by taking or auditing both quarters. However, we conceive of the two quarters as reasonably self-contained, making it possible for students to take or audit one quarter of the sequence and not the other.

DISTRIBUTION CREDIT

The seminar can satisfy history and core requirements. Because of the focus on the history of moral and political philosophy, it can also satisfy ethics (moral and political) and core requirements. It cannot satisfy both ethics and history requirements.

FORMAT

Seminar meetings will be a mix of presentations by us (DB, DR, CT, or combinations thereof). We will structure discussion of the readings and raise issues for discussion. Significant seminar participation is an expectation of every seminar member.

REQUIREMENTS AND GRADES

Students enrolled in the seminar will submit short reader responses (250-500 words) before each seminar meeting. Each seminar will begin with students making a brief comment or posing a brief question about the readings, which can be addressed during the substance of the seminar. The paper for the course should be 4-5K words and is due during exam week. Students should submit a brief proposal or outline of this paper during Week #9. The breakdown of the overall grade is as follows: the paper = 60%; reader responses = 30%; and seminar participation = 10%.

READINGS

The reading assignments are listed on the Syllabus. We're circulating a Note on Texts in advance so that students have time to purchase the primary texts or otherwise arrange to have access to them. Selected primary and secondary texts will be posted as PDFs on the website or put on hard reserve in the Department Library (see Note on Texts and Syllabus for details). If you have any questions about the primary texts, please contact one of us.

WEBSITE

Handouts, and other seminar materials will be available on the course website at TritonED (<https://ted.ucsd.edu>). Students enrolled in the seminar should have automatic access to the website. You will be expected to have access to versions of these handouts during seminar meetings. You should check periodically to make sure that you have current versions of all the handouts, which are revised/updated periodically. If you are not enrolled in the seminar but would like to have access to the website, let one of us know, giving us a UCSD email address, and we can arrange for you to have access.

PHIL 285: Special Topics; Spring 2019
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Seminar Topic: Individual, Community, and the Common Good
Note on Texts

We expect to be able to make all or most required readings for the seminar available on the TritonEd (TED) website for the seminar. Here are some notes about the texts and editions that we will use and their availability, which might also be of interest to anyone who wants to purchase hard copies of any of our texts.

MACHIAVELLI, MONTAIGNE, MILTON

We'll start with three seminal texts of modern political thought: Machiavelli's *The Prince* (ca. 1516); selections from Montaigne's *Essays* (1588); and Milton's *Areopagitica* (1644). *The Prince* is available in many editions. I use the Penguin Classics edition, translated by George Bull, which reads well. There are two modern complete editions of Montaigne's *Essays* in English: that of Donald Frame (*The Complete Essays of Montaigne*, Stanford, 1965) and that of M. A. Screech (*The Complete Essays*, Penguin, 1987). Both are good. Electronic copies from the Frame edition of the four essays we're reading will be posted to TritonEd and the seminar Google Drive. They are: "That the taste of good and evil depends in large part on the opinion we have of them"; "Of cannibals"; "Of cruelty"; "Of coaches". Milton's *Areopagitica* (full title: *Areopagitica; a speech of Mr. John Milton for the liberty of unlicenc'd printing, to the Parliament of England*) is also widely available, including in the CTHPT edition, *Milton: Political Writings* (CUP, 1991). It can be found online through Project Gutenberg here: <http://www.gutenberg.org/files/608/608-h/608-h.htm>.

HOBBS

All our readings will be from *Leviathan* (1651). There is a new three-volume Clarendon edition of the English and Latin texts (plus notes and commentary), edited by Noel Malcolm that can be had for less than \$100. There's another good edition in the CTHPT series, ed. by Richard Tuck (*Leviathan: Revised Student Edition*). For general use, I recommend Edwin Curley's Hackett edition (*Leviathan: With selected variants from the Latin edition of 1668*), which is the cheapest of the lot.

SPINOZA

We'll be reading from all three of Spinoza's main works: *The Theological-Political Treatise* (*TTP*), *The Ethics*, and the unfinished *Political Treatise* (*TP*). All are best read in Ed Curley's translations (rather than, e. g., Samuel Shirley's Hackett edition). Curley's versions of the *TTP* and the *TP* appear in the recently published volume 2 of *The Collected Works of Spinoza* (Princeton, 2016). A pdf copy of this volume will be available on TritonEd and the Google Drive. Curley's translation of *The Ethics* can be found in volume 1 of the *Collected Works*, in his *A Spinoza Reader* (Princeton, 1994), and (most inexpensively) in the Penguin Classics edition (with introduction by Stuart Hampshire).

[LOCKE? *The Second Treatise of Government and An Essay Concerning Toleration*]

ROUSSEAU

We'll draw on the following three volumes: *The Discourses and Other Early Political Writings*, ed. Gourevitch (Cambridge); *The Social Contract and Other Later Political Writings*, ed. Gourevitch (Cambridge); *Emile: or, On Education*, ed. Bloom (Basic 1979). [Readings will be posted to TED.]

WOLLSTONECRAFT

We will read selections from Mary Wollstonecraft's two main works — *Vindication of the Rights of Man* and *Vindication of the Rights of Woman* — as well as ... [Clinton?]. The two *Vindications*

are available in many editions, including a Cambridge Texts in the History of Political Thought edited by S. Tomaselli (Cambridge: Cambridge University Press, 1995). Versions of the relevant texts will be posted to TED.

MILL

We will focus on *Utilitarianism*, *On Liberty*, and *The Subjection of Women*, though *Considerations on Representative Government* will be potentially relevant in places. The definitive edition of Mill's writings is *Collected Works of John Stuart Mill* [CW], 33 vols., ed. J. Robson (Toronto: University of Toronto Press, 1965-91), which is available online through The Liberty Fund <https://oll.libertyfund.org/titles/mill-collected-works-of-john-stuart-mill-in-33-vols>. *Utilitarianism* is in CW X; *On Liberty* is in CW XVIII; *The Subjection of Women* is in CW XXI; and *Considerations on Representative Government* is in CW XIX. Fairly inexpensive hard copies of these individual works are widely available; an inexpensive edition of all four works is John Stuart Mill, *On Liberty, Utilitarianism, and Other Essays* (Oxford World Classics) <https://www.amazon.com/Liberty-Utilitarianism-Essays-Oxford-Classics/dp/0199670803/ref=asc_df_0199670803/?tag=hyprod-20&linkCode=df0&hvadid=312009828129&hvpos=1o3&hvnetw=g&hvrnd=18294306758394759059&hvpone=&hvptwo=&hvqmt=&hvdev=c&hvdvcmld=&hvlocint=&hvlocphy=9053667&hvtargid=pla-468812063166&psc=1>. We will assume that seminar participants will access CW online or procure hard copies of the relevant texts.

HEGEL

The two main texts will be *Elements of the Philosophy of Right*, ed. Wood/Nisbet (Cambridge 1991) and *Philosophy of Mind* [Geist = Spirit], ed. Wallace/Miller/Inwood (Oxford 2007). [Readings will be posted to TED.]

GREEN AND BRADLEY

T.H. Green's collected works are in *Collected Works of T.H. Green*, 5 vols., ed. P. Nicholson (Bristol: Thoemmes Press, 1997). His principal ethical work is *Prolegomena to Ethics*. As far as we know, the only edition in print is the one David edited — T.H. Green, *Prolegomena to Ethics*, ed. D. Brink (Oxford: Clarendon Press, 2003). Two important essays are "Liberal Legislation and Freedom of Contract" and "On the Different Senses of 'Freedom' as Applied to Will and the Moral Progress of Man." Both are reprinted in CW and in *Lectures on the Principles of Political Obligation*, ed. P. Harris and J. Morrow (Cambridge: Cambridge University Press, 1986). We'll post pdfs of the *Prolegomena* and the two articles, so the relevant readings from Green will be on TED. We will be reading two chapters from F.H. Bradley, *Ethical Studies*, 2d ed. (Oxford: Clarendon Press, 1927) — "My Station and Its Duties" and "Ideal Morality." We will post a pdf of *Ethical Studies* to TED.