

## 6AANA032

### Nineteenth-Century Continental Philosophy

Syllabus – Academic year 2019-20

#### Basic information

**Credits:** 15

**Module Tutor:** Dr Rachel Cristy

**Office:** 602, Philosophy Building

**Consultation time:** Monday 12.00 – 13.00, Wednesday 11.00 – 12.00

**Semester:** First

**Lecture time and venue:** Mondays 9.00 – 10.00, King's Building K2.31 (Nash Lecture Theatre)

#### Module description

This module introduces two of the most influential and subtle of modern philosophers: G.W.F. Hegel and Friedrich Nietzsche. Beginning with a brief overview of Kant's philosophy, the course examines how Hegel and Nietzsche attempt, in very different ways, to refine, transform, or destroy the legacy of the Enlightenment. The focus, in particular, will be on the understandings of history, rationality, and the process of the emergence of norms conveyed in texts such as Hegel's *Phenomenology of Spirit* and Nietzsche's *On the Genealogy of Morality*. All texts will be studied in translation.

#### Learning outcomes

- The capacity to acquire a firm grasp of the philosophical content of the most important developments in nineteenth-century philosophy.
- An ability to ascertain the significance of works within their philosophical, historical and cultural background
- Skill in the careful analysis of language and argument as a means of exposition, as an instrument of refutation and as a dialectical process of engaging with other philosophers

#### Assessment methods and deadlines

- **Formative assessment:** 1 x 2,500-word essay, due 16.00 Mon 4 November 2019
- **Summative assessment:** 1 x 3,000-word essay, due 16.00 Wed 8 January 2020

## Outline of lecture topics and main readings

Readings marked “\*” are available online – either via Library Search or by Keats. If possible you should read this material before the lecture. Readings are listed in order of importance.

### (1) The Enlightenment Legacy: Kant on Agency and History

Kant, ‘An Answer to the Question: What is Enlightenment?’ (1784), trans. T. Humphrey (Indianapolis: Hackett, 1983).\*

Kant, ‘Idea for a Universal History from a Cosmopolitan Point of View’ (1784), trans. L.W. Beck (Indianapolis: Bobbs-Merrill, 1963).\*

Gardner, S., *Routledge Philosophy Guide to Kant and the Critique of Pure Reason* (London: Routledge, 1998), Ch. 3.\*

### (2) Introducing Hegel: History, Society, Dialectic

Hegel, *Lectures on the Philosophy of World History* (1830–1), trans. Brown and Hodgson (Oxford: OUP, 2011), pp. 78–104, bottom of p. 107 to middle of p. 110, p. 118 (d. ‘The Course of Development...’) to 126.\*

Beiser, F., *Hegel* (Routledge, 2005), Ch. 11.\*

### (3) Hegel on Recognition: ‘The Master-Slave Dialectic’

Hegel, *Phenomenology of Spirit* (1807), trans. T. Pinkard (Cambridge: CUP, 2018), ‘Self-Sufficiency and Non-Self-Sufficiency of Self-Consciousness; Mastery and Servitude’, Paragraphs 178–196 (pp. 108–116).\*

Stern, R., *Routledge Philosophy Guide to Hegel and the Phenomenology of Spirit* (London: Routledge, 2002), pp. 71–85.\*

### (4) Hegel on Freedom and Ethics

Hegel, *Elements of the Philosophy of Right* (1820), trans. T.M. Knox (Oxford: OUP, 1967, orig. 1952), Paragraphs 1–33 (Introduction, pp. 14–36), 135 (pp. 89–90), 260 (pp. 160–1).\*

Beiser, F., *Hegel* (Routledge, 2005), Ch. 9.\*

### (5) Marx: Hegel’s Legacy and Transformation

Marx, ‘Theses on Feuerbach’ (1843), trans. W. Lough, in *The German Ideology*, ed. C.J. Arthur (London: The Electric Book Company, 1988), pp. 167–170.

Marx, ‘Estranged Labour’, in *Economic and Philosophic Manuscripts of 1844*, trans. M. Milligan (Amherst, NY: Prometheus Books, 1988), pp. 69–84.\*

Marx, ‘A Contribution to the Critique of Hegel’s “Philosophy of Right”: Introduction’, in *Critique of Hegel’s ‘Philosophy of Right’*, trans. A. Jolin and J. O’Malley, ed. J. O’Malley (CUP, 1970), pp. 131–142.\*

Wood, A., *Karl Marx* (Routledge, 2004, orig. 1981), Ch. 14.\*

### (6) Introducing Nietzsche: Genealogy, Truth, and Rationality

Nietzsche, *On the Genealogy of Morals*, trans. W. Kaufmann, Preface; Essay III, Section 12.

*Note: I know this isn’t readily available online, but the CUP translation is really terrible.*

Nietzsche, *Beyond Good and Evil*, trans. Kaufmann, Part I ‘On the Prejudices of the Philosophers’; section 186.

Geuss, R., (1994) 'Nietzsche and Genealogy', *European Journal of Philosophy* 2.3: 274–292.\*

**(7) Nietzsche on the 'Slave Revolt in Morality'**

Nietzsche, *Genealogy of Morality*, First Essay.

Reginster, B., (1997) 'Nietzsche on Ressentiment and Valuation', *Philosophy and Phenomenological Research* 57.2: 281–305.\*

**(8) Nietzsche on Socialization: Bad Conscience and the Birth of Norms**

Nietzsche, *Genealogy of Morality*, Second Essay.

**(9) Nietzsche on Asceticism, Christianity, and Science**

Nietzsche, *Genealogy of Morality*, Third Essay.

Cristy, R. (manuscript) "'Gay Science" as a Conditional Will to Truth.'\*

**(10) Two Visions: Hegel and Nietzsche on Becoming Who We Are**

Wood, A., *Hegel's Ethical Thought*, (Cambridge: CUP, 1990), Chs. 11–12.\*

Pippin, R., 'How to Overcome Oneself: Nietzsche on Freedom', in K. Gemes and S. May (eds.), *Nietzsche on Freedom and Autonomy* (OUP, 2009).\*

### **Formative essay questions**

- (1) Compare Kant's and Hegel's pictures of human nature and agency in history. What are the attractions (if any) of each account?
- (2) Can Hegel's account of world history be rescued from its (apparent) Eurocentricity (not to say racism)? Explain.
- (3) 'Free will is the unencumbered ability of an agent to do what she wants'. Discuss with reference to Hegel.
- (4) What, if anything, is shown by Hegel's 'Master-Slave Dialectic'?

### **Summative essay questions**

- (1) What is the relationship between Marx's conception of human agency in history and the conceptions of either (a) Kant and Hegel OR (b) Hegel and Nietzsche? To what extent is Marx's view a continuation of or a rebellion from Hegel's? If (a), to what extent is it a return to or a continued departure from Kant's? If (b), to what extent does it move in the direction of Nietzsche's?
- (2) 'It has gradually become clear to me what every great philosophy up till now has consisted in—namely, unconscious autobiography' (*BGE* 6). Discuss with reference to Nietzsche's own philosophy and either Kant's or Hegel's, attending not to the events of the philosophers' lives, but to the psychological profile that Nietzsche might reconstruct from the contents of their texts, taking as models his psychological diagnoses in *Beyond Good and Evil* (Part I and sections 186–7) and the *Genealogy* (see, e.g., Pref. 5; I, 1; III, 6–8). What would such a diagnosis add to, or subtract from, our understanding of the philosophers' theories?
- (3) Can Kant, Hegel, or Marx (choose one) defend what Nietzsche calls 'slave morality' (i.e., altruistic, unegoistic, egalitarian, universal morality) against the attack Nietzsche mounts in the *Genealogy*, especially in the First Essay? If not, what are the consequences of Nietzsche's attack for the philosopher you have chosen (i.e., what aspects of their system would they have to change or give up if Nietzsche is right)?
- (4) 'Apart from the ascetic ideal, man, the human animal, had no meaning so far' (*GM* III, 28). Choose one of the other philosophers we have read and explain either (a) how he offers a genuine alternative to the ascetic ideal OR (b) how the philosopher's worldview expresses the ascetic ideal, despite his own professions to be concerned with earthly well-being.

## Suggested additional readings by lecture topic

Readings marked “\*” are available online – either via Library Search or by Keats.

### (1) The Enlightenment Legacy: Kant on Agency and History

- O’Neill, O., ‘The Public Use of Reason’, in her *Constructions of Reason* (Cambridge: CUP, 1995).
- Wicks, R., *Routledge Philosophy Guidebook to Kant on Judgment* (London: Routledge, 2007), Ch. 5: ‘Living Organisms, God, and Intelligent Design (§§61–91)’.\*
- Wood, A., ‘Kant and Herder on History: Their Enlightenment Faith’, in S. Newlands and L. Jorgensen (eds.), *Metaphysics and the Good: Themes from the Philosophy of Robert Merrihew Adams* (Oxford: OUP 2009).\*
- Wood, A., (1991) ‘Unsocial Sociability: The Anthropological Basis of Kantian Ethics’, *Philosophical Topics* 19.1: 325–351.\*

### (2) Introducing Hegel: History, Society, Dialectic

- Inwood, M., *A Hegel Dictionary* (Oxford: Blackwell, 1992).
- Wartenberg, ‘Hegel’s Idealism’, in Beiser (ed.), *The Cambridge Companion to Hegel* (CUP, 2009).\*

#### *Extended Secondary Reading*

- Beiser, F., *Hegel* (London: Routledge, 2005), Chs. 3–4.\*
- Burbidge, ‘Hegel’s Conception of Logic’, in Beiser (ed.), *The Cambridge Companion to Hegel* (CUP, 2009).\*

### (3) Hegel on Recognition: ‘The Master-Slave Dialectic’

- Houlgate, S., (2003) ‘G. W. F. Hegel: The Phenomenology of Spirit’, in R. Solomon and D. Sherman (eds.) *The Blackwell Guide to Continental Philosophy* (Oxford: Blackwell 2003).\*
- Kelly, G.A., (1966) ‘Notes on Hegel’s Lordship and bondage’, *Review of Metaphysics* 19.4: 780–802.\*

#### *Extended Secondary Reading*

- McDowell, J., (2003) ‘The Apperceptive I and the Empirical Self: Towards a Heterodox Reading of “Lordship and Bondage”’, *Bulletin of the Hegel Society of Great Britain* 24.1–2: 1–16.\*
- Pinkard, T., *Hegel’s Phenomenology: The Sociality of Reason* (CUP, 1994), Ch. 3.
- Stern, R., (2012) ‘Is Hegel’s Master–Slave Dialectic a Refutation of Solipsism?’, *British Journal for the History of Philosophy* 20.2: 333–361.\*
- Stewart, J., *The Unity of Hegel’s Phenomenology of Spirit* (Evanston, Ill.: Northwestern University Press 2000), Ch. 2.

### (4) Hegel on Freedom and Ethics

- Uleman, J., *An Introduction to Kant’s Ethics* (CUP, 2010), Chs. 1–2.\*
- Wood, A., *Hegel’s Ethical Thought* (CUP, 1990), Chs. 1–2.\*

#### *Extended Secondary Reading*

Franco, P., *Hegel's Philosophy of Freedom* (London: Yale University Press), Ch. 5.\*  
Korsgaard, C., *Sources of Normativity* (CUP, 1996), Ch. 3.  
Patten, *Hegel's Idea of Freedom* (OUP, 2002), Chs. 1–2.\*

### **(5) Marx: Hegel's Legacy and Transformation**

Marx, 'Critique of the Hegelian Dialectic and Philosophy as a Whole', in *Economic and Philosophic Manuscripts of 1844*, trans. M. Milligan (Amherst, NY: Prometheus Books, 1988), pp. 141–168.\*

Marx and Engels, *The German Ideology*, trans. Lawrence & Wishart (1970), ed. C.J. Arthur (London: The Electric Book Company, 2001).\* Look especially at:

In Part I, Feuerbach:

- A. Idealism and Materialism starting with the subheading 'First Premises of Materialist Method' (the 'Illusions of German Ideology' section is entertaining but not essential)
- B. The Illusion of the Epoch, just the third subsection 'Ruling Class and Ruling Ideas'
- D. Proletarians and Communism, the fourth subsection 'Contradictions of Big Industry: Revolution'

In Part II (to some extent repeating earlier ideas, but in a potentially helpful way): 'Personal versus General Interest' and 'The Free Development of Individuals'

Chitty, A., 'Hegel and Marx', in S. Houlgate and M. Baur (eds.), *A Companion to Hegel* (Blackwell, 2011).\*

Wood, A., *Karl Marx* (Routledge, 2004, orig. 1981), Chs. 1–2, 9–10.\*

#### *Extended Secondary Reading*

Jackson, M.W., (1990) 'Marx's "Critique of Hegel's *Philosophy of Right*"', *History of European Ideas* 12.6: 799–811.\*

### **(6) Introduction to Nietzsche: Genealogy, Truth, and Rationality**

Anderson, R.L., (1998) 'Truth and Objectivity in Perspectivism', *Synthese* 115: 1–32.\*

Clark, M., *Nietzsche on Truth and Philosophy* (Cambridge: CUP, 1990), Chs. 1–5.

Nehamas, A., *Nietzsche: Life as Literature* (Cambridge, MA: Harvard University Press, 1985), Chs. 1–2.

#### *Extended Secondary Reading*

Foucault, M., (1971) 'Nietzsche, Genealogy, History', in *Language, Counter-Memory, Practice: Selected Essays and Interviews*, ed. D.F. Bouchard (Ithaca: Cornell University Press, 1977).\*

### **(7) Nietzsche on 'the slave revolt in morality'**

Anderson, R.L., 'On the Nobility of Nietzsche's Priests', in May (ed.) *Nietzsche's On the Genealogy of Morality: A Critical Guide* (Cambridge: CUP, 2011).\*

Clark, M., 'Nietzsche's Immoralism', in Schacht (ed.) *Nietzsche, Genealogy, Morality* (Berkeley: U Cal Press, 1994).\*

Geuss, R., (1997) 'Nietzsche and Morality', *European Journal of Philosophy* 5.1: 1–20.\*

May, S., *Nietzsche's Ethics and His War on Morality* (Oxford: OUP, 1999), Chs. 1–3.\*

*Extended Secondary Reading*

Nussbaum, M., 'Pity and Mercy: Nietzsche's Stoicism' in Schacht (ed.) *Nietzsche, Genealogy, Morality* (Berkeley: U Cal Press, 1994), pp. 139–167.\*

**(8) Nietzsche and Socialization: Bad Conscience and the Birth of Norms**

Conway, D., 'How We Became What We Are: Tracking the Beasts of Prey', in C. Acampora (ed.), *Nietzsche's On the Genealogy of Morals: Critical Essays* (Lanham, MD: Rowman & Littlefield, 2006).\*

Janaway, C., 'Guilt, Bad Conscience and Self-Punishment in the Genealogy', in Leiter and Sinhababu (eds.), *Nietzsche and Morality* (Oxford: OUP, 2007).\*

May, S., *Nietzsche's Ethics and His War on Morality* (Oxford: OUP, 1999), Ch. 4.\*

Risse, M., (2001) 'The Second Treatise in *On the Genealogy of Morality*: Nietzsche on the Origin of Bad Conscience', *European Journal of Philosophy* Vol. 9, No. 1, pp. 55–81.

*Extended Secondary Reading*

Katsafanas, P., (2014) 'Nietzsche and Kant on the Will', *Philosophy and Phenomenological Research*, Vol. 89, No. 1, pp. 185–216.\*

**(9) Nietzsche on Asceticism, Christianity, and Science**

Clark, M., *Nietzsche on Truth and Philosophy* (Cambridge: CUP, 1990), Ch. 6.

Gemes, K., (1992) 'Nietzsche's Critique of Truth', *Philosophy and Phenomenological Research* 52.1: 47–65.\*

May, S., *Nietzsche's Ethics and His War on Morality* (Oxford: OUP, 1999), Ch. 8.\*

*Extended Secondary Reading*

Anderson, R.L., (2005) 'Nietzsche on Truth, Illusion, and Redemption', *European Journal of Philosophy* 13.2: 185–225, Intro and section 1 (pp. 185–196).\*

Nehamas, A., (2017) 'Nietzsche on Truth and the Value of Falsehood', *Journal of Nietzsche Studies* 48.3: 319–346.\*

**(10) Two Visions: Hegel and Nietzsche on Becoming Who We Are**

Nehamas, A., *Nietzsche: Life as Literature* (Harvard University Press, 1985), Ch. 6.

Richardson, J., 'Nietzsche's Freedoms', in Gemes and May (eds.), *Nietzsche on Freedom and Autonomy* (OUP, 2009).\*

Wood, A., *Hegel's Ethical Thought*, (Cambridge: CUP, 1990), Chs. 13–14.\*

*Extended Secondary Reading*

Anderson, R.L., (2005) 'Nietzsche on Truth, Illusion, and Redemption', *European Journal of Philosophy* 13.2: 185–225, sections 2 and 3 (pp. 196–211).\*