

Philosophy Faculty Reading List and Course Outline 2017-2018

PART IA PAPER 01 METAPHYSICS

SYLLABUS

- God: existence of; the problem of evil; miracles.
- Causation.
- Free will.
- Mind and matter.
- Identity: persons and other objects.

Course Outline

This course examines a wide range of metaphysical topics of perennial interest. Because metaphysics is at the foundation of virtually the whole of philosophy, it is compulsory for all students taking Philosophy IA.

The first part of the syllabus asks general metaphysical questions about God and causation. Many students will have encountered arguments for and against the existence of God. These arguments will be discussed in detail and also the problem of reconciling the existence of an omnipotent, omniscient benevolent God with the apparent existence of evil in the world. The primary question about causation is simply what it is for one thing to cause another. Your alarm clock may go off every morning just before sunrise; but it doesn't cause the sun to rise. What is missing? One question is whether causes must make their effects necessary.

The next three headings on the syllabus concern the mind, or more properly minded beings. Questions about free will include these: Is anything we do ever up to us? Could we have any choice at all if everything we do is the inevitable result of things beyond our control, such as facts about the distant past and laws of nature? What is it to have free will? The phrase 'mind and matter' refers to the traditional mind-body problem: What is the relation between mental and physical phenomena? What is it to have a mind? The question of personal identity asks about the metaphysical nature of minded beings, in particular ourselves. What are we, metaphysically speaking? Are we material or immaterial? What does it take for us to persist through time? What does it take for anything to persist through time?

Prerequisites

None

Objectives

Students will be expected to:

1. Acquire knowledge of some of the main metaphysical claims and arguments.
2. Acquire an understanding of how these claims and arguments relate to one another.
3. Engage in close criticism with the claims and arguments studied.
4. Develop their own powers of philosophical analysis and argument through study of metaphysics.

Preliminary Reading

DESCARTES, René, *Meditations on First Philosophy*.

HUME, David, *Enquiry Concerning Human Understanding*.

RUSSELL, Bertrand, *The Problems of Philosophy* (Oxford: Oxford University Press, 1980; 2nd ed. 1998). Also available online at: www.dawsonera.com.

VAN INWAGEN, Peter, *Metaphysics* (Oxford: Oxford University Press, 1993). Also available online at: <http://lib.myilibrary.com/?id=313762>.

READING LIST

An *asterisk** indicates a classic or important item.

Articles in the Stanford Encyclopedia (<http://plato.stanford.edu>) and Routledge Encyclopedia of Philosophy (www.rep.routledge.com) are good introductions on all of these topics.

GOD

The Existence of God

General Introductions

*HUME, David, *Dialogues Concerning Natural Religion*. Also available online at: <http://lib.myilibrary.com/?id=85059>. [A classic]

HICK, John, *Philosophy of Religion*. 4th ed. (Englewood Cliffs, NJ: Prentice-Hall, 1989), chs. 1-4. [Clear and readable but very brief]

LE POIDEVIN, Robin, *Arguing for Atheism* (London: Routledge, 1996). [More difficult, but still introductory]

MACKIE, J. L., *The Miracle of Theism* (Oxford: Oxford University Press, 1982).

ROWE, William, *The Philosophy of Religion: An Introduction* (Belmont, CA: Wadsworth/Thomson Learning, 1978; 4th ed. 2006).

YANDELL, Keith, *Philosophy of Religion: A Contemporary Introduction* (London: Routledge, 1999), chs. 9 & 10. [More difficult]

Cosmological Arguments

- *AQUINAS, Thomas, 'Summa Theologiae, Part 1, Question 2, Article 3', in M. Peterson, ed., *Philosophy of Religion: Selected Readings* (Oxford: Oxford University Press, 1996; 3rd ed. 2006), pp. 163-66. Also available on [Moodle](#). [The famous 'five ways']
- LE POIDEVIN, Robin, *Arguing for Atheism* (London: Routledge, 1996), chs. 1 & 3.
- MACKIE, J. L., *The Miracle of Theism* (Oxford: Oxford University Press, 1982), ch. 5 'Cosmological Arguments'. Also available on [Moodle](#). [Partly reprinted in M. Peterson et al., *Philosophy of Religion* (Oxford: Oxford University Press, 1996)]
- ROWE, William, *The Philosophy of Religion: An Introduction* (Belmont, CA: Wadsworth/Thompson Learning, 1978; 4th ed. 2006), ch.2 'The Cosmological Argument'. Reprinted in E. Stump and M. J. Murray, eds., *Philosophy of Religion: The Big Questions* (Oxford: Blackwell, 1999)
- VAN INWAGEN, Peter, *Metaphysics*. 2nd ed. (Boulder, CO: Westview, 2002), ch. 7 'Necessary Being: The Cosmological Argument'. Also available online at: <http://lib.myilibrary.com/?id=313762> [Highly recommended]

Ontological Arguments

- *VAN INWAGEN, Peter, 'Necessary Being: The Ontological Argument', in his *Metaphysics*. 3rd ed. (Boulder, CO: Westview, 2009), pp. 115-44 (ch. 5 in 1st ed.). Also available online at: <http://lib.myilibrary.com/?id=313762>. Also in E. Stump and M.J. Murray, eds., *Philosophy of Religion: The Big Questions* (Oxford: Blackwell, 1999), pp. 69-83. [A good place to start]
- ANSELM, *Proslogion*. The relevant bits are reprinted in E. Stump and M.J. Murray, eds., *Philosophy of Religion: The Big Questions* (Oxford: Blackwell, 1999). Also in P. van Inwagen and D.W. Zimmerman, eds., *Metaphysics: The Big Questions* (Oxford: Blackwell, 1998). [Difficult but brief]
- MACKIE, J. L., *The Miracle of Theism* (Oxford: Oxford University Press, 1982), ch. 3 'Ontological Arguments'.
- MALCOLM, Norman, 'Anselm's Ontological Arguments', *Philosophical Review*, 69 (1960): 41-62. <http://www.jstor.org/stable/2182266>. Reprinted in P. van Inwagen and D.W. Zimmerman, eds., *Metaphysics: The Big Questions* (Oxford: Blackwell, 1998).
- PLANTINGA, Alvin, *The Nature of Necessity* (Oxford: Oxford University Press, 1974), ch. 10 'God and Necessity'. Also available online at: <http://doi.org/10.1093/0198244142.003.0010>. A similar discussion is 'A contemporary modal version of the ontological argument' in M. Peterson, et al., *Philosophy of Religion* (Oxford: Oxford University Press, 1996). [Influential revival of modal argument, criticized by Mackie. Rather difficult]

Teleological Arguments

- *HUME, David, *Dialogues Concerning Natural Religion*. Also available online at: <http://lib.myilibrary.com/?id=85059>. [A classic]
- LE POIDEVIN, Robin, *Arguing for Atheism* (London: Routledge, 1996), chs. 4 & 5. [A good critical discussion, very readable]

- MACKIE, J.L., *The Miracle of Theism* (Oxford: Oxford University Press, 1982), ch. 8 'Arguments for Design'.
- VAN INWAGEN, Peter, *Metaphysics*. 3rd ed. (Boulder, CO: Westview, 2009), chs. 8 & 9 (chs. 7 & 8 in 1st ed.). Also available online at: <http://lib.myilibrary.com/?id=313762>. [A very clear, sympathetic discussion]

The Problem of Evil

- *HICK, John, 'Soul-Making and Suffering', in M.M. Adams and R.M. Adams, eds., *The Problem of Evil* (Oxford: Oxford University Press, 1990), pp. 168-88. Also available on [Moodle](#). See also his *Philosophy of Religion*. 4th ed. (Englewood Cliffs, NJ: Prentice-Hall, 1989), ch. 4 'The problem of evil'.
- *MACKIE, J. L., 'Evil and Omnipotence', *Mind*, 64 (1955): 200-12. <http://www.jstor.org/stable/2251467>. Reprinted in B. Mitchell, ed., *The Philosophy of Religion* (Oxford: Oxford University Press, 1971), pp. 92-104; and in M.M. Adams and R.M. Adams, eds., *The Problem of Evil* (Oxford: Oxford University Press, 1990), pp. 25-37. For a later version, see ch. 9 'The Problem of Evil' in his *The Miracle of Theism* (Oxford: Oxford University Press, 1982). [An important witness for the prosecution]
- PLANTINGA, Alvin, 'The Free Will Defense', in B. Mitchell, ed., *The Philosophy of Religion* (Oxford: Oxford University Press, 1971), pp. 105-20. For a later version see his *The Nature of Necessity* (Oxford: Oxford University Press, 1974), ch. 9 'God, evil, and the metaphysics of freedom'. Also available online at: <http://doi.org/10.1093/0198244142.003.0009>. Yet another version is his 'The free will defense' in M. Peterson et al., eds., *Philosophy of Religion: Selected Readings* (Oxford: Oxford University Press, 1996), pp. 254-80.
- ROWE, William, 'The Problem of Evil and Some Varieties of Atheism', *American Philosophical Quarterly*, 16, no. 4 (1979): 335-41. <http://www.jstor.org/stable/20009775>. Reprinted in M.M. Adams and R.M. Adams, eds., *The Problem of Evil* (Oxford: Oxford University Press, 1990), pp. 126-38; and in E. Stump and M.J. Murray, eds., *Philosophy of Religion: The Big Questions* (Oxford: Blackwell, 1999). [Highly recommended discussion of the evidential problem of evil]
- ST AUGUSTINE, *On Free Choice of the Will* (Indianapolis, IN: Bobbs-Merrill, 1964), Book 1. Also in P. King, ed., *On the Free Choice of the Will* (Cambridge University Press, 2010) and on [Moodle](#).
- VAN INWAGEN, Peter, 'The Magnitude, Duration, and Distribution of Evil: A Theodicy', *Philosophical Topics*, 16 (1988): 161-87. <http://dx.doi.org/10.5840/philtopics198816218>. Reprinted in his *God, Knowledge and Mystery* (Ithaca, NY: Cornell University Press, 1995); and in E. Stump and M.J. Murray, eds., *Philosophy of Religion: The Big Questions* (Oxford: Blackwell, 1999).

Miracles

- *HUME, David, *An Enquiry Concerning Human Understanding*, sect. 9 'Of Miracles'. Also available online at: <http://lib.myilibrary.com/?id=116084>.

HOLLAND, R. F., 'The Miraculous', *American Philosophical Quarterly*, 2 (1965): 43-51. <http://www.jstor.org/stable/20009151>
MILLICAN, Peter, 'Hume's Theorem' Concerning Miracles', *Philosophical Quarterly*, 43 (1993): 489-95. <http://www.jstor.org/stable/2219988>
SWINBURNE, Richard, ed., *Miracles* (London: Collier Macmillan, 1989).

For further reading see the useful *Stanford Encyclopedia* entry on miracles:

MCGREW, Timothy, 'Miracles', in E.N. Zalta, ed., *The Stanford Encyclopedia of Philosophy* (Spring 2013 ed.) [Online]. Available at: <http://plato.stanford.edu/entries/miracles/> (Accessed: 28 July 2015).

CAUSATION

Introductory:

CRANE, Tim, 'Causation', in A.C. Grayling, ed., *Philosophy 1: A Guide through the Subject* (Oxford: Oxford University Press, 1998), pp. 184-94.
SALMON, Wesley, 'Causation', in R. Gale, ed., *The Blackwell Guide to Metaphysics* (Oxford: Blackwell, 2002), pp. 19-42. Also available online at: www.dawsonera.com.

The basic readings for this topic can be found in:

SOSA, Ernest, and Michael TOOLEY, eds., *Causation* (Oxford: Oxford University Press, 1993).

The classic, essential readings for this topic are:

*HUME, David, *Enquiry Concerning Human Understanding*, sect. 4. Also available online at: <http://lib.myilibrary.com/?id=116084>.

*HUME, David, *Treatise of Human Nature*, Book 1.iii., sects. 1, 2 & 14. Also available online at: www.gutenberg.org/ebooks/4705.

The proper interpretation of Hume has been much disputed. For a brief survey of the options see:

BEEBEE, Helen, 'Causation and Necessary Connection', in D. O'Brien and A. Bailey, eds., *Continuum Companion to Hume* (London: Bloomsbury, 2012), pp. 131-45. Also available in the Faculty Library offprint collection and on [Moodle](http://moodle).

And for a fuller account:

BEEBEE, Helen, *Hume on Causation* (London: Routledge, 2006).

Hume's account is contested in:

ANSCOMBE, G.E.M., *Causality and Determination* (Cambridge: Cambridge University Press, 1971). Reprinted in P. van Inwagen and D. W. Zimmerman, eds., *Metaphysics: The Big Questions* (Oxford: Blackwell, 1998); also in E. Sosa and M. Tooley, eds., *Causation* (Oxford: Oxford University Press, 1993), pp. 88-104. [More difficult]

DUCASSE, Curt J., 'On the Nature and Observability of the Causal Relation', *Journal of Philosophy*, 23 (1926): 57-68. <http://www.jstor.org/stable/2014377>. Reprinted in E. Sosa, ed., *Causation and Conditionals* (Oxford: Oxford University Press, 1975), pp. 114-25.

Many contemporary descendants of Hume have understood causes as events that lawfully suffice for their effects. Such an account is advanced by Mackie:

MACKIE, J.L., 'Causes and Conditions', *American Philosophical Quarterly*, 2 (1965): 245-64. <http://www.jstor.org/stable/20009173>. Reprinted in E. Sosa, ed., *Causation and Conditionals*, (Oxford: Oxford University Press, 1975), pp. 15-38.

KIM, Jaegwon, 'Causes and Events: Mackie on Causation', *The Journal of Philosophy*, 68 (1971): 426-41. <http://www.jstor.org/stable/2025175>. Reprinted in E. Sosa, ed., *Causation and Conditionals* (Oxford: Oxford University Press, 1975), pp. 48-62.

An alternative Humean account of causation is developed by:

*LEWIS, David, 'Causation', *Journal of Philosophy*, 70 (1973): 556-67. <http://www.jstor.org/stable/2025310>. Reprinted in E. Sosa and M. Tooley, eds., *Causation (Oxford Readings in Philosophy)* (Oxford: Oxford University Press, 1993), pp. 193-204. [Difficult]

For criticism see:

KIM, Jaegwon, 'Causes and Counterfactuals', *Journal of Philosophy*, 70 (1973): 570-72. <http://www.jstor.org/stable/2025312>

HORWICH, Paul, *Asymmetries in Time* (Cambridge, MA: MIT Press, 1987), pp. 167-76 'Lewis's Programme'. Also available on [Moodle](http://moodle). Reprinted in E. Sosa and M. Tooley, eds., *Causation (Oxford Readings in Philosophy)* (Oxford: Oxford University Press, 1993), pp. 208-16.

An alternative, though still broadly counterfactual, account is given in:

WOODWARD, James, *Making Things Happen* (Oxford: Oxford University Press, 2003). Also available online at: <http://doi.org/10.1093/0195155270.001.0001>.

A clear review of the contemporary debate, and of the vast set of examples (preemption, overdetermination, omission etc.) that have come to dominate it, can be found in:

PAUL, L.A., and Ned HALL, *Causation: A User's Guide* (Oxford: Oxford University Press, 2013). Also available online at: www.dawsonera.com.

A very different approach to causation is found in:

GASKING, Douglas, 'Causation and Recipes', *Mind*, 64 (1955): 479-87.
<http://www.jstor.org/stable/2251235>

FREE WILL

Freedom and Determinism

Useful introductory works include:

- *HUME, David, *Enquiry Concerning Human Understanding*, sect. VIII. Also available online at: <http://lib.myilibrary.com/?id=116084>. [Classic statement of compatibilism]
- AYER, A.J., 'Freedom and Necessity', in his *Philosophical Essays* (London: Macmillan, 1954), pp. 271-84. Reprinted in G. Watson, ed., *Free Will*, 1st ed. only (Oxford: Oxford University Press, 1982), pp.15-23. Also available on [Moodle](#). [Brief defence of compatibilism]
- HOBART, R. E., 'Free Will as Involving Determinism and Inconceivable without It', *Mind*, 43 (1934): 1-27. <http://www.jstor.org/stable/2250169>. Reprinted in B. Berofsky, ed., *Free Will and Determinism* (New York: Harper & Row, 1966), pp. 63-94. Also in P. van Inwagen and D. W. Zimmerman, eds., *Metaphysics: The Big Questions* (Oxford: Blackwell, 1998).

The essential readings for this topic are:

- *CHISHOLM, Roderick, 'Human Freedom and the Self', in G. Watson, ed., *Free Will*. 2nd ed. (Oxford: Oxford University Press, 2003), pp. 26-37. Also in P. van Inwagen and D. W. Zimmerman, eds., *Metaphysics: The Big Questions* (Oxford: Blackwell, 1998). Also available on [Moodle](#). [Classic statement of agent-causation view]
- *FRANKFURT, Harry, 'Alternate Possibilities and Moral Responsibility', *Journal of Philosophy*, 66 (1969): 829-39. <http://www.jstor.org/stable/2023833>
- *FRANKFURT, Harry, 'Freedom of the Will and the Concept of a Person', *Journal of Philosophy*, 68 (1971): 5-20. <http://www.jstor.org/stable/2024717>. Reprinted in G. Watson, ed., *Free Will*, 2nd ed. (Oxford: Oxford University Press, 2003), pp. 322-36. [Influential attempt to account for freedom in terms of second-order desires]
- *SCHLICK, Moritz, 'When Is a Man Responsible?' in his *Problems of Ethics* (New York: Prentice-Hall, 1939), pp. 143-58. Reprinted in B. Berofsky, ed., *Free Will and Determinism* (New York: Harper & Row, 1966). Also available on [Moodle](#). [Another version of compatibilism. Quite readable]
- *STRAWSON, P.F., *Freedom and Resentment and Other Essays* (London: Methuen, 1974), pp. 1-28 'Freedom and Resentment'. Also available online at: <http://lib.myilibrary.com/?id=178684>. Reprinted in G. Watson, ed., *Free Will*, (Oxford: Oxford University Press, 2003), pp. 72-93.
- *VAN INWAGEN, Peter, 'The Incompatibility of Free Will and Determinism', *Philosophical Studies*, 27 (1975): 185-99. <http://www.jstor.org/stable/4318929>. Reprinted in G.

Watson, ed., *Free Will*, 1st ed. only (Oxford: Oxford University Press, 1982), pp. 46-58. [Fairly difficult. More ambitious readers may want to consult his *An Essay on Free Will* (Oxford: Oxford University Press, 1983)]

For a clear presentation of a range of contemporary views see:

FISCHER, John Martin, *et al.*, *Four Views on Free Will* (Oxford: Blackwell, 2007).

For further reading see:

- FISCHER, John Martin, *The Metaphysics of Free Will* (Oxford: Blackwell, 1994), ch. 4 'The Laws and the Past'. Also available on [Moodle](#). [Readable defence of compatibilism against P. van Inwagen-style arguments]
- KANE, Robert, *The Significance of Free Will* (Oxford: Oxford University Press, 1993). Also available online at: <http://doi.org/10.1093/0195126564.001.0001>.

Fatalism

The classic papers here are:

- *ARISTOTLE, *De Interpretatione*. Reprinted in R. Gale, ed., *The Philosophy of Time* (London: Macmillan, 1968), pp. 179-182. Also available on [Moodle](#).
- AYER, A.J., 'Fatalism', in his *The Concept of a Person and Other Essays* (London: Macmillan, 1963), pp. 235-68. Also available on [Moodle](#).
- CICERO, M. T., 'De Fato (on Fate)', in his *On the Orator: Book 3*, translated by H. Rackham (London: Loeb Classical Library, 1942), pp. 189-249. Also available online at: <http://www.loebclassics.com/view/LCL349/1942/volume.xml>. Also in L. Zagzebski and T.D. Miller, eds., *Readings in Philosophy of Religion: Ancient to Contemporary* (Oxford: Blackwell, 2009), pp. 244-59.
- MAYO, Bernard, 'The Open Future', *Mind*, 71 (1962): 1-14. <http://www.jstor.org/stable/2251726>. Reprinted in R. Gale, ed., *The Philosophy of Time* (London: Macmillan, 1968), pp. 275-91. [Defends Aristotelian view]
- RYLE, Gilbert, 'It Was to Be', in his *Dilemmas* (Cambridge: Cambridge University Press, 1964), pp. 15-35. Also available on [Moodle](#).
- TAYLOR, Richard, 'Fate', in his *Metaphysics* (Englewood Cliffs, NJ: Prentice-Hall, 1992), pp. 55-67. Also available on [Moodle](#). An earlier version is 'Fatalism', *Philosophical Review*, 71 (1962): 56-66. Also in R. Gale, ed., *The Philosophy of Time* (London: Macmillan, 1968). [Readable defence of fatalism]
- VAN INWAGEN, Peter, *An Essay on Free Will* (Oxford: Oxford University Press, 1983), ch. 2 'Fatalism'. Also available on [Moodle](#). [Difficult but worth attempting]

A demanding but important paper is:

- DUMMETT, Michael, 'Bringing About the Past', *Philosophical Review*, 73 (1964): 338-59. <http://www.jstor.org/stable/2183661>. Reprinted in his *Truth and Other Enigmas* (London: Duckworth, 1978), pp. 333-50; and in R. LePoidevin and M. MacBeath, eds., *The Philosophy of Time* (Oxford: Oxford University Press, 1993), pp. 252-74.

MIND AND MATTER

Useful introductory works include:

- CRANE, Tim, *The Mechanical Mind*. 2nd ed. (London: Routledge, 2003). Also available online at: <http://lib.myilibrary.com/?id=2275>.
- VAN INWAGEN, Peter, *Metaphysics*. 2nd ed. (Boulder, CO: Westview, 2002), chs. 10 & 11 (chs. 9 & 10 in 1st edition). Also available online at: <http://lib.myilibrary.com/id?=313762>. [Critical but fair, very clear]

Seminal works in this area include:

- *DESCARTES, René, *Meditations on First Philosophy*, chs. 2 & 6. The relevant bits are reprinted in D.M. Rosenthal, ed., *The Nature of Mind* (Oxford: Oxford University Press, 1991). [Classic source on dualism]
- *NAGEL, Thomas, 'What Is it Like to Be a Bat?' *Philosophical Review*, 83 (1974): 435-50. <http://www.jstor.org/stable/2183914>. Reprinted in his *Mortal Questions* (Cambridge: Cambridge University Press, 1979), pp. 165-80.
- *PUTNAM, Hilary, 'Brains and Behaviour', in R.J. Butler, ed., *Analytical Philosophy, 2nd Series* (Oxford: Blackwell, 1965), pp. 1-19. Also available on [Moodle](#). Also in N. Block, ed., *Readings in the Philosophy of Psychology*. Vol. 1 (London: Methuen, 1980); and in D.M. Rosenthal, ed., *The Nature of Mind* (Oxford: Oxford University Press, 1991), 151-59. [Important essay, fairly difficult]
- *RYLE, Gilbert, *The Concept of Mind* (London: Hutchinson, 1949). Also available online at: <http://lib.myilibrary.com/?id=215319>. [Especially chs. 1, 2 & 4. Highly influential, but not very clear as a statement of behaviourism]
- *SMART, J.J.C., 'Sensations and Brain Processes', *Philosophical Review*, 68 (1959): 141-56. <http://www.jstor.org/stable/2182164>. Reprinted in D.M. Rosenthal, *The Nature of Mind* (Oxford: Oxford University Press, 1991) and in W. Lyons, ed., *Modern Philosophy of Mind* (London: Dent, 1995).

For further reading see:

- JACKSON, Frank, 'Epiphenomenal Qualia', *Philosophical Quarterly*, 32 (1982): 127-36. <http://www.jstor.org/stable/2960077>
- LEWIS, David, 'Mad Pain and Martian Pain', in N. Block, ed., *Readings in Philosophy of Psychology*. Vol. I (Cambridge, MA: Harvard University Press, 1980), pp. 216-22. Reprinted in D. Lewis, *Philosophical Papers*. Vol. I (Oxford: Oxford University Press, 1983). Also available online at: <http://doi.org/10.1093/0195032047.003.0009>.
- LEWIS, David, 'What Experience Teaches', in W. Lycan, ed., *Mind and Cognition* (Oxford: Blackwell, 1980), pp. 29-57.

IDENTITY: PERSONS AND OTHER OBJECTS

Useful introductory readings include:

- GARRETT, Brian, *Personal Identity and Self-Consciousness* (London: Routledge, 1998). [A very readable account of the recent debate]
- OLSON, Eric, 'Personal Identity', in S. Stich and T. Warfield, eds., *The Blackwell Guide to Philosophy of Mind* (Oxford: Blackwell, 2002), pp. 352-68. Also available online at: <http://doi.org/10.1002/9780470998762.ch15>. [A useful overview. A similar essay can be found online in the *Stanford Encyclopedia of Philosophy* at: <http://plato.stanford.edu/entries/identity-personal>]

The classic readings are:

- *HUME, David, *Treatise of Human Nature*, Book 1 part 4 sect. 6 and Appendix. Also available online at: www.gutenberg.org/etext/4705.
- *LOCKE, John, *Essay Concerning Human Understanding*, Book II, ch. I, sects. 10-12, and ch. 27. Partly reprinted in J. Perry, ed., *Personal Identity* (Berkeley: California University Press, 1975). The Clarendon edition is available online at: <http://doi.org/10.1093/actrade/9780198243861.book.1>. [Important historical source. Difficult.]
- *OLSON, Eric, *The Human Animal* (Oxford: Oxford University Press, 1997). Also available online at: <http://doi.org/10.1093/0195134230.001.0001>.
- *PARFIT, Derek, 'Personal Identity', *Philosophical Review*, 80 (1971): 3-27. <http://www.jstor.org/stable/2184309>. Reprinted in J. Perry, ed., *Personal Identity* (Berkeley: California University Press, 1975). [Classic statement of the view that 'identity doesn't matter'. More ambitious readers can consult his *Reasons and Persons* (Oxford: Oxford University Press, 1984), chs. 10-13. Also available online at: <http://doi.org/10.1093/019824908X.001.0001>]
- *WILLIAMS, Bernard, 'The Self and the Future', *Philosophical Review*, 79 (1970): 161-80. <http://www.jstor.org/stable/2183946>. Reprinted in his *Problems of the Self: Philosophical Papers 1956-1972* (Cambridge: Cambridge University Press, 1973), pp. 46-63; also available online at: <http://doi.org/10.1017/CBO9780511621253.006>.

For further reading see:

- NOONAN, Harold, *Personal Identity*. 2nd ed. (London: Routledge, 2003), chs. 1, 7 & 10. Also available online at: <http://lib.myilibrary.com/?id=9511>. [A useful survey, but difficult in places]
- PERRY, John, ed., *Personal Identity* (Berkeley: California University Press, 1975). [Selections from Locke, Butler, Reid, and Hume]
- SHOEMAKER, Sydney, and Richard SWINBURNE, *Personal Identity* (Oxford: Blackwell, 1984). Excerpts also in P. van Inwagen and D.W. Zimmerman, eds., *Metaphysics: The Big Questions* (Oxford: Blackwell, 1998).
- WILLIAMS, Bernard, 'Personal Identity and Individuation', *Proceedings of the Aristotelian Society*, 57 (1956): 229-52. <http://www.jstor.org/stable/4544578>. Reprinted in his *Problems of the Self: Philosophical Papers 1956-1972* (Cambridge: Cambridge University Press, 1973), pp. 1-18. Also available online at: <http://doi.org/10.1017/CBO9780511621253.003>.