

Literatuurlijst wetenschapsfilosofie en inleiding ethiek

Doelgroep	Aankomende studenten masteropleiding Zorgethiek en Beleid
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Contactpersoon	Prof. dr. Carlo Leget C.Leget@uvh.nl
Praktische vragen	OSZ@uvh.nl

In de masteropleiding Zorgethiek en Beleid wordt ervan uitgegaan dat studenten beschikken over basale kennis van de ethiek en wetenschapsfilosofie. Als het je hier aan ontbreekt, is het dringende advies om dit bij te spijkeren met behulp van onderstaande literatuurlijst.

1. Wetenschapsfilosofie

- Leezenberg M., & De Vries G. (2007). *Wetenschapsfilosofie voor Geesteswetenschappen*. Amsterdam, AUPress.

2. Inleiding Ethiek

Hieronder volgt de literatuurlijst voor de bachelor cursus 'Inleiding in de ethiek', die ook door premasterstudenten wordt gevolgd.

- Shafer-Landau. (2019). *A Concise Introduction into Ethics*. Oxford: OUP. 240 pages.
This course has specifically opted for a condensed and clearly written main course book to be used as introduction to the essential moral theories. The book is based on Russ Shafer-Landau's earlier work on ethical theory, *The Fundamentals of Ethics*, but is a briefer volume. It is ideal as a course book because it also incorporates discussion questions and case studies at the end of each chapter, giving students the opportunity to apply ethical theories to real-world moral problems.
- De Beauvoir, S. (1962). *The ethics of Ambiguity*. tr. Citadel Press. Section 1.
Considered one of the most important thinkers on feminist theory, this classic text lays out the philosophical underpinnings of de Beauvoir's stance on ethics. One of her central arguments in section 1 is the notion that human freedom can be realized only in concrete projects, not in the abstract.
- Hill- Collins, P. and Bilge, S. (2016). *Intersectionality*. Cambridge: Polity Press. Chapter 1. What is intersectionality? pp. 1-31.
Patricia Hill-Collins is widely known as one of the central thinkers who has advanced the discussion in depth on the intertwined nature of social categorizations such as race, class and gender, and how they create a complex web of discrimination and disadvantage in society.
- Norlock, K. (2019). "Feminist Ethics", *The Stanford Encyclopedia of Philosophy*. Zalta, E. (ed.), <https://plato.stanford.edu/archives/sum2019/entries/feminism-ethics/>.
This text is a general primer on feminist ethics and gives a clear overview of all the major developments within this field.
- Rawls, J. (2005). *Political Liberalism: Expanded Edition*. New York: Columbia University Press, 3-28, 35-46. (Lecture 1: Fundamental Ideas, except for 5. The Political Conception of the Person).
John Rawls is seen as one of the most eminent and influential thinkers on social and distributive justice of the 20th century. In chapter 1 of *Political Liberalism*, Rawls lays out the basic principles of a societal 'fair system of cooperation', and uses his famous "veil of ignorance" to justify these principles. He also explains why his form of liberalism is political as opposed to ideological.

- Said, E. (1978). Introduction to Orientalism. *Media Studies: A Reader*, Edinburgh: EUP, pp. 111-23.
Edward Said's contribution to post-colonial thought cannot be overstated. His early work on the notion of orientalism has been central to many post-colonial academics. Basically, Said's orientalism can be viewed as 'westernized' prejudiced outsider-interpretations of the Eastern world, shaped by the cultural attitudes of European imperialism in the 18th and 19th centuries.
- "Care Ethics," by Maureen Sander-Staudt, *The Internet Encyclopedia of Philosophy*, ISSN 2161-0002, <https://www.iep.utm.edu/care-eth/>.
This text is another general primer on, and -widely considered to be- excellent introduction to the field of care ethics.
- Sayer, A. (2015) Care and our relation to the world of concern. In: Elisabeth Conradi and Frans Vosman, (eds.) *Praxis Der Achtsamkeit: Schlüsselbegriffe der Care – Ethik*. Frankfurt-am-Main: Campus, pp.631-662.
Although originally a sociologist, Andrew Sayer's work has been very influential on the more recent field of care ethics, empirical ethics and meta ethics. In this particular lucid contribution, he elaborates on the idea that our central relation to the world is one of concern. He then goes on to show how fact/value and related distinctions actually inhibit our understanding of this relation.