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PHIL3061: The philosophy of anti-slavery

Slavery. It was wrong, wasn't it? That much we know. Yet, *why* was it wrong? The societies that benefitted from slavery had to be convinced that it was wrong. Indeed, they had to be persuaded to give it up. Moreover, for them, it was not enough that the case for slavery was shown to be unsound; they wanted to hear the case against slavery. Although we don't need to be persuaded by the case against slavery, we struggle to explain exactly what that case is. For this reason, we will revisit, analyse, and evaluate some of the arguments historically used to explain the wrongness of slavery. To do this, we shall focus on a period of time that we might call 'the longer eighteenth century of British abolitionism': it begins with the Germantown Protest of 1688 and ends, 150 years later, with the final emancipation of all persons enslaved-as-negro in the British Empire, in 1838. However, we frame our investigation by the anglophone world established by British imperialism, not because Britain's abolition of negro slavery was the first—no, that occurred in St-Domingue (later Haiti), in 1793—but rather because Britain currently enjoys (deservedly or not) special moral praise for its 'leading' contribution to the emancipation of all persons enslaved-as-negro, across all the European empires. Ultimately, by evaluating the arguments of (1) European abolitionists, (2) enslaved Africans, and (3) Haitian revolutionaries, we will grasp the place that these arguments occupy in the broader philosophical debate among three major moral theories: (a) the utilitarian idea that a policy is wrong, if its painful results outweigh its pleasurable results, (b) the theory of natural rights, according to which a policy is wrong, if it violates a person's human right, and (c) the theory of human flourishing, according to which a policy is wrong, if it corrupts a person's character.

The purpose of the weekly seminar is to model a way of exploring scholarly questions of research that arise during your reflective reading of texts and during your active listening to my lectures. This model is what you should emulate, as you draft your formative and summative essays. The 'questions for reflection' are offered to you, to guide your reading, to show you where you should focus your energy and time, when exploring both the 'texts for reflection', which are required, and the 'texts for research', which are recommended. At least 48hrs before each seminar (i.e. by 2pm each Sunday), you should post to Moodle your *Sentence of the Week*. This should consist in a paragraph, of no more than 150 words, containing (1) a single, striking, sentence, clause, or phrase, from the texts for reflection or research for that week, (2) a well-crafted, intriguing, scholarly question for research, and (3) an explanation of how that question arises from reflection upon that sentence. You should arrive at the seminar prepared to read your *Sentence of the Week* aloud. The purpose of this regular exercise is to train you in crafting a concise, original, and scholarly question for research. You will need this training, when you compose your formative and summative essays. Every student must compose a formative essay. This is not optional, but rather a crucial step on the long road of regular and frequent re-vision, re-thinking, and re-writing, that is indispensable for the careful composition of a compelling summative text. You will be required to defend the argument of your formative essay orally, in a tutorial. The purpose of the tutorial is to explore the potential that your formative essay has for being developed into a summative essay. The criteria against which your summative essay will be marked are here: <http://www.ucl.ac.uk/philosophy/current-students/ba-programmes>. Your formative essay is due at noon, on Monday 24th February 2014. Your summative essay is due at noon, on Monday 28th April 2014. Both essays are to be submitted via Moodle. Finally, since your feedback on the seminar is very valuable to the tutor, please keep a running log of that feedback, by writing a sentence or two, immediately after each seminar, on how any future offering of this seminar should continue, or develop, its format, or content.

You may find the following texts helpful, as an introduction to this seminar:

- Saunders**, Clare, *et alii*. 2013. *Doing philosophy: A practical guide for students*. London: Bloomsbury.
- Davis**, David Brion. 1966. *The problem of slavery in Western culture*. Cornell UP.
- . 1975. *The problem of slavery in the Age of Revolution, 1770-1823*. Cornell UP.
- . 2014. *The problem of slavery in the Age of Emancipation*. Knopf.

Week 1: Tuesday 14th January 2014

Question for reflection:

1. What is, or was, '(negro) slavery'?

Texts for reflection:

- Wilberforce**, William. 1807. West Indian compared with ancient slavery. In *A letter on the abolition of the slave trade: Addressed to the freeholders and other inhabitants of Yorkshire*, at 128–131. (3pp)
- Bales**, Kevin. 2011. Modern slavery defined. In *Modern slavery: A beginner's guide*, Kevin Bales, Zoe Trodd, Alex Kent Williamson. Oxford: Oneworld, at 29–32. (3pp) cf. <http://youtu.be/-ak1Hu8mmQw>.
- O'Connell Davidson**, Julia. 2010. New slavery, old binaries: Human trafficking and the borders of 'freedom'. *Global networks* 10(2): 244–261, at 250–255. (6pp)
- Patterson**, Orlando. 2012. The nature of slavery: Traditional and modern. In *Trafficking, gender & slavery: Past and present*. In *The legal understanding of slavery: From the historical to the contemporary*, ed. Jean Allain, 322–359. Oxford UP, at 323–329. (6pp)
- Kahane**, Henry, & Renee **Kahane**. 1962. Notes on the linguistic history of sclavus. In *Studi in onore di Ettore Lo Gatto e Giovanni Maver*, 345–360, at 360. (1pp)
- Halperin**, David. 1986. One hundred years of homosexuality. *diacritics* 16(2): 34–45, at 36–39. (3pp)
- Bevir**, Mark. 2011. Quentin Skinner. In The contextualist approach. In *The Oxford Handbook of the History of Political Philosophy*, ed. George Klosko, 11–23. Oxford UP, at 14–16. (2pp)
- Hume**, David. 1742. *Of the populousness of ancient nations*, §13–14, 22. (1p)
- Cicero**, Marcus Tullius. -51. *de re publica* 2.39–40. In *Cicero: On the commonwealth and On the laws*, trans. James E. G. Zetzel. Cambridge UP, 1999, at 45.
- King**, Preston. 1994. On the meaning and history of slavery. In *Transatlantic slavery: Against human dignity*, ed. Anthony Tibbles, 117–121. London: HMSO. (5pp)
- Davis**, Adrienne. 2003. Slavery and the roots of sexual harassment. In *Directions in Sexual Harassment Law*, eds. Catharine A. MacKinnon & Reva B. Siegel, 457–478. Yale UP, 457–464. (8pp)
- Carmichael**, Stokely, & Charles V. **Hamilton**. *Black power: The politics of liberation in America*. New York: Random House, at 4–5. (2p)

Texts for research:

- Seneca**, Lucius Annaeus. 56. [de clementia](#) 1.24.
— 64. [ad Lucilium epistulae morales](#) 47.
Arbiter, **Petronius**. 65. [satyricon](#) 102–103.
- Wilberforce**, William. 1814. *A letter to his Excellency the Prince of Talleyrand Perigord on the subject of the Slave Trade*. London.
- Hare**, R. M. 1979. What is wrong with slavery. *Philosophy & Public Affairs* 8(2): 103–121, at 103–109.
- Finley**, Moses I. 1980. *Ancient slavery and modern ideology*. New York: Viking Press.
- Crouch**, M. 1998. The 'social etymology' of 'sexual harassment'. *J. of Social Philosophy* 29(3): 19–40.
- Caplan**, Jane. 2000. *Written on the body: The tattoo in European and American history*. Princeton UP.
- Morgan**, Jennifer L. 2004. *Laboring women: Gender and reproduction in New World Slavery*. U of Pennsylvania P.
- Asante**, Molefi Kete. 2007. [The ideological origins of chattel slavery in the British world](#).
- McWhorter**, Ladelle. 2009. The white man cometh. In *Racism and sexual oppression in Anglo-America: A genealogy*, 66–77. Indiana UP.
- Sarich**, Jody, & Kevin **Bales**. 2009. Forced marriage: Beyond conflict situations and toward Humanity.
- Sweet**, Frank W. 2010. [The invention of the US color line](#) C7A, C7B, C7C, & C8.
- Hall**, Edith, Richard **Alston**, & Justine **McConnell**. 2011. *Ancient slavery and abolition*. Oxford UP.
- Smithers**, Gregory D. 2012. *Slave breeding: Sex, violence, and memory in African American history*. UP of Florida, at 10–19.
- Paugh**, Kathryn. 2013. The politics of childbearing in the British Caribbean and the Atlantic World during the Age of Abolition, 1776–1838. *Past and Present* 221(1): 119–160.

Week 2: Tuesday 21st January 2014

Question for reflection:

2. How did ancient, mediaeval, and modern 'abolitionists', before the invention of negro slavery, explain the wrongness of slavery?

Texts for reflection:

Alcidamas, c. -370. Messenian Speech. In *Alcidamas: The works and fragments*, ed. John V. Muir. Bristol Classical Press, 2001, at 32–33 & 86. (2pp)

Burns, Tony, 2003. The Tragedy of Slavery: Aristotle's *Rhetoric* and the history of the concept of natural law. *History of Political Thought*. 24(1): 16–36, at 18–28. (9pp)

Nyssen, Gregory. c. 380. Homily 4. In *Gregory of Nyssa, Homilies on Ecclesiastes: An English version with supporting studies*. Proceedings of the Seventh International Colloquium on Gregory of Nyssa (St Andrews, 5-10 September 1990), at 72–77. (6pp)

Garnsey, Peter. 1996. *Ideas of slavery from Aristotle to Augustine*, 75–78, 83–85. Cambridge UP (5pp)

Wulfstan II of York. 1014. *sermo Lupi ad Anglos*. (2pp)

Alfonso el Sabio. 1265. Christians cannot be slaves of non-Christians. In *Las siete partidas*, 4.21.8, trans. Samuel Parsons Scott, ed. Robert I. Burns. U of Pennsylvania P, at 979–980. (1p)

Triumphus, Augustinus. c. 1326. Article 6. Can the Pope justly condemn free Christians to servitude? In *Summa on ecclesiastical power*. In *The Cambridge translations of mediaeval philosophical texts*, 2, ed. Arthur McGrae, John Kilcullen, & Matthew Kempshall. Cambridge UP, 2001, at 458–460. (2pp)

Abu Izzeddin, Nejla M. 1993. *The Druzes: A new study of their history, faith, and society*, 2nd ed. Leiden: Brill, at 122. (1p).

Casas, Bartholomé de las. 1516. Fourteen Remedies. In *Memorial de Remedios para las Indias*. In *Bartolomé de las Casas and Thomas More's Utopia: Connections and similarities: A translation and study*, ed. Victor N. Baptiste. Culver City: Labyrinthos, 1990, at 14–25. (6pp)

Burke, Janet, & Ted Humphrey. 2011. The new black legend of Bartolomé de Las Casas: Race and personhood. In *Forging people: Race, ethnicity, and nationality in Hispanic American and Latino/a thought*, ed. Jorge J. E. Gracia. U of Notre Dame P, 31–54, at 36–39, & 48. (5pp)

Kant, Immanuel. 1785. *Groundwork for the metaphysics of morals*, ed. Denis. Broadview, 92–3 (2pp)

Texts for research:

Hamzah ibn 'Alī ibn Aḥmad. c. 1017. Epistle 5. In *Les Épîtres sacrées des Druzes. Rasā'il al-Hikma. Volumes 1 et 2. Introduction, édition critique et traduction annotée des traités attribués à Ḥamza b. 'Alī et à Ismā'il at-Tamīmī*, trans. Daniel de Smet. Louvain: Peeters, 2007, at 156–158.

Hoffmann, Hartmut. 1986. Kirche und Sklaverei im fruehen Mittelalter. *Deutsches Archiv* 41: 1–24.

Pelteret, David. 1995. *Slavery in early mediaeval England: From the reign of Alfred until the Twelfth Century*. Woodbridge: Boydell, at 251–259.

Clayton, Lawrence. 2009. de las Casas and the African slave trade. *History Compass* 7/6: 1526–1541.

Fynn-Paul, Jeffrey. 2009. Empire, monotheism and slavery in the greater Mediterranean region from antiquity to the early modern era. *Past & Present* 205: 3–40.

Zoungbo, Victorien Lavou. 2011. *Bartolomé de Las Casas face à l'esclavage des Noir-e-s en Amériques/Caraïbes: L'aberration du Onzième Remède (1516)*. PU de Perpignan.

Denby, Eric. 2011. The first abolitionist? Gregory of Nyssa on ancient Roman slavery. MS.

Gillingham, John. 2011. Christian warriors and the enslavement of fellow Christians. In *Chevalerie et christianisme aux XIIIe et XIIIe siècles*, eds. Martin Aurell & Catalina Girbea, 237–256. PU de Rennes.

Ramelli, Ilaria. 2012. Gregory of Nyssa's position in late antique debates on slavery and poverty, and the role of asceticism. *Journal of Late Antiquity* 5.1: 87–118.

Vacano, Diego A. von. 2012. Paradox of empire: Las Casas and the birth of race. *The color of citizenship: Race, Modernity and Latin American / Hispanic political thought*. Oxford UP, at 26–55.

Boersma, Hans. 2013. The oppressed body. In *Embodiment and virtue in Gregory of Nyssa: An anagogical approach*, 146–177. Oxford UP.

Week 3: Tuesday 28th January 2014

Question for reflection:

3a. How did British abolitionists try to convince those who did not own persons enslaved-as-negro that negro slavery is wrong?

Texts for reflection:

Fox, George, et al. 1660. *A Declaration from the harmless and innocent people of God, called Quakers, against all plotters and fighters in the world, for the removing the ground of jealousy and suspicion from both magistrates and people in the kingdom, concerning wars and fightings.* (8pp)

Hendericks, Gerret, et al. 1688. *The Germantown Protest.* (2pp)

Ramsey, James. 1784. *An essay on the treatment and conversion of African slaves in the British sugar colonies.* London, at 85–86. (2pp)

Clarkson, Thomas. 1787. *An essay on the slavery and commerce of the human species, particularly the African, translated from a Latin dissertation, which was honoured with the first prize, in the University of Cambridge, for the year 1785, with additions.* In *Thomas Clarkson and Ottobah Cugoano*, ed. Mary A. Smith. Broadview, 2010, at 75. (1p)

Priestley, Joseph. 1788. *A sermon on the subject of the slave trade; delivered to a society of Protestant dissenters, at the New Meeting, in Birmingham; and published at their request.* Birmingham, at 18–22. (5pp)

Hare, Richard Mervyn. 1979. What is wrong with slavery. *Philosophy & Public Affairs* 8(2): 103–121, at 109–121. (13 pp)

Dabney, Robert Lewis. 1867. The Golden Rule compatible with slavery. In *A defense of Virginia, and through Her, of the South, in recent and pending contests against the sectional party.* New York, 192, & 196–198. (4pp)

Clark, Stephen Richard Lyster. 1985. Slaves and citizens. *Philosophy* 60(231): 27–46, at 27–32. (5pp)

Texts for research:

Hepburn, John. 1715. *The American defence of the Christian golden rule, or An essay to prove the unlawfulness of making slaves of men. By him who loves the freedom of the souls & bodies of all men.*

Sandiford, Ralph. 1729. *A brief examination of the practise of the times.* Philadelphia.

Lay, Benjamin. 1737. *All slave-keepers, that keep the innocent in bondage, apostates, pretending to lay claim to the pure & holy Christian religion; of what congregation so ever; but especially in their Ministers, by whose example the filthy leprosy and apostacy is spread far and near...* Philadelphia.

Woolman, John. 1754. *Some considerations on the keeping of negroes.* Philadelphia.

Benezet, Anthony. 1759. *Observations on the enslaving, importing and purchasing of negroes. With some advice thereon, extracted from the Epistle of the yearly-meeting of the people called Quakers held at London in the year 1748.* Germantown.

Shyllon, Folarin. 1977. *James Ramsay: The unknown abolitionist.* Edinburgh: Canongate.

Brock, Peter. 1990. *The Quaker peace testimony 1660 to 1914.* York: Sessions Book Trust.

Hare, R. M. 1999. Why racism is an evil. In *Objective prescriptions & other essays*, 179–185. Oxford.

Dick, Malcolm. 2005. Joseph Priestly, the Lunar Society, and Anti-slavery. In *Joseph Priestley and Birmingham*, 65–80. Studley: Brewin.

Carey, Brycchan. 2005. *British abolitionism and the rhetoric of sensibility: Writing, sentiment, and slavery 1760-1807.* Basingstoke: Palgrave Macmillan.

Pinfold, John. 2007. *The Slave Trade debate, Contemporary writings for and against.* Bodleian Library.

Jackson, Maurice. 2010. *Let this voice be heard: Anthony Benezet, Father of Atlantic abolitionism.* U of Pennsylvania P.

Plank, Geoffrey. 2012. *John Woolman's path to the peaceable kingdom.* U of Pennsylvania P.

Carey, Brycchan. 2012. *From peace to freedom: Quaker rhetoric and the birth of American antislavery 1657-1761.* Yale UP.

Gensler, Harry, J. 2013. *Ethics and the Golden Rule.* New York: Routledge.

Week 3: Tuesday 28th January 2014

Question for reflection:

3b. How did British abolitionists try to convince the owners of persons enslaved-as-negro that negro slavery is wrong?

Texts for reflection:

Priestley, Joseph. 1788. *A sermon on the subject of the slave trade; delivered to a society of Protestant dissenters, at the New Meeting, in Birmingham; and published at their request.* Birmingham, at 25-29 (5pp)

Smith, Adam. 1759. *The theory of moral sentiments*, 6.2.28. (1p)

—. 1776. *An enquiry into the nature and causes of the wealth of nations*, 1.8.40.; 3.2.12.; 4.9.47. (2pp)

Mill, John Stuart. 1848. Of slavery. In *Principles of political economy*, 2.5 (4p)

Williams, Eric Eustace. 1944. The Triangular Trade; & Conclusion. In *Capitalism and slavery*, 51–57 & 209–213. U of North Carolina P. (10pp)

Brown, Marvin T. 2010. Adam Smith's silence and an economics of property. In *Civilizing the economy*. Cambridge UP, 17–33. (17pp)

Texts for research:

Carlyle, Thomas. 1849. Occasional discourse on The Negro Question. *Fraser's Magazine for Town and Country* 40: 670–679.

—. 1853. *Occasional discourse on The Nigger Question*. London.

Mill, John Stuart. 1850. The Negro question. *Fraser's Magazine for Town and Country* 41: 25–31.

Cairnes, John Elliott. 1862. *The slave power: Its character, career, and probable designs: Being an attempt to explain the real issues involved in the American contest*. London: Parker, Son, and Bourne.

Solow, Barbara, & Stanley Engerman. 1987. *British capitalism & Caribbean slavery: The legacy of Eric Williams*. Cambridge UP.

Mises, Ludvig von. 1927. *Liberalism*, trans. R. Raico. Mission, KS: Sheed Andrews, 1978, at 20–23.

Lawrence, Ken. 1976. *Karl Marx on American slavery*. Tougaloo, MS: Freedom Information Service.

McLain, James J. 1977. Slavery. In *The economic writings of Du Pont de Nemours*, 120–122. U of Delaware P.

Sen, Amartya Kumar. 1999. *Development as freedom*. Oxford UP.

Levy, David M., & Sandra J. Peart. 2001. *How the dismal science got its name: Classical economics & the ur-text of racial politics*. U of Michigan P.

Fogel, Robert William. 2003. *The slavery debates: A retrospective, 1952-1990*. Louisiana State UP.

White, Lawrence H. 2008. Can economics rank slavery against free labor in terms of efficiency? *Politics, Philosophy & Economics* 7(3): 327–340.

Elmslie, Bruce. 2010. Did Smithian economics promote slavery? *real-world economics review* 53: 150–155.

Wells, Thomas. 2010. Adam Smith's real views on slavery. *real-world economics review* 53: 156–160.

Brown, Marvin T. 2010. Adam Smith's view of slaves as property: A response to Thomas Wells and Bruce Elmslie. *real-world economics review* 55: 124-125.

Matsumoto, Akihito. 2011. Priestley and Smith against slavery. *The Kyoto economic review* 80(1): 119–131.

Beckles, Hilary McD. 2013. *Britain's black debt: Reparations for Caribbean slavery and native genocide*. U of the West Indies P.

Week 3: Tuesday 28th January 2014

Question for reflection:

3c. Why did British abolitionists argue for the abolition of the trade in persons enslaved-as-negro, before they argued for the abolition of negro slavery?

Texts for reflection:

Wilberforce, William. 1823. *Appeal to the religion, justice and humanity of the inhabitants of the British Empire in behalf of the negro slaves in the West Indies*. London, at 3–8. (5pp)

Burke, Edmund. 1792. Letter to the right honorable Henry Dundas, one of His Majesty's principal Secretaries of State. (2pp)

Bentham, Jeremy. 1843. Of security; Of property; Of slavery. In *Principles of the civil code*, 1.7.; 1.8.; 3.2. (9pp)

Mill, John Stuart. 1848. *Principles of political economy*, 2.2.7 (1p)

Rosen, Frederick. 2005. Jeremy Bentham on slavery and the slave trade. In *Utilitarianism and empire*, eds. Bart Schultz and Georgios Varouxakis, 33–56. Lanham: Lexington, at 33–36, & 38–47. (13pp).

McGary, Howard. 1992. Paternalism and slavery. In *Between slavery and freedom: Philosophy and American slavery*, eds. Howard McGary & Bill E. Lawson, 16–34. Indiana UP, at 24–29. (5pp)

McGary, Howard. 2007. The moral quandary of slave redemption. In *Buying freedom: The ethics and economics of slave redemption*, eds. Kwame Anthony Appiah & Martin Bunzl, 225–234. Princeton UP, at 226–231. (6pp)

Texts for research:

Burke, Edmund. 1780. *Sketch of the negro code*.

Bentham, Jeremy. 1789. To the Printer of the Public Advertiser. *Public Advertiser*, June 6, 1–2.

—. 1820. Securities against misrule. In *Securities against misrule and other constitutional writings for Tripoli and Greece*, ed. Philip Schofield, 134–135. Oxford: Clarendon, 1990.

—. 1822. Letter 16. In *Colonies, commerce, and constitutional law: Rid yourselves of ultramarina and other writings on Spain and Spanish America*, ed. Philip Schofield, 124–128. Oxford: Clarendon, 1995.

—. 1831. Lord Brougham displayed. In *The works of Jeremy Bentham, published under the superintendence of his executor, John Bowring*, 5: 570. Edinburgh: William Tait, 1838–1843.

25th March 1807: [47° Georgii III, Session 1, cap. XXXVI: An act for the abolition of the slave trade.](#)

1st August 1833: [3° & 4° Gulielmi IV, cap. LXXIII: An act for the abolition of slavery throughout the British Colonies; for promoting the industry of the manumitted slaves; and for compensating the persons hitherto entitled to the services of such slaves.](#)

Long, Douglas G. 1977. *Bentham on liberty: Jeremy Bentham's idea of liberty in relation to his utilitarianism*. U of Toronto P.

Boralevi, Lea Campos. 1984. Slavery. In *Bentham and the oppressed*. Berlin: Walter de Gruyter, 142–164.

Kelly, Paul Joseph. 1990. *Utilitarianism and distributive justice: Jeremy Bentham and the civil law*. Oxford: Clarendon.

Rawls, Alec. 1994. Utilitarianism and slavery. MS

Miller, Dale E. 2005. Reparations for emancipation: Mill's vindication of the rights of slave owners. *The Southern Journal of Philosophy* 43: 245–265.

Bunzl, Martin. 2007. The next best thing. In *Buying freedom: The ethics and economics of slave redemption*, eds. Kwame Anthony Appiah & Martin Bunzl, 235–248. Princeton UP.

Beckles, Hilary. 2007. The Wilberforce Song: How enslaved Caribbean blacks heard British abolitionists. *Parliamentary History* 26: 113–126.

Week 4: Tuesday 4th February 2014 ([220th anniversary of the first abolition of negro slavery](#))

Question for reflection:

4. How did French abolitionists explain the wrongness of negro slavery?

Texts for reflection:

- Didérot**, Denis. 1755. [Natural right](#). In *Encyclopedia*, at §6–9 (1p)
- Jaucourt**, Louis de. 1755. [Slavery](#). In *Encyclopedia*, at 34–46 (1p)
- Rousseau**, Jean-Jacques. 1762. *Du contrat social, ou Les principes du droit politique*, 1.4.6 & 13 (1p)
- Brissot**, Jacques. 1788. Discourse on the necessity of establishing in Paris a society for ... the abolition of the slave trade and of negro slavery. In *The French Revolution and human rights: A brief documentary history*, ed. Lynn Hunt. Boston: Bedford/St. Martin's, 1996, 58–59. (2pp)
- Condorcet**, Nicolas de. 1788. Rules for the Society of the Friends of Negroes. In *Condorcet: Political writings*, ed. Steven Lukes & Nadia Urbinati. Cambridge UP, at 148 & 154–155 (1p)
- Condorcet**, Nicolas de. 1790. Address to the National Assembly in favor of the abolition of the slave trade, 5th February. In Hunt 1996, 106–108. (2pp)
- Sepinwall**, Alyssa Goldstein. 2005. Regrounding empire. In *The Abbé Gregoire and the French Revolution: The making of modern universalism*. U of California P, at 149–155. (6pp)
- Cooper**, Anna Julia. 1925. *The attitude of France in regard to slavery during the revolution (1788-1805)*, trans. Frances Richardson Keller. Rowman & Littlefield, 2006, at **TBC**. (7pp)
- Bentham**, Jeremy. 1795. Nonsense upon stilts, or Pandora's box opened. In *Rights, representation and reform*, ed. Philip Schofield et al., 317–401. Oxford UP, 2002, at 322–324 & 330–331. (4pp)
- Darby**, Derrick. 2009. *Rights, race, and recognition*. Cambridge UP, at 155–163. (8pp)
- Cohen**, Joshua. 1997. Injustice. In *The arc of the moral universe. Philosophy & Public Affairs* 26(2): 91–134, at 120–122. (3pp)
- Devega**, Chauncey. 2012. [Playing with sex, power, and race: Did you know that there are 'plantation retreats' where black people go to serve their white 'masters?'](#) *We are respectable Negroes*. (2pp)
- Moravcsik**, Julius. Slavery and the ties that do not bind. In *Subjugation and bondage: Critical essays on slavery and social philosophy*, ed. Tommy Lott, 171–185. Rowman & Littlefield, at 175–177. (2pp)

Texts for research:

- Cook**, M. 1933. Jean-Jacques Rousseau & the Negro. *The Journal of Negro History* 21(3): 294–303.
- Resnick**, Daniel P. 1972. The Société des Amis des Noirs and the abolition of slavery. *French Historical Studies* 7(4): 558–569.
- Hunting**, Claudine. 1978. The *philosophes* and black slavery: 1748–1765. *Journal of the History of Ideas* 39(3): 405–418.
- Popkin**, Richard H. 1984. Condorcet, abolitionist. *Condorcet Studies I*, ed. Leonora Cohen Rosenfield, 35–47. Atlantic Highlands, NJ: Humanities Press.
- Waldron**, Jeremy. 1987. 'Nonsense upon stilts'. London: Methuen.
- Ferguson**, M. 1992. Mary Wollstonecraft & the problematic of slavery. *Feminist Review* 42: 82–102.
- Brown**, Chris. 1997. Universal human rights: A critique. *International J. of Human Rights* 1(2): 41–65.
- Gainot**, Bernard, & Marcel **Dorigny**. 1998. *La Société des amis des noirs, 1788–1799. Contribution à l'histoire de l'abolition de l'esclavage*. Paris: Éditions UNESCO/EDICEF.
- Lynch**, James V. 1999. The limits of revolutionary radicalism: Tom Paine and slavery. *The Pennsylvania Magazine of History and Biography* 123(3): 177–199.
- Jennings**, Lawrence C. 2000. *French anti-slavery: The movement for the abolition of slavery in France, 1802–1848*. Cambridge UP.
- Dorigny**, Marcel & Yves **Bénot**. 2005. *Léger-Félicité Sonthonax: La première abolition de l'esclavage, la Révolution française et la Révolution de Saint-Domingue*. Paris: APECE
- Sala-Molins**, Louis. 2006. *Dark side of the light: Slavery and the French Enlightenment*, trans. John Conteh-Morgan. U of Minnesota P.
- Jones**, Peter. 2013. Moral rights, human rights, and social recognition. *Political Studies* 61: 267–281.

Week 5: Tuesday 11th February 2014

Question for reflection:

5. Should we defer to the arguments of persons enslaved-as-negro?

Texts for reflection:

Wheatley, Phillis. 1774. A Letter to Reverend Samson Occum. *The Connecticut Gazette*, 11 March (1p)

Douglass, Frederick. 1852. Oration delivered in Corinthian Hall, Rochester, 5th July, at 16–19. (4pp)

Moody-Adams, Michele M. 1997. *Fieldwork in familiar places: Morality, culture, and philosophy*, 85–106. Harvard UP. (22pp)

Thomas, Laurence Mordekhai. 1997. The idea of moral deference. In Moral deference. In *Theorizing multiculturalism: A guide to the current debate*, ed. Cynthia Willett, 359–381, at 371–377. Oxford: Blackwell. (6pp)

Mason, Rebecca. 2011. Two kinds of unknowing. *Hypatia* 26(2): 294–307, at 300–306. (6pp)

Douglass, Frederick. 1855. Chapter 23: Introduced to the abolitionists. In *My bondage, my freedom*. (1p)

Texts for research:

Sartre, Jean-Paul. 1948. The oppression of blacks in the United States. In *Notebooks for an ethics*, trans. David Pellauer, 561–574. Chicago UP.

Crouch, Margaret A. 1993. A 'limited' defense of the genetic fallacy. *Metaphilosophy* 24(3): 227–240.

Boxill, Bernard K. 1998. Radical implications of Locke's moral theory: The views of Frederick Douglass. In *Subjugation and bondage: Critical essays on slavery and social philosophy*, ed. Tommy Lee Lott, 29–48. Lanham, MD: Rowman & Littlefield.

Thomas, Laurence Mordekhai. 1998. American Slavery and the Holocaust: Their ideologies compared. In *Subjugation and bondage: Critical essays on slavery and social philosophy*, ed. Tommy Lee Lott, 255–279. Lanham, MD: Rowman & Littlefield.

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Murray, Robert. 2001. Philosophy and interracial dialogue. *The Philosophical Forum* 32(2): 107–124.

Lee, Maurice S. 2005. Taking care of the philosophy: Douglass's commonsense. In *Slavery, philosophy, and American literature, 1830-1860*, 93–132. Cambridge UP.

Fricker, Miranda. 2007. Hermeneutic injustice. In *Epistemic injustice: Power and the ethics of knowing*, 147–175. Oxford UP.

Bales, Kevin, & Zoe Trodd. 2008. *To plead our own cause: Personal stories by today's slaves*. Cornell UP.

Pleasants, Nigel. 2008. Institutional wrongdoing and moral perception. *Journal of Social Philosophy* 39(1): 96–115.

—. 2011. Moral argument is not enough: The persistence of slavery and the emergence of abolition. *Philosophical Topics* 38(1): 139–160.

Anderson, Elizabeth Secor. 2013. Social movements, experiments in living, and moral progress: Case studies from Britain's abolition of slavery. Arthur Allen Leff Fellowship Lecture, Yale Law School, 30th September. MS.

Week 6: Tuesday 25th February 2014

Question for reflection:

6. How did the Sons of Africa explain the wrongness of their own enslavement?

Texts for reflection:

Sons of Africa. 1789. *The Diary; or Woodfall's Register* 24, 25th April. (1p)

Lawson, Bill. 1992. Oppression and slavery. In *Between slavery and freedom: Philosophy and American slavery*, ed. Howard McGary & Bill E. Lawson, 1-15, at 1–2. Indiana UP. (2pp)

Zack, Naomi. 2011. Moral law and slavery. In *The ethics and mores of race: Equality after the history of philosophy*, 65–87, at 83–85. Lanham, MD: Rowman & Littlefield. (2pp)

Cugoano, Quobna Ottobah. 1787. [*Thoughts and sentiments on the evil and wicked traffic of the slavery and commerce of the human species, humbly submitted to the inhabitants of Great-Britain, by Ottobah Cugoano, a native of Africa*](#) TBA (27pp)

Vassa, Gustavus. 1794. [*The interesting narrative of the life of Olaudah Equiano, or Gustavus Vassa, the African*](#) 1: 221–226 (7pp)

Douglass, Frederick. 1848. [Letter to Thomas Auld](#). *The Liberator*, 22nd September. (1p)

Texts for research:

Locke, John. 1689. Of the state of nature; Of slavery; Of property. In *Two treatises of government*, 2.2, 4, 5.

Emerson, Ralph Waldo. 1863. Boston hymn.

Ward, Julie, K. 1998. The master's tools: Abolitionist arguments of Equiano and Cugoano. In *Subjugation and bondage: Critical essays on slavery and social philosophy*, ed. Tommy Lee Lott, 79–98. Lanham, MD: Rowman & Littlefield.

Uzgalis, William. 1998. ". . . the same tyrannical principle": Locke's legacy on slavery. In *Subjugation and bondage: Critical essays on slavery and social philosophy*, ed. Tommy Lee Lott, 49–77. Lanham, MD: Rowman & Littlefield.

Bogues, Anthony Barrymore. 2003. The political thought of Quobna Cugoano: Racialised natural liberty. In *Black heretics, black prophets*, 25–46. New York: Routledge.

Caretta, 2003. In *The interesting narrative and other writings*, ed. Vincent. Caretta, 223–224. (1p)

Henry, Paget. 2004. Between Hume and Cugoano: Race, ethnicity and philosophical entrapment. *Journal of Speculative Philosophy* 18(2): 129–148.

Jeffers, Chike. 2007. Slavery, Freedom, and Equality: Cugoano and Locke on Natural Rights. MS.

Killingray, David. 2007. Britain, the Slave Trade and Slavery: An African Hermeneutic, 1787

Buccola, Nicholas. 2012. *The political thought of Frederick Douglass: In pursuit of American liberty*. New York UP.

Gunn, Jeffrey. 2011. Creating a paradox: Quobna Ottobah Cugoano and the slave trade's violation of the principles of Christianity, reason, and property ownership. *Journal of World History* 21(4): 629–656, at 646–650.

Phillips, Anne 2011. Does the property metaphor matter? In It's my body and I'll do what I like with it: Bodies as objects and property. *Political theory* 39(6): 724–748, 728–732.

Sapoznik, Karlee Anne. 2013. *Letters and other writings of Gustavus Vassa (Olaudah Equiano, The African): Documenting slavery and abolition*. Princeton, NJ: Markus Wiener.

Week 7: Tuesday 4th March 2014

Question for reflection:

7. How did the Daughters of Africa explain the wrongness of their own enslavement?

Texts for reflection:

Prince, Mary. 1831. *The history of Mary Prince, a West Indian Slave. Related by Herself* (23pp)

Truth, Sojourner 1851. Ain't I a woman? *History of Woman Suffrage*, 1, 2nd ed., ed. Elizabeth Cady Stanton, Susan B. Anthony, & Matilda Joslyn Gage. Rochester, NY: Charles Mann, 1889, at 79–82. (3pp). cf. <http://youtu.be/EsjdLL3MrKk>.

Jacobs, Harriet Ann. 1861. 10. A perilous passage in the slave-girl's life; & 14. Another link to life. In *Incidents in the life of a slave girl: Written by herself* 82–89 & 117–121. (14pp)

Texts for research:

Davis, Angela Y. 1981. *Women, race, and class*. New York: Random House, at 3–45.

Carby, Hazel V. 1982. White woman listen! Black Feminism and the boundaries of sisterhood. In *The Empire Strikes Back: Race and racism in 70s Britain*, 212–235. Centre for Contemporary Cultural Studies, Hutchinson.

—. 1987. Slave and mistress: Ideologies of womanhood under slavery; & 'Hear my voice, he careless daughters': Narratives of slave and free women before emancipation. In *Reconstructing womanhood: The emergence of the Afro-American woman novelist*, 20–39, & 40–61. Oxford UP.

Baber, H. E. 1987. How bad is rape? *Hypatia* 2: 125–138.

Smith, Valerie. 1990. Split affinities: The case of interracial rape. In *Conflicts in feminism*, ed. Marianne Hirsch & Evelyn Fox Keller, 271–287. Routledge.

Sherman, Sarah Way. 1990. Moral experience in Harriet Jacobs's 'Incidents in the life of a slave girl'. *NWSA Journal* 2(2): 167–185.

McGary, Howard. 1992. Forgiveness and slavery. In *Between slavery and freedom: Philosophy and American slavery*, ed. Howard McGary & Bill E. Lawson, 1-15, at 1–2. Indiana UP.

Hine, Darlene Clark. 1994. *Hine sight*. Indiana UP, at 3–58.

Card, Claudia. 1996. Rape as a weapon of war. *Hypatia* 11(4): 5-18.

Hartman, Sadiyah V. 1997. *Scenes of subjection: Terror, slavery, and self-making in nineteenth-century America*. Oxford UP, at 102–112.

Allen-Castellitto, Anita LaFrance. 1998. Slavery and surrogacy. In *Subjugation and bondage: Critical essays on slavery and social philosophy*, ed. Tommy Lee Lott, 229–254. Rowman & Littlefield.

Lott, Tommy Lee. 1998. Early Enlightenment conceptions of the rights of slaves. In *Subjugation and bondage: Critical essays on slavery and social philosophy*, 99–129. Rowman & Littlefield.

Burgess-Jackson, K. 1999. 'A most detestable crime': *New philosophical essays on rape*. Oxford UP.

Collins, Patricia Hill. 2000. The sexual politics of black womanhood. In *Black Feminist Thought: Knowledge, consciousness and the politics of empowerment*, 123–148. Routledge.

Brison, Susan J. 2002. *Aftermath: violence and the remaking of a self*. Princeton UP.

Tessman, Lisa. 2005. *Burdened virtues: Virtue ethics for liberatory struggles*. Oxford UP.

Rifkin, Mark. 2007. 'A home made sacred by protecting laws': Black activist homemaking and geographies of citizenship in *Incidents in the life of a slave girl*. *differences* 18(2): 72–102.

Archard, David. 2007. The wrong of rape. *The Philosophical Quarterly* 57(228): 374–393.

McGuire, Danielle. 2010. *At the dark end of the street: Black women, rape, and resistance: A new history of the Civil Rights Movement from Rosa Parks to the rise of Black Power*. Knopf.

Foster, Thomas A. 2011. The sexual abuse of black men under American Slavery. *Journal of the History of Sexuality* 20(3): 445–464.

Kim, Jane. 2012. Taking rape seriously: Rape as slavery. *Harvard Journal of Law* 35: 263–

Smithers, Gregory D. 2012. American abolitionism and slave-breeding discourse. In *Slave breeding: Sex, violence, and memory in African American history*. UP of Florida, at 20–42.

Carastathis, Anna. 2013. Basements and intersections. *Hypatia* 28(4): 1–18.

Week 8: Tuesday 11th March 2014

Question for reflection:

8. How did the Haitian Revolutionaries explain the wrongness of the enslavement from which they emancipated themselves?

Texts for reflection: TBC

Boukman, Dutty. 1791. Prayer, August 22.

Louverture, Toussaint. 1801. Constitution of Saint-Domingue, July 3.

Dessalines, Jean-Jacques. 1804. Proclamation of independence, January 1.

Dessalines, Jean-Jacques. 1804. Yes: I have avenged America. April 28.

Dessalines, Jean-Jacques. 1805. Constitution of Hayti, May 20.

Vastey, Pompée Valentin. 1814. *The colonial system unveiled*, ed. Chris Bongie, Liverpool UP, 2014.

Texts for research:

Smith, James McCune. 1841. *Lecture on the Haytien Revolutions, with a sketch of the character of Toussaint L'Ouverture*.

James, Cyril Lionel Robert. 1963. *The Black Jacobins*. 2nd ed. Vintage.

Beckles, Hilary. 1988. Caribbean anti-slavery: The self-liberation ethos of enslaved blacks. *Journal of Caribbean History* 22(1–2): 1–19.

Fick, C. E. 1990. *The making of Haiti: The Saint Domingue Revolution from below*. U of Tennessee P.

Thornton, John K. 1993. 'I am the subject of the King of Congo': African political ideology and the Haitian Revolution. *Journal of World History* 4(2): 181–214.

Trouillot, Michel-Rolph. 1995. An unthinkable history: The Haitian Revolution as a non-event. In *Silencing the past: Power and the production of history*, 70–107. Boston: Beacon.

Bogues, Anthony B. 1998. Investigating the radical Caribbean intellectual tradition. *Small Axe* 29–45.

Piquionne, Nathalie. 1998. Letter de Jean-François, Biassou et Belair, juillet 1792. *Annales historiques de la Révolution française* 311: 132–139.

Gauthier, F. 2003. The role of the Saint Domingue deputation in the abolition of slavery. In *The abolitions of slavery: From L.F. Sonthonax to Victor Schœlcher: 1793, 1794, 1848*, 167–179. Paris: UNESCO/Berghahn.

Fischer, Sibylle. 2004. *Modernity disavowed*. Duke UP.

Hallward, Peter. 2004. Haitian inspiration. *Radical Philosophy* 123: 2–7.

Scott, David. 2004. *Conscripts of modernity: The tragedy of colonial Enlightenment*. Duke UP.

Hutton, Clinton A. 2005. *The logic and historical significance of the Haitian Revolution and the cosmological roots of Haitian freedom*. Arawak.

Bogues, Anthony B. 2005. The Haitian Revolution and the making of freedom in modernity. MS.

Dubois, Laurent, & John Garrigus. 2006. *Slave revolution in the Caribbean, 1789-1804: A brief history with documents*. Bedford/St. Martins.

Dubois, Laurent. 2006. An enslaved Enlightenment: Rethinking the intellectual history of the French Enlightenment. *Social History* 31(1): 1–14.

Roberts, Neil. 2007. Freedom as marronage: The dialectic of slavery and freedom in Arendt, Pettit, Rousseau, Douglass, and the Haitian Revolution. PhD dissertation, University of Chicago.

Nesbitt, Nick. 2008. *Universal emancipation*. U of Virginia P.

2008 Jean-Bertrand Aristide Presents Toussaint L'Ouverture

Joseph, Celucien L. 2011. The rhetoric of prayer: Dutty Boukman, the discourse of 'freedom from below,' and the politics of God. *Journal of Race, Ethnicity, and Religion* 2(9): 1–33.

—. 2012. Prophetic religion, violence, and black freedom: Reading Makandal's project of black liberation through a Fanonian Postcolonial lens of decolonization and theory of revolutionary humanism. *Journal of Race, Ethnicity, and Religion* 3(4): 1–30.

Jenson, Deborah. 2011. *Beyond the slave narrative*. Liverpool UP.

Dubois, Laurent. 2012. Dessalines Toro d'Haïti. *The William and Mary Quarterly* 69(3): 541–548.

Week 9: Tuesday 18th March 2014

Question for reflection:

9. How did the actions of the Haitian Revolutionaries cause Prussians to re-explain the wrongness of negro slavery?

Texts for reflection:

- Humboldt**, Alexander von. 1826. *Political essay on the island of Cuba*, ed. Vera M. Kutzinski & Ottmar Ette. U Chicago P, at 142–146. (5pp)
- Kant**, Immanuel. 1798. *The conflict of the faculties*, trans. M. Gregor. Abaris, 1992, at 152–157. (3pp)
- Pratt**, Jamie. 2009. [Kant on slavery](#). *The spectacted avenger*. (1p)
- Bernasconi**, Robert. 2002. Kant as an unfamiliar source of racism. In *Philosophers on race: Critical essays*, ed. Julie K. Ward & Tommy L. Lott, 145–166. Blackwell, at 150–152. (3pp)
- Buck-Morss**, Susan. 2009. *Hegel, Haiti, and Universal History*. U of Pittsburgh P, at 48–60. (10pp)
- Hegel**, Georg Wilhelm Friedrich. 1807. Lordship and bondage. In *Phenomenology of spirit*, 4.A. (3pp)
- Fanon**, Franz. 1952. The Negro and recognition. In *Black skin, white masks*, 163–173. Pluto. (10pp)
- Villet**, Charles. 2011. Hegel and Fanon on the question of mutual recognition: A comparative analysis. *The Journal of Pan African Studies* 4(7): 39–51. (11pp)

Texts for research:

- Kant**, Immanuel. 1797. On rights to persons akin to rights in things. In *The metaphysics of morals*. In *Practical philosophy*, trans. Mary J. Gregor, 426–432 (Ak 6: 277–284). Cambridge UP, 1996.
- Hegel**, Georg Wilhelm Friedrich. 1821. *Philosophy of right*, §57.
- Hegel**, Georg Wilhelm Friedrich. 1830. Self-consciousness. In *Encyclopaedia of philosophical sciences*, C.I.B., §§344-359.
- Brann**, E. R. 1954. von Humboldt's attitude towards human bondage. In *The political ideas of Alexander von Humboldt: A brief preliminary study*. Little Print.
- Axinn**, S. 1971. Kant, authority & the French Revolution. *J. of the History of Ideas* 32(3): 423–432.
- Foner**, Philip S. 1984. *Alexander von Humboldt über die Sklaverei in den USA: Eine Dokumentation mit einer Einführung und Anmerkungen herausgegeben von = Alexander von Humboldt on slavery in the United States: Edited, with introduction and notes*. Berlin: Humboldt-Universität.
- Tavarès**, Pierre-Franklin, 1992. Hegel et Haïti ou le silence de Hegel sur Saint-Domingue. *Chemins critiques* 2: 113–131.
- Pettit**, Philip. 1997. Non domination as a personal ideal. In *Republicanism: A theory of freedom and government*, 82–92. Oxford: Clarendon.
- Willett**, Cynthia. 1998. The master-slave dialectic: Hegel vs. Douglass. In *Subjugation and bondage: Critical essays on slavery and social philosophy*, ed. Tommy Lee Lott, 151–170. Rowman & Littlefield.
- Cudd**, Ann E. 2006. Recognition theory. In *Analyzing oppression*, 60–68. Oxford UP.
- Burns**, Tony. 2006. Hegel, identity politics and the problem of slavery. *Culture, Theory and Critique* 47(1): 87-104.
- Honenberger**, Phillip. 2007. 'Le Nègre et Hegel': Fanon on Hegel, colonialism, and the dialectics of recognition.
- Walls**, Laura Dassow. 2009 'All are alike designed for freedom': Humboldt on race and slavery. In *The passage to Cosmos: Alexander von Humboldt and the shaping of America*, 172–209. U of Chicago P.
- Lovett**, Frank. 2010. Domination and human flourishing, & Is domination self-defeating. In *A theory of domination and justice*, 133–134 & 136–140. Oxford UP.
- Roberts-Thomson**, Simon. 2010. Slavery, equality, and justice. PhD dissertation, U of Arizona.
- Wendt**, Fabian. 2011. Slaves, prisoners, and republican freedom. *Res Publica* 17: 175–192.
- Ikäheimo**, Heikki. 2013. Hegel's concept of recognition: What is it? In *Recognition: German Idealism as ongoing challenge*, ed. Christian Krijnen. Leiden: Brill.
- López**, A. J. 2013. Occupying reality: Fanon reading Hegel. *South Atlantic Quarterly* 112(1): 71–78.
- Ypi**, Lea. 2013. What's wrong with colonialism. *Philosophy and Public Affairs* 41(2): 158–191.

Week 10: Tuesday 25th March 2014

Question for reflection:

10. How should we, today, explain the wrongness of negro slavery?

Texts for reflection:

- Lawson**, Bill E. 1992. Lexical gaps and social policy. In *Moral discourse and slavery*. In *Between slavery and freedom*, eds. Howard McGary & Bill E. Lawson, 71–89. Indiana UP, at 76–78. (3pp)
- Degrug Leary**, Joy. 2005. *Post Traumatic Slave Syndrome: America's legacy of enduring injury and healing*. Uptone, at 125–133. (8pp)
- Appiah**, Kwame Anthony. 2007. What's wrong with slavery? In *Buying freedom*, eds. Kwame Anthony Appiah & Martin Bunzl, 249–258. Princeton UP, at 255–257 (3pp)
- Rawls**, John. 1999. Self-respect, excellences, and shame. In *A theory of justice*. 2nd ed. Oxford UP, at 386–391. (6pp)
- Smith**, Adam. 1776. *An enquiry into the nature and causes of the wealth of nations*, 5.2.148, 160 (1p)
- Waldron**, Jeremy. 2012. Why call hate speech group libel? In *The harm in hate speech*, 34–64. Harvard UP, at 34–45 (11pp)
- Loury**, Glenn. 2004. The anatomy of racial inequality: The author's account. *The Review of Black Political Economy* 32(2): 75–88, at 78–82. (4pp)
- Thiong'o**, Ngugi wa. 1998. Decolonising the mind. *Diogenes* 46: 101–104. (4pp)
- Garvey**, Marcus. 1938. The work that has been done. *The Black Man* 3(10): 7–11, at 10. (1p)
- Marley**, Bob, & The Wailers. 1980. *Redemption song*. Uprising. Island/Tuff Gong.

Texts for research:

- Thomas**, Laurence Mordekhai. 1978. Rawlsian self-respect and the black consciousness movement. *The Philosophical Forum* 9: 303–314.
- . 1983. Self-respect: Theory and practice. In *Philosophy born of struggle: anthology of Afro-American philosophy from 1917*, ed. Leonard Harris. Kendall/Hunt.
- . 1989. §18 Self love, & §22 Self-esteem. In *Living morally: A psychology of moral character*, & 188–TBC, & 233–241. Temple UP.
- . 2003. Self-respect, fairness, and living morally. In *The Blackwell companion to African American philosophy*, ed. Tommy L. Lott & John P. Pittman, 293–305. Oxford: Blackwell.
- Boxill**, Bernard R. 1992. Self-respect. In *Blacks and social justice*, 186–204. Rowman & Littlefield.
- Moody-Adams**, Michelle M. 1992. Race, class, and the social construction of self-respect. *Philosophical Forum* 24(1–3): 251–266.
- Mitchell**, Paul. 2005. *The making of the modern law of defamation*. London: Hart.
- Eyal**, Nir. 2005. 'Perhaps the most important primary good': Self-respect and Rawls's principles of justice. *Politics, Philosophy & Economics* 4: 195–219.
- Lewis**, Rupert. 2007. Emancipate yourself from mental slavery. In *Emancipation: The lessons and the legacy*, ed. Hopeton Dunn, 98–107. Kingston: Arawak.
- De Herdt**, Tom. 2008. Social policy and the ability to appear in public without shame. In *The capability approach: Concepts, measures, and applications*, ed. F. Comim, 458–488. Cambridge UP.
- Doppelt**, Gerald. 2009. The place of self-respect in a *Theory of Justice*. *Inquiry* 52(2): 127–154.
- Ferkany**, Matt. 2009. Recognition, attachment, and the social bases of self-worth. *The Southern Journal of Philosophy* 47(3): 263–283.
- Kristjánsson**, Kristján. 2009. Self-concept: Self-esteem and self-confidence; & Self-respect. In *The self and its emotions*, 99–127 & 148–166. Cambridge UP.
- Hutton**, C. 2010. The power of philosophy in Bob Marley's music. *Jamaica Journal* 33(1–2): 31–35.
- Zink**, James R. 2010. Reconsidering the role of self-respect in Rawls's *A Theory of Justice*. *The Journal of Politics* 73(2): 331–344.
- Brake**, Elizabeth. 2013. Rereading Rawls on self-respect: Feminism, family law, and the social bases of self-respect. In *Feminist interpretations of John Rawls*, ed. Ruth Abbey, 57–74. Penn State UP.