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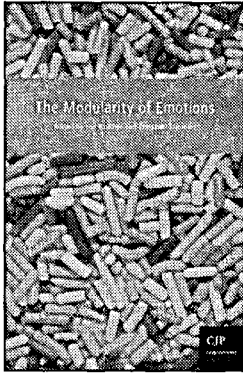
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CJP Supplementary, volume 32

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Can emotions be rational or are they necessarily irrational? Are emotions universally shared states? Or are they socio-cultural constructions? Are emotions perceptions of some kind? Since the publication of Jerry Fodor's *The Modularity of Mind* (1983), a new question about the philosophy of emotions has emerged: Are emotions modular? A positive answer to this question would mean, minimally, that emotions are cognitive capacities that can be explained in terms of mental components that are functionally dissociable from other parts of the mind. But depending on the kind of modules that are considered, be they Chomskyan, Fodorian, Darwinian, and so on, the answer to this question might well be different. The twelve new essays in this volume address the question of whether emotions, or at least some of them, are, in some sense of the word, modules, and explore how this could potentially influence our understanding of emotional phenomena.

ABOUT THE EDITORS

Christine Tappolet is the Canada Research Chair in Ethics and Meta-ethics and an associate professor in the Department of Philosophy at the Université de Montréal. She is the author of *Émotions et Valeurs* (2000) and the co-author, with Ruwen Ogien, of *Les Concepts de l'éthique* (2008) and of several articles in meta-ethics, moral psychology and the philosophy of emotions.

Luc Faucher is an associate professor in the Department of Philosophy at the Université du Québec à Montréal. He has published many papers on emotions, racial cognition and evolutionary psychology. In 2006, he edited a volume of *Philosophiques* on philosophy and psychopathologies.

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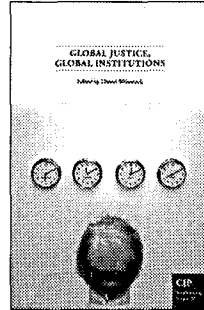
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CJP Supplementary Volume 31

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Defining the principles of justice that ought to govern the global economic and political sphere is one of the most urgent tasks that contemporary political philosophers face. But they must also contribute to working through the institutional implications of these principles. How might principles of global justice be realized? Must the institutions that aim to implement them be transnational, or can global justice be attained within the context of the state system? Can institutions of democratic self-governance be imagined beyond the nation-state? These are just some of the questions that still face political philosophers even when issues of abstract principle have been addressed.

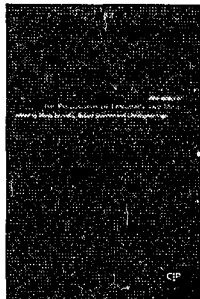
This volume establishes a dialogue between philosophers working at all levels of abstraction. Some of the authors are concerned with the grounds and scope of the obligations that bind the citizens and governments of rich countries to those of poorer nations. But many examine the question of how these obligations can be satisfied, both within existing institutional frameworks and beyond. Together their essays constitute a major contribution to the advancement of both the theoretical understanding and the practical requirements of global justice.

ABOUT THE EDITOR

DANIEL WEINSTOCK holds the Canada Research Chair in Ethics and Political Philosophy in the Department of Philosophy of the University of Montreal. He is also the Founding Director of the Centre de recherche en éthique de l'Université de Montréal. He has written extensively on a wide range of issues in political philosophy, including democratic theory, multiculturalism and global justice. He was awarded the Pierre-Elliott-Trudeau Prize in 2004, and the André-Laurendeau Prize in 2006.



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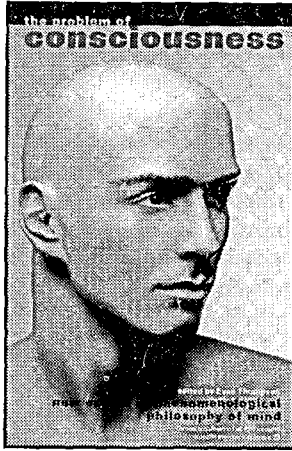
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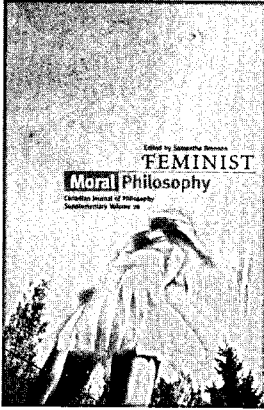
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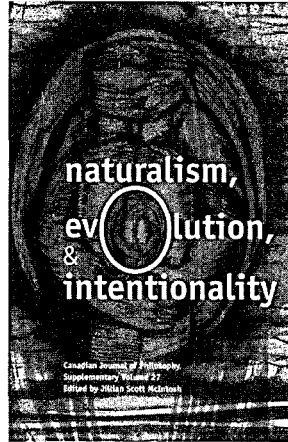
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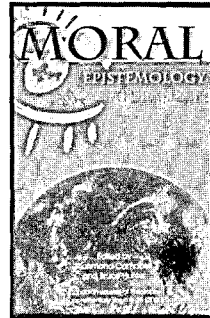
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A traditional task of epistemology is to establish and defend systematic standards that must be met in order for us to have knowledge or justified beliefs. A naturalized epistemology tries to arrive at such standards through an empirical investigation into how we interact with our fellows and the world around us, what we seek in these activities, and the particular ways in which we can and cannot succeed. This approach is a radical departure from tradition because its means of investigation is empirical.

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Edited by
CATHERINE WILSON

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This distinctive collection of essays explores the relationship between the growth and development of civilization and the forms of social and political oppression that civilization permits and encourages as well as the forms of oppression that civilized societies unmask and seek to relieve. It offers fresh insights into the thought of political philosophers, including Locke, Montesquieu, Marx, Kant, Mill, and Rawls as well as the postmodernist response of Foucault and his successors to the fact of the domination of human by human.



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