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## **CURRENT RESEARCH INTERESTS**

Dr D'Oro was awarded a PhD from Essex University in 1995 for a thesis on the philosophy of Kant and Hegel and the relationship between transcendental and objective idealism. She is interested in epistemological and metaphysical questions in both the Anglo-American and European traditions. Her current research interests are in metaphilosophy and the philosophy of action. The metaphilosophical issue with which she is concerned is that of the relationship between philosophy and science and whether philosophy is an autonomous discipline with its own method and subject matter. These meta-philosophical views have led her to defend a particular position in the philosophy of action, according to which the question "how is mental causation possible?" should be construed *not* in metaphysical terms, as asking "how can the mind fit in the natural world?" but in conceptual terms as asking: "what are actions?" and "under what conditions is an autonomous science of the mind possible?" These arguments have been developed in several journal articles that have appeared in *Metaphilosophy*, *The European Journal of Philosophy*, *Ratio*, *Inquiry* and in a manuscript provisionally entitled "From a Conceptual Point of View". The manuscript was completed thanks to an AHRC research leave award for the academic year 2006-07. Her interests in metaphilosophy and the philosophy of action developed out of a reading of R. G. Collingwood. She is the joint editor of Collingwood's *An Essay on Philosophical Method* (Oxford, 2005) and the author of *Collingwood and the Metaphysics of Experience* (Routledge, 2002). The latter was completed thanks to an AHRB research leave award for the academic year 2000-01.

## WORK IN PROGRESS

**Book manuscript:** "From a Conceptual Point of View".

**Edition:** "Causalism vs Non-Causalism".

**Journal Articles:** "Philosophy and the Ontological Difference"; "Transcendental Arguments and the A Priori", "From Ethics to Metaphysics and Back".

## AWARDS RECEIVED

British Academy travel grant 2007

AHRC 2007 research leave scheme

AHRB 2001 research leave scheme

## BOOKS

*Collingwood and the Metaphysics of Experience*, Routledge: London and New York, 2002.  
The book was completed thanks to an AHRB award for the academic year 2000-01.

### Reviewed by

- Dimitris Vardoulakis, *Colloquy* 7.
- Charles Booth, *The Philosopher's Magazine* 22, 2003, p. 59.
- Timothy Lord, *Journal of the History of Philosophy* 42:2, April 2004, pp. 232-233
- Leslie Armour, *British Journal for the History of Philosophy*, 2004, pp. 730-733.
- Peter B. Lewis, *International Philosophical Quarterly*, 2004.
- Lionell Rubinoff, *Clio* 33/3, 2004, pp. 315-321.
- Gary Ciocco, *Notre Dame Philosophical Reviews*, available online at <http://ndpr.nd.edu/review.cfm?id=1361>
- Christopher Rolliston, *Collingwood and British Idealism Studies* 11/1, 2005, pp. 132-142.
- Michael J. O'Neill, *Review of Metaphysics*, Vol. 59, 2005.
- Guido Vanheeswijck, *Tijdschrift voor Filosofie* 2004, pp. 365-368.
- James Connelly, 'The New Collingwood?' [G. Browning, *Rethinking R.G. Collingwood*, G. D'Oro, *Collingwood's Metaphysics of Experience*]. Review article. *Hegel Society Bulletin*, 2005.

## EDITIONS

(2005) R.G. Collingwood, ***An Essay on Philosophical Method***, Oxford University Press.  
Jointly edited with James Connelly.

**Description:** *An Essay on Philosophical Method* contains an unparalleled explanation of why philosophy has a distinctive domain of enquiry that differs from that of the sciences of nature. This re-edition the *Essay* focuses on Collingwood's contribution to metaphilosophy and locates his account of philosophical method in the context of contemporary concerns about the fate of philosophy in the age of science. It also contains the text of the Collingwood-Ryle correspondence which will be fascinating reading to anyone interested in the origins of analytic philosophy.

## ARTICLES AND ENTRIES

(2008) "The ontological backlash: why did mainstream analytic philosophy lose interest in the philosophy of history?" forthcoming in a special issue on the philosophy of history in ***Philosophia***.

(2008) "Historical Understanding" for The ***Blackwell Companion to the Philosophy of History***, edited by Aviezer Tucker, forthcoming.

(2007) "Ragioni e Cause" in *Robin George Collingwood e la formazione estetica*, Vol I, Clementina Gily Reda (ed.), Grauseditore, Napoli, 2007, pp. 165-181.

(2007) "The Gap is Semantic, Not Epistemological", ***Ratio*** XX/2, pp. 168-178.

(2007) "Two Dogmas of Contemporary Philosophy of Action", ***Journal of the Philosophy of History*** 1, pp. 11-26.

- (2006) R. G. Collingwood (<http://plato.stanford.edu/contents.html>) for *The Stanford Encyclopaedia of Philosophy* (approx 8000 words).
- (2005) "Idealism and the Philosophy of Mind" *Inquiry* 48/5, pp 395-412.
- (2005) "In Defence of the Agent Centred Perspective", *Metaphilosophy* 36, pp. 652-667.
- (2005) "Collingwood's Solution to the Problem of Mind-Body Dualism", *Philosophia* 32, 349-363.
- (2004) "Apriority and Philosophical Analysis", *Science et Esprit* 56/3, pp. 247-263.
- (2004) "Re-enactment and Radical Interpretation", *History and Theory* 43, 2004, pp. 198-208.
- (2004) "Collingwood, Psychologism and Internalism", *European Journal of Philosophy* 12:2, 2004, pp. 163-177.
- (2004) "Collingwood on Philosophical Knowledge and the Enduring Nature of Philosophical Problems" *The British Journal for the History of Philosophy* 12:1, 2004, pp. 93-109.
- (2003) "Collingwood and Ryle on the Concept of Mind", *Philosophical Explorations* VI (I), 2003, p. 18-30.
- (2002) "Collingwood, Metaphysics and Historicism", *Dialogue: the Canadian Philosophical Review*, XLI, 2002, pp. 1-20.
- (2000) "R. G. Collingwood on Re-enactment and the Identity of Thought", *Journal of the History of Philosophy*, 38:1, 2000, pp. 87-101 (ISSN 0022 5053).
- (2000) "On Collingwood's Rehabilitation of the Ontological Argument", *Idealistic Studies*, Vol. 30: 3, 2000, pp. 173-188 (ISSN 0046 8541).
- (2000) "Collingwood's Critique of Scissors-and-Paste History revisited in the Light of his Conception of Metaphysics", *International Studies in Philosophy*, issue 32:4, summer 2000, pp. 23-45 (ISSN 0207 5664).
- (2000) "On Collingwood's Epistemological Turn" (Section IV, workshop No 443), *Proceedings of the 7<sup>th</sup> Conference of the International Society for the Study of European Ideas* (ISSEI) 14-18 August 2000, University of Bergen, Norway. Published on CDROM by the HIT Centre at University of Bergen for ISSEI 2000 (ISBN 82-91320-20-9).
- (2000) "On Collingwood's Conceptions of History", *Collingwood and British Idealism Studies*, Vol. 7, 2000, pp. 45-69 (simultaneously published as book and journal: ISSN 1356-0670; ISBN 0952439379).

## REVIEWS

- (2006) Gary Browning, *Rethinking R. G. Collingwood* (Basingstoke and New York: Palgrave), 2004, ISBN 0-333-99972-3 (cloth) 213 pp., £ 45.00, reviewed for *Collingwood and British idealism Studies*, 2006.
- (2000) D. Boucher, J. Connelly, T. Modood (eds). Cardiff, University of Wales Press, 1996, *Philosophy, History and Civilization: Interdisciplinary Perspectives on R. G. Collingwood*, reviewed for *British Journal for the History of Philosophy* 2000, Vol. 8:2, pp. 386-88 (ISSN 0960 8788).
- (2000) P. Johnston, *R. G. Collingwood: An Introduction*, reviewed for *Philosophical Investigations*, Issue 23:3, 2000, pp. 264-266 (ISSN 0190 0536).
- (1998) Pinkard, T., *Hegel's Phenomenology: The Sociality of Reason*, reviewed for *British Journal for the History of Philosophy*, 1998
- (1996) Pinkard, T. and Engelhardt, T. Jr (eds.), *Hegel Reconsidered*, reviewed for *British Journal for the History of Philosophy* Vol. 4, September 1996
- (1996) Wachterhauser, B. R., (ed.), *Hermeneutics and Truth*, reviewed for *Radical Philosophy* 76, March/April 1996

(1994) Daniel Berthold Bond, *Hegel's Grand Synthesis*, reviewed for *Bulletin of the Hegel Society of Great Britain*, Autumn/Winter 1994.

## **ABSTRACTS OF SOME PAPERS**

**“Idealism and the Philosophy of Mind”** This paper defends an idealist form of non-reductivism in the philosophy of mind. I refer to it as a kind of conceptual dualism without substance dualism. I contrast this idealist alternative with the two most widespread forms of non-reductivism: multiple realizability functionalism and anomalous monism. I argue first, that functionalism fails to challenge seriously the claim for methodological unity since it is quite comfortable with the idea that it is possible to articulate a descriptive theory of the mind. Second, that as an attempt to graft conceptual mind-body dualism onto a monistic metaphysics, the idealist alternative bears some similarities to anomalous monism, but that it is superior to it because it is not vulnerable to the charge of epiphenomenalism. I conclude that this idealist alternative should be given serious consideration by those who remain unconvinced that a successful defence of the non-reducibility of the mental is compatible with the pursuit of a naturalistic agenda. *Inquiry* 48.

**“Re-enactment and Radical Interpretation”** This paper discusses Collingwood's account of re-enactment and Davidson's account of radical translation. Both Collingwood and Davidson are concerned with the question “how is understanding possible?” and both seek to answer the question transcendently by asking after the heuristic principles that guide the historian and the radical translator. Further they both agree that the possibility of understanding rests on the presumption of rationality. But whereas Davidson's principle of charity entails that truth is a presupposition or heuristic principle of understanding, for Collingwood understanding rests on a commitment to internal consistency alone. Collingwood and Davidson diverge over the scope of the principle of charity because they have radically different conceptions of meaning. Davidson endorses an extensional semantics that links meaning with truth. Since radical translation rests on a truth conditional semantics it rules out the possibility that there may be statements that are intelligible although based on false beliefs. Collingwood's account of re-enactment, on the other hand, disconnects meaning from truth thereby allowing for the possibility of understanding agents who have false beliefs. The paper argues first, that Davidson's account of radical translation rests on inappropriately naturalistic assumptions about the nature of understanding and that Davidson commits this error because he develops his account of radical interpretation in response to an epistemological question that is motivated by a sceptical concern: “how can we know whether we have provided the correct interpretation?” Second, that in the twentieth century far too much philosophising has been driven by epistemological/sceptical concerns that have obscured attempts to provide adequate answers to the sort of conceptual question with which Collingwood is concerned, namely: “what does it mean to understand?” *History and Theory* 43

**“In Defence of the Agent Centred Perspective”**. This paper explores certain issues that arise at the borderline between conceptual analysis and metaphysics, where answers to questions of a conceptual nature compete with answers to questions of an ontological or metaphysical nature. I focus on the way in which three philosophers, Kant, Collingwood and Davidson, articulate the relationship between the conceptual question “what are actions?” and the metaphysical question: “how is agency possible?” I argue that the way in which one handles the relationship between the conceptual and the ontological question has important implications for one's conception of the nature of philosophy and that thinking hard about what it takes to defend the autonomy of the mental and of the agent-centred perspective should force us to think about our underlying conception of philosophy and to choose between one that understands it as first science and one that understands it as the underlabourer of science. *Metaphilosophy* 36

## RECENT STAFF SEMINARS AND CONFERENCE PAPERS

“Re-enactment, Simulation and Folk-psychology” workshop organised by Mind and Society 14, **Manchester**, September 2008.

“The reasons/causes debate before and after Davidson”, ECAP (European Congress of Analytic Philosophy), **Krakow**, August 2008.

“The reasons/causes debate before and after Davidson”, Causation Conference, organised by the British Society for the history of philosophy, **York**, March 2008.

“Should ontology come first?” On the very idea of a metaphysics without ontology” Idealism conference, **Gregynog**, December 2007.

“The Ontological Backlash and the Reasons/Causes Debate”, Collingwood and twentieth century Philosophy Conference, **Montreal**, October 2007.

“The Ontological Backlash and the Reasons/Causes Debate”, Workshop in Political Theory, **Manchester**, September 2007.

“What happened to the Philosophy of History? The fortunes of ontology and the misfortunes of methodology in the philosophy of history and the philosophy of action”, The Future of the Philosophy of Historiography: A Workshop in the philosophy of history, **Belfast**, May 2007.

“Ragioni e Cause”, **Napoli**, Italy, June 2006.

“The Philosophy of History and the Philosophy of Action”, Philosophy and Historiography conference, **Cambridge**, April 2006.

“Idealism and the Philosophy of Mind”, Idealism Today Conference, Harris Manchester College, **Oxford**, 18-22 July 2005.

“Does Minimalist Apriority rest on a Mistake?” Joint session of the Mind Association and Aristotelian Society, **Manchester**, 8-10 July 2005

“Collingwood and Philosophical Analysis”, Collingwood Conference, **Coniston Waters**, July 2005.

“Mental ‘causation’ revisited: in defence of the justificatory role of reasons in mentalistic explanations”, **Dubrovnik**, April 2005.

“On the Very Idea of Philosophical Analysis”, Varieties of Analysis conference, **Oxford**, March/April 2005.

“Why philosophical problems do not wither away with the progress of natural science”, staff seminar, University of **Hertfordshire**, March 2005

“The Autonomy of Philosophy”, RIP lectures, **Keele** University, October 2004.

“Apriority and Philosophical Analysis”, Trinity College, **Dublin**, October 2004.

“Does Minimalist Apriority rest on a Mistake?” Symposium on Epistemology, **Sherbrook, Canada**, October 2004. The paper was read in absentia as I could not attend for family reasons.

“Does Minimalist Apriority rest on a Mistake?” SIFA (Societa Italiana per la Filosofia Analitica), **Genova**, September 2004.

“Apriority and Philosophical Analysis”, Idealism Conference, **Durham**, July 2004.

“Apriority and Philosophical Analysis”, seminar series, University of Western Quebec, **Montreal**, May 2004.

“Apriority and Philosophical Analysis”, seminar series, College Dominicain, **Ottawa**, May 2004.

“The Autonomy of Philosophy”, Forum for European Philosophy discussion group, **London**, March 2004.

“Mental Causation Revisited” 21<sup>st</sup> World Congress of Philosophy, **Istanbul**, August 2003. This paper was accepted but I was unable to attend the conference.

“Collingwood and Ryle on the Concept of Mind”, International Conference for Anglo-American Idealism, **Pyrgos**, Greece, August 2003.

“In Defence of the Agent Centred Perspective”, Joint Session of the Mind Association and Aristotelian Society, Open Session, **Belfast**, July 2003.

“Collingwood’s Solution to the Problem of Mind-Body Dualism”, Causation and Explanation conference, **Pullman**, WA, **USA**, May 2003.

“On the Relationship between Philosophical and Common Sense Knowledge”, Philosophy As Conference, **London**, November 2002.

“Collingwood’s Solution to the Problem of Mind-Body Dualism”, ECAP (European Congress for Analytic Philosophy), **Lund**, Sweden, June 2002.

“*The Idea of History as a Branch of Descriptive Metaphysics*”, Institute of Historical Research, Goldsmiths College, **London**, January 2002.

*Updated: 11/04/08*