

Contents

<i>Acknowledgements</i>	ix
<i>List of Abbreviations</i>	xi
1. Why We Came to Think as We Do	1
1.1 Bringing the Pragmatic Genealogical Tradition into View	4
1.2 A Systematic Account of the Method	8
1.3 Doing Systematic Philosophy by Doing History of Philosophy	17
2. The Benefits of Reverse-Engineering	20
2.1 From a Practical Point of View	20
2.2 Seven Virtues of Conceptual Reverse-Engineering	22
2.3 Explanation Without Reduction	31
2.4 Weakening and Strengthening Confidence	38
2.5 Responsible Conceptual Engineering	41
2.6 Genealogy's Place in the Methodological Landscape	43
3. When Genealogy Is Called For	48
3.1 Fictionalizing and Historicizing	49
3.2 Self-Effacing Functionality	54
3.3 Nietzsche's Challenge: Historical Inflection and Local Needs	59
4. Ideas as Remedies to Inconveniences: David Hume	71
4.1 Motivating Genealogy: Artificiality and the Circle Argument	73
4.2 A Remedy to Conflict Over External Goods	76
4.3 De-Instrumentalizing Justice	81
4.4 Promising: Enabling Reciprocal Cooperation Over Time	86
4.5 The Functions of the State of Nature	88
5. A Genetic History of Thought: Friedrich Nietzsche	100
5.1 Philosophers' Dehistoricizing and Denaturalizing Tendencies	102
5.2 Concepts Conditioned by History and Functionality	106
5.3 Nietzsche's Vindictory English Genealogies	110
5.4 Hypertrophy: Taking a Good Thing Too Far	123
5.5 Thinking Historically	126
6. Loosening the Need-Concept Tie: Edward Craig	132
6.1 Fictional Starting Points	135
6.2 What Informants Need to Be	139
6.3 A Genealogy Showing There to Be No Room for Genealogy	141
6.4 The Art of Our Necessities Is Strange: De-Instrumentalization	146
6.5 Assessing and Synthesizing Competing Accounts of Concepts	149

7.	The Uses of Intrinsic Value: Bernard Williams	155
7.1	Truth: What Needs Defending?	156
7.2	The Point of Valuing the Truth Intrinsically	159
7.3	Reading Williams as a Cambridge Pragmatist	175
7.4	McGinn's Three Challenges and Self-Effacing Functionality	178
7.5	A Pessimism of Strength: Williams's Debt to Nietzsche	187
8.	A Political and Ameliorative State of Nature: Miranda Fricker	193
8.1	Good Recipients of Information	194
8.2	De-Idealizing as Far as Necessary and as Little as Possible	197
8.3	Pairing Genealogical Explanation with a Theory of Error	199
8.4	Making Ameliorative Use of Pragmatic Genealogy	201
9.	The Normative Significance of Pragmatic Genealogies	212
9.1	Genetic Fallacies and the Ways Around Them	213
9.2	Understanding Pointfulness and Avoiding Continuity Failures	221
9.3	The State of Nature as a Model of Local Problems	231
9.4	Contested Needs and the Conception of the Agent	236
10.	Ideas Worth Having	243
10.1	Grounding Socratic in Pragmatic Inquiry	243
10.2	Pursuing Philosophy as a Humanistic Discipline	244
	<i>Bibliography</i>	249
	<i>Index</i>	275