

MARK JOHNSTON

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EDUCATION

- ◆ B. A., First Class Honors, University of Melbourne, Australia, 1976-1980
- ◆ Ph.D. Program, Princeton University, 1980-1983

DISSERTATION

- ◆ PARTICULARS AND PERSISTENCE, Princeton, 1984
(Advisors: Saul Kripke and David Lewis)

RESEARCH AND TEACHING INTERESTS

- ◆ Areas of Main Research: Ontology, Cognitive Science, Philosophy of Mind, Philosophy of Religion, Epistemology, Value Theory
- ◆ Other Teaching and Research Interests: Political Philosophy, Philosophy of Economics, Philosophy of Language, Philosophical Logic.

ACADEMIC POSITIONS

- ◆ Lecturer in Philosophy, Princeton University, 1983
- ◆ Assistant Professor of Philosophy, Princeton University, 1984-7
- ◆ Visiting Lecturer in Philosophy, Melbourne University, 1986
- ◆ Associate Professor of Philosophy with Tenure, Philosophy Department, Princeton University, 1987-1991
- ◆ Visiting Associate Professor of Philosophy, New York University, 1987
- ◆ Visiting Professor of Philosophy, Australian National University, 1991
- ◆ Visiting Professor of Philosophy, Monash University, 1991
- ◆ Professor of Philosophy, Philosophy Department, Princeton University, 1992-present
- ◆ Chair, Philosophy Department, Princeton University, 1998-2005

- ◆ Walter Cerf Professor of Philosophy, Princeton University, 2005 –2016
- ◆ Visiting Professor of Philosophy, Philosophy Department, Berkeley, 2007
- ◆ Henry Putnam University Professor, Princeton University 2016 – present
- ◆ Director, Program in Cognitive Science, Princeton University 2018 – present
- ◆ Townsend Distinguished Visiting Professor, Berkeley, 2019

AWARDS AND DISTINCTIONS

- ◆ Hastie Exhibition (for First Place in Philosophy Honors), 1980
- ◆ Commonwealth Postgraduate Research Award, 1980
- ◆ Alma Hansen Scholarship, 1981-1983
- ◆ Vernon Rice Memorial Lecturer, University of Melbourne, 1984
- ◆ Princeton Graduate Alumni Distinguished Teaching Award, 1983-4
- ◆ Richard Stockton Bicentennial Preceptorship, 1986-9
- ◆ Governor's Prize in the Humanities, 1990-91
- ◆ Distinguished Presidential Lecturer at USC, April 1993
- ◆ Kolnai Lecturer, Central European University, Budapest, 1997
- ◆ Princeton University Medal (for Distinguished Service to the Institution), 2001
- ◆ Pew Charitable Trust Award, 2002
- ◆ Presidential Lecturer, Reed College, 2002
- ◆ Walter Cerf Professorship, Princeton University, 2005
- ◆ Carl Gustav Hempel Lecturer, Princeton University, 2006
- ◆ Conference on my work on personal identity, Sydney University, July 2008
- ◆ Symposium on *Saving God*, Princeton University, 2009
- ◆ *New Yorker Magazine* names *Saving God* as favorite non-fiction choice of 2009
- ◆ American Academy of Religion 2011 Award for Excellence for *Saving God*
- ◆ Choice Magazine names *Saving God* one of the outstanding academic titles for 2010
- ◆ Two Day Conference on *Saving God* and *Surviving Death*, Princeton Theological Seminary, 2011
- ◆ American Philosophical Association, “author meets critics” session on *Surviving Death*, 2011
- ◆ Boston University Center for the Study of Religion “author meets critics” session on *Saving God*, 2011
- ◆ Prose Award, American Scholarly Editors Award for Scholarly Excellence, for *Surviving Death*, 2011
- ◆ Humanities Council Award for Interdisciplinary Research on Eternal Inflation, (with Ed Turner, Astrophysics), 2012-13
- ◆ Sanders Foundation Award to fund three conferences on Mind and Ontology, 2013-2015
- ◆ Symposium on my work on perception, Pacific Division Meeting of the American Philosophical Association, March 2014
- ◆ Boston Review votes “Is Human Life a Ponzi Scheme?” among the best essays of 2014
- ◆ Templeton Grant for investigating “Transformative Experience” 2015-16.
- ◆ Henry Putnam University Professorship, Princeton University, 2016
- ◆ Brackenridge Lecturer, University of Texas, 2017
- ◆ Behrman Award for Distinguished Achievement in the Humanities, Princeton University’s highest award in the humanities, 2018

- ◆ Gareth Evans Memorial Lecturer, 2018, Oxford University
- ◆ Gifford Lecturer, 2019, St. Andrews University
- ◆ Townsend Lecturer, 2019, UC Berkeley.

SERVICE

- ◆ Princeton UCHV Steering Committee, 1992-5.
- ◆ Department Chair, 1998-2005
- ◆ Committee on Appointments and Advancements (Princeton University Tenure Committee), 1999-2000
- ◆ Princeton Presidential Search Committee, 2000-1
- ◆ Chaired Ad Hoc Faculty Committee (consisting of Andrew Appel, Ben Bernanke and myself) that negotiated Princeton's Intellectual Property Policy with the Trustees of Princeton University, 2001
- ◆ Council of the Princeton University Community, 2003 -2006
- ◆ Faculty Advisory Committee on Policy, 2003-2006
- ◆ Board of Trustees, Princeton University Press, 2001-2007
- ◆ Association of Board of Trustees, Princeton University Press, 2007-
- ◆ Senior Academic Advisor to the Marc Sanders Foundation, 2012 – 2018
- ◆ Board of Trustees, Marc Sanders Foundation, 2012-2018
- ◆ Recent Work on Perception, Conference at Princeton, organizer 2013
- ◆ Recent Work in Ontology, Conference at Columbia, organizer 2014
- ◆ Eastern APA Program Committee, 2013-15
- ◆ Infinitarian Paralysis Conference at Princeton, organizer, 2015
- ◆ Advisor to Minorities and Philosophy Group, 2013-18
- ◆ Princeton Initiative in Cognitive Science, steering committee member 2015 –
- ◆ Director, Program in Cognitive Science, 2018-

BOOKS

- ◆ *Saving God: Religion after Idolatry*, Princeton University Press, 2009, 198 pages (Second Edition 2015)
- ◆ *Surviving Death*, Princeton University Press, 2010, 393 pages (Second Edition, 2013)

ARTICLES

- ◆ "The Nature of Reflexive Paradoxes" NOTRE DAME JOURNAL OF FORMAL LOGIC 24, 1983 (with Leonard Goddard).
- ◆ "Why Having a Mind Matters" in E. Le Pore and B. McLaughlin (eds.) ACTIONS AND EVENTS (Basil Blackwell, 1985).
- ◆ Review of S. Shoemaker and R. Swinburne, *Personal Identity* THE PHILOSOPHICAL REVIEW 96, 1987.

- ◆ "Human Beings" THE JOURNAL OF PHILOSOPHY 84, 1987. Reprinted in M. Tooley (ed.) *Metaphysics* (Garland Press, 1993). Reprinted in *Postgraduate Foundation in Philosophy* (Open University Press, 2002). Reprinted in J. Kim and E. Sosa *Metaphysics: An Anthology* (Basil Blackwell, 1999).
- ◆ "Is There a Problem about Persistence?" THE PROCEEDINGS OF THE ARISTOTELIAN SOCIETY 88, 1987. Reprinted in S. Haslanger ed. PERSISTENCE: CONTEMPORARY READINGS (M.I.T Press, 2006).
- ◆ "Self-Deception and the Nature of Mind" in A.O.Rorty (ed.) PERSPECTIVES ON SELF-DECEPTION (University of California Press, 1988). Reprinted in C. McDonald (ed.) PHILOSOPHY OF PSYCHOLOGY (Oxford University Press, 1993).
- ◆ "The End of the Theory of Meaning" MIND AND LANGUAGE 3, 1988. Reprinted in C. Peacocke ed. UNDERSTANDING AND SENSE, VOLUME 2, (Dartmouth University Press, 1993).
- ◆ "Dispositional Theories of Value" THE PROCEEDINGS OF THE ARISTOTELIAN SOCIETY, SUPPLEMENTARY VOLUME, 1989.
- ◆ "Relativism and the Self" in M.Krausz (ed.) RELATIVISM: INTERPRETATION AND CONFRONTATION (Notre Dame Press, 1990).
- ◆ "Fission and the Facts" in J.Tomberlin (ed.) PHILOSOPHICAL PERSPECTIVES: VOLUME 3 (University of California Press, 1990).
- ◆ "Judgment-Dependence and Explanation" in RESPONSE-DEPENDENT CONCEPTS, Peter Menzies and Philip Pettit (eds.) (Australian National University Press, 1991).
- ◆ "Constitution is not Identity", MIND 101, 1991. Reprinted in Michael Rea (ed.) MATERIAL CONSTITUTION (Cornell University Press, 1995).
- ◆ "Reasons and Reductionism" THE PHILOSOPHICAL REVIEW 101, 1992.
- ◆ "How To Speak of the Colors" PHILOSOPHICAL STUDIES 86, 1992. Reprinted in A. Byrne and D. Hilbert (eds.) THE PHILOSOPHY OF COLOR, (M.I.T. Press, 1997).
- ◆ "Verificationism as Philosophical Narcissism" PHILOSOPHICAL PERSPECTIVES 6, 1993.
- ◆ "Objectivity Refigured" in J. Haldane and C. Wright (eds.) REALISM, REASON AND PROJECTION (Oxford University Press, 1994).
- ◆ "Is the External World Invisible?" PHILOSOPHICAL ISSUES 7, 1995.
- ◆ "A Mind-Body Problem at the Surfaces of Objects" PHILOSOPHICAL ISSUES 7, 1995.

- ◆ "Human Interests without Superlative Selves" in J. Dancey (ed.) *READING PARFIT* (Basil Blackwell, 1996). Reprinted in *PERSONAL IDENTITY* eds. R. Martin and J. Barresi (Basil Blackwell, 2002).
- ◆ "Manifest Kinds" *THE JOURNAL OF PHILOSOPHY* XCIV, 1997.
- ◆ "Visual Experience" in A. Byrne and D. Hilbert (eds.) *THE PHILOSOPHY OF COLOR* (M.I.T. Press, 1997).
- ◆ "Are Manifest Qualities Response-Dependent?" *MONIST*, 102, 1998.
- ◆ "Portfolio Screening and the Ethics of Trading" in *UNEXPECTED CONSEQUENCES: ESSAYS IN HONOR OF GEORGE SOROS* (Central European University Press, 2000)
- ◆ "The Authority of Affect" *PHILOSOPHY AND PHENOMENOLOGICAL RESEARCH*, LXI, 4, 2001.
- ◆ "Is Affect Always Mere Effect?" *PHILOSOPHY AND PHENOMENOLOGICAL RESEARCH*, LXI, 4, 2001.
- ◆ "James Ward Smith" with George Pitcher, *PROCEEDINGS AND ADDRESSES OF THE AMERICAN PHILOSOPHICAL ASSOCIATION*, 74, 2002.
- ◆ "Parts and Principles" *PHILOSOPHICAL TOPICS*, XIV, 2002.
- ◆ "The Obscure Object of Hallucination" in *PHILOSOPHICAL STUDIES*, 120, 2004. Reprinted in Alex Byrne ed. *DISJUNCTIVISM: TOUCHING REALITY* (MIT Press, 2006).
- ◆ "Subjectivism and Unmasking" in *PHILOSOPHY AND PHENOMENOLOGICAL RESEARCH*, LX111, 2004.
- ◆ "Constitution" in F. Jackson and M. Smith (eds.) *HANDBOOK OF PHILOSOPHY* (Oxford University Press, 2005).
- ◆ "Better Than Knowledge: The Function of Sensory Awareness" in John Hawthorne and Tamar Gendler *PERCEPTUAL EXPERIENCE* (Oxford University Press, 2005).
- ◆ "Hylomorphism" in *JOURNAL OF PHILOSOPHY*, C111, 2006.
- ◆ "Human Beings Revisited: My Body is not an Animal" in *OXFORD STUDIES IN METAPHYSICS* (Oxford University Press, 2007).
- ◆ "Objectivity of Mind and the Objectivity of Our Mind" in *PHILOSOPHY AND PHENOMENOLOGICAL RESEARCH*, LXV1, 2007.
- ◆ Introduction to Caspar Hare's *MYSELF AND OTHER LESS IMPORTANT SUBJECTS* (Princeton University Press, 2009).

- ◆ “On a Neglected Epistemic Virtue” *PHILOSOPHICAL ISSUES*, 21, 2011.
- ◆ “Why There are no Visual Fields (And No Minds Either)” *ANALYTICAL PHILOSOPHY*, 4, 2011.
- ◆ “Concepts, Analysis, Generics and the Canberra Plan” with Sarah-Jane Leslie, *PHILOSOPHICAL PERSPECTIVES*, 26, 2013.
- ◆ “On Being Ontological Trash” in Barry Dainton, ed. *Continuum Analytic Studies*, (Continuum Press, 2014).
- ◆ “Is Human Life a Ponzi Scheme?” *The Boston Review*, January 2014.
- ◆ “The Problem with the Content View” in Berit Brogaard ed. *Does Perception Have Content?* (Oxford University Press, 2015).
- ◆ “Remnant Persons: Animalism Undone” in Stephan Blatti and Paul Snowdon, eds. *Essays on Animalism* (Oxford University Press, 2015).
- ◆ “The Personite Problem: Should Practical Reason be Tabled?” *NOUS* 50, 2016.
- ◆ “Invisible Things and Unnoticed Expenses” in *SOCIAL RESEARCH* 84, 2016 .
- ◆ “Personites, Maximality and Ontological Trash” in *PHILOSOPHICAL PERSPECTIVES* 29, 2017.
- ◆ “Disclosive Realism” in Alex Grzankowski and Michelle Montague eds. *Non-Propositional Intentionality* (Oxford University Press, 2018).
- ◆ “Why Did the One Not Remain Within Itself?” *OXFORD STUDIES IN PHILOSOPHY OF RELIGION*, 9, 2018.
- ◆ “Cognitive Science and the Metaphysics of Meaning” in Alvin Goldman and Brian McLaughlin, eds. *Cognitive Science and Metaphysics* (Oxford University Press, 2019).
- ◆ “Is Hope for An Afterlife Rational?” in Paul Draper ed. *Current Controversies in Philosophy of Religion* (Routledge, 2019).
- ◆ “From Surfaces to the Hereafter” *OXFORD REVIEW*, Fall Issue, 2019.
- ◆ “Why Did the One Not Remain Within Itself?” *OXFORD STUDIES IN PHILOSOPHY OF RELIGION*, 9, 2019.
- ◆ “Divine Self-Manifestation” *OXFORD STUDIES IN PHILOSOPHY OF RELIGION*, 10, 2020.
- ◆ “The Subject and Its Apparatus” *PHILOSOPHICAL STUDIES*, 4, 2020. (7,000 words)

CURRENT PROJECTS

- ◆ HUMAN BEINGS (Princeton University Press, 2019): a collection of essays on value theory, identity over time, and self-identity.
- ◆ THE OBSCURE OBJECT OF HALLUCINATION (Princeton University Press, 2020): a collection of essays in metaphysics, epistemology, and the philosophy of mind.
- ◆ ON BEING ONTOLOGICAL TRASH: an exploration of the destructive consequences of reductive naturalism for any ordinary moral outlook.
- ◆ THE MANIFEST: a long book exploring the profound mystery of the intelligibility of things.

RECENT INVITED PRESENTATIONS

- ◆ “The Authority of Affect Revisited” Princeton University, March 2010.
- ◆ “Immortality” Templeton Foundation Advisors Meeting, New York City, June 2010.
- ◆ “Self-Identity” St Louis University, August, 2010.
- ◆ “The Metaphysics of Experience” University of Toronto, October, 2010.
- ◆ “The Metaphysics of Experience” New York University, October, 2010.
- ◆ “On the Illusion of a Self Worth Caring About” Yale University, November, 2010.
- ◆ “On the Illusion of a Self Worth Caring About” University of Texas Austin, December 2010.
- ◆ “On Subjectivity” Notre Dame University, December 2010.
- ◆ “Reply to Alex Byrne, Michael Forster, Dean Zimmerman, Sarah Brody and Gordon Graham” Princeton University/Princeton Theological Seminary, January 2011.
- ◆ “Religious Naturalism” Stanford Humanities Center, January 2011.
- ◆ “Reply to Rae Langton, Dean Zimmerman and Steven Luper” American Philosophical Association, Central Division, April 2011.

- ◆ “Rules for the Misdirection of Funds” invited talk given to Princeton Humanities Council Symposium on the Philosophy of Money, April 2011.
- ◆ “On a Neglected Epistemic Virtue” Keynote Address at the Rutgers Epistemology Conference, June 2011.
- ◆ “Why Qualia are not Mental” Stanford Philosophy Department, April 2012.
- ◆ “Philosophical Problems with Eternal Inflation” delivered to inflation discussion group in astrophysics, Princeton, August 2013.
- ◆ “Cognitive Science versus Conceptual Analysis” New York University, September 2013.
- ◆ “The Manifest” special session on part of the manuscript of the book, held at the Pacific Division of the American Philosophical Association, with Adam Pautz and David Sosa commenting, March 2014.
- ◆ “The Problem of Personites” Columbia University, April 2014.
- ◆ “Why Did the One not Remain Within Itself” Keynote address, NYU Conference on Philosophical Theology, November 2015.
- ◆ “What is Infinitarian Paralysis? Three Case Studies” Princeton Conference on Infinite Value, November 2015
- ◆ “Why Did the One Not Remain within Itself?” Rutgers, February 2016
- ◆ “Monism and Morals” Rutgers Conference on Philosophical Monism, November 2016
- ◆ “What is Reduction?” Institute of Advanced Studies, Princeton, Mind and Nature Lecture Series, October 2016
- ◆ “The Two Standpoints” Witherspoon Institute, Princeton University, April 2017
- ◆ “Pascal’s Argument Refuted and Reconstructed”, Mercer House, Princeton, May, 2017
- ◆ “Why Did the One Not Remain within Itself?” University of Texas, San Antonio, October 2017
- ◆ Replies to Andrew Chignell, Tim O’Connor, Michael Almeida, Timothy Pawl, Klaas Kray and Megan Page, University of Texas, San Antonio, October 2017
- ◆ “Did Ethics Come to an End in 1984?” Conference on the work of Derek Parfit, Rutgers, December 2017
- ◆ “How the Liquid Self Corrodes Ethics” Gareth Evans Lecture, Oxford, June, 2018

- ◆ “On the Nature of Evil” keynote address at a two day symposium at Oxford, June 2018
- ◆ “How did Evil Come into the World” The Pontifical University (Santa Croce), Rome, November 2018.
- ◆ “Does Ethics Require a Transcendental Self?” MIT, May 2019.
- ◆ “Cognitive Science and The Soul” Princeton University, June 2019
- ◆ “The Hard God” Gifford Lectures (5 lectures and a seminar) delivered at St Andrews, Scotland, September-October, 2019.
- ◆ “The Manifest” Townsend Lectures (3 lectures and a seminar) at UC Berkeley, November 2019.

REACTIONS TO *SAVING GOD: RELIGION AFTER IDOLATRY*

- ◆ "This is a remarkable, fascinating, and important book, one that exhibits rich philosophical erudition--which it wears lightly--and startling philosophical insight. It is, at its core, a work of natural theology, a distinctly philosophical endeavor, but the book neatly sidesteps all the dead ends that such a project has created for itself in the last couple of centuries."

James C. Edwards, author of *The Plain Sense of Things: The Fate of Religion in an Age of Normal Nihilism*.

- ◆ "This is one of those rare works in philosophical theology that presents a complex, novel view in a manner accessible to the general reader. This is an exciting book."

Andrew Chignell, Cornell University

- ◆ "This book is a brilliantly conceived contribution to natural theology. Taken together with Johnston's forthcoming *Surviving Death*, it constitutes the most interesting and provocative elaboration of religious naturalism since Santayana."

Jeffrey Stout, author of *Democracy and Tradition* and *Ethics after Babel*

- ◆ "*Saving God: Religion after Idolatry* is an astonishing book. Its surprise consists in its topic, style, passion, range of religious and philosophical scholarship, and its daring blend of human depth and philosophical originality."

C.A.J. Coady, *Australian Book Review*

- ◆ "Johnston is humane and philosophically nimble."

James Wood, *New Yorker Magazine*

- ◆ "A rich and provocative book"

Lyne Baker Rudder, *Notre Dame Philosophical Reviews*

- ◆ "Brilliant...leaves us enriched"

Alan Wolfe, "A God for All Seasons" *The National Interest*

REACTIONS TO *SURVIVING DEATH*

- ◆ "Packed with illuminating philosophical reflection on the relations among selves, persons, human beings, bodies and souls"

Thomas Nagel, *Times Literary Supplement*

- ◆ "This outstanding book presents original and indeed brave views on a broad range of issues that are of compelling significance not only to philosophers but also to thinking people more generally. The argument proceeds with great subtlety and sophistication and shows a masterful grasp of philosophy, religion, and the arts. The book is also superbly written--pellucid, stylish, engaging, and at points richly humorous. A tour de force."

Michael Forster, University of Chicago

- ◆ "[Johnston] reveals himself to be an engaging wit, a swaggering polymath...and, above all, a major talent."

Jacques Berlinerblau, *Chronicle of Higher Education*

- ◆ "Johnston has gone for the double, and I'm tempted to think he has succeeded"

Galen Strawson, *London Review of Books*

- ◆ "This is a major and highly original work that culminates in a fascinating argument that, without making any supernatural assumptions, one can literally survive bodily death. The book is elegantly written and the promise of a breathtaking conclusion pulls the reader along."

Alex Byrne, Massachusetts Institute of Technology