

This review evaluates the second, improved version of Brighton Hugg's undergraduate thesis, "Jan Sokol's Ethics of Heritage: Assessing the Practicality and Universality of a Czech Philosophy."

Hugg's revised thesis presents an argument for the practicality and universality of Sokol's Ethics of Heritage, demonstrating significant improvements in clarity, structure, and argumentation over the first version. Hugg effectively synthesizes biographical information, philosophical analysis, and practical applications to make a case for the relevance of Sokol's ideas in addressing contemporary challenges.

The second version of the dissertation has the following strengths:

Improved structure and flow: The restructuring of the chapters improves the flow of ideas and strengthens the overall coherence of the argument. The revised organization allows for a more logical progression from the foundations of Sokol's philosophy to its practical implications.

Deeper engagement with Sokol's goal: The second edition sharpens the focus on Sokol's ambition to create a "universal foundation of ethics. This emphasis is reflected in the revised abstract and permeates the entire dissertation, providing a clearer framework for analyzing the practicality and universality of Sokol's ideas.

Inclusion of New Literature: The inclusion of my Czech paper is a valuable addition to the second version. Brighton used a translation made via DeepL.

Greater focus on practical applications: The second version expands the discussion of practical applications of the ethics of inheritance, devoting an entire chapter to exploring its implications for technological inheritance and environmental responsibility. This focus is consistent with Sokol's emphasis on the "practical" nature of his philosophy and strengthens the dissertation's argument for its relevance in the modern world. However, it is not entirely clear what the implications of Sokol's ethics are for environmental ethics and the ethics of technology.

While the second version is a significant improvement over the first, there are a few areas that could benefit from further refinement:

Further exploration of philosophical nuances: The dissertation could benefit from a more nuanced discussion of the philosophical underpinnings of Sokol's work, particularly its connections to phenomenology and existentialism. A deeper exploration of these connections would strengthen the theoretical foundation of the analysis.

More critical examination of Sokol's ideas: While the dissertation acknowledges some limitations of Sokol's work, a more robust critical engagement with potential weaknesses or ambiguities in the ethics of inheritance would enhance the analytical depth of the project.

Expanded discussion of implementation challenges: Hugg explores practical applications of the Ethics of Heritage, but could further address the complexities and potential obstacles to promoting widespread adoption of Sokol's ideas. A fuller discussion of these challenges would add a layer of nuance to the assessment of its practicality.

Overall, the second version of Hugg's dissertation is a well-researched and thoughtfully argued piece of scholarship. Hugg demonstrates a clear understanding of Sokol's philosophy and its implications, and makes a compelling case for its continued relevance. The improvements in structure, clarity, and argumentation make the revised dissertation a valuable contribution. **Overall, I propose to rate the dissertation as very good (2).**

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