

Jonathan Cottrell, *teaching dossier*

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	Cottrell, J. Teaching & Learning Guide for: Hume on mental representation and intentionality. <i>Philosophy Compass</i> . 2018e;12520. https://doi.org/10.1111/phc3.12520	

teaching statement

I teach philosophy with two main goals. First, I aim to help students acquire and develop skills that philosophy classes are especially well suited to foster, but that will serve them in all of their intellectual pursuits: skills in identifying an argumentative text's main conclusions and articulating these conclusions using their own words; identifying, reconstructing, and charitably evaluating the author's arguments for these conclusions; reflecting critically on their own beliefs, formulating arguments in support of them where they are defensible and reforming them where they are not; and expressing the results of these activities clearly, succinctly and precisely in writing and in dialogue with their peers. Second, I aim to help students come to enjoy—even to love—the activities of thinking philosophically and engaging with the central texts and problems of our discipline.

If I am to achieve these goals, students must participate actively in the classroom. Therefore, I take special care in designing the first meeting of any course that I teach: it is crucial that this meeting establish an encouraging atmosphere for all students to participate in class discussion, and an expectation that they will participate in future meetings. One of my most successful strategies has been to incorporate an activity that students carry out in pairs or small groups. For example, in the first meeting of my Introduction to Philosophy course, I divided students into pairs and gave each pair a brief account of Socrates's imprisonment and his friends' plot to help him escape, based on Plato's *Crito*. I asked them to read this account and to discuss several ethical questions that it raises concerning lawbreaking and imprisonment. I then invited pairs to report their answers to the rest of the class. I put pairs who disagreed into dialogue with each other. As this discussion progressed, I used the blackboard to record students' views and disagreements, and to note distinctions that proved important. Having students work in pairs or groups makes it less intimidating for them to speak up. It also fosters future interaction among students both within and outside of the classroom, as it ensures that each student leaves the first meeting comfortable discussing philosophy with at least one of their classmates, as well as with me.

In subsequent meetings, I continue to focus on encouraging critical discussion amongst students. I often launch a discussion by inviting a low-stakes form of participation, such as a show of hands on either side of a 'yes/no' question, which again allows students to participate without feeling intimidated. I have found that this can be an effective starting point for substantive discussion. For example, it helps me to put students who disagree into dialogue with each other. It also helps me to draw into the discussion students who are not usually the first to speak up.

If students see themselves as philosophers, they will feel more confident participating in the activities of thinking and conversing philosophically. I therefore aim to enable students of all gender, racial, and ethnic identities to see themselves as philosophers. To this end, I aim wherever possible to include readings by women philosophers, philosophers of colour, and philosophers from minority ethnic backgrounds in my courses. For example, when teaching Early Modern Philosophy, I assign the Descartes–Elisabeth correspondence, the philosophical dissertations of Anton Wilhelm Amo (a Black African philosopher who taught at several German universities in the eighteenth century) and Lady Mary Shepherd's *Essay on the Relation of Cause and Effect*, as well as more familiar texts by Descartes, Hume and others.

When teaching the work of past philosophers, such as Hume, who held sexist or racist views, I think it important to acknowledge these views and to encourage students to engage critically with them. However, it is also important to help students to avoid caricaturing these philosophers as villains, and to avoid indulging in complacent moral self-congratulation. I therefore use our discussions of past philosophers' sexism and racism as an occasion for students to reflect critically upon their own prejudices and moral blindspots. I also try to help

students see how the work of a philosopher like Hume can furnish intellectual resources that help us to address contemporary ethical issues: for example, how Hume's discussion of naturalness provides grounds for rejecting moral arguments against homosexuality that appeal to its supposed unnaturalness.

Offering online and hybrid courses during the pandemic proved a challenging but valuable experience. It taught me the value of breaking my lectures into short, ten-to-fifteen-minute sections interspersed with other activities. In my future classes, be they in-person or online, I will retain this kind of structure, lecturing only in short sections, and only as needed to explain the context or significance of a view or argument we are discussing, to explain key concepts that a philosopher uses, or to introduce distinctions key to the understanding or evaluation of a philosopher's view or argument.

Much of my teaching to date has been in the history of philosophy, including both ancient and modern philosophy. I believe that history of philosophy courses make special contributions to the philosophy curriculum and to students' intellectual development. First, they interact fruitfully with non-historical courses: studying the history of a philosophical problem deepens one's understanding of it, and of what would count as a satisfactory solution; at the same time, studying recent work in philosophy equips one with distinctions and intellectual tools unavailable to past philosophers, which expand one's sense of how those philosophers could have developed their views, and inform one's sense of how they should have developed them.

Second, history of philosophy courses foster the important skill of adopting the perspectives of thinkers from unfamiliar cultural contexts, whose assumptions and desired conclusions might differ radically from anything that the students themselves believe or are prepared to believe. Therefore, although I encourage students to read historical works of philosophy critically, I also encourage them to argue as far as possible on behalf of the historical figures that we study, and not to dismiss their views too quickly. For example, a typical history of philosophy assignment might present an objection to a philosopher's view, and charge students to respond to that objection on behalf of the targeted philosopher.

It is, however, important not to overstate the distance between the philosophy of past ages and that of our own. Where possible, I try to help students see the ongoing significance of the issues raised, or arguments presented, in an historical text. For example, I have required students in my Introduction to Philosophy course to read Martin Luther King, Jr.'s "Letter from a Birmingham Jail" and "My Pilgrimage to Nonviolence" alongside Plato's *Apology* and *Crito*. My students have responded enthusiastically when invited to discuss the relationship between King's and Socrates' views on the permissibility of civil disobedience.

In my role of Tutor Coordinator in Philosophy at Edinburgh, I ran a series of seminars on philosophical pedagogy for our graduate student tutors based on James M. Lang's books *On Course* and *Small Teaching*. Together with my colleague Filipa Melo Lopes, I have also offered training for tutors on issues related to Equality, Diversity, and Inclusion. My preparation for these seminars and my discussions with our tutors were valuable opportunities for me to reflect on my own teaching practice. I am excited to incorporate some of the lessons I have learned into my future teaching, and to continue to grow and develop as a teacher in a new role at your institution.

curriculum development

I have taken an active role in curriculum development throughout my teaching career.

At Wayne State University, I introduced two new Philosophy courses to our undergraduate curriculum: Life and Death, which was taught annually by a colleague; and Philosophy of Psychology, which I taught annually. I developed the Philosophy of Psychology course in collaboration with faculty members in the Psychology Department, and it was cross-listed with Psychology. (For further details, please see the sample syllabus below.)

Life and Death (PHI 1200)

This course introduces students to some central philosophical and religious questions about life and death, and to the philosophical enterprise of answering these questions through reasoning and argument. What is it to be alive, and to die? Do we cease to exist when we die, or might we continue to exist in an afterlife following our deaths? Should we fear or regret the fact that we will die someday, or should we be indifferent to it? Why is killing wrong? Is it always wrong to prevent a life from beginning, or to help someone bring his or her own life to an end? What, if anything, makes a life meaningful? We will study the way these questions are raised and answered in a selection of classic and contemporary works of philosophy and literature.

Philosophy of Psychology (PHI/PSY 2650)

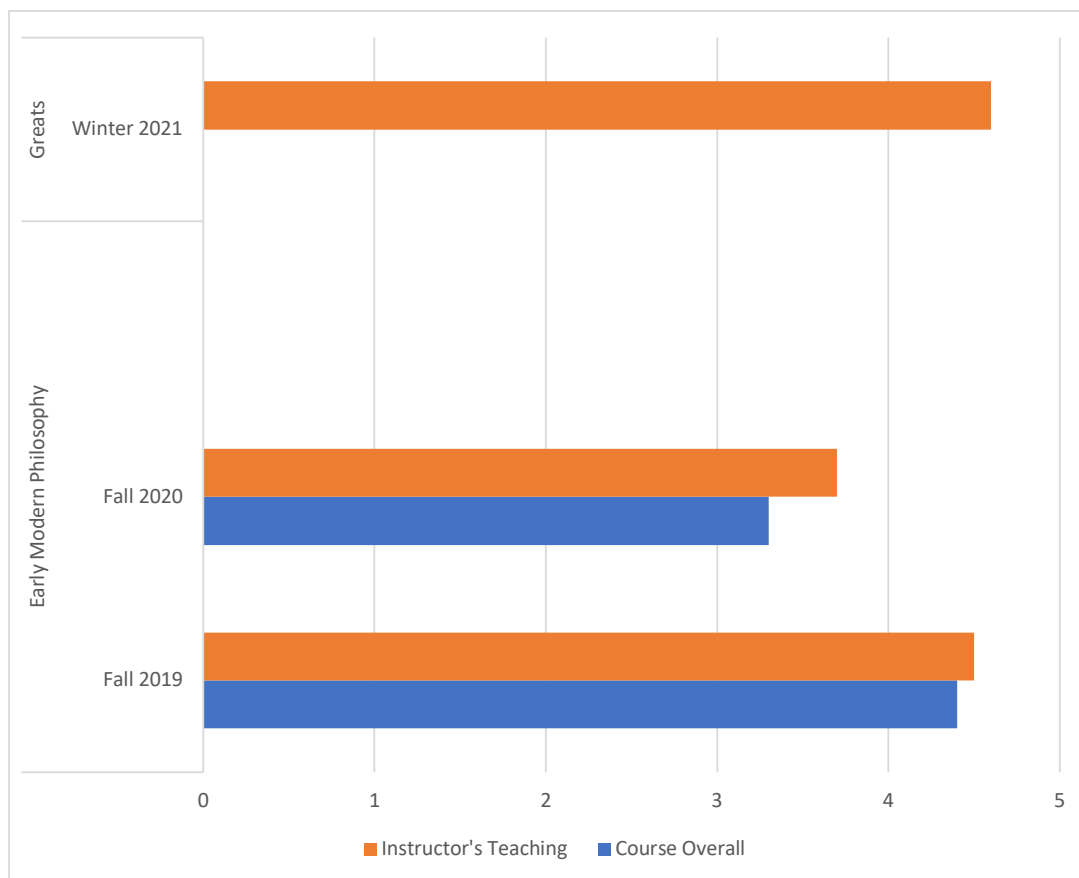
The field of psychology has raised many new philosophical questions, and inspired new answers to old questions, about our minds and our knowledge of them. This course introduces students to some central examples. How do we know what another person is thinking or feeling? Could science tell us that there are really no such things as thoughts or feelings? Is your mind just a piece of software that your brain is running? Do we think in a language? What is consciousness? How do infant minds differ from adult minds? We will explore these and other questions via texts by philosophers, psychologists, and cognitive scientists. We will critically examine the answers proposed in these texts, and the arguments given in support of them. By doing so, we aim to develop our own philosophical ideas and abilities, and to make progress towards developing our own views on the issues that we will discuss.

At the University of Edinburgh, I have redeveloped the Early Modern portion of our team-taught course Greats: From Plato to the Enlightenment. Previously, this portion of the course focused on two or three texts by Descartes, Berkeley, Hume, or Kant. My new version focuses on Descartes' *Meditations*, the Descartes–Elisabeth Correspondence, which we read in its entirety, the philosophical dissertations of Anton Wilhelm Amo, Hume's First *Enquiry*, and Lady Mary Shepherd's *Essay on the Relation of Cause and Effect*. (For further details, please see the sample syllabus below.)

Also, I recently served on my department's Decolonising the Curriculum Committee. The committee proposed to replace our Greats course with two courses in the history of philosophy. The goal is to create more opportunities to introduce students to philosophical works from non-Western intellectual traditions. The department is currently working to implement this proposal.

teaching evaluations: Edinburgh

Averages of quantitative teaching evaluations (data not yet available for AY 2021–22):



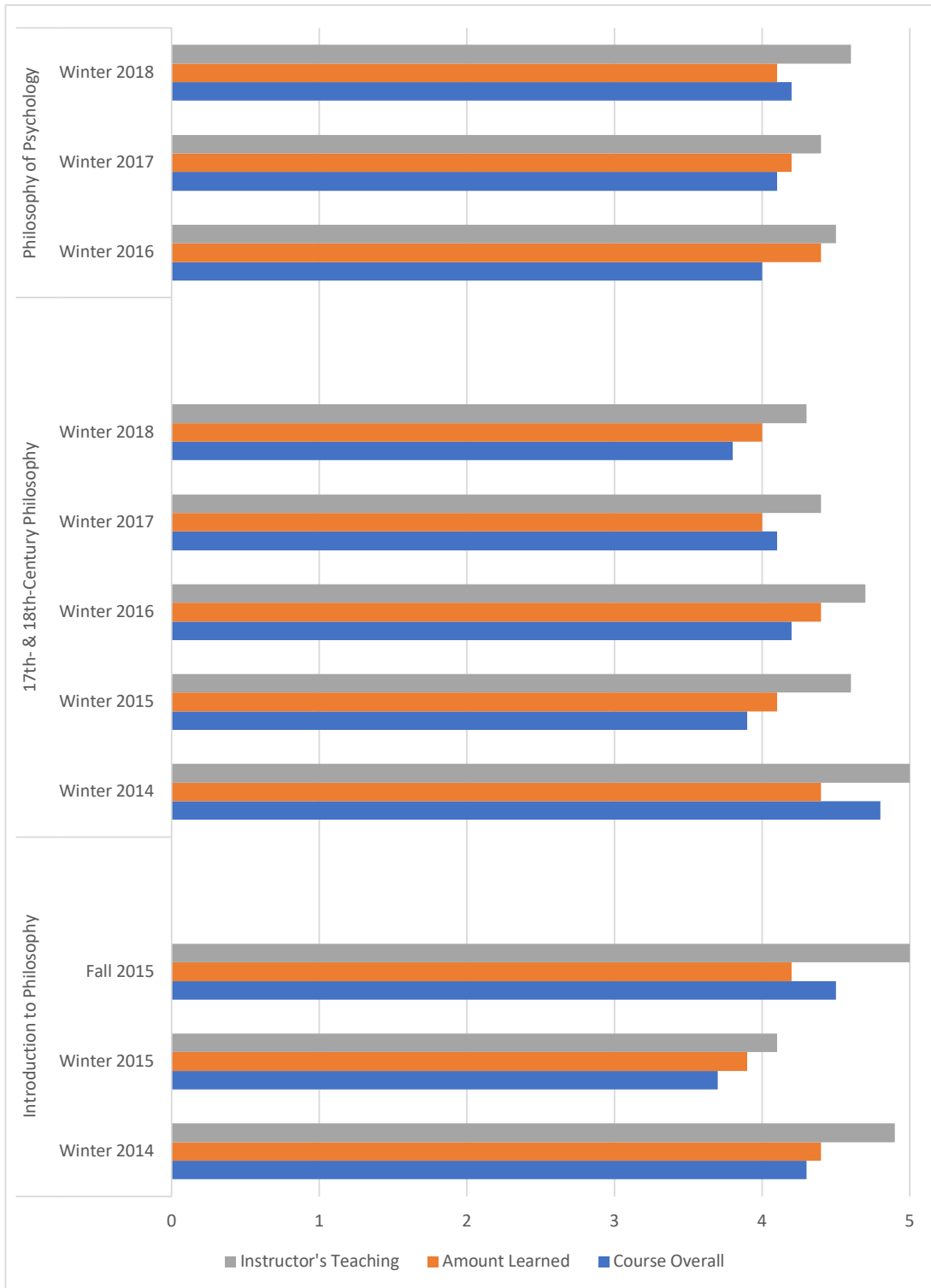
Because Greats is team-taught, I am not privy to the scores for Course Overall, which are released only to the Course Organiser.

Due to the onset of the pandemic, no quantitative scores were collected for Greats in the Winter semester of 2020.

The scores for Early Modern Philosophy in the Fall semester of 2020 are not representative of my teaching evaluations in general. This was the first semester of online teaching during the pandemic.

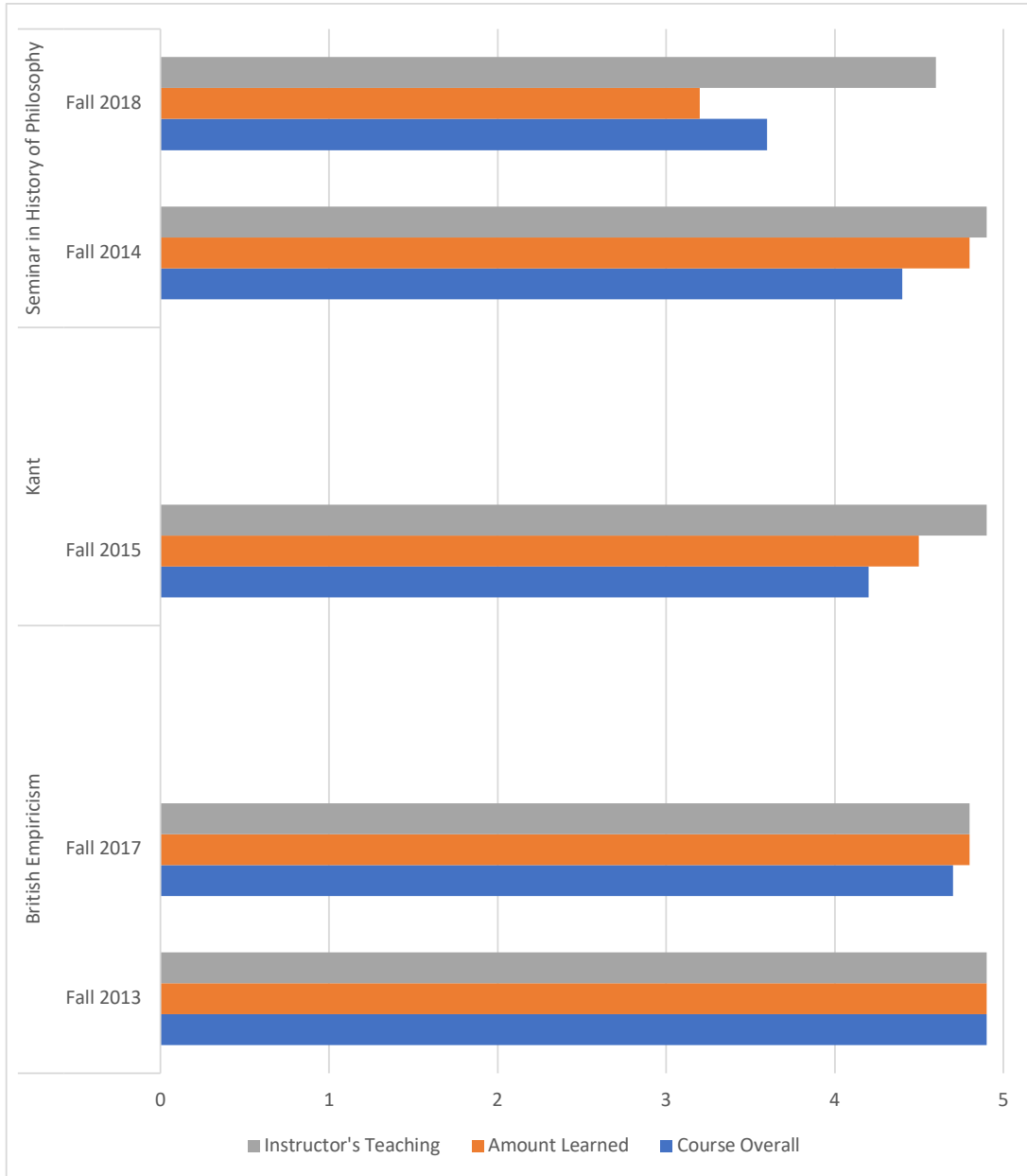
teaching evaluations: WSU (lower-division courses)

Averages of quantitative teaching evaluations:



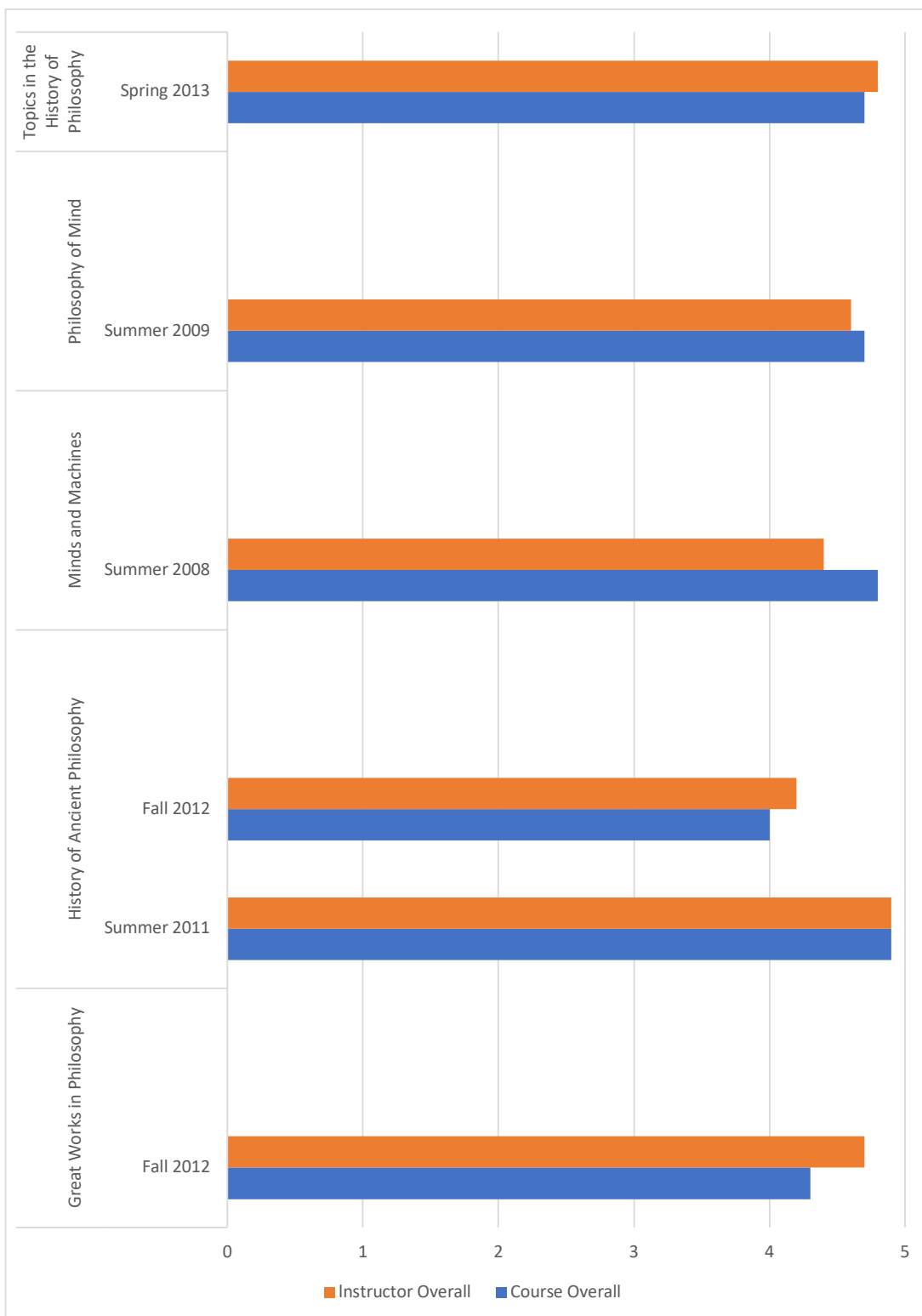
teaching evaluations: WSU (upper-division and graduate courses)

Averages of quantitative teaching evaluations:



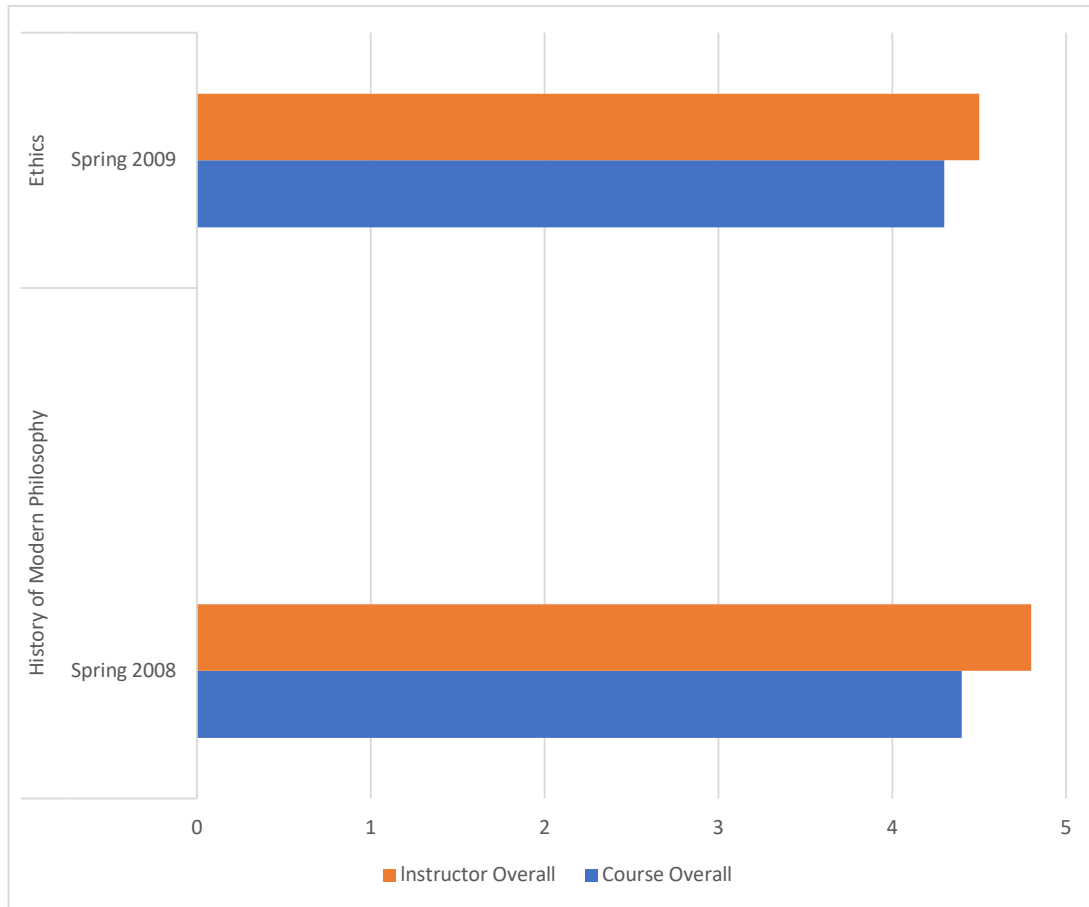
teaching evaluations: NYU (as instructor)

Averages of quantitative teaching evaluations:



teaching evaluations: NYU (as teaching assistant)

Averages of quantitative teaching evaluations:



No quantitative data collected in Conversations of the West: Antiquity and the Enlightenment, taught as Preceptor, Fall 2007.

PHL 210Y1Y: 17th- and 18th-Century Philosophy

University of Toronto, Fall–Winter 2023–24

Instructor

Instructor Jonny Cottrell <j.cottrell@utoronto.ca>

Course Description

The 17th and 18th centuries were an exciting time of rapid and radical intellectual change. The ‘Scientific Revolution’ overturned traditional ways of thinking about the cosmos, which put humankind at its centre, and replaced them with an altogether different vision of the universe: one that privileges its mathematically-describable features, and is not clearly hospitable to such human concerns as freedom and ethical value. These developments inspired philosophers to investigate whether and how scientific knowledge is possible, by investigating the nature of our minds and their relation to the world we purport to know. Some of philosophy’s central problems were first formulated during this period, e.g. sceptical problems about the external world and about induction. And others received new, distinctively modern formulations, e.g. problems about mind and body, and about free will.

This course introduces students to these and other philosophical problems. We’ll focus especially on issues in epistemology (which concerns knowledge), metaphysics (which concerns the ultimate nature of reality) and ethics, and their interrelations. We’ll study texts by some canonical philosophers, e.g. René Descartes, David Hume, and Immanuel Kant, as well as texts by other, less famous philosophers whose importance has only recently started to be recognised, e.g. Anton Wilhelm Amo, Émilie du Châtelet, and Mary Shepherd.

We’ll learn to explain some central problems of 17th- and 18th-century philosophy; to identify, articulate and evaluate the main solutions proposed, and the arguments given to support them; to engage critically and constructively with philosophical texts of this period; and to develop our own philosophical views through such engagement with them.

Evaluation

<i>Assessment</i>	<i>Worth</i>	<i>Due Date(s)</i>
Tutorial Attendance and Participation	10%	N/A
Scaffold 1	5%	Sept 21
Scaffold 2	5%	Oct 12
Scaffold 3	5%	Nov 2
Scaffold 4	10%	Nov 30

Exam 1	15%	Dec [date TBA]
Paper 1	12%	Feb 15
Paper 2	18%	Mar 28
Exam 2	20%	Apr [date TBA]

Texts

Good editions of all the texts will be made available as PDFs or via hyperlinks on Quercus. Please use exactly these versions of the texts. If different students use different versions, chaos will ensue.

Assessments

Scaffold Assignments

In the Fall semester, you'll complete a series of four scaffold assignments, designed to help you learn the art of writing a philosophical paper. These assignments will be increasingly demanding, so that you gradually develop your skills. The goal is to help you write the best possible papers in the Winter semester.

The scaffold assignments will involve *argument mapping* as well as writing philosophical prose; see the section Argument Mapping, below.

Papers with Argument Maps

In the Winter semester, you'll apply the skills you developed via the scaffold assignments to write two philosophical papers accompanied by argument maps.

Exams

There will be two cumulative exams: one at the end of the Fall semester, and one at the end of the Winter. The exams will feature short answer questions and a choice of long answer questions.

Argument Mapping

The written assignments in this course will require *argument mapping*, a technique for representing reasoning visually. I will introduce and explain argument mapping in the first few lectures, and I'll make resources available on Quercus.

You can create argument maps using standard office software, but you will find it easier to use a piece of online argument mapping software such as Mind Mup:

<<https://www.mindmup.com/>>

I will demonstrate argument mapping with Mind Mup in our first lecture.

Tutorials

Philosophy is first and foremost an *activity*. Studying philosophy is like learning to play a sport or a musical instrument: it's a matter of learning *skills*—for example, skill at interpreting texts, analysing arguments, crafting thought experiments, and evaluating theories. To learn these skills, you must be present, attentive, and engaged in class, and you must practise outside of class. (You couldn't learn to play the guitar well if you don't attend lessons; or if you show up, but spend the lesson daydreaming, or on social media; or if you never practise outside of class. The same goes for philosophy.)

Tutorials offer you the best chance to develop your philosophical skills by engaging with other students, with the help of your TA. It's therefore crucial that you attend and participate actively in your weekly tutorial session.

Course Policies

The view that philosophy is first and foremost a *skilled activity* guides my course policies, which are...

All Use of Generative AI is forbidden

All use of generative artificial intelligence tools, including GPT-4, its siblings ChatGPT and Bing, and other AI writing and coding assistants, for the completion of, or to support the completion of, any assessment in this course is forbidden, and may be considered an academic offence. (Using ChatGPT to write your philosophy assignments is like getting a machine to do your guitar practice for you. In fact—since ChatGPT churns out mediocre prose containing wild factual inaccuracies—it's like getting a machine to play your guitar badly. That machine won't help you learn the guitar, and generative AI won't help you learn philosophy.)

Academic Integrity

All suspected cases of academic dishonesty will be investigated following procedures outlined in the Code of Behaviour on Academic Matters. If you have questions or concerns about what constitutes appropriate academic behaviour or appropriate research and citation methods, please reach out to the instructor. Note that you are expected to seek out additional information on academic integrity from the instructor or from the Code of Behaviour on Academic Matters:

<<https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>>

(Trying to learn philosophy by taking other people's ideas is like trying to learn guitar by getting a friend to do your practice for you.)

Office Hours

I encourage you to make use of my (Jonny's) office hours; for their time and location, please see p.1, above. Talking philosophy one-on-one, or in a small group, is a good way to practice.

Study Groups

For the same reason, I encourage you to create study groups with your classmates. I'd be happy to meet with your study group in my office hours or by appointment, if you have philosophical or textual questions that you'd like to discuss together.

The Faculty of Arts and Science has a Recognized Study Groups (RSG) program. An RSG is a peer-led study group of up to eight students enrolled in the same A&S course. Each RSG needs a student to sign up as an RSG leader. I'd encourage you to do so here:

<<https://sidneysmithcommons.artsci.utoronto.ca/recognized-study-groups/lead/>>

Quercus

This course has an associated Quercus page, which you must check frequently and regularly. Among other things, you'll use Quercus to access reading assignments and other online resources, and to submit your written assignments.

Extensions

Requests for extensions require submitting a Verification of Student Illness or Injury Form, or another document deemed acceptable by the University. I recommend that, as soon as you fill out this form or submit this document, you contact me (Jonny) as soon as possible. I won't view late requests favourably. Please direct all further requests concerning extensions and accommodations to me.

Late Work

Late assignments will be penalized by 5% per late day. (So, if your paper would have received an 80 when submitted on time, then it will receive a 70 when submitted two days late.) Assignments more than one week late will not be accepted.

Missed Exams

If you cannot attend a scheduled exam, you must petition the Faculty of Arts and Sciences to take a late exam or make-up exam. The date and location of the exams is not yet determined. I'll announce them in class and on Quercus, in due course.

Email Policy

Use email only for short, logistical questions that are not already answered in this Syllabus or on Quercus, or that can be answered easily by looking online (for example, term dates). I will ignore any questions that are answered in those places. Save philosophical and textual questions for office hours. Per the Extensions policy, please direct all inquiries concerning extensions and accommodations to Jonny.

Please do not email your TA. They are not expected to answer student emails. If you want to ask your TA a philosophical or textual question, save it for your next tutorial meeting or for my office hours. If you want to ask a logistical question that is not answered by this syllabus or on Quercus, and cannot easily be answered online, then please email me.

Schedule of Topics and Readings

FALL SEMESTER 2023

RENÉ DESCARTES (1596–1650) AND PRINCESS ELISABETH (1618–1680)

- Sept 7 Introduction to the course; introduction to Descartes and Elisabeth**
- Descartes, *Discourse*, Parts 1 and 2
 - Descartes, *Meditations*, Dedicatory Letter, Preface, and Synopsis
 - Descartes, *Principles*, Preface and Dedicatory Letter
- Sept 14 From Belief to Knowledge, via Doubt; the Dream Argument**
- Descartes, *Discourse*, Part 4
 - Descartes, *Meditations*, Meditations 1–4
 - Descartes, *Meditations*, Meditation 6 (two excerpts)
 - Various authors, selection 1 from *Objections and Replies*
- Sept 21 Minds and Bodies**
- Descartes, *Meditations*, Meditation 2 (re-read), Meditations 5 and 6
 - Arnauld and Descartes, selection 2 from *Objections and Replies*
 - Descartes and Elisabeth, *Correspondence*, pp.61–73 (up through Elisabeth’s letter of 1st July 1643)
 - **Scaffold 1 due**
- Sept 28 Happiness and The Good**
- Descartes, *Discourse*, Part 3
 - Descartes and Elisabeth, *Correspondence*, pp.85–122 (up through Descartes’ letter of 6th October 1645) and pp. 132–138 (up through Descartes’ letters A and B of May 1646)
 - Descartes, *Passions of the Soul*, articles 45–50, 91, 92, 141–161, 190–191, and 211–212
- Oct 5 Free Will; Descartes and Elisabeth Wrap-Up**
- Descartes, *Meditations*, Meditation 4 (re-read)
 - Descartes, *Principles*, Part 1, articles 6 and 32–43
 - Descartes and Elisabeth, *Correspondence*, pp.106–132, up through Descartes’ letter of January 1646 (n.b., some but not all of this assignment is re-reading)

INTERLUDE

- Oct 12 Theories of Mind-Body Union**
- Malebranche, selection from *The Search after Truth*
 - Leibniz, *A New System of the Nature and Communication of Substances*
 - Amo, selections from *On the Impassivity of the Human Mind*
 - **Scaffold 2 due**

BARUCH SPINOZA (1632–1677)

- Oct 19 The Cosmos; Minds and Bodies**
- Spinoza, *Ethics*, Parts 1 and 2; read only the Definitions, Axioms, and Propositions; the Proofs and Scholia for Part 1, Proposition 11, and Part 2, Proposition 7; and the Appendix to Part 1
- Oct 26 The Passions and Human Bondage**
- Spinoza, *Ethics*, Parts 3 and 4; read only the Prefaces, Definitions, Postulates/Axioms, and Propositions; the ‘Definitions of the Affects’ and the ‘General Definition of the Affects’ at the end of Part 3; and the Appendix to Part 4
- Nov 2 Freedom and Blessedness; Spinoza wrap-up**
- Spinoza, *Ethics*, Part 5; read only the Preface, Axioms, and Propositions; and the Proof and Scholium to Proposition 42
 - **Scaffold 3 due**
- Nov 9 READING WEEK – NO CLASS**

JOHN LOCKE (1632–1704), CATHARINE TROTTER COCKBURN (1679–1749), & DAMARIS MASHAM (1658–1708)

- Nov 16 Ideas and Knowledge**
- Descartes, selections on innateness
 - Locke, *Essay*, Book 1, Chapters 1, 2, and 4
 - Locke, *Essay*, Book 2, Chapters 1, 2, and 8
 - Locke, *Essay*, Book 4, Chapters 1 and 2
- Nov 23 Minds and Bodies; Personal Identity (Locke & Cockburn)**
- Locke, *Essay*, Book 4, Chapter 3, Sections 1–6
 - Locke, *Essay*, Book 2, Chapter 1, Sections 10–20 (re-read)
 - Locke, *Essay*, Book 2, Chapter 27
 - Cockburn, *Defence*, selection
- Nov 30 Moral Knowledge and Education (Locke & Masham)**
- Locke, *Essay*, Book 2, Chapter 28, Sections 4–16
 - Locke, *Essay*, Book 3, Chapter 11, Sections 15 and 16
 - Locke, *Essay*, Book 4, Chapter 3, Sections 18–20
 - Locke, *Essay*, Book 4, Chapter 4, Sections 5–10
 - Locke, *Essay*, Book 4, Chapter 12, Sections 8 and 11
 - Locke, *Some Thoughts concerning Education*, selection
 - Masham, *Occasional Thoughts*, selections 1 and 2
 - **Scaffold 4 due**
- Dec 9–20 Term Tests in Y courses; Exam 1 date TBA**

WINTER SEMESTER 2024

ÉMILIE DU CHÂTELET (1706–1749)

- Jan 11** **The Principles of Knowledge**
- Du Châtelet, *Foundations of Physics*, Chs. 1, 3 and 4 (excerpts)
- Jan 18** **Space, Time, and Matter**
- Du Châtelet, *Foundations of Physics*, Chs. 5, 6, and 7 (excerpts)
- Jan 25** **Happiness**
- Du Châtelet, *Discourse on Happiness*

DAVID HUME (1711–1776)

- Feb 1** **Induction, Causation, and Free Will**
- Hume, First *Enquiry*, Sections 4–8
- Feb 8** **Practical Reasoning and Morality**
- Hume, *Treatise*, Book 2, Part 3, Section 3
 - Hume, *Moral Enquiry*, Sections 1, 2, 5, and 9
 - Hume, First *Enquiry*, Section 8, Part ii (re-read)
- Feb 15** **Happiness**
- Hume, ‘The Epicurean’, ‘The Stoic’, ‘The Platonist’ and ‘The Sceptic’ (these four short essays are designed to be read together; they form a kind of dialogue among their fictional narrators)
 - Hume, *Moral Enquiry*, Section 9, Part ii (re-read)
- Feb 22** **READING WEEK – NO CLASS**

MARY SHEPHERD (1777–1847)

- Feb 29** **The Causal Maxim and the Uniformity of Nature**
- Hume, *A Treatise of Human Nature*, Book 1, Part 3, Section 3
 - Shepherd, *An Essay upon the Relation of Cause and Effect*, Advertisement, and Chapters 1 and 2
- Mar 7** **The External World**
- Shepherd, *Essays on the Perception of an External Universe*, Part 1, Preface and Chs. 1–3

IMMANUEL KANT (1724–1804)

- Mar 14** **Introduction to Kant’s Critical Philosophy: Synthetic *A Priori* Knowledge and Transcendental Idealism**
- Hume, *First Enquiry*, Section 4, Paragraphs 1–2 (re-read)
 - Kant, *Critique of Pure Reason*, Prefaces and Introduction
 - Kant, *Prolegomena*, Preface and Preamble §3
- Mar 21** **The Moral Law**
- Kant, *Groundwork of the Metaphysics of Morals*, Preface, Section 1, and excerpt from Section 2
 - Kant, *Critique of Practical Reason*, Part 1, Book 1, Chapter 1 (excerpt)
- Mar 28** **Morality and Freedom**
- Kant, *Critique of Pure Reason*, Third Antinomy
 - Kant, *Groundwork for the Metaphysics of Morals*, Section 3
 - Kant, *Critique of Practical Reason*, Part 1, Book 1, Chapter 3 (excerpt)
 - **Paper 2 due**
- Apr 4** **The Highest Good; Wrap-Up**
- Kant, *Critique of Practical Reason*, Part 1, Book 2 (excerpt)
- Apr 10–30** **Final Exams in Y courses; Exam 2 date TBA**

KANT'S THEORETICAL PHILOSOPHY

Fall 2015
State Hall, 201
T Th 12:50–2:40p.m.

PHI 5460, Section 001
Department of Philosophy

Instructor: Jonathan Cottrell
Email: jonathan.cottrell@wayne.edu
Office Hours: T 4:30–5:30p.m.,
Office: 5057 Woodward, 12100.3 or by appointment

Course Description

This course is a close study of Kant's *Critique of Pure Reason*, his major contribution to epistemology and metaphysics, and one of the most important works of Modern Western philosophy. Our goal will be to understand and evaluate Kant's views about human knowledge and its limits; and his views about space and time, substance and causality, the soul, free will, and the existence of God.

Learning Outcomes

Students who complete this course should be able to:

- Read a Kantian text and identify some of the main philosophical positions presented in it.
- Identify, analyze, and critically assess the arguments Kant offers for or against a given view.
- Articulate and explain some of Kant's main philosophical positions in the areas of epistemology and metaphysics.
- Identify and explain some of the ways in which Kant's philosophy is influenced by earlier thinkers (e.g., Leibniz, Hume).
- Communicate their philosophical views or objections clearly and effectively in a class discussion.
- Write a clear essay in which they summarize and evaluate views and arguments that are expressed in a Kantian text.

Required Texts

- Kant, Immanuel. *Critique of Pure Reason*. Translated by Norman Kemp Smith. Reissued Edition. New York: Palgrave Macmillan, 2007.
- Dicker, Georges. *Kant's Theory of Knowledge: An Analytical Introduction*. New York: Oxford University Press, 2004.
- Van Cleve, James. *Problems from Kant*. New York: Oxford University Press, 1999.

Please use exactly these editions. Copies of the Kant and Dicker texts are available, in both new and used copies, at the Wayne State University Bookstore, located at the corner of Cass and Warren. The van Cleve text is available freely online, via the Wayne State Libraries website.

Assignments and Grading

[1] *Student information sheet.* In our introductory meeting, on Thursday, Sept 3, I will ask each student to take home an information sheet, to be completed and returned in hardcopy during our meeting on Tuesday, Sept 9. The completed information sheet counts for 2% of your overall grade.

[2] *Attendance and Participation.* This course will be a small, discussion-based seminar, so it is crucial that you attend our meetings and participate in class discussions. I will keep a record of attendance; frequent, unexplained absences will result in downgrading, by as much as one whole letter grade (e.g. from B+ down to C+).

[3] *Daily Reading Assignments.* There is a mandatory reading assignment for each of our class meetings: please see the Schedule of Readings below. Reading Kant is very difficult; you should plan to read each of the assigned passages at least twice, carefully, before you come to class. It will help to read the passages again shortly after discussing them in class. Please don't skimp on the reading assignments: you will get much more out of each meeting if you come well prepared for a discussion of the assigned texts.

[4] *Daily Questions.* Starting on Tuesday, Sept 7: by 11:00 a.m., on every day that class meets, you must submit a question about the day's reading assignment (I will set up an area on Blackboard where you can do this). Your question should be at most three sentences long. It should show that you have read and thought hard about the assigned readings, and it should make reference to at least one passage in the Critique of Pure Reason. All together, your questions count for 20% of your overall grade.

[5] *Two Written Assignments.* I will assign two essays during the semester. The first essay will count for 19% of your overall grade; the second, for 39%.

[6] *Final Exam.* The final exam will include several multiple choice and short answer questions, and one long answer essay question. This exam will count for 20% of your overall grade.

Percentages and Letter Grades

Percentages will be converted into letter grades as follows:

93–100 = A	80–82 = B-	67–69 = D+
90–92 = A-	77–79 = C+	63–66 = D
87–89 = B+	73–76 = C	60–62 = D-
83–86 = B	70–72 = C-	0–59 = F

Course Policies

- Attendance of class meetings is required (see 'Assignments and Grading,' above).
- Cell phones are not allowed in class; please silence them and put them away when you arrive.

- Assignments must be turned in by 9:00a.m. on the day that they are due. Please submit your assignments using Blackboard (I will distribute submission instructions together with the first assignment).
- Extensions on deadlines will be granted only in advance, and only in extenuating circumstances.
- Late assignments will be penalized by ten percentage points for every day that passes beyond the deadline, unless an extension has been granted in advance. (E.g. an assignment that is turned in two days late, and would have received 82% if it had been turned in on time, will receive 62%.)
- It is University policy to respect the faith and religious obligations of each individual. If your religious observances prevent you from attending a class meeting, or conflict with an examination or an assignment deadline, then please notify me in advance. In the case of an examination or assignment, we will work out an alternative arrangement.
- Any student found to have plagiarized material in any submission for the course, or to have perpetrated any other form of academic dishonesty, will be punished severely; please see the section on Academic Integrity, below.

Office Hours and Appointments

I would welcome the chance to talk to you outside of class about any aspect of the course, or about philosophy in general. I encourage you to drop in and talk to me during my scheduled office hours; if you cannot attend them, you are welcome to email me and set up an appointment to meet at a mutually convenient time.

I read and respond to course-related emails once a day during the working week, so you can expect a reply to your email within twenty-four hours. Please note: I do not generally read or respond to emails in the evenings or at the weekend, and I do not generally respond to questions that are answered by this syllabus.

Withdrawal from the Course

I hope that no student will feel that they need to withdraw. If you find that you are struggling with any aspect of the course, please contact me as soon as possible. I will not think any less of you for this: philosophy is an extremely difficult subject for everyone who studies it, including me. I will do my best to help you overcome any problems that you are having.

Withdrawal from the course can have serious ramifications for your academic standing and financial aid eligibility, so it should be adopted only as a last resort. Any student who wishes to withdraw must seek my permission, and must complete a SMART check through the Registrar's Office. But please discuss your situation with me and seek my help before asking for permission to withdraw.

More information can be found at:

<http://reg.wayne.edu/pdf-policies/students.pdf>

Academic Integrity

Students at Wayne State University are expected to be honest and forthright in their academic studies. Students who commit or assist acts of academic dishonesty (such as cheating, fabrication and plagiarism) are subject to one or more of the sanctions described in the Student Code of Conduct. The possible sanctions include being given a failing grade in the course and having academic misbehavior charges filed with the Dean's Office. It is every student's responsibility to know the different forms of academic dishonesty. For definitions and examples, please refer to:

<http://doso.wayne.edu/academic-integrity.html>

<http://doso.wayne.edu/assets/codeofconduct.pdf>

In practice, here is what this means: Whenever you use another person's ideas in any of your own work (including homework assignments and work done in the classroom or examination room), you must indicate that you are doing so and give a citation acknowledging your source. This applies even if you are putting another person's ideas into your own words.

Students with Disabilities

If you have a documented disability that requires accommodations, you will need to register with Student Disability Services (SDS) for coordination of your academic accommodations. The Student Disability Services (SDS) office is located at 1600 David Adamany Undergraduate Library in the Student Academic Success Services department. SDS telephone number is 313-577-1851 or 313-577-3365 (TDD only). Once you have your accommodations in place, I will be glad to meet with you privately during my office hours to discuss your special needs. Student Disability Services' mission is to assist the university in creating an accessible community where students with disabilities have an equal opportunity to fully participate in their educational experience at Wayne State University.

Please be aware that a delay in getting SDS accommodation letters for the current semester may hinder the availability or facilitation of those accommodations in a timely manner. Therefore, it is in your best interest to get your accommodation letters as early in the semester as possible. To learn more about your rights and responsibilities as a student with disabilities, please visit <http://studentdisability.wayne.edu/rights.php>.

Schedule of Assignment Deadlines and Exams

The student information sheet, distributed in-class on Thursday, September 3, will be due in class on **Tuesday, September 8**.

An essay will be **due at 9:00a.m.** on each of the following days:

Essay 1: Tuesday, October 13

Essay 2: Thursday, December 10

Please submit each of your assignments using Blackboard; I will distribute submission instructions with the first assignment.

Our final exam will be held at the following date and time:

Final: Tuesday, December 22, 10:40a.m.–1:10p.m.

Schedule of Readings

All readings by Kant are taken from the *Critique of Pure Reason*; page numbers prefixed with an 'A' refer to the first (1781) edition; those prefixed with a 'B' refer to the second (1787) edition. These numbers are given in the margins of the edition that we're using.

'KTK' stands for *Kant's Theory of Knowledge* by Georges Dicker; 'PFK' stands for *Problems from Kant* by James van Cleve. (See 'Required Texts,' above.)

Readings marked 'Bb' will be posted on Blackboard at least one week before the due date. Please note that the schedule of readings is tentative and subject to change; any changes will be announced in class and on Blackboard.

- 9/3 (Th) Introductory meeting**
Read: Michael Rohlf, "Immanuel Kant," *Stanford Encyclopedia of Philosophy* (<http://plato.stanford.edu/entries/kant/>); *KTK*, Ch. 1
- 9/8 (T) The *a priori/a posteriori* and analytic/synthetic distinctions**
Read: Kant, Preface to First Edition and B Introduction, up through section IV (B1–B14); *KTK*, Ch. 1
- Optional:* Kant, Preface to Second Edition; *PFK*, Ch. 2

STUDENT INFORMATION SHEET DUE IN CLASS, 9/8

- 9/10 (Th) The synthetic *a priori***
Read: Kant, B Introduction, sects. V–VII (B14–B30); Transcendental Aesthetic, sect. 1 only (A19/B33–A22/B36); A319/B376–A320/B377 (the "Stufenleiter," i.e. stepladder, passage); Preface to Second Edition, from "Metaphysics is a completely isolated speculative science..." up through "...*nil actum reputans, si quid superesset agendum* [considering nothing done, if anything remains to be done]" (Bxiv–Bxxiv)
- 9/15 (T) Space and time as pure intuitions**
Read: Kant, Transcendental Aesthetic, sects. 1–7 (A19/B33–A41/B58); *KTK* Ch. 1, sect. 1.3 (re-read) and Ch. 2, up through sect. 2.3
- 9/17 (Th) Transcendental idealism**
Read: Kant, B Preface, pp. Bxiv–Bxxiv (re-read) and Transcendental Aesthetic, A41/B59–end; *KTK* Ch. 2, sects. 2.4 and 2.5; P. F. Strawson, selection from *The Bounds of Sense* (Bb); Henry Allison, selection from *Kant's Transcendental Idealism* (Bb).
- 9/22 (T) Introduction to the Transcendental Logic; the Metaphysical Deduction of the Categories**
Read: Kant, frontmatter to the Transcendental Analytic and Analytic of Concepts (A64/B89–A66/B91) and Ch. 1 of the Analytic of Concepts, up through A83/B109; *KTK* Ch. 3 (skip sects. 3.3.1, 3.3.2 and 3.3.4).
- 9/24 (Th) The Metaphysical Deduction, continued**
Read: re-read the texts assigned for 9/22.

- 9/29 (T) The Transcendental Deduction in the A Edition**
Read: Kant, *Analytic of Concepts*, Ch. 2, as in the A edition (A84–A130); *KTK*, Ch. 4
- 10/1 (Th) The Transcendental Deduction in the A Edition, continued**
Read: Kant, A95–A130 (re-read)
- 10/6 (T) The Transcendental Deduction in the B Edition**
Read: Kant, *Transcendental Deduction of the Pure Concepts of the Understanding*, as in the B edition (B129–B146, i.e. sections 16–21); Karl Ameriks, “Kant’s Transcendental Deduction as a Regressive Argument” (Bb)
- 10/8 (Th) The Transcendental Deduction in the B Edition, continued**
Read: Kant, *Transcendental Deduction*, as in the B edition (B146–B169, i.e. sections 22–27)

Optional: *PFK*, Ch. 7
- 10/13 (T) The Schematism**
Read: Kant, *Analytic of Principles*, Ch. 1 (“The Schematism of the Pure Concepts of Understanding”), A137/B176–A147/B187; *KTK*, Appendix
- FIRST ESSAY DUE, TUESDAY 10/13**
- 10/15 (Th) The Principles of Pure Understanding, and the B Deduction again**
Read: Kant, *Analytic of Principles*, A148/B187–A162/B202; *Analogies of Experience*, A176/B218–A181/B224; *KTK*, Ch. 5
- 10/20 (T) The First Analogy**
Read: Kant, *The First Analogy* (A182/B224–A189/B232); *KTK*, Ch. 6
- 10/22 (Th) The Second Analogy**
Read: Kant, *The Second Analogy* (B232–B256); *KTK*, Ch. 7
- 10/27 (T) The Refutation of Idealism**
Read: Kant, *Preface to Second Edition*, footnote at Bxxxix–Bxli; *Refutation of Idealism* (B274–B279); *KTK*, Ch. 9
- 10/29 (Th) Phenomena and Noumena**
Read: Kant, *Analytic of Principles*, Ch. 3 (“The Ground of the Distinction of All Objects in General into Phenomena and Noumena,” A235/B294–A260/B315); *PFK*, Chs. 1 and 10.
- 11/3 (T) Introduction to the Transcendental Dialectic**
Read: Kant, *Introduction to the Transcendental Dialectic* (A293/B349–A309/B366)
- 11/5 (Th) The ideas of pure reason**
Read: Kant, *Transcendental Dialectic*, Book I (A310/B366–A338/B396)

- 11/10 (T) The Paralogisms**
Read: Kant, A338–A366; *PFK*, Ch. 11
- 11/12 (Th) The Paralogisms**
Read: Kant, A366–A405
- 11/13 (F) “What’s the Point of the Humanities?” Lecture by Prof. Kwame Anthony Appiah (NYU), Community Arts Auditorium, 4:00–6:00 p.m.**
- 11/17 (T) The Mathematical Antinomies**
Read: Kant, The Antinomy of Pure Reason, introduction, sect. 1 and sect. 2, pages A420/B448–A425/B453 and A434/B462–A443/B471 (i.e., read Second Conflict of the Transcendental Ideas and Observation on the Second Analogy); *PFK*, Ch. 6, sects. A and B.
- 11/19 (Th) Kant’s “indirect proof” of transcendental idealism**
Read: Kant, The Antinomy of Pure Reason, sects. 6 and 7 (A490/B518–A507/B535); *PFK*, Ch. 6, sect. C.
- 11/24 (T) The Third Antinomy and Freedom**
Read: Kant, Third Conflict of the Transcendental Ideas and Observation on the Third Antinomy (A444/B472–A451/B479); The Antinomy of Pure Reason, sect. 9, sub-sect. III (A532/B560–A558/B586)
- 11/26 (Th) THANKSGIVING HOLIDAY—NO CLASS**
- 12/1 (T) The ideal of pure reason**
Read: Kant, B595–630; *PFK*, Ch. 12, sects. A–F.
- 12/3 (Th) The ideal of pure reason, continued**
Read: Kant, B631–670; *PFK*, Ch. 12, sects. H–J.
- 12/8 (T) Theoretical and Practical Philosophy**
Read: Kant, B490–503 and B823–58

COURSE EVALUATIONS DISTRIBUTED IN CLASS, 12/8

(Before coming to class on 12/8, please think seriously about what feedback you will give on your course evaluation form. Which aspects of this course have been successful? What would you change about this course, and why? I will take your feedback seriously, and it will benefit my future students.)

- 12/10 (Th) Wrap-up and review**

SECOND ESSAY DUE, THURSDAY 12/10

**FINAL EXAM 12/22 (T), 10:40 A.M. – 1:10 P.M.,
USUAL MEETING PLACE**

BRITISH EMPIRICISM (PHI 5450)

State Hall, 213

T Th 12:30–2:10 p.m.

Instructor: Prof. Jonathan Cottrell

Office: 5057 Woodward 12100.3

Email: fm9912@wayne.edu

Office Hours: T 4:00–5:00 p.m.,
or by appointment

Course Description

We will study two philosophers typically classified as “British Empiricists”: John Locke (1632–1704) and David Hume (1711–76). We will focus on one text by each of them: Locke’s *An Essay concerning Human Understanding* (first published 1689) and Hume’s *An Enquiry concerning Human Understanding* (first published 1748). In connection with these texts, we will discuss the following topics: ideas and knowledge; reason and religion (or, in Hume’s case, irreligion); causation and free will; personal identity; and skepticism. Our goals are to understand the philosophical problems about these topics that Locke and Hume raise; to understand and evaluate their solutions to these problems; and to determine whether we should accept any of these solutions today.

Learning Outcomes

Students who complete this course should be able to:

- Explain, in their own words, some of the central concepts found in Locke’s *Essay* and Hume’s *Enquiry*, including those of *idea* and *knowledge*.
- Explain, in their own words, some of the main philosophical problems addressed by Locke and Hume.
- Explain, in their own words, Locke’s and Hume’s solutions to these problems.
- Explain, in their own words, some classic objections to these solutions.
- Critically evaluate these solutions and the arguments by which Locke and Hume try to support them.
- Defend their own judgment as to whether we should, or should not, accept any of Locke’s and Hume’s solutions to the philosophical problems they address.
- Communicate their own philosophical views clearly and effectively in class discussion.
- Write a clear, well-organized argumentative essay defending their own philosophical view about some aspect of British Empiricism.

Textbook

The following textbooks are required. They contain most of the texts that we will read this semester:

Locke, John. *An Essay concerning Human Understanding*, abridged and edited by Kenneth P. Winkler. (Indianapolis: Hackett Publishing Co., 1996)

Hume, David. *An Enquiry Concerning Human Understanding*, edited by Peter Millican. (New York: Oxford University Press, 2008)

Please get exactly these editions. You will need to read the editors' introductions, which only appear in these editions.

New and used copies of these textbooks are available at the Wayne State University Bookstore, located at the corner of Cass and Warren.

You should bring the relevant textbook to every meeting of this class.

Assignments and Grading

Your overall grade will be determined as follows:

- Attendance: 10%
- Seven short writing assignments: 35% (best five count for 7% each)
- Midterm exam: 15%
- Final exam: 20%
- Term paper: 20%

For a schedule of assignment deadlines, see below.

For an explanation of how I grade written assignments and exams, see the Grading Rubric on the Blackboard site for this class.

Percentages and Letter Grades

Percentages will be converted into letter grades as follows:

93–100 = A	80–82 = B-	67–69 = D+
90–92 = A-	77–79 = C+	63–66 = D
87–89 = B+	73–76 = C	60–62 = D-
83–86 = B	70–72 = C-	0–59 = F

Policy on Electronic Devices

Generally, I do not allow electronic devices in the classroom. They must be silenced and put away before class starts. If I see you using an electronic device, then I will ask you to silence it and put it away; if you refuse or do not comply, then I will ask you to leave. This is for two main reasons:

1. Your electronic devices are distracting to you, your classmates, and me. And we cannot do philosophy if we are distracted. It requires attention and concentration from all of us. (This is why Descartes says, in the Preface to the *Meditations*: “I do not advise anyone to read these things except those who have both the ability and the desire to meditate seriously with me.”)
2. You learn to do philosophy through conversation. In this class, you will often need to discuss issues with your classmates, listening carefully to their ideas and exchanging well thought-out reasons with them. If you use electronic devices during these conversations, this is rude to your conversational partners, and prevents both you and them from getting the most out of your conversation.

You may use an electronic device in class when and only when:

- You have one of the required texts in electronic format on a laptop or tablet, and need to refer to it in connection with class.
- You have a legitimate reason, connected with class, to look something up using an online resource, such as the *Stanford Encyclopedia of Philosophy*.
- You have a legitimate reason to use your cellphone in class: for example, you are expecting an urgent medical- or childcare-related phone call.

If one of these exceptions applies to you, please inform me and ask permission to use your electronic device.

Other Class Policies

Attendance of class meetings is required (see ‘Assignments and Grading’, above).

It is University policy to respect the faith and religious obligations of each individual. If your religious observances prevent you from attending a class meeting or conflict with an assignment deadline, please let me know in advance, so that we can make alternative arrangements.

Homework assignments must be turned in by 11:59 p.m. on the day that they are due. Please submit your assignments using Blackboard. (I will distribute instructions for using Blackboard together with the first assignment.)

Extensions on deadlines will be granted only in advance, and only in extenuating circumstances.

(Continued over)

Other Class Policies (continued)

Late assignments will be penalized by one grade-step for each day that passes beyond the deadline, unless an extension has been granted in advance. For example, an assignment that is turned in two days late, and would have received a B+ if turned in on time, will receive a B-.

Any student found to have plagiarized material in any submission for this class, or to have perpetrated any other form of academic dishonesty, will be punished severely (see 'Academic Integrity', below).

Office Hours and Availability

I encourage you to drop in and talk to me during my scheduled office hours. If cannot attend them, you are welcome to email me and set up an appointment to meet at a mutually convenient time.

I read and respond to emails once a day during the working week, so you can expect a reply to your email within twenty-four hours. *Please note that I do not generally read or respond to emails in the evenings or at the weekend, and I do not generally respond to questions that are answered by this syllabus.*

Withdrawing from Class

Withdrawing from class can have serious consequences for your academic standing and financial aid eligibility. Any student who wants to withdraw must seek my permission, and must complete a SMART check through the Registrar's Office. For more information, see:

<http://reg.wayne.edu/students/information.php#dropping>

Academic Integrity

Students at Wayne State University are expected to be honest and forthright in their academic studies. Students who commit or assist acts of academic dishonesty (such as cheating, fabrication, and plagiarism) are subject to one or more of the sanctions described in the Student Code of Conduct. The possible sanctions include being given a failing grade in the class and having academic misbehavior charges filed with the Dean's Office. Every student is responsible for knowing the different forms of academic dishonesty. See the Student Code of Conduct:

<https://doso.wayne.edu/conduct/studentcodeofconduct.pdf>

In practice, here is what this means: Whenever you use another person's ideas (including your classmates' ideas) in any of your own work (including homework assignments and work done in the classroom or examination room), you must indicate that you are doing so and give a citation acknowledging your source. This applies even if you are putting another person's ideas into your own words.

Students with Disabilities

If you have a documented disability that requires academic accommodations, you will need to register with Student Disability Services (SDS) for coordination of these accommodations. The SDS office is located at 1600 David Adamany Undergraduate Library in the Student Academic Success Services department. SDS's telephone number is 313-577-1851 or 313-577-3365 (TTD only). Once you have your accommodations in place, I will be glad to meet with you privately during my office hours or at another agreed upon time to discuss your needs. SDS's mission is to help the university create an accessible community where students with disabilities have an equal opportunity to participate fully in their educational experience at Wayne State University. For further information, see:

<http://studentdisability.wayne.edu>

Schedule of Assignment Deadlines

Seven short writing assignments Due on alternate Fridays, beginning 9/8:

- Friday, 9/8
- Friday, 9/22
- Friday, 10/6
- Friday, 10/20
- Friday, 11/3
- Friday, 11/17
- Friday, 12/1

Term paper Due on Friday, 12/8

Unless otherwise noted, please submit each assignment using Blackboard by **11:59p.m.** on the due date. I will give you instructions for using Blackboard together with the first assignment.

Schedule of Topics and Readings

You must **complete** each reading carefully *before* the meeting for which it is assigned, and come to class ready and willing to discuss it.

'*Essay x.y.z*' refers to book *x*, chapter *y*, section *z* of Locke's *Essay concerning Human Understanding*. '*Enquiry §x*' refers to section *x* of Hume's *Enquiry concerning Human Understanding*. ('§' is short for *section*; '§§' is short for *sections*.)

Readings marked 'B' will be posted on Blackboard at least one week before the due date. All other readings are in the required textbooks.

Please note that this schedule is tentative and subject to change. Any changes will be announced in class and on Blackboard.

JOHN LOCKE

8/31 Introduction to British Empiricism and to Locke

Reading: Winkler, Editor's Introduction to the *Essay*; Locke's "Epistle to the Reader" (*Essay*, pp.1–3); *Essay* 1.1; *Essay* 4.21; Locke, *The Stillingfleet Correspondence*, section entitled "On the "Way of Ideas"" (*Essay* pp.339–41).

Ideas and Knowledge

9/5 Innate principles and ideas

Reading: Descartes, Third Meditation (B); Hobbes, Tenth Objection and Descartes's Reply (B); *Essay* 1.2 and 1.4; Winkler, "Editor's Introduction," §3

9/7 The origins of ideas; ideas and qualities

Reading: *Essay* 2.1, 2.2, 2.8 and 2.12; Winkler, "Editor's Introduction," §4

9/12 Knowledge and its limits

Reading: *Essay* 4.1, 4.2, and 4.3; Winkler, "Editor's Introduction," §6

9/14 Judgment and probability

Reading: *Essay* 4.14, 4.15, and 4.16

Reason and Religion

9/19 Reason and the existence of God

Reading: *Essay* 4.10 and 4.17

9/21 Reason and faith; religious enthusiasm

Reading: *Essay* 4.18 and 4.19 (B); *The Stillingfleet Correspondence*, section entitled "Knowledge and Faith" (*Essay* pp.355–56)

Causation and Free Will

9/26 Causation and free will

Reading: *Essay* 2.21, 2.25, and 2.26

9/28 Free will, continued

Reading: *Essay* 2.21 (re-read)

Personal Identity

10/3 Personal identity

Reading: *Essay* 2.27; *The Stillingfleet Correspondence*, section entitled "Resurrection" (*Essay* pp.356–57)

10/5 Objections to Locke on personal identity

Required reading: *Essay* 2.27 (re-read); selections by Butler and Reid (B)

Locke Wrap-Up and Midterm Exam

- 10/10 Locke wrap-up**
No new reading assignment
- 10/12 MIDTERM EXAM (IN CLASS, USUAL MEETING PLACE AND TIME)**

DAVID HUME

Ideas and Knowledge

- 10/17 Introduction to Hume; impressions and ideas**
Reading: Enquiry §§1 and 2; Millican, Introduction, up through the end of §9
- 10/19 Hume's Fork; matter-of-fact reasoning**
Reading: Enquiry §4, Part I; Millican, Introduction, §10
- 10/24 Hume on matter-of-fact reasoning: the negative phase**
Reading: Enquiry §4 (re-read Part I and read Part II); Millican, Introduction, §11
- 10/26 Hume on matter-of-fact reasoning: the positive phase**
Reading: Enquiry §§5, 6, and 9; Millican, Introduction, §§11 (re-read), 12 and 15

Causation and Free Will

- 10/31 The idea of necessary connection**
Reading: Enquiry §7; Locke, Essay, 2.21.1–6 (re-read) and 2.26.1–2; Millican, Introduction, §13
- 11/2 Two definitions of a cause**
Reading: Enquiry §7 (re-read); Millican, Introduction, §13 (re-read)
- 11/7 Liberty and necessity**
Reading: Enquiry §8, Part I; Millican, Introduction, §14
- 11/9 Moral responsibility**
Reading: Enquiry §8, Part II

Personal Identity

- 11/14 Personal identity and simplicity**
Reading: Treatise, selections from 1.4.2 and 1.4.6 (B)
- 11/16 Hume's second thoughts about personal identity and simplicity**
Reading: Treatise, selections from the Appendix (B)

Reason and Religion

- 11/21 Belief in Miracles**
Reading: Enquiry §10; Millican, Introduction, §16
- 11/23 THANKSGIVING HOLIDAY**
- 11/28 The Design Argument**
Reading: Enquiry §11; Millican, Introduction, §17

Skepticism

- 11/30 Kinds of skepticism; skeptical arguments**
Reading: Enquiry §12; Millican, Introduction, §18
- 12/5 What kind of skeptic is Hume?**
Reading: Enquiry §12 (re-read)

WRAP-UP AND FINAL EXAM

- 12/7 British Empiricism wrap-up**
Reading TBD
- 12/12 STUDY DAY**
- 12/14 FINAL EXAM, 12:30–2:30 P.M. (NOTE UNUSUAL TIME)**

INTRODUCTION TO PHILOSOPHY

Fall 2015
State Hall, 312

PHI 1010, Section 003
Department of Philosophy

Instructor: Jonathan Cottrell
Email: jonathan.cottrell@wayne.edu
Office: 5057 Woodward, 12100.3

Meeting Time: T Th 9:35–11:00a.m.
Office Hours: T 4:30–5:30p.m.,
or by appointment

Course Description

Why should we obey the laws of the country where we live? Under what circumstances—if any—may we break those laws? Can we give good evidence that there is a god, or that there is no god? What makes an action right or wrong? Do we have free will, or are our actions pre-determined so that we do not choose them freely, and cannot be held responsible for them? Will we continue to exist in an afterlife, following our deaths? If not, is death something to fear?

This course introduces students to these questions, and to the philosophical enterprise of answering them through reasoning and argument. We will study texts by both historical and modern-day thinkers. Through class discussions and written assignments, students will learn to evaluate these thinkers' answers to our questions and the reasons that they give in support of their answers. This will provide students with a basis for developing their own rationally defensible answers to our questions, and to other questions like them.

Learning Outcomes

Students who complete this course should be able to:

- Read a philosophical text and be able to identify and summarize the author's main philosophical claims or positions as well as some of the arguments used to support those claims.
- Write a clear essay in which they identify and summarize another philosopher's argument, evaluate that argument, or defend a philosophical view of their own.
- Identify, define, and apply some basic philosophical terms and distinctions.
- Identify, and display familiarity with, some of the basic issues, questions, and problems in philosophy, as well as some of the main philosophical views that have been taken on those topics.
- Demonstrate an increased ability to communicate their views clearly and effectively, and to engage in constructive philosophical debate, with others both in the classroom and outside of the course.

Required Texts

- Plato, *Defence of Socrates, Euthyphro, and Crito*. Translated by David Gallop. New York: Oxford University Press, 2008.
- Perry, J., *Dialogue on Good, Evil, and the Existence of God*. Indianapolis: Hackett Publishing Co., 1999.
- Perry, J., *A Dialogue on Personal Identity and Immortality*. Indianapolis: Hackett Publishing Co., 1978.

Please obtain exactly these editions. They are available at the Wayne State University Bookstore, located at the corner of Cass and Warren. Please be sure to get a copy of Plato's *Defence of Socrates, Euthyphro, and Crito* in time to complete the reading assignment for our meeting of Tuesday, September 8 (see the Schedule of Readings, below).

Please come to each meeting with the textbook or a hardcopy of that day's reading assignment.

Assignments and Grading

Course grades will be determined as follows:

- Student information sheet (distributed in-class on 9/3, due in-class on 9/8): 2%
- Participation: 15%
- Three written homework assignments: 45% (1st assignment 10%, 2nd 15%, 3rd 20%)
- Midterm exam (in class, Tuesday, October 20): 15%
- Final exam (**Monday, December 21**): 23%

Your participation grade will be determined by these three factors:

- Attendance of class meetings (5%): You are expected to attend every meeting; please record your attendance on the sign-in sheet that I will distribute. If you have a legitimate reason to be absent from a meeting (for example, because the meeting conflicts with a religious observance), you must inform me in advance.
- Preparation for class discussion (5%): You are expected to complete each reading prior to the meeting for which it is assigned, and to attend that meeting ready and willing to discuss that reading with your classmates and with me. Although our readings are often short, they contain complex ideas and arguments. You will need to read them slowly and carefully several times in order to understand them. **I will assess your preparation by giving out eight short quizzes at the start of random class meetings throughout the semester; your five best quizzes will count for 1% each.**
- Contributions in class (5%): This includes your contributions to class discussion and group work, and your completion of short, ungraded written exercises that will be distributed in class meetings throughout the semester.

Percentages and Letter Grades

Percentages will be converted into letter grades as follows:

93–100 = A	80–82 = B-	67–69 = D+
90–92 = A-	77–79 = C+	63–66 = D
87–89 = B+	73–76 = C	60–62 = D-
83–86 = B	70–72 = C-	0–59 = F

Course Policies

Attendance of class meetings is required (see ‘Assignments and Grading,’ above).

Cell phones are not allowed in class; please silence them and put them away when you arrive.

Assignments must be turned in by 9:00a.m. on the day that they are due. Please submit your assignments using Blackboard (I will distribute submission instructions together with the first assignment).

Extensions on deadlines will be granted only in advance, and only in extenuating circumstances.

Late assignments will be penalized by ten percentage points for every day that passes beyond the deadline, unless an extension has been granted in advance. (E.g. an assignment that is turned in two days late, and would have received 82% if it had been turned in on time, will receive 62%.)

It is University policy to respect the faith and religious obligations of each individual. If your religious observances prevent you from attending a class meeting, or conflict with an examination or an assignment deadline, then please notify me in advance. In the case of an examination or assignment, we will work out an alternative arrangement.

Any student found to have plagiarized material in any submission for the course, or to have perpetrated any other form of academic dishonesty, will be punished severely; please see the section on Academic Integrity, below.

Office Hours and Appointments

I would welcome the chance to talk to you outside of class about any aspect of the course, or about philosophy in general. I encourage you to drop in and talk to me during my scheduled office hours; if you cannot attend them, you are welcome to email me and set up an appointment to meet at a mutually convenient time.

I read and respond to course-related emails once a day during the working week, so you can expect a reply to your email within twenty-four hours. Please note: I do not generally read or respond to emails in the evenings or at the weekend, and I do not generally respond to questions that are answered by this syllabus.

Withdrawal from the Course

I hope that no student will feel that they need to withdraw. If you find that you are struggling with any aspect of the course, please contact me as soon as possible. I will not think any less of you for this: philosophy is an extremely difficult subject for everyone who studies it, including me. I will do my best to help you overcome any problems that you are having.

Withdrawal from the course can have serious ramifications for your academic standing and financial aid eligibility, so it should be adopted only as a last resort. Any student who wishes to withdraw must seek my permission, and must complete a SMART check through the Registrar's Office. But please discuss your situation with me and seek my help before asking for permission to withdraw.

More information can be found at:

<http://reg.wayne.edu/pdf-policies/students.pdf>

Academic Integrity

Students at Wayne State University are expected to be honest and forthright in their academic studies. Students who commit or assist acts of academic dishonesty (such as cheating, fabrication and plagiarism) are subject to one or more of the sanctions described in the Student Code of Conduct. The possible sanctions include being given a failing grade in the course and having academic misbehavior charges filed with the Dean's Office. It is every student's responsibility to know the different forms of academic dishonesty. For definitions and examples, please refer to:

<http://doso.wayne.edu/academic-integrity.html>

<http://doso.wayne.edu/assets/codeofconduct.pdf>

In practice, here is what this means: Whenever you use another person's ideas in any of your own work (including homework assignments and work done in the classroom or examination room), you must indicate that you are doing so and give a citation acknowledging your source. This applies even if you are putting another person's ideas into your own words.

Students with Disabilities

If you have a documented disability that requires accommodations, you will need to register with Student Disability Services (SDS) for coordination of your academic accommodations. The Student Disability Services (SDS) office is located at 1600 David Adamany Undergraduate Library in the Student Academic Success Services department. SDS telephone number is 313-577-1851 or 313-577-3365 (TDD only). Once you have your accommodations in place, I will be glad to meet with you privately during my office hours to discuss your special needs. Student Disability Services' mission is to assist the university in creating an accessible community where students with disabilities have an equal opportunity to fully participate in their educational experience at Wayne State University.

Please be aware that a delay in getting SDS accommodation letters for the current semester may hinder the availability or facilitation of those accommodations in a timely manner. Therefore, it is in your best interest to get your accommodation letters as early in the semester as possible. To learn more about your rights and responsibilities as a student with disabilities, please visit <http://studentdisability.wayne.edu/rights.php>.

Schedule of Assignment Deadlines and Exams

The student information sheet, distributed in-class on Thursday, September 3, will be **due in-class on Tuesday, September 8**.

A written homework assignment will be **due at 9:00a.m.** on each of the following days:

- Homework 1: Tuesday, September 29
- Homework 2: Tuesday, November 3
- Homework 3: Thursday, December 10

Please submit each of your assignments using Blackboard; I will distribute submission instructions with the first assignment.

Our exams will be held at the following dates and times:

- Midterm: Tuesday, October 20, 9:35–11:00a.m. (in-class exam)
- Final: Monday, December 21, 8:00–10:30a.m.**

Schedule of Readings

Readings marked 'B' will be posted on Blackboard at least one week before the due date. All other readings are in the required textbooks listed above.

Please note that the schedule of readings is tentative and subject to change; any changes will be announced in class and on Blackboard.

Introduction

9/3 (Th) Introduction; no assigned reading

Philosophers behind bars

9/8 (T) Plato, 'Crito,' in *Defence of Socrates, Euthyphro, and Crito*; Notes on Socrates's Trial and Conviction (B)

STUDENT INFO SHEET DUE IN CLASS, 9/7

9/10 (Th) Gideon Rosen, Alex Byrne, Joshua Cohen and Seana Shiffrin, 'A Brief Guide to Logic and Argumentation,' introduction and sections 1–5 (B)

9/15 (T) Plato, 'Crito' (re-read, focusing on marginal pages 49e–53a)

9/17 (Th) Public statement directed to Rev. Dr. Martin Luther King, Jr., by eight Alabama clergymen (B)

Rev. Dr. Martin Luther King, Jr., 'Letter from Birmingham Jail' and 'My Pilgrimage to Nonviolence' (B)

Can we give good evidence that there is a god?

9/22 (T) Anselm and Gaunilo, 'The Ontological Argument' (B);
Rosen et al., 'A Brief Guide to Logic and Argumentation'—review sections 1–5 and read section 7 (B);
Notes on 'A Priori vs. A Posteriori' (B)

9/24 (Th) Thomas Aquinas, 'The Existence of God' (B)

9/29 (T) Rosen et al., 'A Brief Guide to Logic and Argumentation,' section 8 (B);
Elliott Sober, *Core Questions in Philosophy*, Ch. 3 (B)

HOMEWORK 1 DUE, 9/29

10/1 (Th) Aquinas, 'The Existence of God' (review "the fifth way" on p.46);
William Paley, 'Natural Theology' (B);
Sober, *Core Questions in Philosophy*, Chs. 5 and 6 (B).

Can we give good evidence that there is no god?

- 10/6 (T) John Perry, *Dialogue on Good, Evil, and the Existence of God*, Parts 1 and 2.
10/8 (Th) John Perry, *Dialogue on Good, Evil, and the Existence of God*, Parts 3 and 4.

God and morality

- 10/13 (T) Plato, 'Euthyphro,' in *Defence of Socrates, Euthyphro, and Crito*
10/15 (Th) Elizabeth Anderson, 'If God is Dead, Is Everything Permitted?' (B)
10/20 (T) **MIDTERM EXAM (IN CLASS; USUAL PLACE & TIME)**

Why be moral?

- 10/22 (Th) Plato, selection from 'Republic' (B)
Judith Jarvis Thomson, 'Why Ought We Do What is Right?' (B)

Is morality subjective or relative?

- 10/27 (T) J. L. Mackie, 'The Subjectivity of Values' (B)
10/29 (Th) Philippa Foot, 'Moral Relativism' (B)

Two theories of morality: Utilitarianism and Kantianism

- 11/3 (T) Sober, *Core Questions in Philosophy*, Ch. 32 (B)
Optional reading: John Stuart Mill, 'Utilitarianism,' selections from Chs. 1–3 and Ch. 4 (B)

HOMEWORK 2 DUE, 11/3

- 11/5 (Th) Sober, *Core Questions in Philosophy*, Ch. 33 (B)
Optional reading: Immanuel Kant, selections from 'Groundwork for the Metaphysics of Morals' (B)

Three problems of free will

- 11/10 (T) Perry, *Dialogue on Good, Evil, and the Existence of God*, re-read pp.25–45.
11/12 (Th) Peter van Inwagen, 'Freedom of the Will' (B)
Optional reading: Jorge Luis Borges, 'The Garden of Forking Paths' (B)
- 11/13 (F) "What's the Point of the Humanities?" Lecture by Prof. Kwame Anthony Appiah (NYU), Community Arts Auditorium, 4:00–6:00 p.m.**
- 11/17 (T) Benjamin Libet, 'Do We Have Free Will?' (B)
Adina Roskies, 'Why Libet's Studies Don't Pose a Threat to Free Will' (B)
Helen Steward, selection from 'Free Will' (B)

Death, the soul and the afterlife

- 11/19 (Th) John Perry, *A Dialogue on Personal Identity and Immortality*, pp.1–6; notes on 'Qualitative Identity vs. Numerical Identity' (B)
11/24 (T) John Perry, *A Dialogue on Personal Identity and Immortality*, pp.6–18
11/26 (Th) THANKSGIVING HOLIDAY—NO CLASS
12/1 (T) John Perry, *A Dialogue on Personal Identity and Immortality*, pp.19–36
12/3 (Th) Lucretius, *On the Nature of Things*, selection (B)
Thomas Nagel, 'Death' (B)
Plato, 'Phaedo: Death Scene' (B)

What value does philosophy have?

- 12/8 (T) Plato, 'Defence of Socrates,' in *Defence of Socrates, Euthyphro, and Crito*

COURSE EVALUATIONS DISTRIBUTED IN CLASS, 12/8

(Before coming to class on 12/8, please think seriously about what feedback you will give on your course evaluation form. Which aspects of this course have been successful? What would you change about this course, and why? I will take your feedback seriously, and it will benefit my future students.)

Wrap-up and review

- 12/10 (Th) Review for final exam. **(HOMEWORK 3 DUE, 12/10)**

FINAL EXAM 12/21 (M), 8:00–10:30 A.M., USUAL MEETING PLACE

PHILOSOPHY OF PSYCHOLOGY (PHI/PSY 2650)

State Hall 118

MW 11:30–12:45 p.m.

Instructor: Dr. Jonathan Cottrell
Email: fm9912@wayne.edu

Office: 5057 Woodward 12100.3
Office Hours: MW 2:00–3:00 p.m. and
by appointment

Course Description

In the twentieth and twenty-first centuries, the field of psychology has raised many new philosophical questions and inspired new answers to old questions about our minds. This course introduces students to some central examples. How do we know what another person is thinking or feeling? Could science tell us that there are really no such things as thoughts or feelings? Is your mind just a piece of software that your brain is running? Do we think in a language? What is consciousness? How do infant minds differ from adult minds? We will explore these and other questions via texts by philosophers, psychologists, and cognitive scientists. We will critically examine the answers proposed in these texts, and the arguments given in support of them. By doing so, we aim to develop our own philosophical ideas and abilities, and to make progress towards developing our own views on the issues that we will discuss.

Learning Outcomes

After successful completion of this course, students will be able to demonstrate their ability to:

- Define some of the key terms and distinctions used in the philosophy of psychology, e.g. “*theory theory*” vs. *simulation theory*, *simulating a mind* vs. *having a mind*, *language of thought*, *modularity*
- Explain some of the most important arguments given in philosophy of psychology, e.g. the argument from multiple realizability, the Chinese Room argument, and Churchland’s argument for eliminative materialism
- Identify the main claims and arguments in a philosophical text
- Explain the main claims in a philosophical text, using their own words
- Analyze the arguments given in a philosophical text into their premises and conclusions
- Evaluate the arguments given in a philosophical text for validity, soundness, and persuasiveness
- Argue cogently for their own view about an issue in the philosophy of psychology

Textbook

The following textbook is required:

Crane, Tim. *The Mechanical Mind: A Philosophical Introduction to Minds, Machines and Mental Representation*, Third Edition. (Routledge, 2016)

This textbook is available at the Wayne State University Bookstore, located at the corner of Cass and Warren. If you buy the book elsewhere, please be sure to get the third edition; older editions do not contain all of the chapters that we will read.

Assignments and Grading

Your overall grade will be determined as follows:

- Syllabus Exercise (on Canvas): 5%
- Attendance: 15%
 - I will take attendance at each meeting, five minutes after the scheduled start time
 - You may have up to three absences without penalty
 - Any further absences will count against your attendance grade, unless you have a good, documented reason for them (for example, a doctor's note)
 - You must arrive on time; students who arrive late will be marked as absent (see Course Policies, below)
- Quizzes: 30%
 - I will assign twelve short quizzes in randomly-selected class meetings
 - The quiz is designed to test whether you have done that day's reading assignment carefully (see Schedule of Topics and Readings, below)
 - I will drop your two lowest-scoring quizzes; your remaining ten quizzes will each count for 3% overall grade
- Five essays: 50%
 - You will write five short essays during the semester; I will distribute instructions later

For an explanation of how I grade written assignments and exams, see the Grading Rubric on the Canvas site for this class.

Percentages and Letter Grades

Percentages will be converted into letter grades as follows:

93–100 = A	80–82 = B-	67–69 = D+
90–92 = A-	77–79 = C+	63–66 = D
87–89 = B+	73–76 = C	60–62 = D-
83–86 = B	70–72 = C-	0–59 = F

Course Policies

Philosophy is first and foremost an *activity*. Studying philosophy is like learning to play a sport or a musical instrument: it is a matter of learning *skills*—for example, skill at interpreting texts, analyzing arguments, devising thought experiments, and evaluating theories. To learn these skills, you must be *present*, *attentive*, and *engaged* in class; and you must *practice* outside of class. (You could not learn to play guitar well, if you don't show up for lessons; or if you show up, but spend the lesson daydreaming or on your cellphone; or if you never practice outside of your lessons. The same goes for philosophy.)

This basic thought guides my course policies, which are as follows:

Attendance of class meetings is required. It is University policy to respect the faith and religious obligations of each individual. If your religious observances prevent you from attending a class meeting or conflict with an assignment deadline or exam, please let me know in advance, so that we can make alternative arrangements.

If you arrive late, you will be marked as absent (see Assignments and Grading, above).

I do not allow cellphones in the classroom, except in unusual circumstances. Cellphones must be silenced and put away before the start of class. If you find yourself in unusual circumstances that you think might justify having an unsilenced cellphone in class (for example, you are expecting news about a family member in hospital), please inform me before class starts and ask my permission to keep your cellphone's sound switched on.

With some misgivings, I allow the use of laptops and tablets in class. Please silence these devices and use them in a way that is respectful of your classmates and me. Bear in mind that your electronic devices distract others as well as you, and that multitasking on a laptop is very detrimental to both your own learning and that of the students sitting around you. ***Woe betide anyone caught using social media or engaging in any other form of online frivolity in class.***

Homework assignments must be turned in by 11:59 p.m. on the day that they are due. Please submit your assignments using Canvas.

Extensions on deadlines will be granted only in advance, and only in extenuating circumstances.

Late assignments will be penalized by one grade (for example, from A- to B+) for each day that passes beyond the deadline, unless an extension has been granted in advance. E.g., an assignment that is turned in two days late, and would have received a B+ if turned in on time, will receive a B-.

Any student found to have plagiarized material in any submission for this class, or to have perpetrated any other form of academic dishonesty, will be punished severely (see Academic Dishonesty, below).

Religious Holidays

Because of the extraordinary variety of religious affiliations of the University student body and staff, the Academic Calendar makes no provisions for religious holidays. However, it is University policy to respect the faith and religious obligations of the individual. Students with classes or examinations that conflict with their religious observances are expected to notify their instructors well in advance so that mutually agreeable alternatives may be worked out.

Academic Dishonesty

Academic misconduct is any activity that tends to compromise the academic integrity of the institution or undermine the education process. Examples of academic misconduct include:

- **Plagiarism:** To take and use another's words or ideas as your own without appropriate referencing or citation. (In practice, here is what this means: Whenever you use another person's ideas—including your classmates' ideas—in any of your own work—including homework assignments and work done in the classroom or examination room—you must indicate that you are doing so and give a citation acknowledging your source. This applies even if you are putting another person's ideas into your own words.)
- **Cheating:** Intentionally using or attempting to use or intentionally providing unauthorized materials, information or assistance in any academic exercise. This includes copying from another student's test paper, allowing another student to copy from your test, using unauthorized material during an exam and submitting a term paper for a current class that has been submitted in a past class without appropriate permission.
- **Fabrication:** Intentional or unauthorized falsification or invention of any information or citation, such as knowingly attributing citations to the wrong source or listing a fake reference in the paper or bibliography.
- **Other:** Selling, buying or stealing all or part of a test or term paper, unauthorized use of resources, enlisting the assistance of a substitute when taking exams, destroying another's work, threatening or exploiting students or instructors, or any other violation of course rules as contained in the course syllabus or other written information.

Such activity may result in failure of a specific assignment, an entire course, or, if flagrant, dismissal from Wayne State University. See <<https://doso.wayne.edu/conduct/academic-misconduct>>.

Office Hours and Availability

I encourage you to drop in and talk to me during my scheduled office hours. If you cannot attend them, you are welcome to email me and set up an appointment to meet at a mutually convenient time.

I read and respond to emails once a day during the working week, so you can expect a reply to your email within twenty-four hours. *Please note that I do not generally read or respond to emails in the evenings or at the weekend, and I do not generally respond to questions that are answered by this syllabus (I may respond with 'RTS', which means Read The Syllabus).*

Course Drops and Withdrawals:

In the first two weeks of the (full) term, students can drop this class and receive 100% tuition and course fee cancellation. After the end of the second week there is no tuition or fee cancellation. Students who wish to withdraw from the class can initiate a withdrawal request on Academica. You will receive a transcript notation of WP (passing), WF (failing), or WN (no graded work) at the time of withdrawal. No withdrawals can be initiated after the end of the tenth week. Students enrolled in the 10th week and beyond will receive a grade. Because withdrawing from courses may have negative academic and financial consequences, students considering course withdrawal should make sure they fully understand all the consequences before taking this step. More information on this can be found at: <<https://reg.wayne.edu/students/information#dropping>>.

Students with Disabilities

If you have a documented disability that requires accommodations, you will need to register with Student Disability Services for coordination of your academic accommodations. The Student Disability Services (SDS) office is located at 1600 David Adamany Undergraduate Library in the Student Academic Success Services department. The SDS telephone number is 313-577-1851 or 313-202-4216 for videophone use. Once you have met with your disability specialist, I will be glad to meet with you privately during my office hours to discuss your accommodations. Student Disability Services' mission is to assist the university in creating an accessible community where students with disabilities have an equal opportunity to fully participate in their educational experience at Wayne State University. You can learn more about the disability office at <www.studentdisability.wayne.edu>.

Counseling and Psychological Services

It is quite common for college students to experience mental health challenges, such as stress, anxiety and depression, that interfere with academic performance and negatively impact daily life. Help is available for any currently enrolled WSU student who is struggling with a mental health difficulty, at WSU Counseling and Psychological Services (<caps.wayne.edu>; 313-577-3398). Other options, for students and nonstudents, include the Counseling and Testing Center, and the Counseling Psychology Training Clinic, in the WSU College of Education (<coe.wayne.edu/tbf/counseling/center-index.php>). Services at all three clinics are free and confidential. Remember that getting help, before stress reaches a crisis point, is a smart and courageous thing to do– for yourself, and for those you care about. Also, know that the WSU Police Department (313-577-2222) has personnel trained to respond sensitively to mental health emergencies at all hours.

Class Recordings

Students need prior written permission from the instructor before recording any portion of this class. If permission is granted, the audio and/or video recording is to be used only for the student's personal instructional use. Such recordings are not intended for a wider public audience, such as postings to the internet or sharing with others. Students registered with Student Disabilities Services (SDS) who wish to record class materials must present their specific accommodation to the instructor, who will subsequently comply with the request unless there is some specific reason why s/he cannot, such as discussion of confidential or protected information.

Schedule of Assignment Deadlines and Exams

Syllabus Exercise:	January 16
Essay 1:	January 23
Essay 2:	February 6
Essay 3:	February 27
Essay 4:	March 27
Essay 5:	April 22

Schedule of Topics and Readings

You must complete each reading carefully *before* the meeting for which it is assigned, and come to class ready and willing to discuss it.

'MM' refers to *The Mechanical Mind*, 3rd edition, by Tim Crane (see Textbook, above). All other assigned readings are available on Canvas. Readings marked * are optional.

Please note that this schedule is tentative and subject to change. Any changes will be announced in class and on Canvas.

1/7 (M) Introduction to the course

No required reading

1/9 (W) A puzzle about pain

Reading:

- IASP definition of pain
- Aydede, "What is a pain in a body part?"
 - This article is hard-going; don't worry if you don't understand it all right now. Try to get the gist of the puzzle and Aydede's preferred solution. We will discuss these issues more simply in class.

1/14 (M) The puzzle of representation

Reading:

MM Chs. 1–3 (we will focus especially on Ch. 2 today)

1/16 (W) Mental representation

Reading:

- MM Chs. 1–3 (closely re-read; we will focus especially on Ch. 3 today)

1/21 (M) MLK DAY (NO CLASS)

1/23 (W) Brentano's thesis about the "mark of the mental"

Reading:

- MM Ch. 3, sects. 3.3–3.4 (closely re-read)
- Crane, "Intentionality as the mark of the mental"

1/28 (M) The mind-body problem

Reading:

- MM Ch. 4, sects. 4.1–2
- Descartes, selection from the *Discourse*
- Ryle, "Descartes's Myth"

- 1/30 (W) The mind-body problem, contd.**
Reading:
- MM Ch. 4, sects. 4.1–2 (closely re-read)
 - Blackburn, selection from *Think*
- 2/4 (M) The causal picture of thoughts**
Reading:
- MM Ch. 4, sects. 4.3–4.4
- 2/6 (W) The causal picture of thoughts and cognitive science**
Reading:
- MM Ch. 4, sects. 4.3–4.4 (closely re-read)
 - Bermúdez, ch. 1 of *Cognitive Science*
- 2/11 (M) Common-sense psychology and science**
Reading:
- MM Ch. 5
 - Gopnik and Wellman, “Why The Child’s Theory of Mind Really Is A Theory,” Introduction, Section 1 and Section 4
- 2/13 (W) A psychological argument for the “Theory Theory”**
Reading:
- Gopnik and Wellman, “Why The Child’s Theory of Mind Really Is A Theory,” closely re-read the Introduction and Sections 1 and 4, and finish reading the article
- 2/18 (M) “Theory Theory” and eliminativism**
Reading:
- MM Ch. 1, sect. 1.2; Ch. 3, sect. 3.1; and Ch. 5, sects. 5.1 and 5.2 (closely re-read)
 - Churchland, “Eliminative Materialism and the Propositional Attitudes,” Introduction, Section II, and Section V
- 2/20 (W) A response to eliminativism**
Reading:
- Braddon-Mitchell and Jackson, “Eliminative Materialism”
- 2/25 (M) The Turing Test**
Reading:
- Turing, “Computing Machinery and Intelligence”
- 2/27 (W) The Turing Test, contd.**
Reading:
- Hofstadter, “The Turing Test: A Coffeehouse Conversation”
 - Block, “The Mind as the Software of the Brain,” section 1.1

- 3/4 (M) Computation and representation**
Reading:
- MM Ch. 6
- 3/6 (W) Can a computer think?**
Reading:
- MM Ch. 7
 - John Searle, *Minds, Brains, and Science*, Ch. 2
- 3/11 (M) SPRING BREAK (NO CLASS)**
3/13 (W) SPRING BREAK (NO CLASS)
- 3/18 (M) Thought and language**
Readings:
- Orwell, Appendix to *Nineteen Eighty-Four*
- 3/20 (W) A Cognitive Scientist's Response to Orwell**
Reading:
- Pinker, "Mentalese"
- 3/25 (M) The mechanisms of thought**
Reading:
- MM Ch. 8
- 3/27 (W) Explaining mental representation**
Reading:
- MM Chs. 9 and 12
- 4/1 (M) The extent of the mind**
Reading:
- MM Ch. 11, sects. 11.1 and 11.2
 - McKinsey, "Anti-Individualism and Privileged Access"
- 4/3 (W) The extent of the mind, contd.**
Reading:
- MM Ch. 11, sects. 11.3 and 11.5
 - Clarke and Chalmers, "The Extended Mind"
- 4/8 (M) Consciousness and "zombies"**
Reading:
- MM Ch. 1 (closely re-read); Ch. 13, sects. 13.1–13.3
 - Chalmers, "Consciousness and its Place in Nature," ss.1–3 (focus on ss.3.2 and 3.4)

- 3/4 (M) Computation and representation**
Reading:
- MM Ch. 6
- 3/6 (W) Can a computer think?**
Reading:
- MM Ch. 7
 - John Searle, *Minds, Brains, and Science*, Ch. 2
- 3/11 (M) SPRING BREAK (NO CLASS)**
3/13 (W) SPRING BREAK (NO CLASS)
- 3/18 (M) Thought and language**
Readings:
- Orwell, Appendix to *Nineteen Eighty-Four*
- 3/20 (W) A Cognitive Scientist's Response to Orwell**
Reading:
- Pinker, "Mentalese"
- 3/25 (M) The mechanisms of thought**
Reading:
- MM Ch. 8
- 3/27 (W) Explaining mental representation**
Reading:
- MM Chs. 9 and 12
- 4/1 (M) The extent of the mind**
Reading:
- MM Ch. 11, sects. 11.1 and 11.2
 - McKinsey, "Anti-Individualism and Privileged Access"
- 4/3 (W) The extent of the mind, contd.**
Reading:
- MM Ch. 11, sects. 11.3 and 11.5
 - Clarke and Chalmers, "The Extended Mind"
- 4/8 (M) Consciousness and "zombies"**
Reading:
- MM Ch. 1 (closely re-read); Ch. 13, sects. 13.1–13.3
 - Chalmers, "Consciousness and its Place in Nature," ss.1–3 (focus on ss.3.2 and 3.4)

4/10 (W) Consciousness and the limits of scientific knowledge

Reading:

- MM Ch. 13, sects. 13.4 and 13.5
- Frank Jackson, “Epiphenomenal Qualia” and Postscript

4/15 (M) Free Will

Reading:

- Peter van Inwagen, “The Powers of Rational Beings: Freedom of the Will”

4/17 (W) Neuroscience and Free Will

Reading:

- Libet, “Do We Have Free Will?”
- Roskies, “Why Libet’s Studies Don’t Pose a Threat to Free Will,” Section II (pp.16–22) and Summary (p.22)

4/22 (M) Wrap-up meeting

Reading assignment TBD

Teaching & Learning Guide for: Hume on mental representation and intentionality

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1 | AUTHOR'S INTRODUCTION

Claims and arguments about *mental representation*, i.e., representation by mental items or *perceptions*, are central to Hume's philosophy: For example, one of his main projects in Book I of the *Treatise* and the first *Enquiry* is to clarify what our idea of causation represents, and his case against moral rationalism, in Book III of the *Treatise*, rests partly on Book II's claim that passions are non-representational. These claims and arguments must be underwritten by a theory of mental representation. But Hume gives no explicit, unified statement of such a theory—none of his works contains a section "Of Mental Representation"—and recent years have seen a lively debate among scholars as to what his theory is. The issues addressed in this literature include: What relationship does Hume see between mental representation and *intentionality*, i.e., the property of being *of*, *about*, or *directed on* something? Does Hume aim to naturalize all forms of mental representation and intentionality? What roles, if any, do *copying* and *functional role* play in Hume's theory of mental representation? Does Hume hold that impressions of sensation are representational? Does he hold that passions have intentionality, and, if so, are his views about the passions consistent? My article gives a roadmap of the recent literature on these issues, while arguing for positions on some of them.

2 | AUTHOR RECOMMENDS

Ainslie, D. C. (2015). *Hume's true scepticism*. New York: Oxford University Press, Chapters 2 and 6.

Defends an account of what perceptions are, and of the sense(s) in which perceptions "represent," that goes against the current of much recent Hume scholarship (including my article). According to Ainslie, Hume's theory of mental representation and intentionality is non-naturalistic, insofar as it treats *directedness upon an "image-content"* as an explanatorily basic feature of certain perceptions. Chapter 2 discusses the sense in which impressions of sensation are "images" (§2.3) and offers a framework for thinking about Humean mental representation (§2.4). Chapter 6 argues that Hume accepts the Dual-Aspect View of perceptions (§6.6).

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Cohon, R., & Owen, D. (1997). Hume on representation, reason, and motivation. *Manuscript*, 20, 47–76.

Analyses the Representation Argument and the case against moral rationalism that Hume builds upon it. Along the way, Cohon and Owen argue that Hume accepts the Copy Theory of Representation and that he regards all impressions as non-representational. Much recent work on Hume's theory of mental representation engages with, and is indebted to, this paper.

Garrett, D. (2006). Hume's naturalistic theory of representation. *Synthese*, 152, 301–319.

Argues, against Cohon and Owen (1997), that Hume does not accept the Copy Theory of Representation and that he regards some impressions as representational. Garrett argues that Hume accepts a naturalistic theory of representation based on *reliable indication* and *functional role* and that his theory of *mental* representation is a special case of this more general naturalistic theory.

Landy, D. (2017). Recent scholarship on Hume's theory of mental representation. *European Journal of Philosophy*. <<http://onlinelibrary.wiley.com/doi/10.1111/ejop.12245/pdf>>

Surveys the debate between Cohon and Owen (1997), Garrett (2006), and Schafer (2015). Argues, against Garrett and Schafer, that Hume accepts a copy-based theory of representation in the spirit of the one that Cohon and Owen attribute to him. Landy develops an interpretation on which Hume's theory of abstract ideas is compatible with a copy-based theory of representation.

Qu, H. (2012). The simple duality: Humean passions. *Canadian Journal of Philosophy*, 42 (S1), 98–116.

Addresses an interesting puzzle about Humean passions: How can the passions be simple (as Hume holds) if they have both intentionality and qualitative character (as he also holds)? Qu's solution is that the particular instance of intentionality within a passion is identical to the particular instance of qualitative character within that passion. On this view, passions are intrinsically intentional.

Schafer, K. (2015). Hume's unified theory of mental representation. *European Journal of Philosophy*, 23, 978–1005.

Argues that neither Cohon and Owen (1997)'s proposal that Hume explains representation in terms of *copying* nor Garrett (2006)'s proposal that he explains representation in terms of *reliable indication* and *functional role* does full justice to the text of the *Treatise*. Schafer argues that Hume accepts a hybrid theory, on which copying and functional role explain different aspects of mental representation. §2 of this paper helpfully discusses the senses of 'representation' in Hume's usage.

Schmitter, A. M. (2009). Making an object of yourself: On the intentionality of the passions in Hume. In J. Miller (Ed.), *Topics in early modern philosophy of mind, studies in the history of philosophy of mind*, 9 (pp. 223–240).

Develops a naturalistic account of how Humean passions can be directed upon "objects" (hence, can have intentionality) despite being neither copies nor representations. Schmitter argues that someone feeling a passion has a train of associated perceptions; that the associative relations binding the perceptions in this train are directed on a certain idea; and that this directedness of the associative relations explains the intentionality of the passion. On this account, unlike that of Qu (2012), no simple perception has intentionality intrinsically.

Weintraub, R. (2005). A Humean conundrum. *Hume Studies*, 31(2), 211–224.

Addresses a puzzle about Hume's Copy Principle: As formulated in the opening section of the *Treatise*, this principle is restricted to simple perceptions, but when Hume applies this principle, he seems to ignore this restriction. Weintraub's solution is that Hume accepts two principles about copying: a "genetic" principle about the causal origins of ideas, which is restricted to simple perceptions, and a "semantic" principle about what ideas represent, which is not thus restricted.

3 | ONLINE MATERIALS

The Stanford Encyclopedia of Philosophy's entry on Hume, by W. E. Morris and C. R. Brown:

<<https://plato.stanford.edu/entries/hume/>>

The Internet Encyclopedia of Philosophy's entry on Hume, by J. Fieser:

<<https://www.iep.utm.edu/hume/>>

The Internet Encyclopedia of Philosophy's entry on Hume's theory of the imagination, by J. Cottrell:

<<https://www.iep.utm.edu/hume-ima/>>

4 | SAMPLE SYLLABUS

Readings marked * are suitable for more advanced students, or for students spending more than one week on each topic

Recommended background reading on the historical context of Hume's theory of mental representation:

Garrett, D. (1997). *Cognition and commitment in Hume's philosophy*. New York: Oxford University Press. Chapter 1.

Week 1: The nature of perceptions; the language of 'representation'

Cottrell, "Hume on mental representation and intentionality," §§1–2.

Hume, D. (2007). *A treatise of human nature*. In D. F. Norton, & M. J. Norton (Eds.), *A treatise of human nature, vol. 1: Texts*. Oxford: Clarendon Press (hereinafter, *Treatise*), 1.1 ("Of ideas, their origin, composition, connexion, abstraction, &c."); *Treatise*, 2.1.1 ("Division of the subject"); *Treatise*, 3, Advertisement and 3.1.1 ("Moral distinctions not deriv'd from reason"), paragraph 2.

Ainslie, *Hume's true scepticism*, Chapters 2 and 6, esp. §§2.3–2.4 and §6.6.

Schafer, "Hume's unified theory of mental representation," §2.

Week 2: The Copy Principle

Hume, *Treatise*, 1.1.1 ("Of the origin of our ideas"); *Treatise*, 1.2.3 ("Of the other qualities of our ideas of space and time"); *Treatise*, 1.2.6 ("Of the idea of existence, and of external existence"); *Treatise*, 1.3.2 ("Of probability, and of the idea of cause and effect"); *Treatise*, 1.3.14 ("Of the idea of necessary connexion"); *Treatise*, 1.4.6 ("Of personal identity"), paragraphs 1–4.

Garrett, *Cognition and commitment in Hume's philosophy*, Chapter 2.

*Landy, D. (2012). Hume's theory of mental representation. *Hume Studies*, 38(1), 23–54.

Weintraub, "A Humean conundrum."

Week 3: Theories of Representation (This topic could be taught over two weeks, in which case the starred readings could also profitably be assigned)

Cottrell, "Hume on mental representation and intentionality," §§3–5.

Hume, *Treatise*, 1.1.1 ("Of the origin of our ideas"); *Treatise*, 1.1.6 ("Of modes and substances"); and *Treatise*, 1.1.7 ("Of abstract ideas").

Cohon and Owen, "Hume on representation, reason, and motivation," §§1–2.

Garrett, "Hume's naturalistic theory of representation."

*Schafer, "Hume's unified theory of mental representation."

*Landy, "Recent scholarship on Hume's theory of mental representation."

Week 4: The Representation Argument and Hume's case against moral rationalism

Cottrell, "Hume on mental representation and intentionality," §6.

Hume, *Treatise*, 2.1.1 ("Division of the subject"); *Treatise*, 2.1.2 ("Of pride and humility; their objects and causes"); *Treatise*, 2.1.3 ("Whence these objects and causes are deriv'd"); *Treatise*, 2.2.1 ("Of the objects and causes of love and hatred"); *Treatise*, 2.3.3 ("Of the influencing motives of the will"); *Treatise*, 3.1.1 ("Moral distinctions not deriv'd from reason").

Cohon and Owen, "Hume on representation, reason, and motivation," §§3–5.

*Qu, "The simple duality: Humean passions."

*Schmitter, "Making an object of oneself: On the intentionality of the passions in Hume."

Week 5: Negation (This is an advanced topic, suitable for a graduate seminar)

Hume, *Treatise*, 1.1.1 ("Of the origin of our ideas"); *Treatise*, 1.1.5 ("Of relations"); *Treatise*, 1.1.6 ("Of modes and substances"); *Treatise*, 1.1.7 ("Of abstract ideas"); *Treatise*, 1.2.6 ("Of the idea of existence, and of external existence"); *Treatise*, 1.3.7 ("Of the nature of the idea or belief").

Hume, D. (2000). In T. L. Beauchamp (Ed.), *An enquiry concerning human understanding*. (Oxford: Clarendon Press), §3 ("Of the association of ideas"), esp. note 6 to paragraph 16.

Reid, T. (1997). In Derek R. Brookes (Ed.), *An enquiry into the human mind on the principles of common sense*. Edinburgh: Edinburgh University Press. Chapter 2, Section 5 ("Two theories of the nature of belief refuted. Conclusions from what hath been said").

Cottrell, J. (Forthcoming). Unperceived existence and Hume's theory of ideas. *Oxford Studies in Early Modern Philosophy*, vol. 9. §§1, 5, and 6.

Garrett, D. (2015). *Hume*. New York: Routledge. Chapter 2, §6 ("Mental representation").

Powell, L. (2014). Hume's treatment of denial in the *Treatise*. *Philosophers' Imprint*, 14 (26), 1–22.

Stroud, B. (1977). *Hume*. New York: Routledge. Chapter IV ("Belief and the idea of necessary connexion: the positive phase"), esp. pp. 75–76.

5 | FOCUS QUESTIONS

1. In what sense(s) does a simple idea, in its first appearance, "represent" the simple impression from which it is copied (*Treatise*, 1.1.1.7)? Do any impressions "represent" anything? If so, what do they "represent," and in what sense(s) do they "represent" it?
2. In what sense(s), if any, does Hume aim to "naturalize" (a) mental representation and (b) intentionality? (Compare Garrett 2006 and Schmitter 2009 with Ainslie 2015.)
3. How many principles about copying does Hume employ in the *Treatise*? (See Weintraub 2005 and Landy 2012.) If there is more than one principle, then how are the principles related to each other? What argument(s) does Hume give in support of each principle? Is this argument (or these arguments) persuasive?
4. What are the main differences between the interpretations of Hume's theory of mental representation offered by (a) Cohon and Owen (1997) and Landy (2012, 2017); (b) Garrett (2006, 2015); and (c) Schafer (2015)? Do any of these interpretations correctly capture Hume's view? If so, which one(s)? Why?
5. What is Hume's "Representation Argument" in *Treatise* 2.3.3: What are its premises; what is its conclusion? Is this argument compatible with Hume's view that some passions are "directed" upon "objects"? Why or why not?
6. Can Hume satisfactorily explain what is involved in believing that God does not exist (a negative existential belief) and believing that Caesar did not die in his bed (a negative predicative belief)? If so, how? If not, why not?

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