

RENAISSANCE & MODERN PHILOSOPHY

PHL 251

SPRING 2008

JAN. 9nd – MAY 2nd¹

Professor: Kevin J. Kukla

- MEETING TIME: MWF 12.00 – 12.50pm (354 ten Hoor Hall)
- OFFICE: 329 ten Hoor Hall
- OFFICE HOURS: TTR 11.30am – 12.25pm & by appointment
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Final Exam: MONDAY, MAY 5th, 11.30AM – 2.00PM

Textbook:

- *Classics of Western Philosophy* – Eds. Steven M. Cahn.
- I will use the letters, 'Ex', to refer to readings that will be distributed in class or downloaded for my web page.

Course Description

This course is an examination of some of the metaphysical and epistemological issues most widely discussed from the 16th to 19th century. Some of these questions include: what, if anything, can we know about the external world?; do souls exist?; is the mind an immaterial substance, or is the mind simply the body?; do we have freewill if everything is material?; does God exist and, if so, are His conventional characteristics compatible with the presence of evil in the world?; are some of our ideas innate (i.e. are we born with them) or are all of our ideas the result of experience?; what is the nature of matter?; what makes a person stay the same over time despite radical changes to her body or mind?; and what, if anything, is the difference between the nature of our mathematical/logical beliefs and our beliefs about physical objects? We will try to answer these questions by carefully examining the works of René Descartes, Thomas Hobbes, Baruch Spinoza, John Locke, Gottfried Leibniz, George Berkeley, David Hume, and Immanuel Kant.

Evaluation

- 3 MULTIPLE-CHOICE EXAMS: **60%** (Each Worth 20%)
- 1 TERM PAPER (5 - 6 PAGES): **25%**
- QUIZZES: **10%**
- ATTENDANCE & PARTICIPATION: **5%**

Attendance

You are allowed no more than 3 unexcused absences to be eligible for full participation/attendance consideration. After that, you will need documentation to avoid detriment to your grade.

Participation

Students are expected to attend class prepared to discuss critically the assigned readings. If ever the class fails to prepare adequately for class, I reserve the right to administer a quiz for that day.

Grading Scale

- A+ = 97 - 100%
- A = 93 - 96%
- A- = 90 - 92%
- B+ = 87 - 89%
- B = 83 - 86%
- B- = 80 - 82%
- C+ = 77 - 79%
- C = 73 - 76%
- C- = 70 - 72%
- D+ = 67 - 69%
- D = 63 - 66%
- D- = 60 - 62%
- F = < 60%

Electronic Devices

All electronic devices must be turned off before class begins. If a student's electronic device sounds during class or a student text messages during class, the student will be counted absent for that day and asked to leave class for that day.

Disability Access

Students with disabilities should register with the Office of Disability Services, 205/348.4285. They should then provide the instructor with appropriate documentation and written requests regarding special accommodations. Students who wish to discuss such accommodations are invited to schedule appointments during the instructor's office hours.

Code of Misconduct

The Academic Misconduct Disciplinary Policy will be followed in the event of academic misconduct.

All students in attendance at the University of Alabama are expected to be honorable and to observe standards of conduct appropriate to a community of scholars. The University expects from its students a higher standard of conduct than the minimum required to avoid discipline. Academic misconduct includes all acts of dishonesty in any academically related matter and any knowing or intentional help or attempt to help, or conspiracy to help, another student.

TENTATIVE READING SCHEDULE²

WEEK	READING	TOPIC
1	Ex: Critical Thinking & The Background of Modern Philosophy	Critical Thinking & Introductory Material
2	CWP: <i>Skepticism</i> : 482 – 483; 484 – 485.R.1; 487.R.2 – 489; 490 – 491.R.1; 491.L.4 – 491.R.2; 492.L.2 – 493.L.2 <i>What Can be Known</i> : 492.R.2 – 493.R.2; 494.L.2; 494.R.3 – 496.L.2 <i>Souls (The Epistemic Argument)</i> : 492.R.3 – 493.L.1; 495.R.4 – 496.L.1; 496.L.3 – 496.R.1 <i>Souls (The Metaphysical Argument)</i> : 493.L.3 – 493.R.2; 492.L.3; 495.L.2	René Descartes (1596 – 1650)
3	CWP: <i>God</i> ³ : 496.L.3 – 496.R.2; 497.L.2; 498.R.1 – 501.L.2; 502.R.2 – 503.L.1 <i>The External World; Error</i> : 499.R.2; 502.R.3 – 503.L.1; 503.L.3 – 503.R.1; 504.L.4 – 505.L.2; 509.R.2 – 513.R.1 <i>Causal Interaction Between Mind/Body</i> : 513.L.2 – 3; 515.L.4 – 516.R.1 <i>The “Picture Theory”</i> 497.L.2 – 498.L.3	Descartes (continued)
4	CWP: <i>Materialism</i> : 517 – 518; 519 – 523.R.1; 525.R.1; 531.L.7 <i>Compatibilism</i> : 528.R.3 – 532.R.2; 536.R.2	Thomas Hobbes (1588 – 1679)

TENTATIVE READING SCHEDULE (Continued)

WEEK	READING	TOPIC
5	<p>CWP: God; Substance; Modes; & Attributes: 551: Ax.1; Def: 3,6,5,4; 572: Pr.6; 572, Ax.5; 552, Pr.4 & Proof & Cor./Pr.6; 560, Pr.19; 554, Prs.9/10; 557.L.3; 567.R.2 – 568.L.1</p> <p><i>Mind, Body, Necessity, & Free Will:</i> 571, Pr.1; 575, Pr.11; 570, Def.1; 571, Pr.2; 562, Pr.26; 563, Pr.29 & Proof; 564, Pr.32 & Proof; 592, Pr.48 & Proof; 586, Sch.Pr.35; 595.R.2</p>	<p>Baruch Spinoza (1632 – 1677)</p>
6	<p>CWP: Introduction; Innate Ideas; and the Origin of Ideas: 627 – 628; 629 – 633.L.2; 637.L.2</p> <p><i>Simple & Complex Ideas:</i> 633.R.1 – 636.R.4; Read only italicized section titles in Ch. XII on pp. 644 – 645</p> <p><i>Primary & Secondary Qualities:</i> 637.L.1 – 638.L.1; 638.R.3; 639.R.4 – 640.L.5</p> <p><i>Mental operations: for an overview of the sorts of mental faculties that Locke acknowledges, read only the italicized section titles in Chs. IX – XI on pp. 640 – 642.R.1; read in its entirety 643.L.4 – 644.L.4</i></p>	<p>John Locke (1632 – 1704)</p> <p>EXAM 1</p>

TENTATIVE READING SCHEDULE (Continued)

WEEK	READING	TOPIC
7	<p>CWP: Power & Freedom: 650.L.2 – 650.R.1</p> <p><i>Substances & Identity:</i> 653.L.2 – 653.R.1; 654.L.3 – 654.R.1; 657.L.5 – 657.R.1; 659.L.3 – 661.L.1</p> <p><i>Knowledge:</i> 679.R.1 – 682.R.3; 684.L.3 – 684.R.1; 685.R.2 – 686.L.1; 686.R.4 – 687.L.1; 691.R.2 – 3</p> <p><i>God & Other Minds:</i> 691.R.4 – 693.L.2; 696.L.2 – 3</p>	Locke (continued)
8	<p>CWP: The Principle of Sufficient Reason, Necessity and Contingency, God, Evil, and the Best of All Possible Worlds: 596 – 597; From <i>Monadology</i> (beginning on p. 621), read paragraphs: 31 – 46; 53 – 55; 85 – 90; From <i>Discourse</i>, read: 598 – 599.L.2; 618.R.3</p> <p><i>Monads and Composites, Windowlessness, Perception, Appetition, Varieties of Monads:</i> From <i>Mondadology</i> (beginning of p. 619), read paragraphs: 1 – 15; 19 – 21; 29 – 30; 47 – 48; and 67; From <i>Discourse</i>, read: 616.R.3 – 617.L.1</p>	Gottfried Leibniz (1646 – 1716)

TENTATIVE READING SCHEDULE (Continued)

WEEK	READING	TOPIC
9	<p>CWP: <i>The Identity of Indiscernibles, Mirrors of the Universe, Pre-established Harmony, Apparent Interaction, Miracles:</i> From <i>Monadology</i> (beginning on p. 619), read paragraphs: 9; 56 – 58; 78; 61 – 73; From <i>Discourse</i>, read: 599.R.2 – 601.L.2; 602.L.2 – 602.R.1; 605.L.2 – 605.R.2; 606.L.2 – 606.R.1; 616.L.4 – 616.R.2</p> <p><i>Teleology, Essence, Necessity and Contingency Revisited, the a priori/a posteriori Distinction, Free Will, and Evil:</i> From <i>Discourse</i>, read: 601.L.3 – 601.R.4; 603.R.2 – 605.L.1; 605.L.2; 608.L.1 – 609.L.1; 613.R.2 – 614.R.2; From <i>Monadology</i>, read paragraph 18 (on p. 620)</p>	Leibniz (continued)
10	<p>CWP: <i>Methodological Agreement; The Dispute; Philonous's Strategy; Skepticism and Sensible Things:</i> 686 – 699; 715 – 717.L.7; 743.R.3; 753.L.4</p> <p><i>Both Secondary and Primary Qualities Exist in Mind, not in Material Objects⁴:</i> 719.L.2 – 11; 719.R.4 – 715.R.1</p> <p><i>Ideas Cannot Exist Unperceived; "Esse est percipi":</i> 720.R.5 – 6; 723.L.8 – 9; 727.L.8 (See also 730.R.14 – 15); 743.R.3 – 744.L.1; 753.L.4</p>	<p>George Berkeley (1685 – 1753) ⁵</p> <p>ROUGH DRAFT OF TERM PAPER DUE</p>

TENTATIVE READING SCHEDULE (Continued)

WEEK	READING	TOPIC
11		SPRING BREAK
12	<p>CWP: <i>Why the Existence of Matter Should be Rejected; an Attack on Interactionism:</i> 730.R.17 – 734.L.2; 728.L.4 – 729.L.8; 739.R.7 – 740.R.4; 741.L.8 – 742.L.7; 733.L.3 – 733.R.9</p> <p><i>Refutation of Skepticism, Proof of God's Existence; Laws of Nature and Scientific Inquiry; the Distinction Between Illusion and Reality; the Existence of Souls:</i> 734.R.2 – 735.L.1; 743.R.3 – 744.R.1; 749.R.5 – 750.L.1; 751.L.3 – 751.R.1; 736.L.3 – 736.R.3; 746.L.6 – 746.R.1; 745.R.2 – 745.R.3</p> <p><i>Hylas's Attacks on Philonous:</i> 729.R.15 – 730.R.1; 746.R.6 – 747.L.2; 747.R.2 – 748.L.1; 753.R.7 – 755.L.1</p>	Berkeley (continued)
13	<p>CWP: <i>Introduction:</i> 761 – 762; 763 – 767.R.3</p> <p><i>Two Kinds of Perceptions; Relations Among Ideas; Kinds of Truths Known; Knowledge Involving Cause and Effect:</i> 767.R.1 – 773.L.2</p> <p><i>Skepticism and Induction; Belief and Defective Rationality:</i> 773.R.2 – 774.R.1; 775.L.3 – 776.R.2; 777.R.2 – 779.R.2⁶; 822.L.2 – 824.R.1; 828.R.6</p>	David Hume (1711 – 1776) EXAM 2

TENTATIVE READING SCHEDULE (Continued)

WEEK	READING	TOPIC
13 (continued)	<p>CWP: <i>The Rejection of the “Necessary Connexion” View of Causation; Hume’s Account of Causation:</i> 785.R.3 – 789.L1; 790.L.1 – 790.R.1; 791.L.2 – 791.R.1</p> <p><i>Necessity; Why People Come to Believe that Human Actions Lack Sufficient Causal Conditions; Liberty</i>⁷: 792.R.1 – 795.R.3; 796.L.1 – 797.L.2; 797.L.3 – 802.L.2⁸</p>	David Hume (continued)
14	<p>CWP: <i>Personal Identity and the Self:</i> 829 – 831.L.1; 833.L.2 – 834.L.3</p> <p><i>Miracles:</i> 804.L.2 – 810.L.2; 812.R.2; 813.R.6 – 815.L.2</p> <p><i>The Teleological Argument</i>⁹: 815.L.4 – 818.L.2; 863.R.2 – 866.R.2; 873.L.2 – 875.R.1; 878.L.2 – 880.R.1</p> <p><i>The Problem of Evil:</i> 885.L.2 – 889.R.2</p>	David Hume (continued)
15	<p>CWP: <i>Introduction:</i> 876 – 877; 905 – 910.R.1; 914.L.2 – 917.R.1¹⁰</p>	Immanuel Kant (1724 – 1804)

TENTATIVE READING SCHEDULE (Continued)

WEEK	READING	TOPIC
15 (continued)	<p>CWP: SYNTHETIC <i>a priori</i> JUDGMENTS</p> <p><i>A priori and A posteriori Cognition; Necessary & Contingent Propositions:</i> 918 – 921.L.1</p> <p><i>Analytic and Synthetic Judgments:</i> 604.L.1 (Leibniz: The sentence beginning, “But (someone will say)); 921.L.2 – 923.R.2</p> <p><i>The General Problem for Use of Pure Reason:</i> 923.R.3 – 924.R.2; 925.R.3 – 926.L.1</p> <p>THE TRANSCENDENTAL AESTHETIC¹¹</p> <p><i>Intuitions & Sensibility:</i> 928.L.1 – 2</p> <p><i>Matter and the Forms of Appearance:</i> 928.L.3 – 929.R.1</p> <p><i>Space and Geometry:</i> 929.R.2; 930.L.3 – 931.L.1</p> <p><i>Time and Arithmetic:</i> 932.L.2 – 3; 932.R.4 – 934.L.1; 940.R.2</p>	Kant (continued)

TENTATIVE READING SCHEDULE (Continued)

WEEK	READING	TOPIC
16	<p>CWP: THE TRANSCENDENTAL LOGIC¹²</p> <p><i>The Problem: Review:</i> 923.L.4 – 923.R.1; 924.R.3 – 4</p> <p><i>Preliminaries: Intuitions, Concepts, Sensibility, Understanding:</i> 941.L.1 – 941.R.1</p> <p><i>Logic:</i> 941.L.2 – 943.R.2</p> <p><i>Kant’s Solution: The Categories:</i> 950.L.1 – 954.R.1</p> <p><i>What is the Object of Our Knowledge?:</i> 970.R.2 – 971.R.2</p> <p><i>Kant’s Copernican Revolution: Review:</i> 908.L.2; 909.L.1</p>	Kant (continued)
17	<p>CWP: THE TRANSCENDENTAL DIALECTIC¹³</p> <p><i>Review:</i> 909.L.1; 910.L.1</p> <p><i>The Transcendental Unity of Apperception:</i> 959.R.2 – 963.L.2</p> <p><i>Freedom & Determinism:</i> 911.R.1 – 912.L.1</p>	Kant (continued)

FINAL DRAFT OF TERM PAPER DUE ON DAY OF FINAL EXAM 3 (THE FINAL) IS NOT CUMULATIVE

Notes

¹This document was written in L^AT_EX.

²The reading schedule makes reference to particular paragraphs in the textbook. For example, number 345.L.2 refers to p. 345, the Left column, 2nd paragraph, which begins, “An inquiry concerning uttered. . .”. Number 349.R.2 refers to p. 349, the Right column, textit2nd paragraph, which begins, “The discrepancy between. . .”. Number 347.L.1 refers to the 1st paragraph – a partial paragraph – in the Left column on p. 347, which begins, “obtaining with us are. . .”. Number 391.R.2 – 4 refers to the 2nd through 4th paragraphs in the Right column on p. 391.

³In Meditation Four, there appears an ontological argument for the existence of God, but we shall not discuss Descartes’ version of this famous argument.

⁴The passages assigned here are representative of Philonous’s objections to Hylas’s view that matter does exist. Because Hylas refuses to abandon his belief that matter exists, Philonous browbeats Hylas repeatedly. If you wish to read more of their combat regarding this issue, read the entire exchange found in 742.L.8 – 746.R.3

⁵In Berkeley’s dialogues, Philonous (“Mind Lover”) is the voice of Berkeley; Hylas defends the existence of matter.

⁶After reading 779.R.2, have a look at 781.R.2. In Part II, beginning on p. 780, Hume discusses what having a belief is like phenomenologically and explains how it is that resemblance and contiguity can produce and reinforce beliefs that may be unwarranted by the evidence provided by experience.

⁷By ‘necessity’, Hume means the doctrine of determinism. During our study of Hobbes’ work, we discussed “hard” determinism, freewillism, and compatibilism; you may wish to review your notes on these views before reading Hume’s work on necessity and liberty.

⁸Note the title of Section IX on p. 802. Unlike Descartes, Hume does not believe that nonhuman animals are mere automata.

⁹In Hume’s *Dialogues Concerning Natural Religion*, Cleanthes engages in natural theology, defending a version of the teleological argument for the existence of God. Demea is an orthodox theist who shuns *a posteriori* arguments that fail to prove conclusively that God exists. Philo is the voice of Hume himself the arch skeptic regarding religion.

¹⁰Read ‘cognition’ as synonymous with ‘knowledge’.

¹¹Or: How is synthetic *a priori* mathematical knowledge possible?

¹²Or: How is the pure science of nature possible?

¹³Or: What the Unperceived World is Really Like?