

## EARLY MODERN PHILOSOPHY

### Course Description

This survey course covers the early modern period of philosophy (1620-1792) with special attention to metaphysics, epistemology, philosophy of science, and ethics. We will be looking at the major philosophers of the time and examine their answers to what they considered to be the pressing questions in philosophy, such as the questions concerning the nature of knowledge, the existence and systematicity of the external world, the nature of God, self-identity, human emotions, good life, and the relation between virtue and happiness. Furthermore, we are going to ask how and in what ways their philosophies are shaped by the rise of modern science. One of our main tasks will be to evaluate their views not only in relation to each other but also in relation to the immediate criticisms they got from their contemporaries. By ending the course with an examination of the early modern responses to the questions concerning education and the good life we will find an opportunity to discuss issues of sexism and racism in the period.

### Required Text

Roger Ariew and Eric Watkins (eds.). *Modern Philosophy: An Anthology of Primary Sources* (2<sup>nd</sup> ed). Indianapolis/Cambridge: Hackett Publishing Company. Rest of the readings, which are not in this anthology, will be available on the course website.

### Course Requirements

Attendance and Participation	10%
Take-Home Assignments	50% (12.5% each)
Final Exam	40%

### Attendance and Participation (10%)

Much of the value you will get from this class will come from your interaction with your classmates and instructor. Regular attendance and participation is important to the class dynamic and to your learning process.

Participation is graded in the following way:

A-range = actively supports, engages and listens to peers; arrives fully prepared to the session; plays an active role in discussions; comments advance the level and depth of the dialogue; group dynamic and level of discussion are distinctively better because of the student's presence

B-range = makes a sincere effort to interact with peers; arrives mostly, if not fully, prepared; participates constructively in discussions; makes relevant comments based on the assigned material; group dynamic and level of discussion are better if not unaffected because of the student's presence

C-range = limited interaction with peers; not prepared but still makes an effort to constructively participate in discussions; group dynamic and level of discussion are not affected by the student's presence

D-range = has no interaction with peers; is not prepared; either does not participate or if participates her/his comments are generally vague or drawn from outside of the assigned material; demonstrates a noticeable lack of interest in the material; group dynamic and level of discussion are significantly harmed by the student's presence; is not even bothered to bring the assigned readings to the class;

0 = absent

### Take-Home Assignments (50% [12.5% each])

During the term you will be given 4 take-home assignments. You will be asked to provide answers to two short-answer questions (max. 150 words, app. 1 paragraph in length) and to write a short essay for a question assigned (max. 700 words, app. 2 pages in length). The questions will be posted on the course website two weeks in advance.

### Final Exam (40%)

The final exam will be cumulative. You will be allowed to bring your take-home assignments to the exam.

SCHEDULE

W1	<p><b>General Introduction to the Course</b>  <b>New Science, New Philosophy</b>  Francis Bacon, <i>New Organon</i>, Book I (1620), Aphorisms 1-3, 11-31, and 36-46, (pp.16-20)  Galileo Galilei, <i>The Assayer</i> (1623), “Corpuscularianism,” (pp. 21-24)  Rene Descartes, <i>Meditations on First Philosophy</i> (1641), Letter of Dedication and Preface (pp. 35-38)</p> <p><b>Descartes’ Method of Doubt</b>  Descartes, Meditation 1 (pp. 40-43)</p>
W2	<p><b>Descartes’ Method of Doubt, cont.</b>  Descartes, Meditation 2 (pp. 43-47)  Third Set of Objections and Descartes’ Replies (pp. 76-79)</p> <p><b>Descartes’ Arguments for Self, God, and External World</b>  Descartes, Meditation 3 (pp.47-54)</p>
W3	<p><b>Descartes’ Arguments for Self, God, and External World, cont.</b>  Descartes, Meditations 3, 4 &amp; 5 (pp. 47-61)</p>
W4	<p><b>External World and Mind-Body Dualism and Interaction</b>  Descartes, Meditation 6 (pp. 61-68)  Correspondence with Princess Elisabeth of Bohemia: to Descartes, 10 June 1643; to Elisabeth, 28 June 1643.  Margaret Cavendish, <i>Philosophical Letters</i> (1664), (Letters XXXV and XXXVI)</p> <p><b>Spinoza’s Monistic System of the Universe</b>  Baruch Spinoza, <i>The Ethics</i> (1677), Part 1, Appendix and Part 2 (pp. 160-187)</p>
W5	<p><b>Spinoza’s Monistic System of the Universe, cont.</b>  Spinoza, <i>The Ethics</i> (1677), Part 1, Appendix and Part 2 (pp. 160-187)</p> <p><b>Locke and 17<sup>th</sup> Century Science: Clearing the Ground</b>  Robert Boyle, <i>Of the Excellency and Grounds of the Corpuscular or Mechanical Philosophy</i> (1674), (pp. 308-315)  John Locke, <i>Essay Concerning Human Understanding</i> (1690), Book I, Chapter 1-2 (pp. 316-322)</p>
W6	<p><b>Ideas and Qualities</b>  Locke, <i>Essay</i>, Book II, Chapter 1-12 (pp. 322-342)</p> <p><b>Substances</b>  Locke, <i>Essay</i>, Book II, Chapter 23 (pp. 359-367)</p>
W7	<p><b>Locke’s theory of personal identity</b>  Locke, <i>Essay</i>, Book II, Chapter 27 (pp. 367-377)</p> <p><b>Cockburn’s Defense of Locke</b>  Catherine Trotter Cockburn, Selections from <i>A Defense of Mr. Locke’s Essay of Human Understanding</i></p> <p><b>Conway’s Monistic Vitalism and Substance Trialism</b>  Ann Conway, Selections from <i>The Principles of the Most Ancient and Modern Philosophy</i> (1690)</p>
W8	<p><b>Leibniz and Living Atoms</b>  Gottfried Wilhelm Leibniz, <i>The Principles of Philosophy, or the Monadology</i> (1714), (pp. 275-283)</p> <p><b>The Harmony of the Perceivers</b>  Leibniz, <i>Discourse on Metaphysics</i> (1686), §§1-16, (pp. 224-233)</p>

W9	<p><b>The Harmony of the Perceivers, cont.</b>  Leibniz, <i>Discourse</i>, §§1-16, (pp. 224-233)  Correspondence with Damaris Cudworth Masham: to Leibniz, 29 March 1704, 3 June 1704, 8 August 1704.</p> <p><b>Berkeley's Empiricist Idealism</b>  George Berkeley, <i>Principles of Human Knowledge</i> (1710), Introduction §1-5; Part I, §1-33 (pp. 438-439; pp. 447-453)</p>
W10	<p><b>Arguments for the theory that we perceive only ideas</b>  Berkeley, <i>Three Dialogues between Hylas and Philonous, in Opposition to Sceptics and Atheists</i> (1713), The First and the second Dialogue (pp. 455-484)</p>
W11	<p><b>Hume's Psychological Approach to Knowledge</b>  David Hume, <i>An Enquiry Concerning Human Understanding</i> (1748), Sections I-IV (pp. 533-548)</p> <p><b>Hume's Skepticism about Causes</b>  Hume, <i>Enquiry</i>, Sections VII-VIII (pp. 556-575)</p>
W12	<p><b>Hume on Miracles</b>  Hume, <i>Enquiry</i>, Section X (pp. 577-586)</p> <p><b>Hume on Self-Identity and Passions</b>  Hume, <i>Treatise on Human Nature</i> (1738), I.IV.6 (pp. 525-532) and Selections from the Appendix and II.I.1-5</p>
W13	<p><b>On Good Life and Education: The Relation between Virtue and Happiness</b>  Jean-Jacques Rousseau, Selections from <i>Émile, Or Treatise on Education</i> (1762)  Hume, <i>Treatise</i> (T 570-573)  Damaris Cudworth Masham, Selections from <i>Occasional Thoughts in Reference to a Vertuous or Christian Life</i> (1705)  Mary Wollstonecraft, Selections from <i>A Vindication of the Rights of Women</i> (1792)</p>