Course information:
Copy and paste current course information from Class Search/Course Catalog.

School of Historical, Philosophical & Religious Studies Department Philosophy

Subject PHI Number 329 Title History of Modern Philosophy Units: 3

Is this a cross-listed course? No
If yes, please identify course(s)

Is this a shared course? No If so, list all academic units offering this course

Course description:

Requested designation: Humanities, Fine Arts and Design–HU
Note: a separate proposal is required for each designation requested

Eligibility:
Permanent numbered courses must have completed the university's review and approval process.
For the rules governing approval of omnibus courses, contact the General Studies Program Office at (480) 965-0739.

Area(s) proposed course will serve:
A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study.

Checklists for general studies designations:
Complete and attach the appropriate checklist
- Literacy and Critical Inquiry core courses (L)
- Mathematics core courses (MA)
- Computer/statistics/quantitative applications core courses (CS)
- Humanities, Fine Arts and Design core courses (HU)
- Social and Behavioral Sciences core courses (SB)
- Natural Sciences core courses (QQ/SQ)
- Global Awareness courses (G)
- Historical Awareness courses (H)
- Cultural Diversity in the United States courses (C)

A complete proposal should include:
- Signed General Studies Program Course Proposal Cover Form
- Criteria Checklist for the area
- Course Syllabus
- Table of Contents from the textbook and list of required readings/books

Contact information:
Name Cindy Baade Phone 5-7183
Mail code 4302 E-mail cynthia.baade@asu.edu

Department Chair/Director approval: (Required)
Chair/Director name (Typed): Matthew J. Garcia Date: 1/23/14
Chair/Director (Signature):

Rev. 1/94, 4/95, 7/98, 4/00, 1/02, 10/08, 11/11/ 12/11, 7/12
Arizona State University Criteria Checklist for

HUMANITIES, FINE ARTS AND DESIGN [HU]

Rationale and Objectives

The humanities disciplines are concerned with questions of human existence and meaning, the nature of thinking and knowing, with moral and aesthetic experience. The humanities develop values of all kinds by making the human mind more supple, critical, and expansive. They are concerned with the study of the textual and artistic traditions of diverse cultures, including traditions in literature, philosophy, religion, ethics, history, and aesthetics. In sum, these disciplines explore the range of human thought and its application to the past and present human environment. They deepen awareness of the diversity of the human heritage and its traditions and histories and they may also promote the application of this knowledge to contemporary societies.

The study of the arts and design, like the humanities, deepens the student’s awareness of the diversity of human societies and cultures. The fine arts have as their primary purpose the creation and study of objects, installations, performances and other means of expressing or conveying aesthetic concepts and ideas. Design study concerns itself with material objects, images and spaces, their historical development, and their significance in society and culture. Disciplines in the fine arts and design employ modes of thought and communication that are often nonverbal, which means that courses in these areas tend to focus on objects, images, and structures and/or on the practical techniques and historical development of artistic and design traditions. The past and present accomplishments of artists and designers help form the student’s ability to perceive aesthetic qualities of art work and design.

The Humanities, Fine Arts and Design are an important part of the General Studies Program, for they provide an opportunity for students to study intellectual and imaginative traditions and to observe and/or learn the production of art work and design. The knowledge acquired in courses fulfilling the Humanities, Fine Arts and Design requirement may encourage students to investigate their own personal philosophies or beliefs and to understand better their own social experience. In sum, the Humanities, Fine Arts and Design core area enables students to broaden and deepen their consideration of the variety of human experience.

Revised October 2008
Proposer: Please complete the following section and attach appropriate documentation.

### ASU - [HU] CRITERIA

**HUMANITIES, FINE ARTS AND DESIGN [HU]** courses must meet *either 1, 2, or 3* and at least one of the criteria under 4 in such a way as to make the satisfaction of these criteria a CENTRAL AND SUBSTANTIAL PORTION of the course content.

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
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<tbody>
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<td>1. Emphasize the study of values, of the development of philosophies, religions, ethics or belief systems, and/or aesthetic experience.</td>
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<td>2. Concerns the comprehension and interpretation/analysis of written, aural, or visual texts, and/or the historical development of textual traditions.</td>
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<tr>
<td></td>
<td>✗</td>
<td>3. Concerns the comprehension and interpretation/analysis of material objects, images and spaces, and/or their historical development.</td>
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<td>4. In addition, to qualify for the Humanities, Fine Arts and Design designation a course must meet one or more of the following requirements:</td>
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<td>a. Concerns the development of human thought, including emphasis on the analysis of philosophical and/or religious systems of thought.</td>
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<td>b. Concerns aesthetic systems and values, literary and visual arts.</td>
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<td>c. Emphasizes aesthetic experience in the visual and performing arts, including music, dance, theater, and in the applied arts, including architecture and design.</td>
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<td>d. Deepen awareness of the analysis of literature and the development of literary traditions.</td>
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**THE FOLLOWING ARE NOT ACCEPTABLE:**

- Courses devoted **primarily** to developing a skill in the creative or performing arts, including courses that are **primarily** studio classes in the Herberger College of the Arts and in the College of Design.

- Courses devoted **primarily** to developing skill in the use of a language — **However, language courses that emphasize cultural study and the study of literature can be allowed.**

- Courses which emphasize the acquisition of quantitative or experimental methods.

- Courses devoted **primarily** to teaching skills.
<table>
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<tr>
<th>Course Prefix</th>
<th>Number</th>
<th>Title</th>
<th>Designation</th>
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<tbody>
<tr>
<td>PHI</td>
<td>329</td>
<td>History of Modern Philosophy</td>
<td>H</td>
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</table>

Explain in detail which student activities correspond to the specific designation criteria. Please use the following organizer to explain how the criteria are being met.

<table>
<thead>
<tr>
<th>Criteria (from checksheet)</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
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<tbody>
<tr>
<td>2 Concerns the comprehension and analysis of written texts</td>
<td>readings, lectures, and exams focus on understanding primary texts by prominent philosophers in the 17th and 18th c. centuries</td>
<td>-- study question for each assigned reading ask students to define key concepts, critique arguments, restate arguments, or explain the point of a passage --exams are directed essay exams that ask students to represent central arguments --each lecture is devoted to explaining texts --students are assigned readings from a secondary source text that explains key arguments and concepts and raises prominent criticisms of the texts</td>
</tr>
<tr>
<td>4a Concerns the development of human thought</td>
<td>The course is designed to show the development of metaphysical and epistemological thought during the modern period that is responsive to distinctive problems raised by the emergence of modern science Students read philosophical texts that have played a critical role in the later development of metaphysical and epistemological theories and thus are central to understanding the history of philosophical thought subsequent to the modern period. This is such an important period in the history of philosophy that all undergraduate BAs require a course in modern philosophy.</td>
<td>--exams test students' understanding of pairs of philosophers, in which the second in the pair is critiquing the philosophical work of the first --the course begins with rationalist philosophers (Descartes and Spinoza), proceeds to empiricist philosophers (Locke and Berkeley) who are responding to problems with rationalism, and ends with Hume who demonstrates the skeptical implications of empiricism and Kant who tries to avoid skepticism without returning to rationalism</td>
</tr>
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</table>
CATALOGUE DESCRIPTION

History of Modern Philosophy
History of Western philosophy from the Renaissance through Kant.
Allow multiple enrollments: No  Primary course component: Lecture
Repeatable for credit: No  Grading method: Student Option
Offered by: College of Liberal Arts and Sciences -- Historical, Philosophical & Religious Studies, Sch
Pre-requisites: ENG 102, 105 or 108 with C or better; Minimum 25 hours
HISTORY OF MODERN PHILOSOPHY
Syllabus for 6th Ed. of Baird’s Modern Philosophy

Modern philosophy spans roughly two centuries—from the publication of Descartes’s Meditations in 1641 through Kant’s philosophical works published toward the end of the 1700s. The modern period was, in some ways, the most fertile and influential period in the history of philosophy. This period produced the two major ethical theories in use today (utilitarianism and Kantianism), social contract theories of state power that continue to influence political theorizing today, and accounts of and solutions to the problem of personal identity over time that philosophers of mind continue to wrestle with. Above all, the modern period was a time of intense work on the foundations of knowledge. Emerging alongside the emergence of modern science, modern philosophy attempted to determine the scope, limits, and basis of human knowledge. The epistemological and metaphysical theories produced in the modern period deeply affected, and continue to affect, the course of philosophical thinking about knowledge and about reality.

Learning Objectives:
The aim of this course is to introduce you to the epistemological and metaphysical theories of six modern philosophers: Descartes, Spinoza, Locke, Berkeley, Hume, and Kant. Upon successful completion of this course, you will
- be familiar with and be able to correctly use the technical philosophical vocabulary each philosopher develops and employs.
- have a basic understanding of the problems that philosophers are trying to solve in the modern period, what motivates them to take up these problems, and their particular solutions.
- be able to describe how this historical period is an ongoing conversation between philosophers
- be able to articulate the philosophical views of particular thinkers in ways that are faithful to their own texts and terminology
- define key technical terminology employed by philosophers in this historical period

Required Texts:
Forrest E. Baird, ed. Modern Philosophy, 6th edition
Readings posted at our PHI 329 Blackboard site
Garrett Thomson, Bacon to Kant: An Introduction to Modern Philosophy 3rd edition

Cheshire Calhoun’s Office Hours: For quick 10 minute chats, 7:30am-8:50 MWF. For longer discussions, 10-11 MF or email or phone me to set up an appointment that fits your schedule. Assume that Monday and Friday 10:00-2:00 will usually be available.

COURSE REQUIREMENTS:

Attendance: In this course, more than six absences for any reason will result in a half-letter reduction of the final grade. More than eight absences will result in a failing course grade. It is your responsibility to sign the attendance sheet at the beginning of class. No exceptions. [So save your allowed absences for genuine emergencies]
**Reading:** For each class date on the syllabus you will see “read.....” The listed page numbers are to be read before class. The study questions for each reading are designed to help you develop active reading habits, prepare for class, and prepare for the exams.

**Essay Exams.** There will be three equally weighted take-home essay exams during the semester. These exams will ask you to present and explain the philosophical positions of the different authors and to provide textual evidence for your accounts. Questions for all three exams will be made available about a week in advance. You will submit your exam both electronically to SafeAssign on Blackboard as well as hard copy on the exam date.

**Grading Scale:**
All your work will be graded on a 4-point scale: 4.3=minimum for A+, 4=minimum for A, 3.7=minimum for A-, 3.3=minimum for B+, 3=minimum for B, 2.7=minimum for B-, 2.3=minimum for C+, 2.0=minimum for C, 1.0=minimum for D, below 1.0=E. Your final grade will be determined by computing the average of your three exams.

**Honesty:** This is a zero tolerance class for any kind of cheating. Plagiarism, including from the class texts, will result in a failing grade in the class. This is a nonnegotiable penalty. Plagiarism occurs when one does not cite the source from which one: a) copies word for word, b) copies with occasional word changes, c) closely paraphrases while following the content of another authors’ series of sentences and paragraphs. For additional information about University policy on academic integrity visit: [http://provost.asu.edu/academicintegrity](http://provost.asu.edu/academicintegrity).

**Disability Accommodations:** Please let me know at the beginning of the semester if you will need disability accommodations in this class. Verification of eligibility from the Disability Resource Center (DRC) is required. For additional information visit: [www.asu.edu/studentaffairs/ed/drc](http://www.asu.edu/studentaffairs/ed/drc).

I have marked as 4a on the syllabus those lectures where we are explicitly discussing one philosopher's response to his predecessor.

**SYLLABUS**

**RENE DESCARTES, Meditations on First Philosophy**

| 8-24  | introduction to the course and modern philosophy |
| 8-27  | Descartes' project and methodological doubt |

**read:** Letter of Dedication, Preface to the Reader and First Meditation (pp. 13-22); Thomson, pp. 11-20

**study question:** What are Descartes' projects in the Meditations and what textual passages indicate these are in fact his projects.

**study question:** Descartes thinks that different sorts of beliefs are dubitable for different reasons. What categories of beliefs does Descartes call into question, and what are his reasons for doubt in each case?

| 8-29  | the cogito |

**read:** Second Meditation (pp. 22-27) and Thomson, pp. 20-25

**study question:** What are the main point(s) that Descartes makes about the piece of wax in Meditation 2? What, in your best judgment, is the point of Descartes' lengthy discussion of the wax example in Meditation 2?

| 8-31  | first proof for God's existence |

**read:** Third Meditation (pp. 27-35) and Thompson, pp. 26-32
**study question:** What is the difference between formal and objective reality? How does this distinction help Descartes prove the existence of God? (Do not assume that “objective” in this context has even the remotest resemblance to the way “objective” is used today).

9-3 Labor Day. No class.

9-5 Descartes' first proof continued; objections to it?

**study question:** Why might someone might find this argument for God's existence unconvincing.

9-7 Error

**read:** Fourth Meditation (pp. 35-40)

**study question:** In the first half of Med. IV, Descartes gives three reasons why we should not take the fact that we make errors in judgment as conclusive evidence that God is deceptive. What are those three reasons?

**study question:** In the second half of Med. IV, what according to Descartes is the reason why we make errors in judgment (and so take to be true claims that are in fact false)? How can we avoid making such errors?

9-10 A second proof for God's existence

**read:** Fifth Meditation (pp. 40-43) and Thomson, pp. 32-36

**study question:** In 3 or 4 sentences, summarize the proof. How might you criticize Descartes' assumption that existence is one of God's perfections?

9-12 the Cartesian Circle resolved?

**review:** the Meditations up through Meditation 5, Thomson pp. 34-35

**study question:** Can you imagine any way of getting Descartes out of the charge of circular reasoning?

9-14 proof of the external world

**read:** Sixth Meditation (pp. 43-52) and Thomson, pp. 37-51

**study question:** What are the key premises in Descartes proof for the existence of an external world?

9-17 Wrapping up Descartes

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**BARUCH SPINOZA, Ethics** (D=Definition, P=Postulate)

9-19 How Descartes & Spinoza count substances

**read:** Part One of the Ethics, D1-P14 (pp. 111-118), and Thomson pp. 54-64

**study question:** Why does Spinoza think there is only one substance?

9-21 God and the Laws of Nature

**read:** P29-P33 (pp. 126-130), and Appendix to Part One (pp. 130-134), Thomson pp. 65-69

**study question:** Why does Spinoza think that God does not will events for a purpose?

9-24 Mind and Body

**read:** Part Two of the Ethics, D1-P21 (pp. 137-147), P28-29 (pp. 149-150), P35 (p. 151) and Thomson pp. 69-73

**study question:** What are some of the ways that Spinoza's conception of the human person differs from Descartes'?

9-26 freedom within necessity
read: P48-P49 (pp. 158-162), and selections from Steven Nadler’s Spinoza’s Ethics: An Introduction (on Blackboard), Thomson pp. 77-79.

JOHN LOCKE, An Essay Concerning Human Understanding

9a  9-28  Locke on innate ideas
read: Introduction, Bk I, Ch 1, 2, & 3 (pp. 177-180), sections 6-28 of Ch2 (on Blackboard), and Thomson, pp. 113-115, and 2nd Ed: 147-149 or 3rd Ed: 145-150
study question: What are three of Locke’s main arguments for rejecting the doctrine of innate ideas?

Exam on Descartes and Spinoza due.
simple ideas of sense & reflection;
read: Bk I, Chs 1-3 (pp. 181-185); Ch 5-7 (pp. 188-190); Ch 11 (on Blackboard); Ch 12 and Ch 21 sections 1-5 (pp. 195-199);
study question: What are the distinguishing features of simple ideas? What is the difference between “sensation” and “reflection”? For at least one of the these ideas-- power, spatial extension, temporal succession, motion, figure--explain why Locke was wrong to think that the idea is a simple idea acquired through sense or reflection.

10-3  complex ideas of substances
read: Bk II, Ch 23 sections 1-11, 30, 33, 35, 37 (pp. 206-211) and sections 12-16 (on Blackboard); and Thomson 2nd Ed: pp. 150-top 151, 160-top 165 or 3rd Ed: 151-top 152, 161-top 166
study question: What does the term “mode” appear to mean for Locke? What is an example of a complex idea of a mode? What is an example of a complex idea of a thing? What is the central difference between ideas of modes and ideas of things (i.e., particular substances)?

10-5  primary v. secondary qualities
read: Bk II, Ch 8 (pp. 190-193) and Thomson 2nd Ed: pp. 151-159 or 3rd Ed: 152-160
study question: How could one use Locke’s arguments against the reality of secondary qualities to demonstrate that primary qualities are also not really in the object itself?

10-8  the doctrine of abstraction
read: Bk III, Ch 2, 3 (p. 218-223) and Thomson 2nd Ed: pp. 170-top 177 or 3rd Ed: 171-178
review: Bk II, Ch 11, section 9 (on Blackboard), study question: If you used the doctrine of abstraction to explain how we get either the concept of ‘blue’ or the concept of ‘dog’, what would the explanation look like?

10-10 knowledge of the external world
read: Bk IV, Ch 2 (pp. 227-230); Ch 4 sections 1-5 (on Blackboard); and Bk IV Ch 11 (pp. 233-238)
review: Descartes’ Meditation 6
study question: What is most unconvincing or flawed about Locke’s arguments for the existence of the external world?

10-12  liberty and volition
read: Bk II, Ch. 21 sections 7-29 (pp. 199-206)
study question: When do we have liberty or freedom as agents?

10-15  Fall Break. No Class

GEORGE BERKELEY, A Treatise Concerning the Principles of Human Knowledge
Critique of abstract ideas
read: Berkeley's Preface & Introduction (pp. 299-309)
study question: Berkeley says "I do not deny absolutely there are general ideas, but only that there are any abstract general ideas." What are two different arguments that Berkeley gives to show that there can't be any such thing as an abstract idea?

video on Locke and Berkeley

critique of primary v. secondary quality distinction; critique of the notion of substance
read: Part I, #1-25 (pp. 309-316) and Thomson 2nd Ed: pp. 182-197 or 3rd Ed: 200-215

study question: Descartes and Locke claimed that primary qualities are real qualities of objects while secondary qualities are merely ideas in the mind. What are two of Berkeley's reasons for thinking that primary qualities are no more real than secondary qualities?

to be is to be perceived; God as the source of ideas
read/review: Part I, #1-33, #45-48, #58 (pp. 309-317, 320-321, 324) and Thompson 2nd Ed: 198-205 or 3rd Ed: 216-223

study question: What does Berkeley mean when he says that something really exists? What does he think that we don't mean when we say something exists? What are the key textual passages where he states what thinks talk about things existing really means?

replies to objections
read: Part I, #34-41 (pp. 317-319)

study question: How does Berkeley defend himself against the charge that he has turned the entire world into a dream?

more replies to objections
read: Part I, #50-51, 58-66, 85-91 and #135-149

study question: How do Berkeley's views alter the way we think about the enterprise of science? Or do they?

DAVID HUME, An Enquiry Concerning Human Understanding

impressions v. ideas
read: Secs I, II and III (pp. 362-372) and Thomson 2nd Ed: pp. 208-217 or 3rd Ed: 226-236

study question: What is the difference between an impression and an idea? What would Descartes and Locke have said the distinguishing features of sensory impressions versus ideas of memory and imagination are?

Exam on Locke and Berkeley due. matters of fact v. relations of ideas.
read: Sec IV (pp. 372-379) and Thomson 2nd Ed: pp. 218-228 or 3rd Ed: 237-250

study question: What is the distinction between matters of fact and relations of ideas? Give examples of sentences that are clearly matters of fact, and examples of sentences that are clearly relations of ideas.

the idea of necessary connection
read: Sec VII (pp. 389-398) and Sec V, Part I (pp. 379-383)

study question: From what impression is the idea of necessary connection copied? Why does Hume think that we have no impression of our own causal power?
11-7 the idea of necessary connection cont’d

11-9 the (odd) argument for free will
read: Sec VIII (pp. 398-410)
study question: Why does Hume think that libertarians will (or should) like what he has to say about the will?

11-12 Veteran’s Day. No Class

11-14 free will continued
study question: Why might determinists or free will advocates or both be less than enthusiastic about Hume’s proposed solution to their debate?

11-16 the ideas of substance and personal identity
read: “Of Personal Identity” from Hume’s Treatise (on Blackboard) and Thomson 2nd Ed: pp. 233-236 or 3rd Ed: 251-258
study question: In Hume’s view, what are the various factors that lead us to overlook how much physical things change over time and to imagine that they are identical over time?

11-19 Wrapping up Hume

IMMANUEL KANT, Prolegomena to Any Future Metaphysics

11-21 Introduction to Kant; analytic v. synthetic judgments
read: Kant’s Introduction and #1-5 of the Prolegomena (pp. 540-554) and Thomson 2nd Ed: pp. 237-248 or 3rd Ed: 274-283
study question: What is an a priori synthetic judgment? An a priori analytic judgment? An a posteriori synthetic judgment? In which category would the judgment “God exists” fall, and why?

THANKSGIVING BREAK

11-26 the possibility of mathematics
read: #6-13 and Remarks I, II and III (pp. 554-562); and excerpts on space and time from the Critique of Pure Reason pp. 534-540; and Thomson 2nd Ed: pp. 249-256 or 3rd Ed: 298-308
study question: Why does Kant think that the idea of a priori synthetic knowledge seems, at first glance, to be impossible? Give one key quote and page number.

11-28 judgments of perception v. judgments of experience
read: #14-21 (pp. 562-566)
study question: What is the difference between a judgment of experience and a judgment of perception?

11-30 the a priori concepts
read: #21a-26 (pp. 566-571), Appendix #39 (pp. 577-578), Thomson 2nd Ed: pp. 257-265 or 3rd Ed: 309-317
study question: How are we not entitled to use the a priori concepts? (i.e., what is the limit of their use?)

12-3 a priori judgments
read: #27-30 (pp. 571-577) and Thomson 2nd Ed: pp. 269-279 or 3rd Ed: 321-333, excerpts from the Critique of Pure Reason on the first and second analogies (on Blackboard)

study questions: What is the difference between phenomena and noumena? Why must all events have a cause?

12-5 substance and causation continued

12-7 the limits of metaphysics
read: #40-56 (pp. 580-593) and Thomson 2nd Ed: pp. 280-293 or 3rd Ed. 333-346

study question: In #53 (starting on p. 589), What simple strategy does Kant use to resolve the free will versus determinism debate?

study question: Why does Kant think that we cannot prove the immortality of the soul?

12-10 the limits of metaphysics cont’d

Third exam due no later than 9:00am December 19 (I will be in our classroom from 8:45-9:00). Early submissions before Dec. 19 welcome.
# Table of Contents

New selections in bold

**Francis Bacon**
*Aphorisms Concerning the Interpretation of Nature and the Kingdom of Man* (selections).

**René Descartes**
4a Meditations on the First Philosophy
Correspondence with Princess Elizabeth (selections)

**Thomas Hobbes**
*Levithan* (Part I Chapters 1-3, 6, 9, 12-15, Part II, Chapters 17-18, 21)

**Blaise Pascal**
*Pensées* (selections).

**Baruch Spinoza**
4a *Ethics* (First Part and Second Part).

**Nicolas Malebranche**
The Search after Truth (Book IV, Part II, Chapter 3)

**John Locke**
4a *An Essay Concerning Human Understanding* (abridged)
*An Essay Concerning the True Original Extent and End of Civil Government* (Second Essay) (in part)

**Gottfried Leibniz**
*Discourse on Metaphysics*
*Theodicy* (Leibniz’ abridgement)
*The Monadology*

**George Berkeley**
4c *A Treatise Concerning the Principles of Human Knowledge*
William Paley
Natural Theology (Chapters 1-3)

David Hume
An Enquiry Concerning Human Understanding
Dialogues Concerning Natural Religion.

Thomas Reid
Essays on the Intellectual Powers of Man (Essay I, Chapter 14 and part of 15)

Jean-Jacques Rousseau
The Social Contract (Book I)

Immanuel Kant
Critique of Pure Reason (in part)
Prolegomena to Any Future Metaphysics
Foundation for the Metaphysics of Morals
On a Supposed Right to Lie

390 pages, $38.95 list
ISBN 10: 1-57766-753-0
© 2012 paperback

Table of Contents
Introduction
The Medieval Period / The Modern Period / An Historical Approach

Part One: THE RATIONALISTS

1. Descartes: The Method of Doubt and the Cogito
Comments on the Three Stages / What Is Descartes' Method of Doubt? / Some Criticisms of Descartes' Skepticism / The Cogito as the End of Doubt / The Interpretation of the Cogito / A Famous Criticism of the Cogito / Conclusion

2. Descartes: God
The Classification of Ideas / The Idea of God / The First Proof of the Existence of God / The Second
3. Descartes: Mind and Body
Thinking Substance / The Existence of Material Things / The Nature of Matter / Rationalism and Science / Primary and Secondary Qualities / The Real Distinction / The Nature of Descartes' Dualism / Some Criticisms of Dualism / The Causal Analysis of Mind / Materialism

4. Spinoza: God and Substance
A Preliminary Overview / Spinoza's Proofs / A General Review / Finite Modes / Conclusion

5. Spinoza: The Nature of the Mind
God's Causality and Science / The Infinite and Eternal Modes / The Attributes / Extension and Thought / The Mind and the Body / The Mind as the Idea of the Body / All Things Have Souls / Materialism / No Ownership of Ideas / The Reality of Finite Minds

6. Spinoza: Theory of Knowledge
Kinds of Knowledge / Truth and Falsity / Determinism and Free Will

7. Leibniz: Truth and Reason

8. Leibniz: Monads
Relations / Substance / The Principle of the Identity of Indiscernibles / Monads / Monads and Causality / Monads and Mirrors / Points of View / Pre-Established Harmony

9. Leibniz: God and Space
The Ontological Argument / The Cosmological Argument / The Argument from Pre-Established Harmony / Existence / Extension / Matter / Space and Time

Part One: Conclusion
Rationalism / Consequences of the Principle / Some Differences among Descartes, Spinoza, and Leibniz

Part Two: THE EMPIRICISTS

10. Bacon: The Philosophy of Science
The Criticism of False Learning / The Idols of the Mind / The Classification of Knowledge / The New Method of Induction / Some Criticisms / The Theory of Forms

The Nature of Science / Cause and Explanation / Philosophy of Nature / Space and Time / Sensation / God

12. Hobbes: From Psychology to Politics
Motivation / Psychological Egoism / War and Conflict / Natural Rights and Law / The Covenant

13. Locke: Ideas and Qualities
The Role of Ideas / Finite Ideas / The Origin of Ideas / Simple and Complex Ideas / Primary and Secondary Qualities / Arguments for the Distinction / Some Famous Criticisms of the Resemblance Thesis / Locke's Theory of Perception / Representations and Skepticism / Representations and Qualities / Summary

14. Locke: The Formation of Complex Ideas
Modes / Substance in General / Substance and Empiricism / A Problem with the Notion of Pure Substratum / Relations: Causality / Identity and Diversity / Personal Identity / Locke's Rejection of Other Theories / Some Well-Known Criticisms of Locke / Conclusion
15. Locke: Language and Knowledge
Locke's Theory of Language / Some Popular Criticisms / General Words: A Problem / Another Problem: Classification / Real and Nominal Essence / Definition / Natural Kinds / Real Essence and Substance in General / Knowledge: Some Preliminaries / Locke and Descartes / The Agreement between Our Ideas / Degrees of Knowledge / The Extent of Knowledge

16. Locke: Morality and Politics
Moral Knowledge / Three Characterizations of Morality / The Unity of the Three / Aims of the Two Treatises on Government / Against the Divine Right of Kings / Consent / Trust / Property Rights / The Historical Background

17. Berkeley: The Denial of Matter
Abstract Ideas / Ideas of Sense / The Argument from Illusion / How Berkeley Uses This Argument / Another Argument: A Criticism of the Argument from Illusion / An Alternative View of Perception / Direct Realism / Primary and Secondary Qualities / Sensible Objects / External Objects / Material Substance / Conclusion

18. Berkeley: God and Minds
Answers to Some Objections / Common Sense / Unperceived Objects / A Causal Argument for God / Another Argument for God: Continuity / A Nonstandard Interpretation / The Spirit or Mind / Other Minds / Conclusion

19. Hume: Ideas and Impressions
Ideas and Impressions / Simple and Complex Impressions / Association / Belief / Some Problems

20. Hume: Causation

21. Hume: Material Bodies and Identity
The Senses and Reason / Imagination / Constancy and Coherence / Identity / Constancy / Mental Substance / Personal Identity / Some Problems

22. Hume: Morality and Passion
The Passions / Against Moral Rationalism / Virtue and Justice / Moral Evaluation

Part Two: Conclusion
Empiricism / Come Comparisons / Development

Part Three: ENLIGHTENMENT THINKERS: Rousseau and Kant

23. Rousseau: The Social Contract

24. Kant: The Transcendental Aesthetic
Kant's Aims / Transcendental Idealism / The Transcendental Aesthetic / The Metaphysical Exposition of Space / The Argument from Geometry / Time / Arithmetic / Conclusion

25. Kant: The Analytic of Concepts
Concepts / The Metaphysical Deduction / The Transcendental Deduction / The Transcendental Unity of Apperception / Objectivity and Experience / Noumenal Psychology / Conclusion

26. Kant: The Analytic of Principles
The Schematism / The First Analogy / Strawson's Alternative Interpretation / Another Argument
27. Kant: The Transcendental Dialectic

28. Kant: Morality
Kant's Aims and Strategy / The First Chapter / Versions of the Categorical Imperative / The Argument of the Deduction / The Metaphysics of Freedom / Some Problems / Virtue Theory / Political Theory

Suggested Reading
Glossary