

**THE UNIVERSITY OF WESTERN ONTARIO**  
**DEPARTMENT OF PHILOSOPHY**  
**Undergraduate Course Outline 2016-17**

**Philosophy 3026: Locke (The Foundations of Modern Philosophy of Mind: Locke)**

Winter Term 2017  
UCC 67

**Instructor: Benjamin Hill**  
**StvH 3142**  
**Office Hours:**  
**T 12:30-1:30**  
**W 10:30-11:30**  
**519-661-2111 x80143**  
**Email: Please use OWL**  
**bhill28@uwo.ca**

**DESCRIPTION**

This course is an exploration of aspects of John Locke's philosophy of mind. Contemporary Western philosophy of mind is preoccupied with two main themes, the mind-body relationship and the nature of intentionality and thought. Locke's philosophy of mind was not an early or proto-version of contemporary Western philosophy of mind. (Neither was Descartes' for that matter, contrary to what is often claimed.) But Locke — along with Descartes and many others — laid the foundations on which contemporary Western philosophy of mind were built. The similarities between Locke's formulations of the key philosophical problems, the central arguments, and the primary doctrines within philosophy of mind and contemporary Western formulations of them are illuminating as well as intrinsically interesting. So too are the differences. We won't be able to cover everything of significance or interest in Locke's philosophy of mind, but we will embark on an extensive exploration of it.

This course will adopt a contextualist approach to interpreting, understanding, and appreciating Locke's philosophy of mind. But it will also involve comparing Locke's philosophy of mind so understood with contemporary Western philosophy of mind in order to highlight the similarities as well as the contrasts between them. A greater understanding and appreciation of Locke's contributions to contemporary Western philosophy of mind will result, it is hoped.

Prerequisites: Philoso 2202 (Early Modern Philosophy)

Antirequisites: None

Unless you have either the requisites for this course or written special permission from your Dean to enroll in it, you may be removed from this course and it will be deleted from your record. This decision may not be appealed. You will receive no adjustment to your fees in the event that you are dropped from a course for failing to have the necessary prerequisites.

**COURSE OBJECTIVES**

The Learning Outcomes for students enrolled in this course are as follows.

- K1. Acquiring substantial understanding of and appreciation for many important and fundamental aspects of Locke's philosophy of mind;

- K2. Acquiring a basic understanding of and appreciation for some contemporary scholarship and debate about many aspects of Locke's philosophy of mind;
- K3. Acquiring a rudimentary understanding of the main themes of contemporary Western philosophy of mind;
- K4. Acquiring a basic understanding of and appreciation for Locke's primary contributions to contemporary Western philosophy of mind;
- M1. Acquire a familiarity with, understanding of, and appreciation for the contextualist methodology in the history of philosophy;
- M2. Develop a basic ability to conduct contextualist research in the history of philosophy;
- M3. Develop a substantial ability to conceive, organize, and structure a research project in the history of philosophy;
- M4. Develop a basic ability to conduct historically informed comparative analyses between issues in contemporary philosophy and historical texts, figures, doctrines, or arguments;
- P1. Develop a sophisticated ability to read, study, interpret, philosophically analyze, and philosophically assess historically significant texts in philosophy;
- P2. Develop a substantial ability to conceive and craft an analytic paper in the history of philosophy;
- P3. Develop a substantial ability to conceive and formulate a precise, philosophically significant thesis and provide a basic argument in support of that thesis;
- P4. Develop a substantial ability to philosophically assess and compare ideas, theses, arguments, and doctrines.

## **TEXTS**

John Locke. *An Essay concerning Human Understanding*. Edited by Kenneth Winkler. Indianapolis: Hackett Publishing, 1996. ISBN: 978-0-87220-216-0

For your convenience the texts are available for purchase at the Campus Bookstore. It is the student's responsibility to secure access to the texts and waiting for delivery of the text purchased online is not a legitimate excuse for not reading the text or being prepared for class, quizzes, or assignments.

## **METHODS OF EVALUATION**

**Exegetical Essay Assignments (25% each; 50% in total) [K1, K2, K3, K4, M1, M4]** Students are required to write and submit two (2) Exegetical Essay Assignments. Due dates for the assignments will be **Friday Feb 17<sup>th</sup> and Thursday Apr. 6<sup>th</sup>**. Details for each assignment, including topics, questions, and dates the essay cover can be found on OWL under the "Assignments" tab. Each individual essay should be 500-750 words. You may use your notes, books and texts, and any other materials you wish when writing your essays. **You may not collaborate, discuss, brainstorm, ask for advice or assistance, or jointly write your essays with anyone (including other students or professors).** Your essays should be your own and written independently by you alone.

These essays should not be mere descriptions of the relevant ideas, theories, arguments, or texts. They should instead be *explanations of the meanings* of the relevant material. The difference lies in providing a philosophical analysis of the material. This means that the focus should be on inferential and/or conceptual structures, underlying and/or unstated assumptions, or crucial distinction and/or premises as warranted by the material.

The expectation is that students will display a *mastery of the relevant philosophical material*. Grades for your essays will be based on the completeness and accuracy, relevance, philosophical depth and significance, and clarity of your expositions.

**Analytic Term Paper (30%) [K1, K2, M2, M3, P1, P2, P3, P4]** Students are required to write and submit a 1500-1750 word analytic Term Paper. The paper is due at midnight on **Monday Mar 27<sup>th</sup>**. More details can be found on OWL under the “Assignments” tab. **Students are required to meet with the instructor prior to Mar 9<sup>th</sup> to discuss their paper project and to have their topics approved by the instructor.** This will be graded pass/fail and will be worth 10% of the paper grade. It is the student’s responsibility to schedule and attend a meeting that occurs before the deadline with the instructor in a timely manner. Students should expect any available timeslots near the deadline to fill and to fill weeks ahead. It is the student's responsibility to make sure that the paper is uploaded or emailed *before* midnight according to the upload/email timestamp. Take steps to ensure that your paper is not refused or counted late because of a slight error in timing. Late papers are assessed a 5% deduction per day until Thursday April 6<sup>th</sup>. No papers can be accepted after midnight on Thursday April 6<sup>th</sup> per departmental and Senate policy. As of Friday April 7<sup>th</sup>, all students who have failed to submit a paper will be awarded a score of 0, unless they receive decanal approval for an accommodation. Papers failing to fall within the required word count will not be accepted and will not be considered submissions; they will be awarded a score of 0 for the assignment on Friday April 7<sup>th</sup>.

An analytic essay or paper differs from an exegetical paper because it *defends a thesis*, and in the case of a philosophical essay or paper the thesis should be a philosophically important and interesting one. *A defense of a thesis* is an argument that shows the truth of the thesis. Because this is a course in the history of philosophy, your paper should be appropriate for the methodology of the history of philosophy. There are a variety of types of projects that would be appropriate for an analytic history of philosophy paper, **but they all must critically and substantially engage with a primary text assigned in this course:**

- (a) Defending a philosophical analysis of a specific doctrine or argument presented in the primary text;
- (b) Defending a philosophical assessment of a specific doctrine or argument presented in the text in a way that is sensitive to the text’s historical context;
- (c) Critiquing an existing interpretation of a doctrine or text;
- (d) Defending a novel or alternative interpretation of a doctrine or text against the established interpretation(s) of it.

Papers will be graded largely on the nature of their thesis (its historical and philosophical importance and interest, the clarity and precision with which it is expressed, and contribution that it makes to our continuing discussions about and understanding of the texts in question) and the adequacy of their defense of that thesis (its clarity, coherence, and plausibility, its power and fruitfulness, and the depth and relevancy of the material marshalled in its support). There is no “research” requirement for this paper, but students are encouraged to do so if they want. It is generally helpful and fruitful and there is a correlation between doing such philosophical “research” and writing stronger and better papers. Students electing to do “research” are strongly encouraged to seek out and use only reliable, scholarly vetted and peer-reviewed sources. For example, wikipedia and self-published web or blog postings are *prima facie* frowned upon and should be used with caution. Students choosing to use such material rather than peer-reviewed articles

and books or webposting recommended by the instructor or GTA should be prepared to justify his or her selection and use of such material within the paper's footnotes. Students are strongly encouraged to ask questions and seek help in the development of their paper projects, their thesis, and their argument. If an optional paper writing seminar is offered, students are strongly encouraged to participate.

**Adversaria, a Philosophical Journal (10%) [K1, K2, K3, K4, M3, M4, P1, P3, P4]** Students are required to maintain an adversaria or a philosophical journal on the assigned readings throughout the term. *The reflective component of the entries (see below) should consist of a minimum of 150 words.* The journal should be completed on every assigned reading *before the class at which the assignment is due.* The completed journal should be accessible to the student at every class for students may be called up to share their journal's observations with the class. Journals must be submitted for assessment on the following dates: **Jan 25<sup>th</sup>; Feb 15<sup>th</sup>; Mar 15<sup>th</sup>; and Apr 5<sup>th</sup>.** Adversaria will be graded Pass/Fail based on their completeness. Students missing four (or more) entries from their adversaria should not expect to receive a passing mark for the assignment. Entries should follow the guidelines described below; failure to follow the format and guidelines below may result in your journals being considered uncompleted.

An adversaria or commonplace book traditionally serves a number of intellectual purposes, ranging from improving memorization of material to the organization and structure of one's understanding or analysis of a discipline. The constitutive components and the format are important contributing factors toward those intellectual goals. The basic idea behind maintaining an adversaria is maintaining an accessible record of significant passages or ideas from your reading or study. When you encounter an interesting/significant/important idea or passage while reading the assignment, you should:

1. Determine a keyword or term that encapsulated the spirit of the passage you are flagging and write that keyword in the margin where it will stand out when you review your journal or look for the ideas you have logged.
2. Write/type out the passage in its entirety. Don't cut-and-paste. This seems insignificant but it is actually very important because it forces you to go through the passage more slowly and focus on the individual words and ideas contained in it. It really helps to sear the passage into memory, but by forcing yourself to slowly work through it, it really helps to deepen your understanding and analysis of it. You'll need to trust the process and [hint] if you find that you are impatient in doing this step, you are seriously missing out on the process and the value of it.
3. Add the reference for your passage so that you can return to review the passage within the text.
4. Add a reflective paragraph or two [**minimum 150 words**]. This should be an explanation and/or exploration of what is so important/interesting/significant about the passage and your thoughts about it or occasioned by it.

Your entries should exhibit the following format:

**KEYWORD** "Blah, blah, blah, blah ..... blah." [author, title, page number] Reflection, reflection, reflection, reflection, reflection, ..... reflection, reflection, reflection, reflection, reflection, reflection, etc.... [xxx words]

Adversaria is an old technique, but modern technology might allow us to adapt it and might make it more useful and more powerful than ever it was for Erasmus or Locke. I don't care about what medium you use for your adversaria, so long as it is useful and helpful to you and so long as you can submit it via OWL for assessment. You can do a hand-written adversaria (submit a scan converted to .rtf to turnitin.com). You can do a typed one in MSWord or some other word processing program. You can do a series of blog posts, published or unpublished. You can do it as a website. You can add hyperlinks, images, animations, concept maps, or whatever you want that is relevant and helpful to you as a philosopher creating a journal or adversaria. You can use or modify apps, programs, or social media sites to create your adversaria — Tumblr, Evernote, Facebook, etc. (In fact, I would love to see and learn more about how these —and others I've never heard of — can be used to create an adversaria!)

### **Assignment for First Class Meeting (Jan 9)**

1. Find and read Locke's *A New Method of a Common-Place Book* in the *Posthumous Works of Mr Locke* (1706) [hint: try to locate it via Weldon on your own, but if stuck look for the *Eighteenth Century Collections Online*];
2. Find and read Lucia Dacome's "Noting the Mind: Commonplace Books and the Pursuit of the Self in Eighteenth-Century Britain," in *Journal of the History of Ideas* 65 (2004): 603-625 [hint: try to locate it on your own but if stuck look for *Philosopher's Index*];
3. Write your first adversaria entry based on these two readings.

Learning outcomes [K1, M3, P1, P3, P4]: Learn something about Locke's own recommended method of writing and maintaining an adversaria (or commonplace book) and something about its significance and reception. Be stimulated to think about how conception(s) of journaling affect conceptions of the nature of mind and self in eighteenth-century Britain.

**Attendance (10%) [K1, K2, K3, K4, M1, M2, M3, M4]** Students are required to attend every class. A sign-in sheet will be distributed. Attendance does not connote mere physical presence in the classroom. It requires paying attention and not engaging in rude, disruptive, or disrespectful behavior during the class. Examples of such behavior include, but are not limited to: texting, checking email, reading the newspaper, reading material for another class, chatting or joking during class, surfing the internet, internet shopping, etc.. The instructor or GTA may strike any person's name from the attendance roll for engaging in the above, or any other such disruptive or disrespectful behavior. The instructor or GTA may also strike a person's name from the attendance roll for leaving class early without permission or an excuse. Students are awarded **2.70 points per hour** of class attended.

**Optional Book Review (Extra Credit, max +06%) [K1, K2, K4, M1, M2, M3, M4, P1, P4]** Students may write and submit a 1000 word book review for up to 06% extra credit (depending on the assessment of the review) to be added to their final course average. Reviews are due at midnight on Sunday Feb 26<sup>th</sup>. There is no grace period for submitting the book reviews; **no late reviews will be accepted or assessed**. The texts that may be reviewed are available on reserve at Weldon and via OWL. They are:

- Jolly, Nicholas. *Locke's Touchy Subjects: Materialism and Immortality*. Oxford: Oxford University Press, 2015;
- Weinberg, Shelley. *Consciousness in Locke*. Oxford: Oxford University Press, 2016;

- LoLordo, Antonia. *Locke's Moral Man*. Oxford: Oxford University Press, 2012.  
A book review should provide its target audience with an argument for (or against) the importance of reading the book being reviewed. Reviews are always directed at a particular readership — in this case your audience should be understood to be your peers, third-year honors students enrolled in third-year course on Locke's philosophy of mind. Reviews should always contain a clear presentation of the message, theme, and thesis of the book, a brief depiction of its argumentative structure, and a critical assessment of the significance and value of the book for the intended audience. Even negative reviews should be able to find positive and worthwhile features of the book to mention and positively glowing reviews should be able to find shortcomings and limitations worth noting. Reviews will not be graded on whether or not you recommend that the book be read. They will be graded on your presentation of the book and the expression and justification of your judgment of the book.

### **Accommodations**

Non-medical absences will be accommodated by the instructor with sufficient explanation and documentation for the absence. Late assignments and missed deadlines will also be accommodated by the instructor with sufficient explanation and documentation. Documentation must be submitted by the student directly to the appropriate Faculty Dean's office and not to the instructor. It will be the Dean's office that will determine if accommodation is warranted.

The Policy on Accommodation for Medical Illness is here:

<https://studentservices.uwo.ca/secure/index.cfm>

For accommodations of work worth less than 10% of the total course grade, with the exception of grade adjustments for missed quizzes, documentation and decanal approval is not necessary.

No electronic devices or printed materials are allowed during examinations.

### **ADDITIONAL POLICIES**

The **Department of Philosophy Policies** which govern the conduct, standards, and expectations for student participation in Philosophy courses is available in the Undergraduate section of the Department of Philosophy website at

<http://www.uwo.ca/philosophy/undergraduate/policies.html>. It is your responsibility to understand the policies set out by the Senate and the Department of Philosophy, and thus ignorance of these policies cannot be used as grounds of appeal.

The policy of the Department of Philosophy is that all written work must be submitted to turnitin.com. See <http://www.uwo.ca/philosophy/undergraduate/policies.html>.

All required papers may be subject to submission for textual similarity review to the commercial plagiarism detection software under license to the University for the detection of plagiarism. All papers submitted for such checking will be included as source documents in the reference database for the purpose of detecting plagiarism of papers subsequently submitted to the system. Use of the service is subject to the licensing agreement, currently between The University of Western Ontario and Turnitin.com (<http://www.turnitin.com>).

Computer-marked multiple-choice tests and/or exams may be subject to submission for

similarity review by software that will check for unusual coincidences in answer patterns that may indicate cheating.

Students who are in emotional/mental distress should refer to Mental Health@Western (<http://www.uwo.ca/uwocom/mentalhealth/>) for a complete list of options about how to obtain help.

Registrarial Services (<http://www.registrar.uwo.ca>)

Student Support Services (<http://westernusc.ca/services/>)

### **AUDITING**

Students wishing to audit the course should consult with the instructor prior to or during the first week of classes.

**TENTATIVE READING SCHEDULE:**

Students should be prepared to discuss the assigned material in the class that it is assigned for. All readings are either from our version of Locke's *Essay concerning Human Understanding* or PDFs posted under "Resources" in OWL. Readings with page numbers listed are from our version of the *Essay*.

Date	Topic	Required Reading
Jan 9 (Mon)	Course Introduction	Locke, <i>New Method of Common-place Books</i> ; Dacome, "Noting the Mind"
<b>The Metaphysics of Mind</b>		
Jan 11 (Wed)	Real Distinctness before Descartes Real Distinctness in Descartes	Descartes, <i>Meditations</i> , dedic. letter and preface, Meditation Two, Meditation Six; Fourth Obj. and Replies (selec.); To Mersenne, 24 Dec 1640; To Mersenne, 31 Dec 1640; To More, 5 Feb 1649 (selec.).
Jan 16 (Mon)	Locke's Critiques of Descartes	Locke, <i>Essay</i> , II.i-iii (pp. 33-42); II.v-vii (pp. 44-46); II.ix-xi (pp. 56-66).
Jan 18 (Wed)	Immortality and Resurrection in Locke	Overton, TBA. Locke, <i>Resurrectio</i> Locke, <i>Corr w/ Stillingfleet</i> (pp. 356-357).
Jan 23 (Mon)	Immortality and Soul in Henry More	More, <i>Immortality of Soul</i> , TBA.
Jan 25 (Wed)	Immortality and Soul in Henry More	More, <i>Immortality of Soul</i> , TBA.
Jan 30 (Mon)	Locke on Substance and Soul	Locke, <i>Essay</i> , II.xxiii (pp 117-129); Locke, <i>Corr w/ Stillingfleet</i> (pp. 341-345).
Feb 1 (Wed)	Locke on Substance and Soul	Locke, <i>Essay</i> , III.iii (pp. 180-187); III.vi (pp. 192-203); Locke, <i>Corr w/ Stillingfleet</i> (pp. 345-347).
Feb 6 (Mon)	Locke on Persons	Locke, <i>Essay</i> , II.xii (pp. 66-68); II.xxv-xxvi (pp. 129-133); II.xxviii (pp. 150-154).
Feb 8 (Wed)	Locke on Persons	Locke, <i>Essay</i> , II.xxvii (pp. 133-150).

Feb 13 (Mon)	Thinking Matter in Locke	Locke, <i>Essay</i> , IV.iii.6 (pp. 236-239); IV.x (pp. 275-284).
Feb 15 (Wed)	Thinking Matter and Emergence	Collins, Dodwell (selec.), TBA.
Feb 21 (Tues)	Reading Week No Class	
Feb 23 (Thurs)	Reading Week No Class	
<b>Intentionality</b>		
Feb 27 (Mon)	The Problem of Representation	Locke, <i>Essay</i> I.i (pp. 4-7); IV.i.1 (p. 224).
Mar 1 (Wed)	No Class	
Mar 6 (Mon)	Mental Contents in Locke, Internal vs External	Locke, <i>Essay</i> , II.xxix-xxxii (pp. 154-172)
Mar 8 (Wed)	Mental Contents in Locke, Internal vs External	Idem [same as before/above]
Mar 13 (Mon)	Locke on Concepts vs Percepts	Locke, <i>Essay</i> II.xii-xx. (pp. 66-92); II.xxii (pp. 114-117).
Mar 15 (Wed)	Locke on Concept vs Percepts	Locke, <i>Essay</i> , III.iv-v (pp. 187-191).
Mar 20 (Mon)	Locke's Critique of Innatism	Locke, <i>Essay</i> I.ii-iv (pp. 7-32).
Mar 22 (Wed)	Locke's Critique of Innatism	Idem [same as before/above]
Mar 27 (Mon)	Sensitive Knowledge	Locke, <i>Essay</i> IV.i-iii (pp. 224-250).
Mar 29 (Wed)	Sensitive Knowledge	Locke, <i>Essay</i> IV.xi (pp. 284-292).
Apr 3 (Mon)	Reality of Knowledge	Locke, <i>Essay</i> IV.iv-vi (pp. 250-264).
Apr 5 (Wed)	External World Skepticism	Locke, <i>Essay</i> IV.xi.4-10 (pp. 286-290); Locke, <i>Corr w/ Stillingfleet</i> (pp. 339-341).