

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

Summer 2022 (May–August), University of Toronto, St. George Campus

Lecture	Tuesday 9–12; Thursday 9–11	Delivery	Online Synchronous Zoom link
Tutorial	Thursday 11–12 or 12–1	Delivery	Online Synchronous Zoom link TBA
<i>“F” Term</i>		<i>“S” Term</i>	
Instructor	Matthew J. Delhey matt.delhey@mail.utoronto.ca	Instructor	Dylan Shaul dylan.shaul@mail.utoronto.ca
Office Hours	Tuesday 1–3 Zoom link TBA	Office Hours	Thursday 2–4 Zoom link TBA.
TA	Dwight Crowell dwight.crowell@mail.utoronto.ca	TA	Andrew Doppenberg andrew.doppenberg@mail.utoronto.ca

COURSE DESCRIPTION

This course surveys some of the most significant European philosophers of the 17th and 18th centuries. In the first half of the course, we will examine the political philosophy of the three great social contract theorists: Thomas Hobbes, John Locke, and Jean-Jacques Rousseau. Our focus will be on their respective theories of human liberty and its connection to the normative foundations of the state. In conjunction with these canonical authors, we will also read some responses by prominent women philosophers of the period. In the course’s second half, we will turn to the metaphysical debates between rationalists and empiricists. We will read René Descartes, Baruch Spinoza, Gottfried Wilhelm Leibniz, and David Hume, followed by Immanuel Kant’s synthesis of rationalism and empiricism. We will give particular attention to the metaphysical and epistemological questions arising in the wake of the Scientific Revolution.

This is a writing-focused course. We will not only become acquainted with key figures and debates in early modern philosophy but will also develop our capacity for critical thinking and cogent self-expression through *practice*, that is, by writing analyses or reconstructions of texts and arguments.

REQUIREMENTS

- | <i>“F” Term</i> | <i>“S” Term</i> |
|---|---|
| 1. Two response papers. (2 x 12.5%) 25% . | 4. Two response papers. (2 x 12.5%) 25% . |
| 2. Term paper. 20% . | 5. Term paper. 20% . |
| 3. Tutorial attendance and participation. 5% . | 6. Tutorial attendance and participation. 5% . |

Response papers. These short essays (800–1000 words) require you to ‘zoom in’ on a *single* argument or idea from one of our authors. These assignments have two functions. First, they provide you an opportunity to philosophically engage with our texts in more detail, giving you a chance to work through an argument or idea on your own. But they also provide an occasion for developing your writing skills, not only as they pertain to philosophy but also as means for clear and persuasive communication. Writing is a muscle, and exercise is the only way to strengthen it! Paper topics (of which you will have several options) and further instructions will be distributed later in the term.

Term papers: These are longer essays (1500–2000 words) due at the end of each term. In contrast to the response papers, the term papers will require you to *compare*, *synthesize*, and *evaluate* arguments across multiple authors. You will have several topics among which to choose. More information regarding the term papers will be distributed later in the course.

Tutorial attendance and participation. Philosophical learning is often best done in conversation. To this end, you are required to attend and participate in each week’s tutorials. The method of determining this mark is to be worked out by your TA.

TEXTBOOKS

For the “F” Term, the following books are **recommended** (other editions are fine):

- Thomas Hobbes, *Leviathan*, ed. Richard Tuck (Cambridge University Press, 1996). ISBN: 9780521567978.
- John Locke, *Two Treatises of Government*, ed. Peter Laslett (Cambridge University Press, 1988). ISBN: 9780521357302.
- Jean-Jacques Rousseau, *The Discourses and Other Early Political Writings*, trans. Victor Gourevitch, 2nd ed. (Cambridge University Press, 2018 [1st ed., 1997]). ISBN: 9781316605547.
- Jean-Jacques Rousseau, *The Social Contract and Other Later Political Writings*, trans. Victor Gourevitch, 2nd ed. (Cambridge University Press, 2018 [1st ed., 1997]). ISBN: 9781316605448.

For the “S” Term, the following book is **required**:

- *Modern Philosophy: An Anthology of Primary Sources*, eds. Roger Ariew and Eric Watkins, 3rd. ed. (Hackett, 2019). ISBN: 978-1-62466-805-0.

COURSE SCHEDULE (“F” TERM)

Tuesday

Thursday

PART I: HOBBS & CAVENDISH

- WEEK 1 May 10: Course introduction; Hobbes, *Leviathan*, Dedication (3–4), Introduction (9–11), & Part I (Chs. 1–7/13–49). May 12: Hobbes, *Leviathan*, Part I (Chs. 10–16/62–115)
- WEEK 2 May 17: Hobbes, *Leviathan*, Part II (Chs. 17–19, 21, 26, 29, 31/117–38, 145–154, 183–200, 221–230, 245–254). May 19: Hobbes, *Leviathan*, Part IV (Chs. 46–47/458–482) & A Review and Conclusion (483–491); Cavendish, *Philosophical Letters*, A Preface to the Reader & Letters 1.1, 1.4, 1.12–1.13. (Instructor out; pre-recorded session.)

PART II: LOCKE & MASHAM

- WEEK 3 May 24: Locke, *Essay*, Book II (Ch. 28/348–362); Locke, *Second Treatise* (Chs. 1–3/267–282). May 26: Locke, *Second Treatise* (Chs. 4–5, 7/283–302, 318–330).
Response paper 1 due on Friday, May 27.
- WEEK 4 May 31: Locke, *Second Treatise* (Chs. 8–12, 16–18/330–366, 384–405). June 2: Locke, *Second Treatise* (Ch. 19/406–428); Masham, *Occasional Thoughts*.

PART III: ROUSSEAU & DE GOUGES

- WEEK 5 June 7: Rousseau, *Discourse on Inequality*, Parts I & II (134–188). June 9: Rousseau, *Social Contract*, Bk. I (Chs. 1–9/41–56).
Response paper 2 due on Friday, June 10. 41–152
- WEEK 6 June 14: Rousseau, *Social Contract*, Bk. II (Chs. 1–4, 6–7, 9, 11–12/57–64, 66–72, 73–74, 78–81) & Bk. III (Chs. 1–7, 12, 15–18/82–100, 110, 113–120). June 16: Rousseau, *Social Contract*, Bk. IV (Chs. 1–2, 8–9/121–125, 142–152); de Gouges, *Rights of Woman*.
Term paper due Monday, June 20.

COURSE SCHEDULE (“S” TERM)

Tuesday

Thursday

PART IV: RATIONALISM AND EMPIRICISM

- | | | |
|--------|---|--|
| WEEK 7 | July 5: Descartes, <i>Meditations</i> , Meditations 1-2 (A&W 35-47) | July 7: Descartes, <i>Meditations</i> , Meditations 3-4 (A&W 47-58) |
| WEEK 8 | July 12: Descartes, <i>Meditations</i> , Meditations 5-6 (A&W 58-68) | July 14: Spinoza, <i>Ethics</i> , Parts 1-2, selections (A&W 172-197)
Response paper 3 due on Monday July 18 |
| WEEK 9 | July 19: Leibniz, <i>A New System</i> ; <i>Monadology</i> (A&W 297-312) | July 21: Hume, <i>Enquiry</i> , selections (A&W 579-610) |

PART V: IMMANUEL KANT

- | | | |
|---------|---|---|
| WEEK 10 | July 25: Kant, <i>Critique of Pure Reason</i> , Prefaces and Introduction (A&W 775-787) | July 28: Kant, <i>Critique of Pure Reason</i> , Transcendental Aesthetic (A&W 787-795)
Response paper 4 due on Monday August 1 |
| WEEK 11 | August 2: Kant, <i>Critique of Pure Reason</i> , Metaphysical Deduction, Transcendental Deduction, Analogies of Experience (A&W 795-804, 826-839) | August 4: Kant, <i>Critique of Pure Reason</i> , Paralogisms (Quercus) |
| WEEK 12 | August 9: Kant, <i>Critique of Pure Reason</i> , Antinomies (A&W 846-877) | August 11: Kant, <i>Critique of Pure Reason</i> , The Ideal of Pure Reason; The Canon of Pure Reason (A&W 877-889)
Term paper due on Monday August 15 |

SESSIONAL DATES

Please see the [Faculty of Arts & Sciences](#) for more information.

Classes begin in Y courses.	Monday, May 9
Last day to enroll in Y course.	Sunday, May 15
Victoria day; University closed; no classes.	Monday, May 23
Classes end in F and Y courses.	Monday, June 20
Study day for F and Y courses	Tuesday, June 21
Term tests in Y courses.	June 22–29
President's Day; University closed; no classes	Thursday, June 30
Canada Day holiday; University closed; no classes	Friday, July 1
Classes in Y courses resume	Monday, July 4
Last day to drop Y courses	Monday, July 18
Civic holiday; University closed; no classes	Monday, August 1
Classes end in S and Y courses	Monday, August 15
Study day for S and Y courses	Tuesday, August 16
Final assessments in S and Y courses	August 17–30

COURSE POLICIES

Lecture recordings. Recordings for each lecture will be posted on Quercus. You are highly encouraged—but not required—to attend the lectures on Zoom. Frequent breaks will be made for Q&A and discussion. *Please note* that lectures and course materials are considered by the University to be the instructor's intellectual property and are covered by the Canadian Copyright Act. *Lectures, slides, and assignments may not be shared (e.g., uploaded to another website) without written permission from the instructor.*

Communication. General course-related communication will be sent via Quercus. Please check Quercus regularly to ensure you don't miss any important information. However, if you would like to contact your instructor or TA directly, please do so by *email* (but see email and extension policies below). *Do not use Quercus's messaging system!* It does not work well, and we do not check it; email will be our official means of individual communication.

Email. You are welcome to email your instructor or TA. However, in an effort to reduce the email burden associated with online courses, we will implement the following rules and heuristics:

1. **Weekends** are no-email zones. We take a break from emails during the weekend and encourage you to do the same!
2. Emails sent during the week can expect a response within **48 hours**, usually within 24. If you have not received a response after 24 hours, we encourage you to send a follow-up reply.
3. Requests for **extensions** cannot be made over email. See the extension policy below.
4. If appropriate, consider emailing your **TA** first.
5. Questions already answered on the **syllabus** will receive a one-word response: "Syllabus." Ditto for Quercus announcements.
6. **Philosophically substantial** questions rarely can be answered by email in a manner satisfactory for either party. Save these for office hours or schedule another time with us to talk.
7. Generally, try catching us during **office hours**. We want to get to know you better.
8. **Quick questions** can be asked immediately following each lecture, for which we will leave a bit of time.
9. That being said, we welcome you to email us with your concerns. Be sure to include enough **relevant information** in your message so that we can take the appropriate action without a bunch of back-and-forth messaging. **Re-read** your email before sending it.

Late work. Assignments submitted late *without an extension* will be deducted 5% of the value of the assignment for each day late, up to a total of 50%. After 10 days, the assignment will no longer be accepted. See the extensions policy below. Expect your TA to be proportionally delayed in returning late work.

Extensions. Requests for extensions are welcome but must be submitted using this [Microsoft Form](#). *Under no circumstances can extension requests be made by email.* Extension requests will be approved or denied on Tuesdays and Thursdays after lecture and at no other time. We are liberal with extensions but expect your TA to be proportionally delayed in returning work submitted after the deadline.

Re-marking requests. Generally speaking, students are best off directing their energy toward future assignments. Re-marking requests must be submitted by email to the instructor (CC your TA) within five days of the paper being returned. You must include a short explanation for why you believe the paper should be reevaluated. If the instructor agrees to re-mark the assignment, their mark will be *final*, even if *lower* than the original mark.

Accessibility and accommodations. Students with diverse learning styles and needs are welcome in this course. In particular, if you have a disability/health consideration that may require accommodations, please feel free to approach your instructor and/or [Accessibility Services](#).

Academic integrity. The University of Toronto's [Code of Behaviour on Academic Matters](#) outlines the behaviours that constitute academic misconduct, the processes for addressing academic offences, and the penalties that may be imposed. You are expected to be familiar with the contents of this document. Potential offences include, but are not limited to:

- Using someone else’s ideas or words without appropriate acknowledgement.
- Submitting your own work in more than one course without the permission of the instructor.
- Making up sources or facts.
- Obtaining or providing unauthorized assistance on any assignment (this includes working in groups on assignments that are supposed to be individual work).
- Falsifying or altering any documentation required by the University, including (but not limited to) doctor’s notes.
- Falsifying institutional documents or grades.

COURSE CITIZENSHIP

Because we are meeting together online, it is imperative that we remind ourselves of the principles that facilitate enjoyable and productive intellectual engagements. Here are a few elements of *course citizenship* that we would like to emphasize, which apply especially to your *tutorials*:

Acknowledgement of Land. We can never work to end systematic and institutional violence if we do not centre the narratives of indigenous folks in our collective decision-making for social justice and equity. As settlers in Turtle Island, we directly benefit from the colonization and genocide of the indigenous people of this land. In order to engage in resistance and solidarity against the injustices inflicted on the indigenous people of this land, it is imperative we constantly engage in acts of decolonization. Therefore, I would like to acknowledge that we are on the traditional lands of the “Mississaugas of the Credit First Nation” peoples, the traditional caretakers of this land. I would also like to pay my respects to their elders past and present, and to any who may be here with us today, physically, mentally, emotionally and spiritually. (From the UTM Student Union website: <https://utmsu.ca/about-us/what-we-do/equity/>).

Address. With your permission, we would like to address you by your first name, and we would ask in return that you address us by my first names, Matt and Dylan. If we conducted this seminar in German, then, we would use the Du (informal second-person) form rather than the Sie (formal second-person) form. This helps foster an atmosphere of equality and mutual responsibility. *Note:* we have enabled renaming in Zoom and encourage you to rename yourself to your preferred name.

Respect. In general, I expect you all to be respectful of me, and one another, and I consider it my duty to be respectful of you. This means that you must not interrupt, speak over, or shout down other people in the class. Philosophy (and academic investigation in general) requires a relatively dispassionate, rational engagement with the ideas and arguments of others—both living and dead. The careful but critical evaluation of ideas, arguments, and theories is essential and will be encouraged; insulting, condescending to, or otherwise attacking individuals in this class for their beliefs, views, theories, or for any other reason, will be quashed. Please remember to be courteous, humble, and open-minded.

Deep listening: As David Rome explains: “Deep Listening involves listening, from a deep, receptive, and caring place in oneself, to deeper and often subtler levels of meaning and intention in the other person. It is listening that is generous, empathic, supportive, accurate, and trusting. Trust here does not imply agreement, but the trust that whatever others say, regardless of how well or poorly it is said, comes from something true in their experience. Deep Listening is an ongoing practice of suspending self-oriented, reactive thinking and opening one’s awareness to the unknown and unexpected.” Tutorials provide an excellent opportunity for practicing this skill.

Authentic engagement. By this I mean engagement that comes from a real desire to know. We practice authentic engagement, for example, by raising a question that has truly perplexed us from the reading, and we want to air this question for feedback and discussion. The most common way to practice inauthentic engagement is to show off what you know. Our task is to create space for both genuine curiosity and humility as we work together to gain a deeper understanding of the course material.

Constructive participation. Participation is constructive when you add to the discussion and help it progress further. The key to constructive participation is to ask yourself, if only tacitly, “How can I build upon what has just been said?” rather than “How can I dispute what has just been said?” Think of our conversations together as buildings: Can you offer something that will build a new level, or a firmer foundation? Bear in mind that sometimes the most effective way for building a firmer foundation is to request clarification.

Statement against Bro Philosophy. Critical thinking and sharpness of analysis are among the highest virtues of analytic philosophy. Sadly, there is a tendency for these virtues to become animated by attitudes of aggression, domination, and a spirit of winning arguments—in short, to become Bro philosophy. Since the effects of Bro philosophy are both unproductive for genuine philosophical work and alienating for many members of the community, our aim in this seminar is to cultivate a non-adversarial atmosphere for discussion. A key to sustaining this atmosphere will be to regard one another as co-participants in a group effort to understand the material better. In terms of analogies, we can then see ourselves as members embarking upon a difficult trek (where team-work is essential for reaching our common end), rather than as gladiators pitted against the text, or each other, in “bloodless battles” (to use Kant’s memorable phrase).