

PHILOSOPHY 111: HISTORY OF PHILOSOPHY—EARLY MODERN
Winter 2024

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Course Description

This course focuses on the development of Early Modern European metaphysics and epistemology through the works of René Descartes (1596-1650), Elisabeth of Bohemia (1618-1680), Margaret Lucas Cavendish (1623-1673), Gottfried Wilhelm Leibniz (1646-1716), John Locke (1632-1704), George Berkeley (1685-1753), David Hume (1711-1776), and Mary Shepherd (1777-1847). The Early Modern period is governed by gradual evolution away from the doctrines of Aristotle (384-322 BCE), and towards a new way of looking at the world that is sympathetic to the emerging sciences conducted within the research program of corpuscularian mechanism. It is common to think of the main figures of this period as divided into two camps: rationalists, for whom some ideas are innate and reason can penetrate into the fundamental truths about the nature of the universe, and empiricists, for whom there are no innate ideas and all knowledge of non-self-evident truths is founded on sense experience. But the interplay among the philosophers of the early modern period reveals a far more complex story, one in which the rationalist/empiricist division is only one of many. There is, for example, a divide among materialists (those who think that all is matter—e.g., Cavendish), anti-materialists (who deny the existence of matter—e.g., Berkeley), and dualists (those who think that matter exists, but is not the only kind of finite thing that exists—e.g., Descartes and Leibniz). There is a divide between those who think that mind and body can causally interact (e.g., Descartes and Locke) and those who think that causal interaction between mind and body is impossible (e.g., Leibniz and Berkeley). There are those who think that we can know a great deal about the nature of the world (e.g., Descartes, Cavendish, Leibniz, and Berkeley) and those who think that our ability to know is quite limited (Locke and Hume). Understanding the evolution of metaphysics and epistemology in the Early Modern period is one of the keys to understanding the views of Immanuel Kant (1724-1804).

Course Texts

WP: Atherton (ed.). *Women Philosophers of the Early Modern Period*.
M: Descartes. *Meditations on First Philosophy*.
PE: Leibniz. *Philosophical Essays*.
EHU: Locke. *An Essay Concerning Human Understanding*.
P3D: Berkeley. *Principles of Human Knowledge and Three Dialogues*.
1E: Hume. *An Enquiry Concerning Human Understanding*.

All these texts are required and may be purchased through UCSD. They will also be placed on course reserve at Geisel Library. Please bring the relevant texts to lecture. In your papers and assignments, please use and quote from the assigned translations and editions and no others. See instructions below for how to find material that is not in the required Course Texts listed above. My introduction to Locke's philosophy, *Locke* (Wiley-Blackwell, 2014), is recommended for the lectures on Locke, but it is not required.

Course Schedule

January 8: Introduction: Aristotelianism

January 10: Descartes (Method of Doubt, the Cogito, and the Nature of Mind)

Reading: Dedicatory Letter to the Sorbonne, Preface, Synopsis, First Meditation (**M**, pp. 3-19), Objections & Replies (**M**, pp. 75-82)
Lecture Notes (Meditation 1) on Canvas

January 12: Descartes (The Cogito and the Nature of Mind)

Reading: Second Meditation (**M**, pp. 20-27), Objections and Replies (**M**, pp. 83-95)
Lecture Notes (Meditation 2) on Canvas

January 15: NO LECTURE: Martin Luther King Jr. Day

January 17: Descartes (Existence of God, God's Veracity, and the Source of Error)

Reading: Third Meditation (**M**, pp. 28-41), Objections and Replies (**M**, pp. 96-112), Fourth Meditation (**M**, pp. 42-49), Objections and Replies (**M**, pp. 113-120)
Lecture Notes (Meditations 3 and 4) on Canvas

January 19: Descartes (Nature of Body, Cartesian Circle, Real Distinction, Existence of Bodies)

Reading: Fifth Meditation (**M**, pp. 50-56), Objections and Replies (**M**, pp. 121-135), Sixth Meditation (**M**, pp. 57-71), Objections and Replies (**M**, pp. 136-153)
Lecture Notes (Meditations 5 and 6) on Canvas

January 22: Elisabeth of Bohemia (Problems with Interactionism)

Reading: **WP**, Introduction and Correspondence with Descartes, pp. 1-21
Lecture Notes (Descartes-Elisabeth) on Canvas

January 24: Cavendish (Metaphysics: Materialist Vitalism)

Reading: Observations Upon Experimental Philosophy, An Argumental Discourse, pp. 23-42 – **On Canvas**
WP, Letter 35 (pp. 33-35) and Letter 37 (pp. 36-38)

January 26: Cavendish (Epistemology)

Reading: Observations Upon Experimental Philosophy, Chapters 35-36, pp. 137-154, and Chapter 37 (Questions 1-5, pp. 155-160, Questions 8-12, pp. 165-176, Question 23, pp. 190-194) – **On Canvas**

January 29: Leibniz (First Principles)

Reading: **PE**, Discourse on Metaphysics (pp. 35-68), On the Ultimate Origination of Things (pp. 149-155)
Lecture Notes (Leibniz First Principles) on Canvas

January 31: Leibniz (Pre-established Harmony)

Reading: **PE**, A New System of Nature (pp. 138-145), Postscript of a Letter to Basnage de Beauval (pp. 147-149)

February 2: Leibniz (Idealism)

Reading: **PE**, Letters to Arnauld (pp. 77-90), Note on Foucher's Objection (pp. 145-147), Monadology (pp. 213-225)
Lecture Notes (Leibniz Idealism) on Canvas

February 5: Locke (Against Innate Principles and Ideas)

Reading: **EHU**: Book I, Chapters 1-2 (pp. 43-65)
Book I, Chapter 4, Sections 1-11 (pp. 84-90)
Book I, Chapter 4, Sections 18-20 (pp. 95-98)
Book II, Chapter 10, Section 2 (pp. 149-150)
Lecture Notes (Locke's Negative Project) on Canvas
PAPER DUE (upload to Canvas before lecture)

February 7: Locke (Ideational Empiricism)

EHU: Book II, Chapter 1, Sections 1-8 (pp. 104-108)
Book II, Chapter 1, Sections 20-25 (pp. 116-118)
Book II, Chapters 2-3 (pp. 119-122)
Book II, Chapters 5-7 (pp. 127-132)
Book II, Chapter 9 (pp. 143-149)
Book II, Chapter 15, Section 9 (pp. 201-203, including fn.)
Lecture Notes (Locke's Positive Project) on Canvas

February 9: Locke (Complex Ideas and Abstract Ideas)

Reading: **EHU:** Book II, Chapters 11-12 (pp. 155-166)
 Book II, Chapter 22 (pp. 288-295)
 Book II, Chapter 23, Sections 1-10 (pp. 295-301)
 Book II, Chapter 23, Sections 33-37 (pp. 314-317)
 Book II, Chapter 25 (pp. 319-324)
 Book III, Chapter 3, Sections 6-11 (pp. 410-414)
 Book IV, Chapter 7, Section 9 (pp. 595-596)

Lecture Notes (Locke on Complex Ideas and Abstract Ideas) on Canvas

February 12: Locke (Primary and Secondary Qualities)

Reading: **EHU:** Book II, Chapter 8 (pp. 132-143)
 Book II, Chapter 30, Section 2 (pp. 372-373)
 Book II, Chapter 31, Section 2 (pp. 375-376)
 Book II, Chapter 31, Section 12 (pp. 382-383)

Lecture Notes (Locke on Qualities) on Canvas

February 14: Locke (Substance, Substratum, and Real Essence)

Reading: **EHU:** Book II, Chapter 12, Section 6 (pp. 165-166)
 Book II, Chapter 13, Sections 17-20 (pp. 174-175)
 Book II, Chapter 23 (pp. 295-317)
 Book III, Chapter 6, Sections 1-13 (pp. 438-448)
 Book III, Chapter 10, Sections 17-21 (pp. 499-503)

Lecture Notes (Locke on Substance and Essence) on Canvas

February 16: Locke (Persons and Personal Identity)

Reading: **EHU:** Book II, Chapter 1, Sections 9-19 (pp. 108-116)
 Book II, Chapter 27, Sections 9-27 (pp. 335-347)

Lecture Notes (Locke on Persons and Personal Identity) on Canvas

February 19: NO LECTURE: Presidents' Day

February 21: Locke (Knowledge)

Reading: **EHU:** Book IV, Chapter 1, Sections 1-7 (pp. 525-527)
 Book IV, Chapter 2, Sections 1-7 (pp. 530-534)
 Book IV, Chapter 2, Section 14 (pp. 536-538)
 Book IV, Chapter 3, Sections 1-21 (pp. 538-553)
 Book IV, Chapter 9 (pp. 618-619)
 Book IV, Chapter 10, Sections 1-6 (pp. 619-621)
 Book IV, Chapter 11, Sections 1-9 (pp. 630-636)
 Book IV, Chapter 15 (pp. 654-657)
 Book IV, Chapter 16, Sections 1-9 (pp. 657-663)

Lecture Notes (Locke on Knowledge) on Canvas

February 23: Berkeley (Why Qualities are Ideas)

Reading: **P3D**, Preface (pp. 117-119) and *First Dialogue* (pp. 121-156, particularly from “Heat then is a sensible thing” on p. 125 to “You need say no more on this head” on p. 143)

Lecture Notes (Berkeley on Why Qualities are Ideas) on Canvas

February 26: Berkeley (The Argument for Idealism)

Reading: **P3D**, *First Dialogue* (pp. 123-125, particularly from “What mean you by sensible things?” on p. 123 to “Nothing else” on p. 125), Introduction to the *Principles*, Sections 1-10 (pp. 37-41) and *Principles*, Sections 1-33 (pp. 53-64, particularly Sections 1-15, pp. 53-58, and Sections 25-33, pp. 61-64)

February 28: Berkeley (The Master Argument)

Reading: **P3D**, *First Dialogue* (p. 149, from “But (to pass by all that has been hitherto said...)” to “I profess I know not what to think...”), **P3D**, *Principles*, Sections 22-24, pp. 60-61.

March 1: Shepherd: (Proof of External Existence and Criticisms of Berkeley)

Reading: Essays on the Perception of an External Universe, Part I, Chapters 1-2, pp. 13-75 – **On Canvas** (Note: There are 451 PDF pages in the book. Please read PDF pages 46-108.)
WP, Essays on the Perception of an External Universe, p. 147-159

March 4: Hume (Impressions and Ideas)

Reading: **1E**, Sections 1-3

March 6: Hume (The Problem of Induction)

Reading: **1E**, Sections 4-5

March 8: Hume (The Idea of Necessary Connection)

Reading: **1E**, Section 7

Lecture Notes (Hume on Necessary Connection) on Canvas

March 11: Hume (Skepticism)

Reading: **1E**, Section 12

March 13: Shepherd (Criticisms of Hume on Induction)

Reading: An Essay upon the Relation of Cause and Effect, pp. 27-68 and pp. 99-114 -- **On Canvas** (Note: There are 216 PDF pages in the book. Please read PDF pages 41-82 and 113-128.)

March 15: Conclusion

Wednesday, March 20: TAKE-HOME FINAL DUE (upload to Canvas before 5pm)

Course Requirements

- * 13 Quizzes (administered on random days at start of lecture) 20%
- * Paper (2000-2500 words – due February 5 before lecture): 30%
- * Take-home final (3000-3500 words – due March 20, 5pm): 50%

Course Objectives

The focus of the course will be on reconstructing the metaphysical and epistemological views of the philosophers on the syllabus, with special attention to the arguments they use to support their positions and disagree with the views of their intellectual opponents. Many (perhaps most) of these arguments are deductive, which means that the authors are trying to establish the truth of their conclusions (often with certainty), rather than merely trying to establish the probable truth of their conclusions. When philosophers offer deductive arguments, they are attempting to provide sound arguments, i.e., arguments that are both deductively valid and have all true premises (where a premise is an assumption that is understood to be certain (or self-evident) and not supported by an argument). An argument is deductively valid when, as a result of its logical form, it is impossible for its premises to be true and its conclusion false. You will need to be laser-focused on identifying the positions that each philosopher takes on a variety of different philosophical issues, what reasons the philosopher gives for taking those positions, and what arguments the philosopher gives in support of those positions. This is a course in the history of philosophy, not a course in the history of ideas. We are focused on the arguments and how persuasive they are (or were in the context of their day), not on some sort of psychological, sociological, or economic explanation of why this or that philosopher adopted this or that theory. We are also not interested in merely tracing how ideas were passed on from one philosopher to the next, though understanding who influenced whom can sometimes help us to understand the positions and arguments adopted by the philosophers involved.

I will give you a quick deductive logic primer, which you should read even if you have taken a course in (propositional or predicate) deductive logic. If there is something you don't understand about it, I expect to see you in office hours or by appointment in the first or second week of the course.

Quizzes

There are 28 lectures this quarter, with one introductory lecture and one concluding lecture. This means that reading will be assigned in advance of 26 lectures. During the quarter, I will administer 13 quizzes (which means that you can expect a quiz on average once every two lectures – but sometimes quizzes will be administered at the beginning of consecutive lectures, so you will never be able to predict exactly when a quiz will be administered). If you are not present for a quiz (for whatever reason), you will receive an F on it. Each quiz will be administered at the very beginning of every lecture (so you need to make sure that you make it to class on time to take the quiz – if you are even a few minutes late, you might miss it – please communicate with me as soon as possible about any problems you may face related to making it to lecture on time). Each quiz will consist of four multiple-choice questions, with four possible answers to each question. Each quiz will be graded as follows: 4 correct answers = A; 3 correct answers = B; 2 correct answers = C; 1 correct answer = D; 0 correct answers = F. At the end of the quarter I will drop your three lowest quiz grades and calculate your quiz grade as the average of your top ten quiz grades. Any quiz (up to three) that you miss for reasons that are within or beyond your control will count as an F that will then be eliminated from the calculation of your total quiz grade. If you have a legitimate reason for missing more than three quizzes during the quarter, you will need to discuss this with me in person or by email, and I will arrange for some sort of accommodation that will depend on the circumstances. This accommodation may take the form of make-up quizzes or, more likely, short oral exams. If you want an accommodation for missing more than three quizzes beyond your control, you will need to provide evidence or documentation of a legitimate reason for missing four or more lectures during which quizzes were administered. At a bare minimum, you need to contact me *ahead* of any lecture you expect to miss (if at all possible), explaining why you expect to miss it. And if you cannot contact me ahead of lecture (because your absence was the result of some sort of last minute emergency), then you need to contact me *as soon as you are able after the emergency* to let me know that the emergency prevented you from attending lecture.

The main purpose of the quizzes, apart from serving as an incentive to attend course lectures, is to incentivize close reading of the course materials ahead of the lectures in which they will be discussed (for more on the importance of close reading and lecture attendance, see below) and provide you with feedback regarding your level of understanding after reading those materials. Every quiz will focus on main points that you may reasonably be expected to understand as a result of having done the relevant reading in advance of the lecture during which the quiz is administered. After the first few quizzes, you will be able to gauge how closely I am expecting you to read the course materials. But here are some helpful suggestions. As you are reading, ask yourself what the author is trying to establish and what reasons the author is giving for the conclusion(s) or position(s) they want you to accept. It is also important for you to have a solid understanding of the concepts that authors use in describing their positions. So, be prepared to clarify those concepts if you are asked about their content, especially if a philosopher has gone to the trouble of attempting to clarify them for you.

Course Notes

In advance of some (but not all) lectures, I will make course notes available on Canvas. You should always bring the course notes to lecture. All course notes are for your personal use only: you are not permitted to share them with anyone who is not enrolled in this course.

Course Readings and Read-Ahead Policy

The readings in this course are challenging. There are four main reasons for this. First, the course material (apart from my course notes, of course) was published in the 17th and 18th centuries, by authors who tended to write long and grammatically complex sentences by hand, and who edited their own work (sometimes) by hand, without the benefit of word processing software, before sending it to the printer. Second, the linguistic conventions of the time differ from ours: the language was more flowery, punctuation was used quite liberally, and spelling had not yet been standardized. Third, many of the philosophical concepts used by early modern authors reflect a worldview that is now unfamiliar. Some of these concepts were borrowed from Ancient Greek authors (such as Aristotle), and others were invented. But many of them are now no longer in common use. Fourth, this is a reading-intensive course: although occasionally you will not find yourself reading that many pages in advance of a lecture, sometimes you will find the total number of pages significant. And even when the number of pages is low, you will likely find the material in those pages difficult to understand. What this means is that you need to spend a lot of time reading the course material. Please plan to read the course material more than once ahead of lecture (or, if you read it once ahead of lecture, read very carefully, taking notes on the side – with questions about the meaning or the reasoning or both, or comments about the arguments).

It is simply not going to work for you to show up to lectures unprepared. If you expect me to provide you with Powerpoint slides that summarize all the main points, distilling everything for you into a few nuggets of knowledge that you can then memorize and reproduce on course assignments, you will be disappointed. It's totally fine for you to come to lecture puzzled after having read the assigned reading. The material is not always self-explanatory. But if you simply pass your eyes over the material, or skim it quickly, or read it like you would read a novel, you are doing it wrong.

No Short-Cuts

While teaching this course in the past, I have encountered many students who have already been exposed, in some way or other, to the work of some of the philosophers we will be discussing in the course. That exposure may have come from a course taken at a different college. Or perhaps it came from watching an online video or reading some short online summary or, perhaps more recently, a large language model (LLM) such as ChatGPT. Almost certainly, much of what you have already been exposed to is either straightforwardly mistaken or highly misleading, and I guarantee you that ChatGPT, with which I have experimented extensively, has either no understanding or only the most superficial grasp of almost everything related to this course. So, please do not assume that

you already know what Descartes, or Locke, or Berkeley, or Hume thinks. More likely than not, much of what you think you know is false or superficial (unless you have already taken a course much like Phil 111, taught by someone who has built a significant portion of their career on the interpretation of the works of philosophers of this region of the world and time period). And if you try to learn the course material by Googling, or watching short videos, or entering prompts into LLMs, you will get almost everything wrong.

No-Recording Policy

Course lectures will not be recorded, unless you have permission to record explicitly stated in a letter of accommodation issued by the UC San Diego Office for Students with Disabilities (OSD). (If you do have OSD permission to record the course lectures, you are not permitted to share those lectures in any format with anyone else.)

There are important pedagogical reasons for the no-recording policy, closely tied to the aims of the course. In this course, philosophy is learned through real-time engagement with the course material. Although I will occasionally speak for a while in lecture, I expect you to come prepared with questions, thoughts, and ideas stimulated by your experience of reading the assigned course material ahead of lecture; and I will encourage conversation during lectures by asking questions, most of which I expect you to have answers to, based on your familiarity with the course material. (Note: Answers to questions should not be mere guesses. They should be based on a close reading of the course material.) In short, the learning process in this course is Socratic: students learn through active listening and participation (or the readiness to participate) in actual conversation. Watching a recording of a lecture is a relatively passive process, in which the viewer is neither participating nor in any way preparing to participate actively in real time in the conversation. Passivity conduces to the acquisition of information, but it is not conducive to the kind of active learning that is essential to philosophical understanding. To learn philosophy is to learn how to think, and learning how to think involves actually thinking about arguments, and possible responses to arguments, in real time.

There is a great deal of evidence that, once lectures are recorded, more students ask for the recordings and fewer students attend lectures in person. This is not because students aren't interested in learning or philosophical understanding. It is because all students face pressures of various kinds that make it more convenient, and sometimes far more convenient, for them to miss in-person lectures than to attend lectures in person. Some of those pressures are financial, some are practical (such as arranging for transportation to campus), some are related to scheduling (it is more burdensome to go to an in-person class than it is to stay home and watch a lecture on one's computer), and there are other reasons too numerous to mention. Some students also mistakenly tell themselves, even if this contradicts what their professors tell them, that watching the recording of a lecture is either no worse for them, or at least not significantly worse for them, than attending the lecture in person. The result is that if lectures are recorded and made available to students (even only to students who request them for particular reasons), lecture attendance plummets, even as everyone involved in the course has the best of intentions (and this is backed up by research). But if fewer students show up to in-person lectures, then lecture conversations

become more impoverished, because the absence of in-person students translates to fewer interesting questions and ideas to share in real time. And this impoverishes learning for all students, not just for the ones who are in person. Ultimately, then, recording lectures poses a collective action problem, in which students who miss in-person lectures count on the in-person presence of other students to enrich their own learning experience. But it is important to me that every student have a rich learning experience.

There are additional reasons not to record lectures. It is not morally acceptable for an instructor to record lectures without informing their students that the lecture is being recorded. So, when lectures are recorded, students will know that they are being recorded whenever they participate. But when students know that they are being recorded, some of them become (for a number of different reasons) less inclined to participate. And absence of student participation in conversation is seriously detrimental to the Socratic method of instruction. Merely recording the lectures, therefore, is likely to impoverish the learning experience for every student in the course. This may not be true of other courses (especially when what is being recorded is simply an instructor writing things down on a blackboard or whiteboard, or working through a series of PowerPoint slides), but it is true of this course.

Lecture Attendance

Connected to the no-recording policy is the course lecture attendance policy: attendance at every course lecture is *mandatory*. Enrolling in Phil 111 is not like buying and then watching a film or TV series. As your instructor, I am not offering you a good (a set of lectures) that you simply get to consume, in the way that you watch a movie. When you enroll in Phil 111 (or, really, any philosophy course), you thereby agree to learn what the course aims to teach you: in this case, the philosophy of early modern Europe. And learning the philosophy of early modern Europe involves reading, taking notes, working thoughts out on paper and in speech, participating (or being ready to participate) in lectures as the result of active listening, re-reading the course materials, taking more notes, completing course assignments, and so on.

I do recognize that, during the quarter, you may find yourself unable to attend one or more lectures, whether because of illness, a family emergency, a family obligation, or some other unavoidable demand on your time. As insurance against missing a lecture (for whatever reason), please arrange (ahead of time) to borrow notes from someone else in the course.

Taking Notes

I cannot emphasize enough how important it is for you to take notes during lecture (and while you are reading the course material). During lecture, you should take notes even while being always prepared to contribute to class discussion with a comment or an answer to a question. Taking notes enables you to process the course material in real time and remember important facts for future use. You should not aim to write down everything that is said, and you shouldn't aim to write down only occasional stray remarks. Focus on the most important things, especially aspects that you did not fully understand before

lecture. Your notes should be organized in real time as we are working our way through the relevant texts. This is integral to the learning process. And research suggests that students have a much deeper understanding of course material when they take notes *by hand* than when they take notes *by typing on a computer*. This is because the act of writing and organizing handwritten notes (whether on paper or tablet) exercises your brain in a way that relatively mindless or quasi-automatic typing does not do. (I do permit you to take notes by typing on a laptop, but do keep in mind that typing often purchases speed at the expense of deeper understanding.) At the same time, it is critical that you not be so focused on note-taking that you lose the thread of the conversation or lose interest in contributing of the Socratic learning process via thinking and speaking. If I ask a question and most of you are deep into taking notes and not really focused on answering the question itself, then conversation will stall.

Paper Extension Policy and Word Range Policy

Paper extensions will only be given to those who present evidence of a valid excuse in a timely manner. If at any time you believe you have a legitimate claim to an extension, bring it to my attention as soon as possible. *Unexcused* late papers will receive a grade of F.

You will need to write two papers for this course. Each of these assignments needs to fit into a predetermined word range. If your submission falls outside the word range (either too few words or too many words), your paper will receive a grade of F.

Needless to say, please do not wait to write any of the two papers until the last minute before they are due. There might be courses for which last-minute drafting has worked for you. Not this course. Please trust me on this.

ChatGPT and other Large Language Models (LLMs)

The use of ChatGPT or any other LLM to write (or outline, or sketch, or provide ideas for) any of your work for this course is strictly forbidden. The point of this course is to get you to think and speak and write about the course content in intelligent and crafted philosophical prose. LLMs can be used to mimic this kind of activity, and if you use a LLM in any way, then you are cheating. **Use of any LLM for any course-related purpose is directly contrary to the purpose of this course.**

Note that using a LLM will also be singularly unhelpful and will very likely lead to receipt of a low (and very likely, failing) grade. The assignments for this course require you to reflect philosophically on the course readings, something that LLMs cannot do because they do not think (and when they attempt to do so, they do very poorly). In addition, LLMs regularly hallucinate, in the sense that they make stuff up when they try to answer a question or say something interesting. In any work that you submit for a grade, hallucinations will stand out. Furthermore, in the history of philosophy LLMs tend to produce only very superficial results. This is in part because they have been trained on interpretations that are, by and large, superficial and non-scholarly themselves. So, when

it comes to any assignment in this course, no matter how small, the use of a LLM, for any purpose, will put you at significant risk of a low grade and will significantly raise the likelihood that you will be found out. **And if I discover that you used a LLM in any way, then you will receive an F in the course and I will refer you to the Academic Integrity Office for suitable sanction.**

The most important thing here, though, is not punishment or sanction, but learning. Presumably you are taking this course because you want (or are required, as part of the philosophy major) to learn about the history of early modern European philosophy. Using a LLM, even in the smallest way, defeats the purpose of taking this course. **I will therefore adopt a trustful attitude: I will assume that you have not used a LLM unless there are sure or clear signs that you have. But if you abuse this trust, my own disappointment in you will be incalculable, and you will likely face severe sanctions.**

It is true that current LLM-detection software is imperfect and makes mistakes. But I caught two students using LLMs last quarter, and it took only a short conversation with each of them to elicit a full confession from both. The moral of this story is: don't even think about using a LLM in this course. You will risk suspension or expulsion from the university, and that is a very serious matter.

Planning Your Quarter

Research suggests that students turn to cheating or plagiarism when they have a writing assignment due in the near future but they feel unprepared to complete it. So, what are you supposed to do if you are nearing an assignment deadline without having sufficient time or preparation to write the relevant assignment? The answer is: don't find yourself in that position, if you can help it. And if you do find yourself in that position, then communicate with me (whether in person or by email). I might or might not have an answer for you, but at least I will likely prevent you from harming your future prospects.

What is the best way to avoid finding yourself in a desperate position as an assignment deadline approaches? Here is some advice: Plan your entire quarter from the very start, if necessary by asking for help from Academic Advising, whether at your College or in the philosophy department (our undergraduate program coordinator, Cami Koepke (ckoepke@ucsd.edu), is amazing!). Look carefully at the syllabuses for all your courses. Write down not only when each assignment is due, but also write down when you plan to work on each assignment. Take a close look at how much reading or homework each course will require of you and when. Block out the times that you cannot avoid devoting to commitments (lectures, labs, sections, work, personal obligations). Take into consideration the fact that work can leave you tired and drained. Make life-balancing plans that include leisure and fun time. Make time for exercise and healthy eating, and make sure you get enough sleep. And minimize the amount of mindless time you would otherwise spend on social media. When you study, take regular breaks so as to keep yourself mentally fresh. Think about keeping some free time in your schedule as a way of protecting yourself against unanticipated hardships (such as illness or a family emergency). If the plan for your quarter looks too heavy and puts you at significant risk of skimping

significantly on one of this course's assignments, then do whatever you can to remove commitments from your schedule. How to adjust your schedule is up to you. But, as part of your planning, everything should be on the table: think about the possibility of taking fewer courses, or swapping a demanding course for a less demanding course, or reducing the number of hours devoted to remunerated work (and finding some other way of making up for lost revenue), or reducing some extracurricular activities (if you have any), and so on. Finally, if you rely on your own mode of transportation to get to lectures on time, make sure that your mode of transportation is reliable and have it checked out if necessary. And make contingency plans, possibly involving the trolley or some other form of public transit, in case something goes wrong with your usual mode of transportation on the day.

Additional Notes

If you need to make an appointment to see me outside of office hours, please do so by contacting me by email with at least two days' notice, if at all possible.

If you have a scheduled commitment (e.g., a lab, lecture, or section for another course, a job) that conflicts with any course lecture, then cancel/change the commitment or drop this class. If you are in any way unsure about whether there might be the possibility of a scheduling conflict with one or more course lectures, please bring the issue to my attention (by email or in person) as soon as possible.

The use of any electronic equipment other than a note-taking device during lecture is prohibited. The use of such equipment for any purpose other than note-taking is also prohibited. Any student who is watching videos, IM'ing, surfing the web, texting, or engaging in any form of activity that is not directly related to this course or poses a risk of distracting other students during lecture will be asked to leave the classroom. If you receive an emergency communication during lecture, please leave the lecture to address the emergency, and then return to lecture if possible after you have managed the emergency. Whether you do or don't return to lecture, please email me later to explain what required you to leave the classroom.

The academic honor code must be observed in this course. Cheating of any kind, such as using a LLM (such as ChatGPT) or plagiarizing, will not be tolerated (for more on this, see above). Anyone caught using a LLM or plagiarizing will receive an automatic F in the course (not just an F on the relevant assignment) and will be referred to the Office of Academic Integrity and the Council of Deans for administrative penalties, which may include suspension or expulsion from UCSD. In Canvas, there is a tool that takes you to the Academic Integrity Website for UCSD, where you will find answers to questions you may have about academic integrity at UCSD, including helpful answers to questions about plagiarism. You may also find website link here (<https://academicintegrity.ucsd.edu>).

If you find yourself in need of psychological counseling and you do not already have a counselor, please check in with Counseling and Psychological Services (CAPS): <https://wellness.ucsd.edu/CAPS/Pages/default.aspx>

If you need a letter of accommodation because of a disability, please contact the Office for Students with Disabilities (<https://osd.ucsd.edu>) and provide me with the letter as soon as possible (preferably before the first lecture). Concerning the letter, please contact me to arrange a meeting by appointment.

If you have a religious obligation or you are participating in an official UCSD-sponsored or UCSD-student-organization-sponsored event that you know will conflict with anything related to this course, please let me know as soon as possible. I will do my best to accommodate you.

If you need help with your writing, please think of using the following resources:

<https://writinghub.ucsd.edu>

<https://oasis.ucsd.edu>