I. Administrative (5 min)
   A. Roll
   B. Books
   C. Questions?

II. More Desiderata for a Theory of Mind (15 min)
   A. Additional items for the list?
   B. What to do with these items:
      1. Determine which you think are to be explained and which are to be explained away
      2. Group them into sets that share relevant characteristics
      3. Determine whether there are general implications to be drawn from the sets that can guide theorizing

III. Modeling the Mind (10 min)
   A. The Context
      1. The Mind/Body Problem: how do they relate to one another?
      2. The Nature of Mind
         a. Model of Mental Machinery: What are mental states? What is their structure? Their Content? What is the nature of the mental economy?
         b. Mind’s Role in Action: What is the role played by mental states in the production and direction of action? Do mental states play a causal role?
3.  *Relation to Other Philosophical Areas:* ethics, epistemology, language, etc.

B.  **Charting the Mind**

IV.  *The Cartesian View* (20 min)

A.  Work in the philosophy of mind has, since the 17th century, been conducted in the shadow of Rene Descartes. A noted mathematician, scientist, and philosopher, Descartes placed an indelible mark on the history of philosophy with his many philosophical contributions. Principal among these would be *Meditations on First Philosophy.*

1.  In this book, Descartes sets out the primary epistemological and metaphysical underpinnings of his theory of the world.

2.  His principal goal in doing this was to set science on a firm foundation; that is, he worked to secure the new mechanistic model of the universe in the face of attacks from those who favored the Aristotelian orthodoxy.

B.  **Methodological and Metaphysical Background**

1.  In the *Meditations*, Descartes applies the philosophical method that he develops in *Discourse on Method* to metaphysical issues of self, God and world.

   a.  The method combines both analysis and synthesis.

   b.  The rules are as follows:

      i.  Never accept anything as true if you do not have evident knowledge of its truth.

      ii.  Divide each difficulty you examine into as many parts as possible to resolve them better. (*Analysis*)

      iii.  Direct your thoughts in an orderly fashion from the simplest parts in stepwise fashion to the more complex, following the "natural order of precedence." (*Synthesis*)

      iv.  Make comprehensive enumerations so as to be sure that you have left nothing out.
c. He applies these to geometry, optics, meteorology, and metaphysics.

2. The first step is to assess what we know about the world, in conformity with the first rule, and this inclines Descartes to reject everything that is not indubitible. The first Meditation details the list of things rejected, which includes much of what was deemed "knowledge" by the Aristotelians. In applying his "skeptical method", Descartes applies the second rule.

3. The remainder of the Meditations is an attempt to restore order in conformity with the third rule. He is unable to do this without a little help from above. In the end, he has restored all of science that can be firmly grounded in mathematics. What is grounded in our own sense experience, however, is left in a tenuous state.

   a. This is consistent with Descartes' anti-Aristotelianism, since Aristotle privileged the evidence of the senses.

   b. The subjective perspective occupies an interesting position here.

      i. It is the epistemic cornerstone of the new science, but only insofar as it is a portal on the mathematical nature of the universe. The actual character of subjective experience is something from which we must withdraw.

      ii. It is also the source of objectivity – if each of us does this individually and arrives at the same result, we can regard the conclusion as objectively true for human agents.

C. Cartesian Dualism

1. Descartes defended a type of dualist view, according to which the mind and body are different things.

   A. The position is a version of substance dualism, since the mind and body are regarded as instances of different substances, thinking substance and extended substance. As such, they do operate in accordance with different laws and exist in different ways.
B. It is also a sort of interactionism, since he holds that mind and body interact with one another. The mind and body are integrated—the mind is not to the body as a captain to a ship—and there are causal influences running in both directions.

2. Mind
   A. Epistemology
      i. It is primary: It is something to which we have direct access via introspection.
      ii. Because of this, we have incorrigible access to its contents, which is to say that we can know with certainty what goes on inside our own minds. We do not have this sort of access to anything else.

B. Metaphysics
   i. Mental states are conscious states. It is an “inner” realm: the Cartesian Theater.
   ii. It is autonomous, existing separately from the body and conforming its behavior to different laws. Minds can exist independently of bodies. Any relationship to body is contingent and external.
   iii. Even processes, e.g., sensation and imagination, that seem to involve the body in fact have a purely mental side—this points to a distinction between internalist and externalist construals of the mind

3. Bodies
   a. Epistemology
      i. We have only indirect access to them.
      ii. We can know them to the extent that they are the "subject matter of pure mathematics", but beyond that we are limited.

b. Metaphysics
i. They conform to descriptive, nomological laws, and they interact with one another mechanistically after the fashion of billiard balls. (There is no "vegetative" or "sensitive" soul, *pace* Aristotle.)

ii. It can exist independently of body. The *Zombie Problem*.

iii. The human body is taken to be the sum of its anatomical parts.

4. **Interaction**

   a. Descartes maintains that reason teaches us that the mind and body interact. This interaction is said to take place at the *pineal gland*.

   b. The interaction is bi-directional, exhibited in sensations and in actions.

      i. Sensations have a purely mental side, but they are also caused often by states of the body.

      ii. Actions (as opposed to waking or reflex behaviors) involve the influence of the mind. Mental states supply reasons for our actions, inclining our will to select certain alternatives over competitors. These reasons are cited in normative explanations; in fact, the explanatory fabric into which these figure supply the background against which we understand the nature of specific types of mental states.

   c. But there are problems with this view:

      i. How can minds and bodies interact, given the exclusionary character of mental and physical substance?

      ii. Do we even need minds to explain physical behavior?

D. **The Cartesian Hangover**

   1. People in philosophy of mind tend not to be Cartesian Dualists
anymore—they tend to be monists who embrace some form of materialistic reduction.

2. Nevertheless, the shadow of Descartes remains long and covers all.
   
   a. The nature of the debate about mind and body is cast in Cartesian terms. As we saw with the flowchart, the logical space is a Cartesian space.
   
   b. *Metaphysical Upshot:* The dualism between inner and outer is a Cartesian contribution.
   
   c. *Epistemic Upshot:* The contrast between what is known with certainty and what is not, mapping as it does on the inner/outer distinction, is a Cartesian contribution. So too is the rampant skepticism about the external world that is a hallmark of the modern period.

III. *Cartesianism Regained?* (5 min)

A. **Distinct Substances, Causal Influence, No Interaction**
   
   1. Epiphenomenalism

B. **Distinct Substances, No Causal Influence, No Interaction**
   
   1. Parallelism
   
   2. Occasionalism

C. **No Distinct Substances, No Causal Influence, No Interaction**
   
   1. Idealism

D. **No Distinct Substances, Causal Influence, Interaction**
   
   1. Non-Cartesian Dualism of the non-reductive physicalist sort (e.g., property dualism)

E. **Wrong Approach Altogether**
   
   1. Embodied approach