

Evidence of Teaching Effectiveness

Shieva Kleinschmidt

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Teaching Statement

Shieva Kleinschmidt

I am grateful that through teaching I have the opportunity to make a contribution to the lives of people around me, even if just a small one. I regularly update my pedagogical approach to improve outcomes for students in measurable ways. I've also developed new courses and programs (both in my work as Director of Undergraduate Studies and outside of it), and am regularly involved in pedagogical enrichment workshops and groups.

Pedagogical Activities Outside The Classroom

I am committed to continually improving as a teacher and as a mentor. I completed a year-long pedagogy course through USC's Center for Excellence in Teaching, as well as their 6-week course on online teaching, I was a member of the Philosophy as a Way of Life pedagogy network, and participated in a pedagogy conference at the University of Notre Dame. I am also dedicated to providing mentorship on pedagogy, and have been the teaching mentor for 11 graduate students at USC.

I also care about creating innovative courses, and recently received a \$20,000 grant (with Michael Hall in Mathematics) to develop a 300-level course, *Infinity in Mathematics and Philosophy*. I have developed several other courses for USC as well, including the 100-level *Ancient Foundations of Western Thought* (where we spend half of the semester on the Pre-Socratics), the 100-level *The Physical World and Our Place In It*, and the 100-level *Introduction to Philosophy of Religion*. Most recently, I developed a 200-level *Conceptual Foundations of Conflict* course, and intend to teach it with a focus on the philosophy of abuse (which is also an emerging research interest of mine). I also regularly rework courses I've taught before; for instance, teaching 300-level *Metaphysics and Epistemology* with a new focus on topics in social metaphysics. And Mark Schroeder and I collaborated to rework our department's graduate-level teaching instruction, which is now split into 2 seminars (one for 2nd year grad students, and another for 4th years) and which I most recently taught in fall of 2021.

I am also passionate about developing exciting departmental programs for undergraduates. As Director of Undergraduate Studies, in 2019 I initiated and oversaw the development of a new departmental Honors program. I am also in the process of developing an interdisciplinary Math and Philosophy minor. I've also initiated and overseen significant revisions to our several majors and minors, producing programs that are more flexible and intuitive for students.

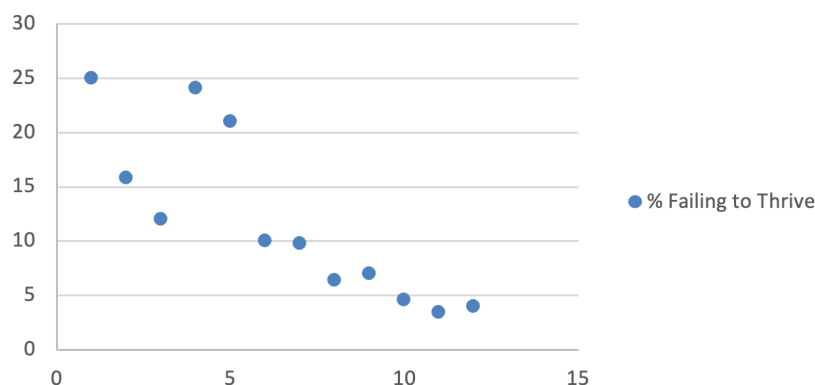
Pedagogy Inside The Classroom: Data

I regularly teach undergraduate-level Metaphysics, Ancient Philosophy, Philosophy of Religion, and topical introductions to Philosophy (which include Ethics and Epistemology). At the graduate level I have taught seminars on Metaphysics and on Pedagogy. At USC I have taught courses to freshmen, to graduate students, and at every level in between. Class size has ranged from under 10 students to over 150. It has been a steady learning experience for me.

Regardless of the course, I care about making my students' experience in my classroom worthwhile. I attempt to provide smoothly-delivered lectures supplemented with interactive

handouts, regular in-class activities, and innovative assignments. I'll go into more detail about these things, but first let me note some evidence I have that this strategy is working.

When I first arrived at USC I simply lectured (with in-class discussion), and gave exams. I prepared my lectures meticulously, but did not think about how to teach using a range of modalities to maintain student interest and engagement, nor how to connect content with students' everyday lives. Instead, I taught to the kind of student I had been. And though many professors can successfully pull that off, in my case I had large numbers of students failing to thrive in my classes: students who (for whatever reason) withdrew, students who received Ds or Fs, or students who took the class P/F and didn't pass. Between fall 2012 and spring 2015, I taught large lecture courses 5 times and had 20-25% of my students fail to thrive in 3 of those classes. In the summer of 2015 I made a change: I reworked my lectures to make them more accessible, I made interactive handouts, and I developed in-class activities. And there was an immediate change. Since then I've taught large lecture courses 5 more times, with never more than 10% of my students failing to thrive. By fall of 2017, that number was down to 4.6%. In spring of 2021, my number was down to 3.4%. There are other things that matter, of course, and other variables in this interval, but it is some evidence that my changes were helpful.



Pedagogy Inside The Classroom: Approach

To facilitate organized, content-rich lectures, I write out each lecture in preparation, and I read the draft within 24 hours of teaching so I have in mind exactly what I want to say and am able to improvise on that basis. Then, after lecturing, I edit my notes in light of what was effective and what wasn't. This allows me to avoid needless in-class delays as I attempt to determine precise yet understandable ways of communicating the material. It also cuts down significantly on time required for course preparation when teaching courses I've taught before.

To help students stay alert and involved, I frequently ask unthreatening short-answer questions, regularly stop for more involved discussion, and use interactive handouts for every undergraduate lecture. I also use a variety of targeted, in-class activities. For instance, when covering Epistemology, I give examples of Gettier Cases, list and explain the features any Gettier Case must have, then have students develop their own examples. Any students interested may then present their examples to the class. Students walk away with a personal connection to the material, a better understanding of the key components of these kinds of cases, and some strikingly amusing examples from fellow students.

I've also attempted to develop innovative out-of-class assignments. For instance, in my 300-level Metaphysics course, to give the students a new way of thinking about the variety of metaphysical claims, and to show how some things they take for granted depend on them, I have them write short stories. They choose a metaphysical law, and write a short story predicated upon that law being false, exploring the implications of that.

Finally, supplementing interacting with me in class, I encourage students to come to my office hours. And because even with this encouragement students often don't come to office hours as much as might benefit them, I go where the students are: I arrive fifteen to twenty minutes before each class meeting, and simply talk with students in the hallway. I also chat with students online in pre-exam review sessions.

Graduate-Level Teaching

Working to create environments where every student can thrive is a central goal in my graduate-level teaching as well. One of the central difficulties faced by graduate students is the paralysis that can come with anxiety over the process of producing philosophy (which can be scary, when there is an unpredictable creative component and when writing and publication skills are being developed). Thus, just as with my undergraduate classes, I work to make my assignments accessible and as low-stress as possible. Clarity and detail about expectations is crucial for students at every level and from every background. And I believe that everyone benefits from assistance with breaking large assignments (such as a 500-level seminar paper) into small components (initial argument, outline, section drafts, final draft) that they turn in and receive feedback on throughout the semester. So instead of giving graduate students just one final assignment, due at the end of the term, I give them a long line of small assignments that ultimately lead to production of a final paper with significant feedback from me and from their peers. I also advise those dissertating to take a similar, gradual approach: rather than approaching, say, choosing a dissertation as a single, large decision, I recommend that they read a bit every day and write a page of notes every day for 3-6 months, and then see which interests and arguments naturally arise from their reading and writing. I believe that this process offers a steady and stress-free way to produce a lot of work that naturally begins to cluster together into larger projects. In seminars and in dissertating, I believe in turning departments into places where every student has every chance to succeed.

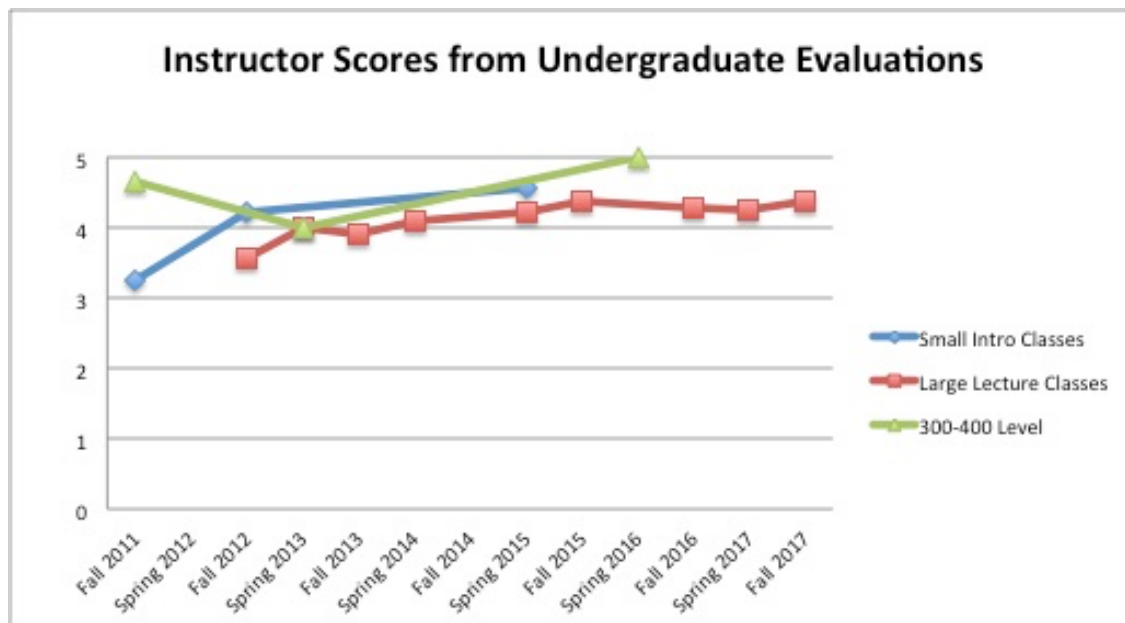
Final Notes

In addition to the above, I work to support a thriving philosophical community for Philosophy undergraduates and graduate students. I have organized reading groups, summer work groups, hikes, picnics, art-walks, pumpkin carving, laser tag, and a series of dinners with faculty for undergraduates. I care very much about cultivating an interest in philosophical reflection both inside and outside the classroom.

I invite you to find more information, including syllabi, course websites, evaluations, and video samples of my teaching here: <http://www.parthood.com/applications>

Teaching Evaluation Score Summary

Shieva Kleinschmidt



(This diagram only goes through fall 2017 because USC stopped administering evaluations with instructor and course scores after 2017.)

Detailed Summary of Teaching Evaluation Scores:

Note: from spring 2018-present, scores are on a 4-point scale, and students do not provide instructor and course scores.

Fall 2023

Phil 593

Note: I taught only the 2nd half of this course, for a colleague experiencing an emergency.

Course Design: 3.33

Instructional Practices: 3.49

Inclusion: 3.46

Assessment: 3.51

Course Impact: 3.37

18 out of 50 enrolled students, 36%, completed the evaluation.

Fall 2022

Phil 560

Graduate seminar, not enough students completed the evaluation to meet the threshold for a report to be generated.

Fall 2021

Phil 593

Course Design: 4

Instructional Practices: 4

Inclusion: 4

Assessment: 3.67

Course Impact: 4

2 out of 4 enrolled students, 50%, completed the evaluation.

Phil 595	Course Design: 4 Assessment: 4 1 out of 3 enrolled students, 33.33%, completed the evaluation.	Instructional Practices: 4 Course Impact: 4	Inclusion: 4
Spring 2021			
Phil 130	Course Design: 3.62 Assessment: 3.5 7 out of 29 enrolled students, 24.14%, completed the evaluation.	Instructional Practices: 3.86 Course Impact: 3.24	Inclusion: 3.82
Phil 593	Course Design: 4 Assessment: 4 1 out of 2 enrolled students, 50%, completed the evaluation.	Instructional Practices: 4 Course Impact: 4	Inclusion: 4
Fall 2020			
Phil 593	Course Design: 4 Assessment: 4 2 out of 5 enrolled students, 40%, completed the evaluation.	Instructional Practices: 4 Course Impact: 4	Inclusion: 4
Phil 595	Course Design: 3.25 Assessment: 3.13 <i>Note: one of the students accidentally gave me all 1s instead of all 4s in their responses. It was anonymously communicated to me afterward that they had not meant to do that. So my scores here are lower than they should be.</i> 4 out of 4 enrolled students, 100%, completed the evaluation.	Instructional Practices: 3.25 Course Impact: 3.25	Inclusion: 3.25
Spring 2020			
Phil 460	Course Design: 4 Assessment: 4 1 out of 13 enrolled students, 7.69%, completed the evaluation.	Instructional Practices: 4 Course Impact: 4	Inclusion: 4
Fall 2019			
Phil 360	Course Design: 3.5 Assessment: 3.35 10 out of 33 enrolled students, 30.3%, completed the evaluation.	Instructional Practices: 3.6 Course Impact: 3.43	Inclusion: 3.58
Fall 2018			
Phil 460	Course Design: 3.5 Assessment: 3.5 2 out of 4 enrolled students, 50%, completed the evaluation.	Instructional Practices: 3.83 Course Impact: 3.83	Inclusion: 3.5
Phil 560	Course Design: 3.78 Assessment: 3.75 3 out of 8 enrolled students, 37.5%, completed the evaluation.	Instructional Practices: 4 Course Impact: 3.78	Inclusion: 4

Phil 593 Course Design: 3.38 Instructional Practices: 3.76 Inclusion: 7.79
 Assessment: 3.64 Course Impact: 3.9
 7 out of 8 enrolled students, 87.5%, completed the evaluation.

Note: At all times prior to and including fall 2017, scores were on a 5-point scale, and instructor and course scores were given.

Fall 2017

Phil 236 Instructor: 4.37 Course: 3.81
 110 out of 145 enrolled students, 75.86%, completed the evaluation.
 My highest score, a 4.65, was for enthusiasm in communicating course content.
 My lowest score was a 4.13, for stimulating student interest in the subject matter.

Spring 2017

Phil 236 Instructor: 4.2 Course: 3.74
 76 out of 96 enrolled students, 79.17%, completed the evaluation.
 My highest score, a 4.74, was for enthusiasm in communicating course content.
 My lowest score was a 4.05, for accessibility to students outside of class.

Phil 104 Instructor: 4.33 Course: 3.98
 55 out of 74 enrolled students, 74.32%, completed the evaluation.
 My highest score, a 4.85, was for enthusiasm in communicating course content.
 My lowest score was a 4.15, for organizing the course to achieve course goals.

Fall 2016

Phil 130 Instructor: 4.3 Course: 4.01
 79 out of 100 enrolled students, 79%, completed the evaluation.
 My highest score, a 4.56, was for enthusiasm in communicating course content.
 My lowest score was a 4.15, for stimulating student interest in the subject matter.

Spring 2016

Phil 560 Instructor: 4 Course: 4
 Small sample size! Only 1 student completed the evaluation.

Phil 460 Instructor: 5 Course: 5
 4 out of 7 enrolled students, 57.14%, completed the evaluation.
 My highest and lowest scores were 5s.

Fall 2015

Phil 130 Instructor: 4.37 Course: 3.7
 73 out of 83 enrolled students, 87.95%, completed the evaluation.
 My highest score, a 4.78, was for enthusiasm in communicating course content.
 My lowest score was a 4.01, for encouraging students to participate in learning.

Spring 2015

Phil 286 Instructor: 4.21 Course: 3.68

68 out of 83 enrolled students, 81.9%, completed the evaluation.
 My highest score, a 4.81, was for enthusiasm in communicating subject matter.
 My lowest score was a 3.88, for organizing the course to achieve course goals.

ARLT 100 Instructor: 4.56 Course: 3.94
 (Ancients) 18 out of 20 enrolled students, 90%, completed the evaluation.
 My highest score, a 4.78, was for enthusiasm in communicating subject matter.
 My lowest score, a 4.17, was for clearly articulating course goals.

Spring 2014

Phil 286 Instructor: 4.09 Course: 3.53
 55 of the 81 enrolled students, 67.9%, completed the evaluation.
 My highest score was 4.58 for enthusiasm in communicating subject matter.
 My lowest score was 3.84, for providing a valuable learning experience.

Fall 2013

Phil 285 Instructor: 3.9 Course: 3.49
 77 of the 132 enrolled students, 58%, completed the evaluation.
 My highest score was 4.77 for enthusiasm in communicating subject matter.
 My lowest score, a 3.86, was for organizing the course to achieve class goals.

Phil 560 Instructor: 4.5 Course: 4.5
 Small sample size! 2 students completed the evaluation.

Spring 2013

Phil 460 Instructor: 4.0 Course: 4.0
 Small sample size! 3 students completed the evaluation.

Phil 286 Instructor: 4.0 Course: 3.77
 64 of the 102 enrolled students, 63%, completed the evaluation.
 My highest score was a 4.75 for enthusiasm in communicating subject matter.
 My lowest score was a 3.7 for explaining difficult subject matter.

Fall 2012

Phil 285 Instructor: 3.56 Course: 3.05
 82 of the 146 enrolled students, 56%, completed the evaluation.
 My highest score was a 4.65 for enthusiasm in communicating subject matter.
 My lowest scores, 3.21 each, were for stimulating interest and providing a
 valuable learning experience.

ARLT 100 Instructor: 4.21 Course: 3.63
 (Ancients) 20 of the 28 enrolled students, 71%, completed the evaluation.
 My highest score was a 4.9 for enthusiasm in communicating subject matter.
 My lowest score, a 3.45, was for clearly articulating course goals.

Spring 2012

Phil 560

Instructor: 4.5 Course: 4.5

All 4 enrolled students, 100%, completed the evaluation.

My highest scores, 5.0 each, were for encouraging participating in learning, evaluating work fairly, enthusiasm in communicating subject matter, stimulating student interest, and presenting material in academically challenging ways.

My lowest score was a 3.75 for clearly articulating course goals.

Fall 2011

Phil 360

Instructor: 4.65 Course: 4.35

20 of the 25 enrolled students, 80%, completed the evaluation.

My highest score was a 4.85 for enthusiasm in communicating subject matter.

My lowest score, a 4.32, was for clearly explaining course goals.

ARLT 100
(Ancients)

Instructor: 3.25 Course: 2.83

13 of the 22 enrolled students, 59%, completed the evaluation.

My highest score was a 4.62 for enthusiasm in communicating subject matter.

My lowest score was a 3.08 for evaluating work fairly. I made this course incredibly hard my first time teaching it.

Selected Student Comments from Teaching Evaluations

I was once asked to collect comments like these, so I'll include them here in case they are of any interest. But my full evaluations can be found here:

www.parthood.com/applications

Spring 2016

Phil 460: Metaphysics and Epistemology

Shieva presented the course material with great clarity and detail, and her outlines and handouts were incredibly thorough and helpful. In addition, she encouraged discussion, and also made sure to check with students that they were understanding the material. She was always enthusiastic about the material, which made the class engaging and fun. In addition, she was incredibly helpful when it came to developing paper ideas, and provided understanding and support when family issues came up for me. Her course was equal parts challenging and rewarding, and was structured in a way that maximized what students could absorb from the various readings and theories. Furthermore, the structure of her course allowed for students to engage with and respond to contemporary theories and work, as well as engage amongst classmates. She was one of the best instructors that I had as a freshman, and as a senior in her metaphysics seminar, she was even more excellent than I had remembered.

Engaging classroom atmosphere and intriguing examples. Clear explanation of complicated topics

Communicating the hardest of material, always caring, being so incredibly organized, always available, always interested and interesting... I cannot thank her enough, Shieva is absolutely amazing. It is unbelievable that she can explain such intensely challenging material clearly and concisely. Also, her handouts and notes on the board are better than any metaphysical synopsis I've ever found, I never would have been able to understand so much in one semester without them.

Thanks for an awesome semester, I will miss the class! Also, thank you for being so supporting and encouraging, and for being willing to offer continued help on articles and writing. I also think that for current/future philosophy majors, you would do an excellent job of being a thesis supervisor or helping students to complete the undergraduate program with honors.

Thank you!! Your course was one of the most challenging ones I've ever taken and that was wonderful. You managed to give us a perfect amount of work, while it was a lot it wasn't too much, and every assignment really honed my thinking processes and ability to present my ideas concisely. I'm happy to say that I've come out not just with a better understanding of metaphysics but also am able to read, write, and speak more effectively in general. You're amazing. Thanks for keeping us all engaged.

Fall 2015

Phil 130: The Physical World And Our Place In It

She was very enthusiastic about what she was teaching us. Even though the material could get confusing and abstract, she articulated everything really well so we could understand it. She made sure we were very prepared for the midterms.

Her main strengths were encouraging participation during lectures, clearly outlining course goals and following her outline throughout the semester, and her enthusiasm to teach the subject.

She is very kind and warm. She is also one of the sweetest people ever. I never felt intimidated by her and knew I could approach her with any questions that I had. I loved her rants and small anecdotes that related to the material that we were covering. She gave good examples. Also posting all of the notes online is very helpful

Professor Kleinschmidt was extremely enthusiastic about the topics she taught, and this enthusiasm translated well into her lectures. She made extremely difficult to grasp concepts more interesting and engaging through her enthusiasm. She also made concepts more understandable through her examples and analogies. Furthermore, she tried to ensure that students understood concepts before moving on to new ones, and this made a very abstract course easier to follow.

She is incredibly enthusiastic about the subject as presents it in an interesting manner. She is very clear about her expectations of students and her tests are reflexive of the material learned in class. She manages to make a very large class feel small and she's usually pretty good at explaining some of the harder concepts.

She made philosophy which is usually looked at as a dark sulky subject a chirpy happy one, which in my eyes is a mammoth task. She knew the matter and was very good at explaining it.

She really connected with the class, which can be difficult in a lecture hall. She went at the pace of the students; if the students did not understand the material, she would repeat it and try using examples to get everyone to understand it

She is a superb orator. She effectively communicates course notes, encourages student participation and achieves it, transmits complex topics easily, and enthusiastically engages the class and students' inquiries.

She was funny, very enthusiastic, and gave good examples. She always gave a really warm and open environment because she was always smiling and kind of awkward, but in a really good way!!! Thank you for a great semester! I like the format of this class and the format of tests we are given because it truly tests you on what you learned in class without throwing too many curveballs. Being in two science classes right now really makes me appreciate your style of teaching and testing.

Spring 2015

Phil 286: Issues in Space and Time

She is very enthusiastic about the subject she teaches. She does a good job of presenting the subject matter in a fun way - drawing pictures and coming up with examples to make the material more understandable. She draws up a helpful study guide for exams and is always available to talk through difficult material in office hours and messaging rooms before finals.

She is very excited to teach and always double checks that her students all understand or at least have the opportunity to speak up if otherwise. She also comes up with good, varying examples or approaches to difficult concepts to help people understand.

She was very enthusiastic towards the course material and that energy carried over to myself. At first I was skeptical of the absence of power points but the chalkboard teaching style was refreshing and actually very interactive and productive. Shieva always enjoyed teaching and made class fun.

The way she taught made me engaged in the lectures. She was very open to meeting outside of class to discuss the coursework. Her enthusiasm was one of the things that made me really like the class.

Best teacher

Her love for the subject is shown through her teaching and makes listening and learning so much easier. She makes everything more interesting. Everything's pretty interesting already but she kills it.

Shieva is an excellent professor and has tremendous knowledge of metaphysics. I was glad to have had such an exciting and enthusiastic professor. Very good at making a GE interesting.

Spring 2015

ARLT 100: History of Ancient Philosophy

The arguments studied were very applicable to real life, making the class very intriguing and relevant.

Its a class that forces us to step out of our comfort zone and force us to do something that we would never normally do. It could also give students an opportunity to do something that they would have otherwise unable to do in high school and/or college.

She not only has office hours, during which she sits away from her office, computer, and papers just so that her students can have time with her, without any distractions, but also comes to class 30 mins in advance in case we have any last minute questions. Her office hours have given me the ability to solidify concepts taught in class, ask for extra readings in areas that interested me, and get comments on my writing.

Professor Kleinschmidt did a phenomenal time breaking down complex concepts into easily understandable terms. Also she makes it easy to approach her for clarifications and allows adequate time to ask questions.

She was extremely energetic and I really appreciate how much she cares for the material she is teaching. The fact that she is so excited about what she is teaching makes me excited to learn it. She would always bring in real world examples of the concepts. So liked that.

She is extremely enthusiastic about the course, and her enthusiasm really shines through. But, she is also very knowledgeable in the area, and loves to not only teach the course material, but also give us a quick glimpse of more advanced topics in metaphysics. Lastly, she does an excellent job in connecting the Ancient philosophy of the Greeks to contemporary debates in philosophy.

Professor Kleinschmidt was particularly strong at highlighting exactly what we needed to know for exams. Everything she wrote on the board was meaningful and added beneficial information to our notes. Also very passionate about the subject matter and always came to class in a good mood.

I hope she continues to teach both 100 level classes and upper division classes because she has an expertise in both engaging students new to philosophy as well as wrestling with difficult concepts in an explanatory and clear manner.

Keep up the positive attitude and relating concepts in class to real life. It definitely motivates students when the professor is enthusiastic about the subject matter and introduces interesting topics relevant to actual life.

Spring 2014

Phil 286: Issues In Space And Time

She was one of the most enthusiastic professors I have ever had. You can tell she really loves what she does. That type of energy is contagious. She is amazing at letting us ask as many questions as it takes to fully grasp what is happening, instead of just leaving it for the TA's to do in Lab.

You took time to really pause to field questions and have conversations about what you are teaching. These pauses helped me digest and understand and clarify material in a way that few other classes at USC have been able to. Please continue doing this and ask fellow lecturers to do the same. Thank you for taking the time to explain things multiple times.

She truly is a remarkable professor !!!

She made me and my fellow students not want to miss even one class lecture because we so enjoyed the friendly and fun environment she provided in class. She was extremely excited for every topic we discussed and this made the class feel the same way. She never moved on to another topic without making sure everyone in class was clear on that subject. Best professor. Love her

AMAZING TEACHER. I was so scared and intimidated with this course in the beginning of the semester because I thought this class would be impossible. Philosophy is a tough topic in general and some of the topics we were supposed to cover in this class were super dense, but Professor K is AMAZING. She did a WONDERFUL job teaching the material. She REALLY wants to make sure that you learn the material and are understanding it. BEST personality ever. WONDERFUL person overall. This class would NOT be the same if it was another teacher teaching it. Professor K was VERY clear about what we needed to know when tested and this was good because it let us know what to spend our time understanding. Can we PLEASE talk about her office hours?! She made her office hours 30 min to an hour BEFORE class right outside the classroom because she knew that's where students hang out before class and wanted us to ask her questions and for her to be more approachable, that's amazing! Best class and professor ever.

What you're teaching is so cool and interesting I bring it into conversation too much (all my friends know the difference between a 4 and 3 dimensionalist). Please keep being awesome! Also the paper airplanes are super fun.

Ancient Foundations of Western Thought
PHIL 104
University of Southern California

Instructor

Shieva Kleinschmidt
Email: kleinsch@usc.edu
Course Website: <http://www-bcf.usc.edu/~kleinsch/Ancients.html>
Instructor Website: <http://www.-bcf.usc.edu/~kleinsch/index.htm>
Office: Stonier Hall, Room 226
Office Hours: _____, and by appointment

Required Text

Readings in Ancient Greek Philosophy: From Thales to Aristotle (4th edition), edited by S. Marc Cohen, Patricia Curd, and C. D. C. Reeve.

Course Description

Over two thousand years ago, philosophers were thinking about some of the central topics that we still struggle with today. What are we obligated to do? What kinds of things exist? What makes for a good person, and a good life? How can we have knowledge of the world around us? The ancient Greeks developed some striking and sophisticated arguments on these topics that still inform contemporary discussion.

In this course we will study many of the main pre-Socratic philosophers (including Thales, Heraclitus, Parmenides, Zeno and Democritus), as well as Plato (and through him, Socrates) and Aristotle. The focus of this course will be on extracting and evaluating the views and arguments that were presented by these philosophers, while drawing connections to contemporary debates on these topics.

Course Objectives

You will learn about contemporary issues via studying texts in Ancient Philosophy. Though you will learn what the authors of these texts argued for, our primary interest will be on doing Philosophy rather than (merely) doing History. In addition to these things, you will gain (if you do not have it already) the ability to formulate and explain claims, and to extract, explain, and evaluate arguments. To this end, we will repeat this process throughout the course as we examine these texts.

Course Requirements

Exams: There will be **three exams**, each worth 25% of your final grade.

Several days before each exam, 4 - 6 essay questions will be posted online. The day of the exam, I will select *at least* one of these for you to answer. There may also be some short-answer questions on the exam.

There are no make-up exams, and you will not have any opportunity to improve your grade by doing extra-credit work (with a few small exceptions which I'll note). In some extraordinary cases I may allow a student to reschedule an exam. You may reschedule an exam only if you satisfy two conditions: (a) you have some amazingly good excuse, and (b) you arrange with me, in person, to reschedule the exam before the regularly scheduled time for the exam.

There will also be **short assignments and quizzes** throughout the term, each equally weighted and collectively worth 25% of your grade. The short assignments will consist of argument extractions. You will extract a logically valid argument from some of the reading for that week. Write each argument in premise/conclusion form, provide a quote of the relevant part of the text and show where you got each premise, and write the logical form of the argument. These will be due during your review sessions with your TAs. *You must hand in hard copies of these assignments at your recitation sections.* Also, I often give in-class pop-quizzes (either right at the beginning of the lecture, or right at the end of one). These quizzes will be on the lecture from that or the previous meeting, or on the reading due that day.

No late short assignments will be accepted. If you miss class, it is your responsibility to find out (by asking fellow students, or your TA) whether any assignments were given and when they are due. Further, there will be no make-up quizzes; if you miss a quiz, you will receive a 0 for that quiz. However, *the 3 lowest quiz grades will be dropped.*

Finally: **active participation** is strongly encouraged, and will determine borderline grades in the student's favor.

Contacting Me

I will not do Philosophy via email. There are simply too many of you. However, if you do have a question about the course (and you have already asked your TA, or it is not something your TA can answer) and you email me, you **must use this format** for the subject line:

Phil 115 – *your last name* – *the subject of your email*

Further, you are encouraged to attend office hours. They will be _____. I am attempting to do two things: (i) to create an environment where you learn, in an informal setting, not only from me but also from your classmates, and (ii) to impress upon you that you should feel free to come ask me questions. Sometimes people avoid coming to office hours because they're worried that their questions aren't good enough, or that the professor resents students taking their time. I'm reserving this time for discussion with you. I genuinely encourage you to use it.

Class Conduct

Behavior that hinders the learning of your classmates is not allowed. Thus, cell phones must be turned off during class (or at least, set to silent and not used during class), and the use of laptops (and other electronic devices, like iPads and the like) in the classroom during lecture is prohibited. (The potential for distraction for other students is too great.) If I or one of the TAs observe you engaging in these or other disruptive behaviors, you will be asked to leave the classroom.

Equality, Diversity, and Support

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For Your Reference

On the tests and quizzes, I will sometimes ask you to *Formulate and Explain* a view/claim.

Formulate:

- write a clear, concise statement of the view

Explain:

- Define any technical terms that are relevant to the view
- In your own words, give the main idea behind the view, clearly and plausibly.

(I will formulate and explain all of the views I will ask you about.
 So you can just use your notes when you study, if you'd like.
 But you are welcome to make any improvements you want, as long as you
 capture the idea.)

I will also ask you *to Present, Explain, and Evaluate* arguments

Present:

- Present the story of the argument, if there is one.
- Give the main idea (e.g., a sentence or two that sums it up)
- Write the argument
 - Numbering the lines
 - Drawing a line between the premises and the conclusion(s)

Explain:

- Define each relevant technical term
- Give a rationale for each premise (Why accept it? Or how does it follow?)

Evaluate:

- Say whether it is logically valid
 - Say what the logical form is
- Say whether the argument is sound
 - (An argument is sound iff it is valid *and* all of its premises are true.)
- Give the best objection to the argument
 - Say what premise is under attack, or if it's a charge of invalidity
- If you disagree with the objection, say so and why.
- If you agree with the objection say so, and:
 - State what you take to be the best response to the objection
 - State why you think this response fails

Class Schedule (check for updates online)

You are to read the relevant section (e.g., the section of the book on Thales, or on Heraclitus) *by the time we meet* on the day that reading is scheduled to be covered. So, for instance, you should have read the section on Pythagoras by September 13th.

August	28	Introduction
August	30	Logic
September	4	Presocratics Overview, Thales
September	6	Thales
September	11	Anaximander, Anaximenes
September	13	Pythagoras
September	18	Pythagoras
September	20	Heraclitus
September	25	Heraclitus
September	27	Parmenides
October	2	---MIDTERM EXAM---
October	4	Parmenides

October	9	Zeno
October	11	Zeno
October	16	Anaxagoras, Empedocles
October	18	Democritus
October	23	Democritus
October	25	Presocratics wrap-up, Socratics Intro
October	30	Plato's <i>Meno</i> (also read the Introduction, pp. 89-96)
November	1	Plato's <i>Meno</i> and <i>Phaedo</i>
November	6	---MIDTERM EXAM---
November	8	Plato's <i>Phaedo</i> 57a-84b, 96a-100e, 115a-118
November	13	Plato's <i>Republic</i> I, VI, VII
November	15	Plato's <i>Republic</i> , presentations
November	20	Plato's <i>Republic</i> , presentations
November	22	---NO CLASS---
November	27	Plato's <i>Symposium</i>
November	29	Aristotle's <i>Physics</i> I, and II: 3-7
December	4	Aristotle's <i>Metaphysics</i> I: 6, 9, XII: 6-7, 9
December	6	Aristotle's <i>Nicomachean Ethics</i> I, II
December	18	---FINAL EXAM--- (2-4pm)

Disclaimer: This syllabus is subject to significant change. Check online for updates. I will also notify you in class of any changes prior to the date the changes apply to.

The Physical World and Our Place In It

PHIL 130g
Tue/Thu 2:00-3:15pm
SGM 124

Instructor

Shieva Kleinschmidt
 Email: kleinsch@usc.edu
 Web: <http://www-bcf.usc.edu/~kleinsch/>
 Office: Stonier Hall, Room 226
 Office Hours: 1:20-1:50pm Tue/Thu just outside of our classroom

Course website: <http://www-bcf.usc.edu/~kleinsch/PhysicalWorld.html>

Required Texts

Metaphysics, 4th Edition, by Richard Taylor

Course Description

We will look at a variety of debates in Metaphysics and Epistemology, concerning what sorts of entities we are and how we relate to the material world we inhabit. With each debate, we will present views from the history of Analytic Philosophy, from philosophers such as Plato, Aristotle, Descartes, Locke, and Frankfurt, and then we will discuss responses to and additions to those views in contemporary Analytic Philosophy.

We will ask questions such as: What does it mean to be a *person*, and what does it take for people to persist? Can we ever act freely, if everything that happens is causally determined by earlier events? What can we even know about the material world, given that our knowledge seems to be mediated by our senses, and our senses can deceive us? What does knowledge require? And: what sorts of material entities are there? Are things like symphonies, novels, and other repeatable artworks material? What about things like shadows and holes, that in some sense seem to exist but in another sense seem to just be modifications of other material things? And how might we deal with puzzles for material entities, such as puzzles involving constitution and individuation?

Students should expect about 20-30 pages of reading per class meeting, but the reading is dense and you should expect to read it more than once. There will be three written exams, as well as weekly, short (1-page) writing assignments and regular, written in-class quizzes. The short assignments and quizzes are designed not only to test understanding, but also to aid you in becoming clearer and more precise in your written communication.

Course Objectives

There are several aims of this course.

- Students finishing this course will be familiar with the historical development of several debates in Metaphysics, in some cases extending back to the Ancient Greeks.
- Students will understand a wide variety of contemporary philosophical debates on these topics, and will have some practice in putting forward their own views.
- Students will gain familiarity with formal Logic, and will practice using it in giving philosophical arguments.
- Students will develop clearer, more precise writing through regular feedback on short assignments, quizzes, and exams.

Course Requirements

Exams: There will be **three exams**, each worth 25% of your final grade.

Several days before each exam, 4 - 6 essay questions will be posted online. The day of the exam, I will select *at least* one of these for you to answer. There may also be some short-answer questions on the exam.

There are no make-up exams, and you will not have any opportunity to improve your grade by doing extra-credit work (with a few small exceptions which I'll note). In some extraordinary cases I may allow a student to reschedule an exam. You may reschedule an exam only if you satisfy two conditions: (a) you have some amazingly good excuse, and (b) you arrange with me, in person, to reschedule the exam before the regularly scheduled time for the exam.

There will also be **short assignments and quizzes** throughout the term, each equally weighted and collectively worth 25% of your grade. The short assignments will consist of argument extractions. You will extract a logically valid argument from some text of your choosing. Write each argument in premise/conclusion form, provide a quote of the relevant part of the text and show where you got each premise, and write the logical form of the argument. These will be due during your review sessions with your TAs. *You must hand in hard copies of these assignments at your recitation sections.* Also, I often give in-class pop-quizzes (either right at the beginning of the lecture, or right at the end of one). These quizzes will be on the lecture from that or the previous meeting, or on the reading due that day.

No late short assignments will be accepted. If you miss class, it is your responsibility to find out (by asking fellow students, or your TA) whether any assignments were given and when they are due. Further, there will be no make-up quizzes; if you miss a quiz, you will receive a 0 for that quiz. However, *the 3 lowest quiz grades will be dropped.*

Finally: **active participation** is strongly encouraged, and will determine borderline grades in the student's favor.

Contacting Me

I am happy to talk about Philosophy with you in person! However, I will not do Philosophy via email. There are simply too many of you, and email is too inefficient. However, if you do have a question about the course and you email me, you **must use this format** for the subject line:

Phil 130 – your last name – the subject of your email

Further, you are encouraged to attend office hours. They will be from 1:20-1:50pm Tuesdays and Thursdays just outside of our classroom. Office hours are informal. You should feel free to come ask me questions. Sometimes people avoid coming to office hours because they're worried that their questions aren't good enough, or that the professor resents students taking their time. Don't worry about that with me: I'm reserving this time just for discussion with you. I genuinely encourage you to use it.

Class Conduct

Behavior that hinders the learning of your classmates is not allowed. Thus, cell phones must be turned off during class (or at least, set to silent and not used during class), and the use of laptops (and other electronic devices, like iPads and the like) in the classroom during lecture is prohibited. (The potential for distraction for other students is too great.) If I or one of the TAs observe you engaging in these or other disruptive behaviors, you will be asked to leave the classroom.

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Drawing a line between the premises and the conclusion(s)

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- If you disagree with the objection, say so and why.
- If you agree with the objection say so, and:
 - State what you take to be the best response to the objection
 - State why you think this response fails

Class Schedule (check class notes online for updates – I expect I'll revise this)

You are to read the relevant material *by the time we meet* on the day that reading is scheduled to be covered.

August	25	Logistics
August	27	Logic

September	1	Diachronic Personal Identity: <i>Stanford Encyclopedia of Philosophy, Personal Identity</i>
September	3	Diachronic Personal Identity: <i>Excerpt from Locke</i>
September	8	Diachronic Personal Identity CTD
September	10	Diachronic Personal Identity: <i>Casati and Varzi, "Brain Transplant"</i>
September	15	Diachronic Personal Identity: <i>Excerpt from Parfit's Reasons and Persons</i>
September	17	Freedom and Determinism: <i>Taylor, ch. 5</i>
September	22	Freedom and Determinism CTD
September	24	---Exam---
September	29	Freedom and Determinism: <i>Frankfurt, "Alternate Possibilities and Moral Responsibility"</i>
October	1	Freedom and Determinism CTD
October	6	Fatalism: <i>Taylor, ch. 6</i>
October	8	Fatalism CTD
October	13	Epistemology: What is knowledge? Gettier's "Is Justified True Belief Knowledge?" (Available here: http://philosophyfaculty.ucsd.edu/faculty/rarneson/courses/gettierphilreading.pdf)
October	15	Epistemology: Skepticism, Descartes' <i>Meditations</i> (Available here: http://www.sacred-texts.com/phi/desc/med.txt)
October	20	Epistemology: Skepticism CTD
October	22	Epistemology: The Infinite Regress Argument:
October	27	Epistemic Applications: Pascal's Wager: <i>Excerpt from Pascal's Pensees, Part III</i>
October	29	---Exam---
November	3	Constitution: <i>Stanford Encyclopedia of Philosophy, Constitution</i>
November	5	Constitution: <i>Excerpt from Aristotle</i>
November	10	Properties: <i>Excerpt from Plato</i>
November	12	Repeatable Artworks: <i>Tillman, "Musical Materialism"</i>
November	17	Repeatable Artworks
November	19	Puzzles Of Contact
November	24	The Problem of the Many: <i>Stanford Encyclopedia of Philosophy, The Problem of the Many</i>
November	26	---No Class---

December 1 Holes/Shadows: *Lewis and Lewis*, "Holes"
 December 3 ---Review---

December 10 ---FINAL EXAM--- (2 – 4pm, in our classroom)

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Philosophy 130: Extra Credit Handouts

You may earn up to 3-5% extra credit (plus whatever you get in the contest) for creating a detailed, accessible, entertaining, and informative handout covering some of the material we've covered in class. Whether the maximum extra credit you can earn is 5%, 4%, or 3%, depends on how late in the term you turn in your handout.

How To:

- You must sign up in advance, using this google document:
https://docs.google.com/spreadsheets/d/1cV_pgoj8ktOrdxhxUXbUyJHTtD5GnfEnQyOkI7rXq6I/edit?usp=sharing
- Make your handout. Then upload it into google docs, and make sure it is public. (If you don't know how to do that, look here: <http://www.wikihow.com/Make-a-Google-Doc-Public>) (Alternatively, you can upload it to your own website. What's important is that we have a link to it.)
- Add a link to your handout back on the original sign-up sheet, right next to your name.
- Do all of this within 2 weeks of the date of the material you signed up to cover.

Rules:

- The handouts must include some graphics
- 1,000 word limit
- The handout cannot contain any philosophical errors, or you will receive no credit (thus, you should check it over with your TA before handing it in)
- These handouts will be made available to your peers to aid them in studying for this course
- Submitting a handout means you give me permission to post the handout online, and to make it available to future classes (though your name will remain on it, so that the authorship is clear).

Suggestions:

- *I'm looking for entertaining and pretty presentations of the course material.
 See the top of the handouts page for an example of a perfect handout.
- *Note that maximum (3-5%) extra credit will be awarded only to *exceptional* handouts.
 On the other hand, if your handout isn't detailed, accessible, entertaining, and informative, you might get significantly less credit (like 1%). If you clearly just

took a few minutes and drew some things, and then scanned them taped to some text, you might get 0%. These should be high-quality and professional looking.

*Note: the class schedule is likely to change, but you are committed to the day you sign up for even if the material we cover on that day is different from what is listed on the syllabus.

The Contest

Every exam, whichever handout is the best we've received so far will be awarded 1% extra credit. The decision will be made on exam day, so you must submit your handout by then in order for it to be considered.

Advice for Undergrads

Advice for anyone wanting a complete undergraduate education in Philosophy:

Take Logic courses *right away*. Preferably, take a Propositional Logic course this or next semester, and take a Predicate Logic course the following semester. You will simply be unable to fully understand most contemporary Philosophy papers if you do not at least understand Predicate Logic.

As for content of your other courses, I recommend:

- one intro course in each of
 - Ethics (this will probably be applied Ethics)
 - Metaphysics/Epistemology
- at least one intermediate and/or advanced course in each of
 - Ethics (these will probably be on Normative Ethics and Meta-Ethics)
 - Epistemology
 - Metaphysics
 - Philosophy of Language/History of Analytic Philosophy

(Note: do not take advanced classes before intermediate ones)
- at least one course in each of
 - Ancient Philosophy
 - The Rationalists (Descartes, Spinoza, and Leibniz),
 - The Empiricists (Locke, Berkeley, Hume)
 - Kant

(Note: These philosophers are divided between courses in a variety of ways; just make sure you learn about all of them.)

You might also consider taking courses in Philosophy of Religion, Aesthetics, Philosophy of Science, Philosophy of Mind, Philosophy of Mathematics, etc., if you're interested in those or related topics. And I definitely recommend taking as many courses as you can in your area of particular interest.

As I have written it, you should take at least 12 Philosophy courses (each of those listed above, and the two logic courses), though you may find that the material is divided between courses you

take slightly differently from how I've listed it. It is a good idea to write to professors prior to taking their courses, to inquire about which topics they will cover, to make sure they do not problematically overlap what you have already learned. Further, you may be able to avoid taking some of these courses by doing your own study during the summer – e.g., by learning Propositional Logic on your own (working through a textbook on it) and then taking a course that covers Predicate Logic.

Finally, it is a good idea to supplement this with independent studies, if you are interested in pursuing Philosophy beyond college (or even if you're simply very interested in it). This can also help you a great deal with your writing.

If you have any questions, please do not hesitate to schedule an appointment to talk with me about this.

Advice for undergraduates planning on going to graduate school in Philosophy:

I was recently asked by an undergrad in my department for advice about how he ought to spend the next summer. It occurred to me that it might be helpful if I wrote up a few pieces of advice on this and preparing for grad school in general. I am not going to comment on *whether* one ought to choose to go to graduate school in Philosophy. This advice is for those who have already made that choice. Also, much of this advice can be applied to other subjects as well, substituting the name of your preferred subject for 'Philosophy'.

First, **immerse yourself in Philosophy**: take as many Philosophy classes as you can. (Or at least, as many as you can while doing well in them: doing well in the Philosophy courses you take is crucial.) For a Philosophy major in our department, you are required to only take 8 Philosophy courses. But if you are planning on going to graduate school, I recommend having many more. (When I went to graduate school, I had taken 29 Philosophy courses. My school was on a trimester system, so I got to take 1/3 more courses each year. But taking a lot of Philosophy courses gives you multiple benefits: it gives you a more complete idea of what doing Philosophy for a living might involve, and it makes you a better philosopher (and so strengthens your grad school application both directly and indirectly).)

Follow the general advice I gave above about which courses to take. In addition to the logic courses I recommended, it would be good for you to also take a more advanced course (like Modal Logic or Meta-Logic, e.g., Phil 450) before you graduate.

And in addition to the other Philosophy courses I listed above, I recommend taking as many courses as you can in your area of particular interest.

Also, find other people taking Philosophy courses who are smart and willing to talk Philosophy outside of class. Fellow students are a great resource: If they know more about a given topic than you, you get to learn about the topic. If they know less, then by teaching them you learn how to formulate and explain your ideas and respond to questions and objections. If you are interested in finding such a group of people but don't know any yet, contact me and I'll put you in touch with one another.

Second, **talk to your professors.** I am shocked at how many philosophy majors fail to do this. Don't be shy about attending office hours. Come with questions, but feel free to ask things like, "What are you working on?" or "I just read this paper in my spare time. May I ask you about it?" Office hours not only give you a chance to interact more about Philosophy, but they give you a chance to do so with someone who knows a bunch about it. It's a great opportunity to learn, and in the process you end up building relationships with the people who you will eventually ask to write letters of recommendation for you. I know professors can sometimes be intimidating, but it's their job to talk to you during this time; overcome the intimidation.

Also, your professors are an invaluable resource when it comes to advice about which Philosophy courses to take. Don't be afraid to ask them. And feel free to contact people teaching courses you're interested in, to find out more about the course content in advance. Finally, consider pursuing an independent study (see next point).

Third, **put a lot of work into your writing sample.** You should start thinking about it pretty early. I recommend asking to do an independent study, or at least, asking for guided extra-curricular study, sometime during your junior year. (This is another way in which knowing your professors will be handy.) During this guided study, research a topic you have some ideas about (or are simply very interested in), and draft a paper. Then, during the rest of the year and following summer, get comments on the paper. (Presenting at conferences is a great way to get feedback.) Get comments wherever you can: fellow students, various professors that you're working with, and even philosophers you know at other universities. By the time you prepare your grad school applications in the fall of your senior year, your writing sample should be pretty polished.

Fourth, **attend some professional Philosophy conferences.** The Pacific APA is an excellent choice, and frequently takes place close to Los Angeles (in 2011 it will be in San Diego). These conferences allow you to hear bunches of presentations of cutting-edge papers philosophers are working on. And it allows you to see more of the research-side of the profession. (To find some of this cutting-edge Philosophy without going to conferences, look here: <http://philpapers.org/>) It also gives you a chance to interact with some very interesting people some of whom you will, if you remain in Philosophy, run into again and again throughout your life. If you can, you should present at some of these conferences. You can find calls for papers here: <http://philosophycfp.blogspot.com/> Ask a professor for advice about where to send your papers. (And be careful to not publish through a conference unless you are advised to; don't *ever* publish in an undergraduate philosophy journal.)

Fifth, **pursue other extra-curricular Philosophy.** Summer schools are a great idea. You might also attend an undergraduate Philosophy club, and I certainly recommend attending departmental colloquia. (Again, I'm shocked at how many Philosophy majors fail to do this.) And if you have extra time and are super-motivated, you may want to put together a reading group or even organise an undergraduate Philosophy conference. (If you are going to organise conferences at USC, though, email me first.)

Phil 236g: Issues in Space and Time

Time/Date/Location

University of Southern California

<http://www-bcf.usc.edu/~kleinsch/SpaceAndTime.html>

Instructor

Shieva Kleinschmidt

Email: kleinsch@usc.edu

Instructor Website: <http://www-bcf.usc.edu/~kleinsch/>

Office: Stonier Hall, Room 226

Office Hours: _____, and by appointment

Required Texts

Space from Zeno to Einstein, by Nick Huggett

Philosophy of Physics: Space and Time, by Tim Maudlin

Additional readings will be available online.

Course Description

Both ordinary and scientific discourse are full of talk about space and time. But what are space and time actually like, and how do we relate to them? We will look at both the historical and contemporary debates about the nature of space and time, in both science and philosophy. We will track the development of answers to questions such as: Do time and space exist? Are time and space similar? How many dimensions do time and space have, and what are the philosophical implications of the existence of extra dimensions? What does it take for us to persist through time? And is time-travel possible? We will trace the development of views of space, time, and spacetime in science and look at its ongoing implications for answers to philosophical questions about space and time.

In this course you will read a number of primary historical and contemporary texts by philosophers, physicists, and mathematicians. We will cover historical texts by Euclid, Newton, Einstein, McTaggart, and Kant, on questions of the existence of space and time, the nature of spacetime, and how many dimensions we should expect to find. We will also read contemporary texts that will help us better understand current scientific views, as well as texts on current debates in philosophy, and we will discuss the ways in which current scientific consensus is impacting contemporary philosophical debates. There will be an average of 20 pages of reading per class meeting, but the reading is dense so you should expect to read it more than once. There will be minimal writing: you will be primarily evaluated through in-class exams. However, there will be weekly short writing assignments as well as in-class quizzes that are designed not only to test understanding, but also to aid you in becoming clearer and more precise in your written communication.

Course Objectives

There are several aims of this course.

- Students finishing this course will be familiar with the philosophical and scientific traditions of thought related to space, time, and spacetime, extending back to the Ancient Greeks.
- Students will understand a wide variety of contemporary philosophical debates involving space and time, and will be able to identify places of scientific influence on views currently being defended.
- Students will gain familiarity with formal Logic, and will practice using it in giving philosophical arguments.
- Students will develop clearer, more precise writing through regular feedback on short assignments, quizzes, and exams.

Course Requirements

Exams: There will be **three exams**, each worth 25% of your final grade.

Several days before each exam, 4 or 5 essay questions will be posted online. The day of the exam, I will select *at least* one of these for you to answer. There may also be some short-answer questions on the exam.

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There will also be **short assignments** throughout the term, each equally weighted and collectively worth 25% of your grade. These will consist of logic assignments and the like (for example: find a text and extract a valid argument from it, and present it in premise and conclusion form, showing where in the text each premise was presented) which will be due during your review sessions with your TAs. *You must hand in hard copies of these assignments at your recitation sections.* Also, I may give in-class pop-quizzes (either right at the beginning of the lecture, or right at the end of one). These quizzes will be on the lecture from that or the previous meeting, or on the reading due that day.

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I will not do Philosophy via email. There are simply too many of you. However, if you do have a question about the course (and you have already asked your TA, or it is not something your TA can answer) and you email me, **you must use this format for the subject line:**

Phil 286 – your last name – the subject of your email

Further, you are encouraged to attend office hours. They will be _____. I am making attending office hours super-convenient, going where you guys will be anyway. I'm doing this, rather than holding my office hours in my office, for two reasons: (i) to create an environment where you learn, in an informal setting, not only from me but also from your classmates, and (ii) to impress upon you that you should feel free to come ask me questions. Sometimes people avoid coming to office hours because they're worried that their questions aren't good enough, or that the professor resents students taking their time. I'm reserving this time for discussion with you guys. I genuinely encourage you to use it.

Class Conduct

Behavior that hinders the learning of your classmates is not allowed. Thus, cell phones must be turned off during class (or at least, set to silent and not used during class), and the use of laptops (and other electronic devices, like iPads and the like) in the classroom during lecture is prohibited. (The potential for distraction for other students is too great.) If I or one of the TAs observe you engaging in these or other disruptive behaviors, you will be asked to leave the classroom.

Equality, Diversity, and Support

This classroom is a **safe environment**. Any discrimination on the basis of race, gender, sex, sexuality, socioeconomic status, disability, national origin, religion, or age will not be tolerated. If at any time while at USC you feel you have experienced harassment or discrimination, you can file a complaint: see <http://equity.usc.edu> for more information. You are also welcome to bring the complaint to any faculty or staff member at USC.

Academic Integrity

USC seeks to maintain an optimal learning environment. General principles of academic honesty include the concept of respect for the intellectual property of others, the expectation that individual work will be submitted unless otherwise allowed by an instructor, and the obligations both to protect one's own academic work from misuse by others as well as to avoid using another's work as one's own. All students are expected to understand and abide by these principles. SCampus, the Student Guidebook, contains the Student Conduct Code in Section 11.00. The recommended sanctions are located in Appendix A. Students will be referred to the Office of Student Judicial Affairs and Community Standards for further review, should there be any suspicion of academic dishonesty. The Review process can be found at: <http://www.usc.edu/student-affairs/SJACS/>. (A note on this: if I catch anyone cheating, I will

pursue the strongest punishment for it that I can. Even something like copying someone else's argument for a short assignment is enough to result in an F in the course.)

Statements for Students with Disabilities

Any student requesting academic accommodations based on a disability is required to register with Disability Services and Programs (DSP) each semester. A letter of verification for approved accommodations can be obtained from DSP. Please be sure the letter is delivered to me (or to TA) as early in the semester as possible. DSP is located in STU 301 and is open 8:30 a.m.5:00 p.m., Monday through Friday. The phone number for DSP is (213) 740-0776.

For Your Reference

On the tests and quizzes, I will sometimes ask you to *Formulate and Explain* a view/claim.

Formulate:

- write a clear, concise statement of the view

Explain:

- Define any technical terms that are relevant to the view
- In your own words, give the main idea behind the view, clearly and plausibly.

(I will formulate and explain all of the views I will ask you about

So you can just use your notes in studying for the exams if you'd like

But you are welcome to make any improvements you want, as long as you capture the idea.)

I will also ask you to *Present, Explain, and Evaluate* arguments

Present:

- Present the story of the argument, if there is one.
- Give the main idea (e.g., a sentence or two that sums it up)
- Write the argument

Numbering the lines

Drawing a line between the premises and the conclusion(s)

Explain:

- Define each relevant technical term
- Give a rationale for each premise (Why accept it? Or how does it follow?)

Evaluate:

- Say whether it is logically valid
 - Say what the logical form is
- Say whether the argument is sound
 - (An argument is sound iff it is valid *and* all of its premises are true.)
- Give the best objection to the argument
 - Say what premise is under attack, or if it's a charge of invalidity
- If you disagree with the objection, say so and why.
- If you agree with the objection say so, and:
 - State what you take to be the best response to the objection
 - State why you think this response fails

Outline of Topics

The course will be divided into six units, as follows:

Section 1: Substantivalism – the Existence of Space and Time

Does space really exist? Or are there merely spatial relations between objects? And do times really exist? Or does how we characterise time preclude there being anything in the world that corresponds to it?

Section 2: Space, Time, and Spacetime

We will look at the development of scientific and mathematical theories about space, beginning with Euclid and going through Newton, Leibniz, Galileo, Reiman, and Einstein. We will discuss the increasingly counterintuitive geometries attributed to space and spacetime, and will, reading Maudlin, learn a geometric approach to Special and General relativity. Finally, we will look at philosophical implications of special relativity for questions about the flow of time, existence of past and future objects, and properties of shape.

Section 3: Objects In Time – Persistence and Change

We will cover two central debates in the Philosophy of Time: Do past and future objects exist in addition to present ones? Are there really dinosaurs, and they just exist *elsewhen*, just as there really is an Eiffel Tower, it just exists *elsewhere*? And how do objects persist? Are they wholly present at each time at which they're present at all, or are they spread out through time like they're spread out through space? In addition to looking at the development of answers to these questions, we will discuss what contemporary science suggests about which answers we should accept.

Section 4: Extra Dimensions

How many dimensions of space are there? What are the implications of positing more than 3? We will discuss the history of talk of hyperspace extending back to the Ancient Greeks, will discuss the role hyperspace has played in science, and then will examine arguments from Kant as well as contemporary philosophers looking at what hyperspace's existence may tell us about shape, substantivalism, and even God. We will also learn about the view that there is more than one *temporal* dimension, and examine the implications for the view that time passes.

Section 5: Location in Time and Space

What sorts of parts do objects have? Do they all have smallest parts, or does every part of an object itself have smaller parts? And how should we answer these questions about regions? Must we give the same answers that we do for objects? In this section we will learn not just various views on when *parthood* and *location* relations are stood in, but also the formal systems of which *parthood* and *location* relations exist, how those relations are defined in terms of one another, and which formal rules they follow.

Section 6: Time-Travel

Is time-travel possible? If it were possible, how might it occur? In this concluding section, we will examine the implications of the possibility of time-travel for (a) our theories of which times exist, (b) the question of whether hypertime exists, and (c) our formal theory of *parthood* and *location* relations.

Class Schedule (check for updates online – I expect I’ll revise this significantly)

An asterisk indicates that a short paper is due on that day.

August	23	Logistics, Logic
August	25	Logic

The Existence of Space and Time

August	30	Relationalism about Space: Newton, excerpt from <i>The Mathematical Principles of Natural Philosophy</i> (Huggett, Ch. 7; also read the commentary).
September	1	Relationalism CTD
September	6	Eliminativism about Time: McTaggart, “Time: an excerpt from <i>The Nature of Existence</i> ”
September	8	McTaggart, CTD

From Space and Time to Spacetime

September	13	Euclidian and Newtonian Space: Euclid, excerpt from <i>The Elements: Book 1</i> (Huggett, Ch. 2; also read the commentary)
September	15	Miknowski Spacetime: Einstein, <i>The Problem of Space, Ether, and the Field in Physics</i> (Huggett, ch. 14; also read the commentary)
September	20	Special and General Relativity: Maudlin, <i>Philosophy of Physics: Space and Time</i> , ch. 4
September	22	Special and General Relativity: Philosophical Implications

Persistence and Change

September	27	Persistence: Lewis, “The Problem of Temporary Intrinsic” Zimmerman, “Temporary Intrinsic and Presentism”
September	29	Persistence: Temporary Intrinsic Continued
October	4	Persistence: Heller, “Temporal Parts and Four Dimensional Objects”
October	6	Persistence CTD
October	11	---Review---
October	13	---MIDTERM EXAM---

Extra Dimensions

- October 18 Hyperspace: Kant, *Concerning the Ultimate Foundation of the Differentiation of Regions in Space* (Huggett, ch. 11; also read the commentary).
- October 20 Incongruent Counterparts and Hyperspace: excerpt from van Cleve, *Problems from Kant*.
- October 25 Incongruent Counterparts and Hyperspace/Hypertime: Hudson, "Temporally Incongruent Counterparts"
- October 27 Hypertime and the Flow of Time

Location in Time and Space

- November 1 Parthood: excerpt from Casati and Varzi's *Parts and Places*.
- November 3 Parthood CTD
- November 8 Location: Parsons, "Theories of Location"
- November 10 Location CTD

Time-Travel

- November 15 Time-Travel: Keller and Nelson, "Presentists Should Believe in Time-Travel"
- November 17 Time-Travel: Lewis, "The Paradoxes of Time-Travel"
- November 22 Time-Travel and Mereology: Effingham and Robson, "A Mereological Challenge to Endurantism"
- November 24 ---NO CLASS---
- November 29 Time-Travel/Hypertime: van Inwagen, "Changing The Past"
- December 1 ---Review---
- December 13 ---FINAL EXAM--- (2-4pm)

Phil 270: Conceptual Foundations of Conflict

[days of the week], [times]

[semester start and end dates]

[building, room], University of Southern California

Instructor

Shieva Kleinschmidt

Email: sjk@parthood.com

Course Website:

Office: Stonier Hall, Room 226

Office Hours: Tuesdays, 12:30pm – 1:30pm

Teaching Assistants

Name:
Email:
Office:
Office Hours:

Readings

Non-book readings will be available online, and listed on the syllabus and course website.

Book: *The Right To Be Loved*, Sam Liao

Book: *Ethical Loneliness: The Injustice of Not Being Heard*, Jill Stauffer

Book: *On Being Awesome: A Unified Theory of How Not to Suck*, Nick Riggle

Course Description

Philosophy 270 will be a topical class taught by a faculty fellow of the Conceptual Foundations of Conflict Project. Each semester, the class will focus on an issue or collection of issues related to interpersonal conflict, examining the topic from a philosophical perspective while also drawing on resources from other disciplines. Topics for this course across various semesters will include war, epistemic and political polarization, silencing, public reason, democracy, free speech and hate speech, cancel culture, resistance, radical evil and moral repair.

Every semester, the course will interact with the Conceptual Foundations of Conflict Project (CFCP) at USC. Students will be encouraged to attend that semester's CFCP public lecture and may do reading beforehand to prepare. Some class meetings will be reserved for guest lectures by CFCP graduate fellows. There is a lively and large group of academics (faculty and students) working on these topics at USC, and one aim of the course will be to connect undergraduates with that community.

This iteration of the course will focus on abuse. This topic has been thoroughly discussed in Social Work, Psychology, and Law, so we'll first look at abuse from the perspectives of those disciplines. Then we'll take a philosophical, conceptual approach to the questions of what abuse is, what makes it characteristically and especially wrong, and how to define the various kinds of abuse that can be experienced even within the same subgroups of the population. We'll then turn to current events and apply what we've learned to the evolving contemporary and public discussion of abuse in the news. We'll also identify themes involving abuse that echo themes involving other sorts of mistreatment, such as with misogyny and racism. Finally, we'll look toward resilience and thriving. We'll learn about a contemporary account of awesomeness that focuses on creation of social openings to celebrate individuality that is commendable; we'll discuss variants of this account and more generally look at the positive impact of being seen and having one's individuality appreciated, especially for those who have experienced repeated trauma.

Course Aspirations

There are two central aims of this course. The first is to give you an overview of the topic of abuse and issues surrounding it, with the aim of providing a foundation for further critical study. You will learn about abuse in the context of broader questions of conflict and the more general topic of how we relate to one another. The second aim of the course is to provide you with practice using philosophy to explore the world around you, using logical tools to construct and evaluate arguments for various claims. We will read about approaches to the topic of abuse from a number of perspectives (history, mental health, social work, law) and we will contrast those with each other, and with a philosophical approach. Thus, you will get an interdisciplinary grounding in the topic while also strengthening philosophical skills in exploring it.

Learning Objectives

By the end of the course, you should be able to:

- Compare and contrast approaches to abuse from a number of different perspectives: history, mental health, social work, law, and philosophy.
- Identify different perspectives on abuse in discussions and presentations of it in popular culture: editorials, movies, memoirs, etc.
- Translate sentences into logical form, identify common valid and invalid argument forms, and evaluate arguments for validity and soundness, which are central skills in a philosophical approach to this the topics of abuse and of conflict and interpersonal interaction more generally.
- Formulate and explain central views on the topic of abuse, and on related topics of silencing, misogyny, racism, and awesomeness, and to present (in premise/conclusion form), explain, and evaluate central arguments on those topics.
- Work collaboratively to develop and defend a view on the topic of abuse.
- Express and defend views of abuse and of awesomeness in short papers on the topics, sometimes drawing on examples from popular culture.

Course Requirements

Exams: There will be **three exams**, each worth 15% of your final grade. One week before each exam, 4 - 6 essay questions will be posted online. The day of the exam, I will select *at least* one (or portions of several) for you to answer. There will also be some short-answer logic questions on the exam.

There are no make-up exams, and you will not have any opportunity to improve your grade by doing extra-credit work (with a few small exceptions which I'll note). You may reschedule an exam only if you satisfy two conditions: (a) you have a medical emergency (and have a doctor's note), or (b) you have a family emergency. If you must reschedule an exam for one of these reasons, follow the steps here (the electronic syllabus on the class website has a clickable link): <https://www.dropbox.com/s/uad8cl9yg0mbbkt/Rescheduling%20Exams.docx?dl=0>

There will also be **short assignments and quizzes** throughout the term, each equally weighted and collectively worth 25% of your grade. The short assignments will consist of argument extractions. You will extract a logically valid argument from a text of your choosing (or from a text provided by your TA). In the case of extracting arguments you have found, (1) write each

argument in premise/conclusion form, (2) provide a quote of the relevant part of the text and show where you got each premise, and (3) write the logical form of the argument. These will be due during your review sessions with your TAs. *You must hand in hard copies of these assignments at your recitation sections.* Also, I often give in-class pop-quizzes (either right at the beginning of the lecture, or right at the end of one) and handouts. Each in-class assignment will be handed in either during the class meeting in which we complete work on it, or during the next section that meets after the handout has been completed. These short, in-class assignments must be handed in by you, in person, at that time; no late assignments will be accepted.

No late short assignments will be accepted (unless due to a medical or family emergency). Further, there will be no make-up quizzes; if you miss a quiz, you will receive a 0 for that quiz. However, *the 3 lowest quiz/short assignment grades will be dropped.* **Active participation** is encouraged; it will determine borderline grades in the student's favor.

Finally, there will be **three short papers**, of 5 pages each, and each worth 10% of your grade. In the first, you will work with a group to identify two perspectives on abuse (from mental health, history, social work, and law) and contrast the accounts they give of abuse generally and/or particular kinds of abuse. For the second project, you will formulate and defend an account of abuse. You will be grouped with someone who disagrees with you; you will raise objections to one another's accounts, and you will incorporate those objections and your responses in defense of your account into your paper. Finally, for the third project you will identify something in pop culture (an event, an artwork, a movement, etc) that you think is an instance of *being awesome* in Riggle's sense. You will write a paper summarizing the awesome thing, and explaining what about it makes it awesome in Riggle's sense. You are then encouraged to pursue creating your own instance of being awesome, and reporting the results in your paper.

Grading for the course is not curved. Grading of exams is blinded. And the grading scale is as follows (where each number listed is the lowest percentage you can receive to get that grade): A: 93+; A-: 90; B+: 87; B: 83; B-: 80; C+: 77; C: 73; C-: 70; D+: 67; D: 63; D-: 60; F: <60

Contacting Me

I do not do Philosophy with students via email. There are simply too many of you. However, if you have a question about the course (and you've already asked your TA, or it's not something they can answer) and you email me, you **must use this format** for the subject line:

Phil 270 – your last name – the subject of your email

You can generally expect a response to your email within 2 business days.

I strongly encourage you to come to office hours. Office hours are informal, and a chance for you to come ask questions even if they're not polished. I genuinely encourage you to do so.

Missed Classes

If you miss class, you *do not* need to email me. If you missed class due to a medical or family emergency, contact your TA and you will be excused from any short assignments you missed and you can make up any exams you've missed.

Regardless of why you missed class, you should follow the following steps:

- (i) Look at the online course notes to see what material was covered
- (ii) Contact a fellow student for additional notes if you would like any to supplement the online course notes
- (iii) Email your TA to find out if you've missed any handouts (you can pick those up in person from your TA)
- (iv) Come to my office hours or your TA's office hours if you have any questions about the material you missed.

Class Conduct

Behavior that hinders the learning of your classmates is not allowed. Thus, cell phones must be turned off during class (or at least, set to silent and not used during class), and the use of laptops (and other electronic devices, like iPads and the like) in the classroom during lecture is prohibited. (The potential for distraction for other students is too great.) If I or one of the TAs observe you engaging in these or other disruptive behaviors, you will be asked to leave the classroom.

Statement for Students with Disabilities

Any student requesting academic accommodations based on a disability must register with Disability Services and Programs (DSP, dsp.usc.edu) each semester, to obtain a letter of verification. Deliver this to me (or to TA) as early in the semester as possible.

Equality, Diversity, and Support

This classroom is a **safe environment**. Any discrimination on the basis of race, gender, sex, sexuality, socioeconomic status, disability, national origin, religion, or age will not be tolerated. If at any time you feel you have experienced harassment or discrimination, you can file a complaint. Contact the Office of Equity and Diversity / Title IX Compliance (213) 740-5086 (equity.usc.edu), or Bias Assessment Response and Support for incidents of bias, hate crimes, and microaggressions (studentaffairs.usc.edu/bias-assessment-response-support). You can also bring the complaint to any faculty or staff member at USC. For information on diversity-related events, programs, training, and resources, see diversity.usc.edu.

Statement on Academic Conduct and Support Systems

Academic Conduct:

Plagiarism – presenting someone else's ideas as your own, either verbatim or recast in your own words – is a serious academic offense with serious consequences. Please familiarize yourself with the discussion of plagiarism in SCampus in Part B, Section 11, "Behavior Violating University Standards" policy.usc.edu/scampus-part-b. Other forms of academic dishonesty are equally unacceptable. See additional information in SCampus and university policies on scientific misconduct, policy.usc.edu/scientific-misconduct.

Support Systems:

Counseling and Mental Health - (213) 740-9355 – 24/7 on call
studenthealth.usc.edu/counseling

Free and confidential mental health treatment for students, including short-term psychotherapy, group counseling, stress fitness workshops, and crisis intervention.

National Suicide Prevention Lifeline - 1 (800) 273-8255 – 24/7 on call
suicidepreventionlifeline.org

Free and confidential emotional support to people in suicidal crisis or emotional distress 24 hours a day, 7 days a week.

Relationship and Sexual Violence Prevention and Services (RSVP) - (213) 740-9355(WELL), press "0" after hours – 24/7 on call
studenthealth.usc.edu/sexual-assault

Free and confidential therapy services, workshops, and training for situations related to gender-based harm.

Office of Equity and Diversity (OED)- (213) 740-5086 | Title IX – (213) 821-8298
equity.usc.edu, titleix.usc.edu

Information about how to get help or help someone affected by harassment or discrimination, rights of protected classes, reporting options, and additional resources for students, faculty, staff, visitors, and applicants. The university prohibits discrimination or harassment based on the following *protected characteristics*: race, color, national origin, ancestry, religion, sex, gender, gender identity, gender expression, sexual orientation, age, physical disability, medical condition, mental disability, marital status, pregnancy, veteran status, genetic information, and any other characteristic which may be specified in applicable laws and governmental regulations. The university also prohibits sexual assault, non-consensual sexual contact, sexual misconduct, intimate partner violence, stalking, malicious dissuasion, retaliation, and violation of interim measures.

Reporting Incidents of Bias or Harassment - (213) 740-5086 or (213) 821-8298
usc-advocate.symplicity.com/care_report

Avenue to report incidents of bias, hate crimes, and microaggressions to the Office of Equity and Diversity | Title IX for appropriate investigation, supportive measures, and response.

The Office of Disability Services and Programs - (213) 740-0776
dsp.usc.edu

Support and accommodations for students with disabilities. Services include assistance in providing readers/notetakers/interpreters, special accommodations for test taking needs, assistance with architectural barriers, assistive technology, and support for individual needs.

USC Support and Advocacy - (213) 821-4710
uscsa.usc.edu

Assists students and families in resolving complex personal, financial, and academic issues adversely affecting their success as a student.

Diversity at USC - (213) 740-2101
diversity.usc.edu

Information on events, programs and training, the Provost's Diversity and Inclusion Council, Diversity Liaisons for each academic school, chronology, participation, and various resources for students.

USC Emergency - UPC: (213) 740-4321, HSC: (323) 442-1000 – 24/7 on call
dps.usc.edu, emergency.usc.edu

Emergency assistance and avenue to report a crime. Latest updates regarding safety, including ways in which instruction will be continued if an officially declared emergency makes travel to campus infeasible.

USC Department of Public Safety - UPC: (213) 740-6000, HSC: (323) 442-120 – 24/7 on call

dps.usc.edu

Non-emergency assistance or information.

For Your Reference

On the tests and quizzes, I will sometimes ask you to *Formulate and Explain* a view/claim.

Formulate:

- Write a clear, concise statement of the view. This will be a single sentence.

Explain:

- Define any technical terms that are relevant to the view
- In your own words, give the main idea behind the view The idea is: pretend that you've just encountered a random person on campus. Explain the view completely, in terms they can understand, so that they completely understand the view at the end. It is great if this includes concrete examples, though concrete examples should not be the entirety of the explanation.

I will also ask you *to Present, Explain, and Evaluate* arguments

Present:

- Present the story of the argument, if there is one.
- Give the main idea (several sentences that sum it up) Again, this is where you'll state things in a way that anyone on campus could understand.
- Write the argument, numbering the lines. Draw a line above the conclusion.

Explain:

- Define each relevant technical term
- Give a rationale for each premise (Why accept it? Or how does it follow? Explain the rationale completely, and in terms anyone on campus could understand. Examples are great.)

Evaluate:

- Say whether it is logically valid (and say what the logical form is) (Y/N)
- Say whether the argument is sound (Y/N)
- Give the best objection to the argument
 - Say which premise is under attack, or if it's a charge of invalidity
 - Fully explain the objection, in a way anyone on campus can understand, and include the following two components (i) the claim that is in conflict with the argument, and (ii) an explanation of how they are in conflict.
- If you disagree with the objection, say so and why.
- If you agree with the objection say so, and:
 - State what you take to be the best response to the objection
 - State why you think this response fails

Class Schedule (this is subject to significant change)

Philosophical Skills Groundwork

August	22	Logistics, Intro to Philosophy
August	24	Definitions: Desiderata and Practice

August	29	Fundamentals of Logic Optional Resource: LogicWeb (dornsife.usc.edu/USCLogicWeb)
August	31	Logic CTD

Abuse – A Non-Philosophical Overview

September	5	Kinds and Prevalence of Abuse - “Theoretical Overview of Understanding Child Maltreatment”, in <i>Understanding Child Maltreatment: An Ecological and Developmental Perspective</i> (available through OSO)
September	7	Kinds and Prevalence of Abuse CTD
September	12	Impact of Abuse - “Maltreatment and the Developing Child”, in <i>Understanding Child Abuse and Neglect</i>
September	14	Impact of Abuse CTD

Characterizing Abuse – Philosophical Questions

September	19	Defining and characterizing abuse in general
September	21	---MIDTERM---
September	26	Defining Abuse and Ethical Underpinnings - <i>The Right To Be Loved</i> , Sam Liao, ch. 3 and 4
September	28	Ethical Issues CTD - <i>The Right To Be Loved</i> , Sam Liao, ch. 5
October	3	History of Kinds of Abuse
October	5	Contemporary Accounts of Kinds of Abuse
October	10	Critique of Contemporary Accounts - “Analyzing Abuse”, Kleinschmidt (draft)
October	12	Critique of Contemporary Accounts CTD
October	17	Upshot for Contemporary Issues - https://www.hrw.org/news/2019/07/11/us-family-separation-harming-children-families - https://www.washingtonpost.com/nation/2020/10/30/migrant-children-border-unaccompanied/
October	19	Contemporary Issues CTD
October	24	---MIDTERM---

Connections to Broader Social Mistreatment

October	26	Silencing: Gaslighting
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- *Entitled: How Male Privilege Hurts Women*, Kate Manne, ch. 8
- October 31 Silencing and Personal Identity
 - *Ethical Loneliness: The Injustice of Not Being Heard*, Jill Stauffer, ch. 1
- November 2 Parallels with Misogyny
 - *Down Girl: The Logic of Misogyny*, ch. 2
- November 7 Parallels with Racism
 - Reading TBA
- November 9 Parallels with Racism CTD

Thriving

- November 14 Being Awesome: Theory
 - *On Being Awesome: A Unified Theory of How Not To Suck*, Nick Riggle, ch. 1 and 2
- November 16 Theory CTD
- November 21 Being Awesome: Objections
- November 23 Being Awesome: Connections to facilitating thriving
- November 28 CFCP Fellow Guest Presentation 1
- November 30 CFCP Fellow Guest Presentation 2
- December 7 ---FINAL EXAM--- (2-4pm, in our classroom)

Philosophy: Extra Credit Handouts

You may earn up to 3-5% extra credit (plus whatever you get in the contest) for creating a detailed, accessible, entertaining, and informative handout covering some of the material we've covered in class. Whether the maximum extra credit you can earn is 5%, 4%, or 3%, depends on how late in the term you turn in your handout.

How To:

- You must sign up in advance, using the google document linked to on the "Handouts" tab of the class website.
- Make your handout, covering material from the class meeting on the date you've signed up for. Then upload it into google docs, and make sure it is public. (If you don't know how to do that, look here: <http://www.wikihow.com/Make-a-Google-Doc-Public>) (Or you can upload it to your own website. We just need a link for it.)
- Add a link to your handout back on the original sign-up sheet, right next to your name.
- Do all of this within 2 weeks of the date of the material you signed up to cover, or within 3 days of the last class meeting, whichever is earliest.

Rules:

- The handouts must include some graphics
- 1,000 word limit
- The handout cannot contain any philosophical errors, or you will receive no credit (thus, you should check it over with your TA before handing it in)
- These handouts will be made available to your peers to aid them in studying for this course
- Submitting a handout means you give me permission to post the handout online, and to make it available to future classes (though your name will remain on it, so that the authorship is clear).

Suggestions:

- *I'm looking for entertaining and pretty presentations of the course material.
See the top of the handouts page for an example of a perfect handout.
- *Note that maximum (3-5%) extra credit will be awarded only to *exceptional* handouts. On the other hand, if your handout isn't detailed, accessible, entertaining, and informative, you might get significantly less credit (like 1%). If you clearly just took a few minutes and drew some things, and then scanned them taped to some text, you might get 0%. These should be high-quality and professional looking.
- *Note: the class schedule is likely to change, but you are committed to the day you sign up for even if the material we cover on that day is different from what is listed on the syllabus.

The Contest

Every exam, whichever handout is the best we've received so far will be awarded 1% extra credit. The decision will be made on exam day, so you must submit your handout by then in order for it to be considered.

Metaphysics and Epistemology

Philosophy 360

Tuesdays and Thursdays, 11:00am–12:20am, VKC 201

August 27th – December 5th, 2019

Class website: <https://www.parthood.com/Philosophy360.html>

Instructor

Shieva Kleinschmidt

Pronouns: 'she' or 'they' (singular)

Email: sjk@parthood.com

Website: www.parthood.com

Office Hours

Stonier Hall 226

Thursdays 12:30pm–1:30pm & by appt

Course Description

This course has four components.

Content: The Metaphysics Overview In the first portion of the course, I'll provide an introduction to a variety of topics within Metaphysics, such as Ontology, Modality, Causation, and Properties. This will give you a foundation for further study in Metaphysics as well as tools for the second portion of the class.

Content: Applications of Metaphysics and Epistemology The second portion of this course will focus on how Metaphysics (and, if we have time, Epistemology) is relevant to our lives. We'll look at topics like the Metaphysics of Pregnancy, the Metaphysics of Death, the Metaphysics of Gender, and how dramatic changes can impact our approach to rational decision-making.

Assignments: Academic Writing This is a Gateway Course, one of the courses in which we give you an introduction to how to write Philosophy papers. With this aim, we will have several writing workshop days where we work on different aspects of writing Philosophy papers: argument-construction, outlining, introductions, responses to objections, etc.

Assignments: Alternative Forms of Presentation Academic papers are a central way academics are exposed to new philosophical content, but they don't play that role for most people. Typically, we consume new information via videos, podcasts, articles and editorials,

Facebook posts, Instagram, etc. One component of this course will be to take some form of information-dissemination and express philosophical content in that form.

Course Aspirations

- To give you foundational knowledge of a variety of topics in Metaphysics.
- To discuss several areas where Metaphysics and Epistemology impact our lives, and to encourage you to explore other such areas.
- To teach you the basics of how to write academic Philosophy papers.
- To encourage you to pursue expressing philosophical ideas through other means, which may reach a wider audience and which may better connect with how you like to express yourself.

Course Texts

- Alyssa Ney, *Metaphysics: An Introduction*
- Laurie Paul, *Transformative Experience*

Note that the text by Paul is published by Oxford University Press, and so you can access it for free through Oxford Scholarship Online, through our library's website. (<https://libraries.usc.edu/databases/oxford-scholarship-online>) There is some chance that we won't get to Paul's book, so if you're planning to purchase it you may want to wait until later in the semester.

Additional papers will be made available through the course website, or here: https://www.dropbox.com/sh/7zi5quu19x8zx9c/AAA9fVVo_-zWFscR7AZ_Eb3va?dl=0 (this link is most helpful when you're viewing an electronic copy of this syllabus!)

Requirements

The central requirements for this course are these: (i) active participation in class activities during our meetings throughout the semester, (ii) development of an academic philosophy paper through several steps, including argument construction, outline production, drafting, and revision (with comments from your peers), and (iii) creation of an alternative presentation of philosophical content.

Your final papers should be 8-10 pages, on a topic of your choosing at least loosely connected to the main class topics, and unquestionably in Metaphysics and Epistemology as they relate to our lives. Your papers should engage with at least two works on your paper topic. You are encouraged to discuss paper topics with me at any time.

The course requirements which will be graded are as follows. There are more details about some of these requirements below in the following sections. (Details about the remainder will be distributed with the assignment sheets.)

<i>Requirement</i>	<i>Weight</i>	<i>Due</i>
In-Class Activities	15%	Most meetings, collected periodically
Short Stories	5%	September 19 th , for Workshop #1; hard copy in class
Argument Assignment	5%	October 8 th , for Workshop #2; hard copy in class
Outline Assignment / Short Paper	10%	October 24 th , for Workshop #3; hard copy in class
Introductions and Sections Assignment	5%	For Workshop #4; hard copy in class
Draft	15%	5pm Sunday, November 24 th , via email to me and to your commentators; bring hard copies to class on November 26 th
Comments on Peer Papers	10%	December 5 th , for Workshop #5
Final paper	20%	10am, December 17 th , emailed to me
Creative Project	15%	10am, December 17 th (or Dec 3 rd in person)

1. In-Class Activities (15%)

Active participation in class is a required component of this course. In-class assignments include interactive handouts, quizzes, and short writing assignments. Reading quizzes will always be on the most recently assigned reading, and will not allow notes. Quizzes may happen at the start or end of class, and cannot be made up for any reason unless your absence is excused due to a medical, family, or personal emergency. Handouts and written assignments may be collected at any time, and cannot be made up. However, because I understand that life is unpredictable and other obligations arise, every person's 3 lowest in-class activity grades will be dropped.

2. Short Stories (5%)

To approach, in a new way, the scope of metaphysical topics and how they impact our lives in unexpected ways, each person will write a 3-5 page (times new roman, 12pt font, double-spaced, 1" margins) short story where some metaphysical law is different, and which

explores the implications of that difference. We will discuss these in class for Writing Workshop #1, so come prepared to summarize your story for your peers.

Some examples of stories like this [Spoilers for each of these!! Don't read the descriptions if you want to read or watch the fiction!]:

- “Hell is the Absence of God”, by Ted Chiang, in which God exists and everyone knows it, and miracles and visitations are like natural disasters
- “The Safe Deposit Box”, by Greg Egan, in which the protagonist wakes up in a different person's body every day
- Arrival (and “The Story of Your Life” by Ted Chiang), in which it is possible to perceive the future and causal loops occur
- The Langoliers, in which the past exists, but only for a while, and it is empty of most life and ultimately consumed
- The Matrix, in which there aren't really tables, buildings, and puppies where we think they are, and we're wildly deceived about the world around us
- The Harry Potter series, in which magic exists (and also time-travel happens)
- Star Trek, in which one species can directly perceive emotions of others (while everyone else is stuck with indirect causal chains)
- Stranger Things, in which there's a whole other world below ours, and also there's telepathy (sometimes) and telekinesis (sometimes)

When you submit your story, you must also submit a statement of which metaphysical fact(s) your story takes to be false, and which metaphysical claim(s) your story takes to be true instead.

(Note: there are assignments for Writing Workshops 2, 3, and 4, and the details of these assignments will be distributed closer to the dates of those workshops.)

3. Drafts (15%)

By 5pm on November 24th you should submit, via email to me and your commentators, a 6-8 page full draft of a paper for the course. (You should also bring a hard copy to class on November 26th.) Papers should be in Times New Roman, double-spaced, 12 pt. font, 1” margins. Your paper should include:

- A statement of the main thesis that you intend to defend.
- Explanation of the background that is necessary for understanding what that thesis says, and why it is intellectually interesting. (What debates would this thesis advance, if it is true?)

- An outline of the argument you intend to give for this thesis.

Your papers should be on some topics in Metaphysics and/or Epistemology that has some relation to your lives. Drafts should engage with at least 2 philosophy papers on the topic you have chosen.

It is perfectly fine if your ideas and arguments change dramatically between the draft of your paper and the final paper you submit at the end of the course. However, these should be full drafts with well thought-out arguments and presentation. The drafts should be basically complete and clear, though they don't have to be completely polished. So, though they aren't going to be your final draft, you might want to submit something like your 2nd or 3rd draft, understanding that you'll be graded on quality in addition to simply completion.

Finally, timely submission of these drafts is crucial because your commentators will need time to write comments on your papers! So, for every day that these papers are past due, you will lose 7% of your draft grade.

4. Comments on Peer Papers (10%)

The class will be broken into groups (perhaps of 4 or 5 students) and each person will read the papers of every other person in the group, and type up detailed comments. (You could, in addition to this, write directly on a hard copy of the paper and hand that to them, but the majority of the comments must be in a typed document given to the author and to me.) You can ask questions like: which things need more explanation? What are some objections you have to the author's thesis and arguments? And is the presentation of ideas clear and easy to understand? (Do you understand it, and would someone without a background in Philosophy understand it?) Comments on each paper should be 1-2 pages, single-spaced (not including fluff-area like the title and header). You'll bring your comments on all of your groups papers to class, and each group will take time to discuss each paper.

5. Final Paper (20%)

The final draft of your class paper will be due at the end of the semester, after you have had a chance to think about and respond to the feedback you received from your peers. The final drafts should be 8-10 pages long (times new roman, 12pt font, double-spaced, 1" margins), and should be very polished. You will submit these to me via email by 10am on December 17th (the day of our "final"). There will be no final examination for this course.

6. Creative Project (15%)

This is my favorite of the assignments, but also (at the time of the writing of this syllabus) the most nebulous. I'm hoping to develop the details in light of suggestions from you! But the basic idea will be: you will each complete a substantive project that involves presenting philosophical content via a medium you find interesting. You can write and record a song with original lyrics and music (see the 21st Century Monads for an example), you can write

an interactive essay using something like Adobe Spark (see the “Bun or Bump?” Aeon article for an example of this sort of thing), you can write and record a short movie, you can do a photo series on Instagram, you can record a podcast (see Philosophy Talk for an example), you can make a Prezi presentation, a painting (see the portraits by Renee Bolinger for an example (she takes themes from philosophers and matches them to themes from painters and paints the philosophers in the style of those painters)), or something else entirely! Come to me with ideas. The philosophical content should be independent of (or at least, an addition to) the content you present in your philosophy papers.

Whatever it is that you end up doing, the end-product should be substantial (so, e.g., not just a 2-minute podcast recording, and not just a 3-paragraph “essay” with a few links – if you turn in something that you were able to do in just a few hours, you haven’t done enough for the project) and it should be polished (so, e.g., if you record a song or podcast you should look into how to do that so that the quality is high, etc., and any philosophy content you present should be carefully thought-out and carefully presented). The goal here is to take how you like to communicate, or how you like to consume information, and think about how you might communicate about philosophy in that way.

These projects will be due by 10am on December 17th, though if your project is something that cannot be submitted electronically, you’ll need to bring them to class by December 3rd, to be returned December 5th.

Contacting Me

Please put “Phil 360” in the subject line of any email you send me about our course. In general, I can be expected to respond within 72 hours of receiving an email (not including weekends and holidays). I do not do Philosophy via email, but am happy to email about logistics and to email to set up in-person Philosophy meetings.

Class Conduct

Behavior that hinders the learning of your classmates is not allowed. Thus, cell phones must be turned off during class (or at least, set to silent and not used during class). And using computers for anything that is not course-related is not allowed. (E.g., no checking Facebook during lectures.) If I notice you engaging in these or other disruptive behaviors, you will be asked to leave the classroom.

Equality, Diversity, and Support

This classroom is a safe environment. Any discrimination on the basis of race, gender, sex, sexuality, socioeconomic status, disability, national origin, religion, or age will not be tolerated. If at any time while at USC you feel you have experienced harassment or

discrimination, you can file a complaint: see <http://equity.usc.edu> for more information. You are also welcome to bring the complaint to any faculty or staff member at USC.

Academic Integrity

USC seeks to maintain an optimal learning environment. General principles of academic honesty include the concept of respect for the intellectual property of others, the expectation that individual work will be submitted unless otherwise allowed by an instructor, and the obligations both to protect one's own academic work from misuse by others as well as to avoid using another's work as one's own. All students are expected to understand and abide by these principles. SCampus, the Student Guidebook, contains the Student Conduct Code in Section 11.00. The recommended sanctions are located in Appendix A. Students will be referred to the Office of Student Judicial Affairs and Community Standards for further review, should there be any suspicion of academic dishonesty. The Review process can be found at: <http://www.usc.edu/student-affairs/SJACS/>.

Statements for Students with Disabilities

Any student requesting academic accommodations based on a disability is required to register with Disability Services and Programs (DSP) each semester. A letter of verification for approved accommodations can be obtained from DSP. Please be sure the letter is delivered to me as early in the semester as possible. DSP is located in STU 301 and is open 8:30 a.m. - 5:00 p.m., Monday through Friday. The phone number for DSP is (213) 740-0776.

Relatedly: I have a general policy of allowing food in my seminars, in part to create a more informal environment. But: I understand that it is not uncommon for people to be very sensitive to sounds like crunching or plastic rustling, or to smells, and for them, allowing food would make the class less accessible. So: if this applies to you, contact me (anonymously if you like, perhaps via a note in my mailbox) letting me know, and I will disallow food during class for the semester.

Schedule of Topics

Readings should be completed by the class meeting for which they are listed. Topics and readings may change: I will notify you in class, and on the website, with any changes.

Course Introduction

August 27 Course Overview

Metaphysics Overview

August 29 Introduction to Ontology
Ney, *Metaphysics: An Introduction*, ch. 1

September 3 Ontology Continued

September 5 Properties
Ney, *Metaphysics: An Introduction*, ch. 2

September 10 Properties Continued

September 12 Modality
Ney, *Metaphysics: An Introduction*, ch. 7

September 17 Modality Continued

September 19 WRITING WORKSHOP DAY 1

September 24 Causation
Ney, *Metaphysics: An Introduction*, ch. 8

September 26 Causation Continued

October 1 Time Overview
Ney, *Metaphysics: An Introduction*, ch. 5

October 3 Persistence Overview
Ney, *Metaphysics: An Introduction*, ch. 6

October 8 WRITING WORKSHOP DAY 2
Argument Workshop Assignment

Metaphysics Relevant To Our Lives

October 10 The Metaphysics of Pregnancy
Finn, “Bun or Bump?” in Aeon
[\(<https://aeon.co/essays/is-the-mother-a-container-for-the-foetus-or-is-it-part-of-her?>\)](https://aeon.co/essays/is-the-mother-a-container-for-the-foetus-or-is-it-part-of-her?)

October 15 The Metaphysics of Pregnancy Continued

October 17 The Metaphysics of Death
Stanford Encyclopedia of Philosophy: Death
[\(<https://plato.stanford.edu/entries/death/>\)](https://plato.stanford.edu/entries/death/)

October 22 The Metaphysics of Death Continued

October 24 WRITING WORKSHOP DAY 3

Outlines Assignment

October 29 The Metaphysics of Groups

Slater and Varzi, "Playing for the Same Team Again"

October 31 The Metaphysics of Groups Continued

November 5 The Metaphysics of Gender

Dembroff, "Real Talk on the Metaphysics of Gender"

November 7 -----NO CLASS-----

November 12 The Metaphysics of Intersectionality

Bernstein, "The Metaphysics of Intersectionality"

November 14 WRITING WORKSHOP DAY 4

Introductions and Sections Assignment

Epistemology Relevant To Our Lives

November 19 Transformative Experience Introduction

Paul, *Transformative Experience*, ch. 1 and 2

November 21 Transformative Experience Continued

--- **Paper drafts due** (via email to me and to your commentators) by 5pm November 24th

November 26 Transformative Experience Continued

Paul, *Transformative Experience*, ch. 4

November 28 ----- No Class – Thanksgiving Holiday -----

December 3 Transformative Experience Continued

December 5 WRITING WORKSHOP DAY 5

Comments on Drafts

December 17 10am: **Final papers due**, submit via email

Seminar in Metaphysics

Philosophy 560
Wednesdays 2:00–4:20pm, August 22nd – December 7th, 2018
MHP 102, University of Southern California

Instructor

Shieva Kleinschmidt
Pronouns: 'she' or 'they' (singular)
Email: sjk@parthood.com
Website: www.parthood.com

Office Hours

Stonier Hall 226
Wednesdays 12:00pm–1:00pm & by appt

Course Description

This course has two components.

The lecture content: This course will be a survey in Metaphysics, with a focus on the Metaphysics of Material Objects. We will focus on time, persistence, mereology, and location. We will cover these topics in-depth, but with an aim to provide a thorough overview of the metaphysics of material objects (and without presupposing any prior study in Metaphysics). Toward the end of the course we will also discuss a collection of other topics such as constitution, plenitude, reduction, and modality. I have two goals with respect to the content of the lectures: to give you a broad enough overview that you can use the material to teach Metaphysics to undergraduates, and to work through the debates in sufficient detail to enable you to meaningfully engage with them in your own research.

The workshop component: This course aims to provide a step-by-step, low-stress and collaborative path to writing term papers and developing and giving conference-style presentations. Thus, there will be an ongoing workshop component of the course, where each week students present a central (or just interesting) argument from a metaphysics paper of their choosing. Later in the course students will present and workshop term paper outlines, and finally, we will conclude the class with a mock-APA (though without commentators). Students will receive feedback on their papers at the mock-APA and can then revise their papers before submitting the final drafts a week or so later.

Course Aspirations

- To give you deep enough knowledge of some debates in metaphysics (mereology, location, persistence, and time) to be able to teach an undergraduate course on those topics, and to be able to write papers engaging with literature on those topics
- To give you broad knowledge of work across a variety of topics in Metaphysics: this is a survey course, intended to provide a broad foundation in Metaphysics.
- To help you develop original responses to work in metaphysics, producing new conference-length papers
- To practice contributing to other people's philosophical projects, both in informal collegial discussion, and by providing detailed, constructive, critical commentary

Requirements

Over the course of the semester you will be developing a research paper in metaphysics suitable for presentation at philosophy conferences. The requirements for this class are designed to help you through the process of coming up with an idea and developing that idea into a polished contribution to a conversation among professional metaphysicians.

You should start working on this the very first week of the semester. That means you'll be looking for a paper subject before we have discussed very much metaphysics at all. You should look ahead through the syllabus (right now!) for a topic you find interesting that you may want to write about, and start doing background reading. Of course you can change your mind, and of course you needn't have an idea for the paper yet. The ideas will come as you read on the topic; your first task is just to choose a topic you think you will find interesting. You can get feedback on your ideas during the research report part of the seminar, and by coming to my office hours or making another appointment. I encourage you to meet with me to hash out the very rough thoughts you have as you're looking for ideas, as well as later in the process.

Paper topics which are only loosely connected to the main seminar topics are often fine, but you should discuss them with me well in advance of any deadlines.

At the end of the semester everyone will present their final work in a "mock APA meeting", simulating the setting of a typical professional philosophy conference.

The course requirements which will be graded are as follows. There are more details about each requirement below in the following sections.

<i>Requirement</i>	<i>Weight</i>	<i>Due</i>
Seminar discussion	10%	Weekly
Reading Reports	20%	Weekly or Bi-Weekly

Proposal/Outline	5%	5pm Sunday, October 28 th , emailed to me; discuss in class the 31 st
Draft	10%	5pm Sunday, November 18 th , via email to me (note: I will not provide comments prior to your presentation)
Conference presentation	20%	Wednesday, November 28 th (EXTENDED CLASS MEETING)
Final draft	35%	4pm, Friday, December 7 th , emailed to me

1. Seminar Discussion

Each seminar meeting will be divided into two (or sometimes three) parts.

The first part of each seminar meeting will be a metaphysics working group. Each of you will give an informal 5–10 minute presentation (followed by time for feedback from others). More details below.

In the second part of each seminar meeting, I will present on a topic in metaphysics. You should be prepared for this by carefully reading and thinking about the required assigned reading. You should ask questions, raise objections, and contribute your own ideas.

We will also spend time discussing how to successfully write conference papers and journal articles, and we will sometimes do group exercises aimed at developing writing or presentation skills.

2. Research Reports

You will give weekly research reports (except for the first and last week of class).

- **Due Every Week:** One hard copy of a **1-2 page, single-spaced** response paper to an article or chapter of your choosing, as long as it's not one assigned in the schedule below. (If you wish, on weeks you present you can also provide copies for the rest of the class as a handout. Copies can be made in the philosophy department office.) I will not usually provide written feedback on these response papers, but you are welcome to discuss them with me.

A response paper should typically include (i) a statement of the central thesis of the article or chapter you are discussing, (ii) a synopsis of some central, interesting argument made in that piece (preferably as a premise/conclusion outline), and (iii) your own comments either evaluating the argument, or discussing how it might relate to your own project. It's fine for this to be in bullet-point format, rather than pretty prose. In fact, I prefer something that's in the format of reading+response notes. On the first day of class I will give you an example.

- Due Weekly or Bi-Weekly: An informal **5–10 minute presentation** followed by you leading **5-10 minutes of discussion, together not totaling over 15 minutes**. You may choose to summarize the article or chapter that you have read, commenting on what you think the piece is doing and how it might fit in with an eventual paper idea for you. Or you might focus on some argument within the paper (perhaps not even the central argument) and discuss that in more detail, giving your own evaluation of it. Later in the course, as the articles you choose to present on are more centrally related to your term paper, you may present them in relation to sections of your draft-in-progress.

These presentations should be informal chances for you to explain and discuss interesting philosophical arguments and topics with us. That said, I do recommend providing a handout of some kind. Your response papers may be a good fit for this (and are assigned largely with this use in mind).

3. Proposal

The weekend after our 10th meeting you should turn in (via email) a proposal describing in detail the final paper that you intend to write. This should be around 1,000 words, and I welcome a document in the form of a padded outline. Your proposal should at a minimum provide the following:

- A statement of the main thesis that you intend to defend.
- Explanation of the background that is necessary for understanding what that thesis says, and why it is intellectually interesting. (What debates would this thesis advance, if it is true?)
- An outline of the argument you intend to give for this thesis.

It is perfectly fine for your ideas to change from what your proposal says: your proposal is in no way a binding commitment. But you should turn in something that is a genuinely useful step toward the final project.

4. Draft

10 days before your presentation, you should turn in (via email) a full draft of the paper you will be presenting. I will not provide written feedback on these drafts, but I am happy to meet to discuss them. This draft should be basically complete and clear, but it does not need to be completely polished. It should be a suitable length for a 25 minute presentation (around 12 pages double-spaced, though it's also okay if it is longer and if there are parts of your draft that you won't have time to present).

5. Conference Presentation

You will have two different roles in our conference: as a presenter of your own paper, and as a participant in each Q&A session. Each session will consist of a 25 minute paper presentation, and 15 minutes for Q&A.

You will receive feedback on both the content of your work and on your presentation style, time management, handout preparation, and visuals.

The norms listed here are worth contemplating: <http://consc.net/norms.html>

My advice on giving Philosophy presentations is linked to on my teaching page (under "Advice for Graduate Students") here: <http://www-bcf.usc.edu/~kleinsch/Teaching.html>

6. Final Draft

The final draft of your seminar paper will be due at the end of the semester, after you have had a chance to think about and respond to the feedback you received from the conference. The target length for your final draft is about 4,000 words, excluding footnotes and bibliography. My hope is that this paper will be suitable for submitting to philosophy conferences, and perhaps eventually to journals.

Course Texts

All required and (with one exception) optional reading will be made available to you electronically, except perhaps in cases of readings assigned by guest lecturers. Optional reading will have asterisks in the filename to signify that the readings are not required. If a guest lecturer assigns reading that is not sent to you electronically, you may have to track it down through Oxford Scholarship Online (USC has a subscription), through PhilPapers.org, or through author websites.

Here is the dropbox folder containing the course readings:

https://www.dropbox.com/sh/n674ojgy9e9djir/AAC_UZI5BwmPYDISnuvhn4Bha?dl=0

Contacting Me

Please put "Phil 560" in the subject line of any email you send me about our course. In general, I can be expected to respond within 72 hours of receiving an email (not including weekends and holidays).

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Relatedly: I have a general policy of allowing food in my seminars, in part to create a more informal environment and in part because the meetings are long and having an empty stomach can be distracting. But: I understand that it is not uncommon for people to be very sensitive to sounds like crunching or plastic rustling, or to smells, and for them, allowing food would make the class less accessible. So: if this applies to you, contact me (anonymously if

you like, perhaps via a note in my mailbox) letting me know, and I will disallow food during class for the semester.

Schedule of Topics

Required readings are in bold. The other listed readings are optional. Topics and readings may change: I will update you via email of any changes.

Persistence and Time

August 22 Course Overview, Philosophy of Time Overview

Calosi and Wilson, "Quantum Metaphysical Indeterminacy"

August 29 Persistence Intro

Heller, "Temporal Parts of Four-Dimensional Objects"

Fine, "In Defense of Three-Dimensionalism"

Sider, *Four Dimensionalism*, ch. 3.

Hawthorne, "Three-Dimensionalism", in *Metaphysical Essays*

Merricks, "Persistence, Parts, and Presentism"

Miller, "The Metaphysical Equivalence of 3 and 4Dism"

September 5 The Problem of Change

Zimmerman, "Temporary Intrinsic and Presentism"

Brower, "Aristotelian Endurantism: A New Solution To..."

Spencer, "A Tale of Two Simples"

Sider, "The Stage View and Temporary Intrinsic"

Hawley, "Why Temporary Properties are not Relations..."

Mereology and Location

September 12 Mereology Intro

Simons, *Parts: A Study In Ontology*, ch. 1 and ch. 3

McDaniel, "Parthood is Identity"

Cotnoir, "Antisymmetry and Non-Extensional Mereology"

September 19 Fusion and Decomposition

Fine, "Towards a Theory of Part"

Parsons, "The Many Primitives of Mereology"

Kleinschmidt, "Fusion First"

September 26 Decompositional Plenitude – special session

Kleinschmidt, “Decompositional Plenitude”

October 3 Theories of Location

Parsons, “Theories of Location”

Casati and Varzi, *Parts and Places*, ch. 7

Hudson, *The Metaphysics of Hyperspace*, ch. 2, esp. §4

Eagle, “Location and Perdurantism”

Kleinschmidt, “Placement Permissivism and Logics of Location”

October 10 Relations Between Mereology and Location

McDaniel, “Extended Simples”

Saucedo, “Parthood and Location”

Casati and Varzi, *Parts and Places*, ch. 1–2

Markosian, “A Spatial Approach to Mereology”

Nolan, “Balls and All”

Brzozowski’s “On Locating Composite Objects”

Uzquiano, “Mereological Harmony”

Uzquiano, “Receptacles”

Other Topics in the Metaphysics of Material Objects

October 17 Modality: Jeff Russell

Lewis, *On The Plurality of Worlds*, §1.1, 1.2, 1.8, 2.2

Forrest and Armstrong, “An Argument Against David Lewis’s Theory of Possible Worlds”

Nolan, “Recombination Unbound”

October 24 Material Constitution

Markosian, “The Right Stuff”

Burke, “Preserving the Principle of One Object to a Place”

Judith Jarvis Thomson, “The Statue And The Clay”

Rea, “The Problem of Material Constitution”

— Paper proposals due Sunday, October 28th, by 5pm (emailed to me) —

October 31 Social Ontology: Gabriel

Katherine Hawley, “Social Mereology”

Kate Ritchie, “What Are Groups?”

Uzquiano, “Groups: Toward A Theory of Plural Embodiment”

--- Note: Bring your paper proposals and be prepared to present and workshop them!

November 7 Plenitude: Maegan Fairchild

Bennett, “Spatiotemporal Coincidence and the Grounding Problem”
Markosian, “Brutal Composition”

November 14 Topic TBA: Mark Schroeder

Schmitt and Schroeder, “Supervenience Arguments Under Relaxed Assumptions”

— Paper drafts due (via email to me) by 5pm Sunday, November 18th —

November 21 *No Class – Thanksgiving Holiday*

November 28 Conference Presentations, Extended Class

— Final papers due by 5pm on Friday, December 7th —

Graduate Teaching Seminar

Philosophy 593

Fridays, 12:00pm – 2:20pm (typically 12pm-2pm)

August 19th – September 24th, 2021 (with 1 additional meeting)

University of Southern California

Class Website - <https://spark.adobe.com/page/taR2kxTv0tIUm/>

Zoom Link - <https://usc.zoom.us/j/7861755360>

Instructor

Shieva Kleinschmidt

Pronouns: 'she' or 'they' (singular)

Email: sjk@parthood.com

Website: www.parthood.com

Office Hours

Online via zoom, using our class's zoom link

By appointment

Contacting Me

Put 'Phil 593' in the subject line

Responses generally within 3 business days

Course Overview

This course is designed to give support and helpful information to first-semester teaching assistants. It is assumed that this course will be taken during the first semester one is carrying out a TAship in philosophy at USC.

Our focus will be on the content of your course meetings / recitation sessions. We'll look at policies you have for these meetings, activities you plan for them, and materials you produce to support them. We'll also discuss classroom dynamics and how to support diversity in the classroom. Finally, we'll discuss steps you can begin to take now to reflectively develop as an instructor and to put yourself in a position to easily develop a teaching portfolio later.

Learning Objectives

By the end of the semester, (1) students will be able to identify choice-points in policy plans, as well as pros and cons for multiple alternatives for those choice points, (2) students will be able to draft learning objectives for lessons, and will be able to differentiate learning objectives from learning aspirations, (3) students will be able to write descriptions of in-class activities aligned with at least some of those learning objectives, (4) students will be able to identify diversity-related issues faced by members of the university community,

and best practices for supporting those members in and out of the classroom, (5) students will be able to identify choice-points in relation to grading, and to develop approaches to grading based in their responses to those, and (6) students will be able to evaluate teaching samples and materials for implementation of best practices.

Grade

This course will be taught Pass/No Pass. To pass the course, you must successfully complete every component assignment and participate fully in class (though if you miss meetings there are ways to participate asynchronously). Please reach out if you need any accommodations.

Readings

All required readings for the whole class will be made available on the course website. Sometimes you may also be asked to find and read an article of your own choosing.

Other Requirements

You will observe two of your peers in 593 teach one of their discussion sections and discuss it afterwards with them, focusing on constructive observations both about what you were impressed by and what else you observed that might be helpful. (And of course, you will be observed by two.)

Logistics

The Course Website

The website is a work in progress. The large assignments, such as selecting and reading papers on diversity and on grading and preparing to present the general ideas to the class, and observing two of your peers, are fixed and you can start to work on those at any point. (Though I will likely upload documents helping with those closer to when they are due.) But many things, such as which things you should read or watch, and which smaller assignments (such as contributions to collaborative documents) you have to do before our meetings, will be determined closer to when those meetings take place.

So here is the plan: asynchronous content and the assignments for any given meeting will be fixed by the time of the previous meeting. So once we meet, you know you can start preparing for the next meeting as soon as you'd like. For instance, though there may already be some content available for the Peer Observation and Looking Forward week, that content is subject to change at any point up until we have the previous meeting, on Grading.

Timing

Typically, this class is 2 hours and 20 minutes, with a long (10-15 minute) break in the middle. However, because this semester the class is taking place online and zoom fatigue is real, and in order to better model strategies you may want to use with your own students, I will be shortening our meetings to 2 hours, with a 10-15 minute break in the middle. (Note: sometimes we may not end quite that early, so you should still keep the full 2 hour

and 20 minute interval reserved for our class.) To make up for the lost class time, I will provide asynchronous content in advance of each meeting, and I will also frequently ask you to contribute discussion to google documents. Though I will only require one comment/question/etc from each person per document, you should feel encouraged to respond to the contributions of others, turning it into an online discussion.

Unanticipated Complications

As with all of last year, this fall will be a highly nonstandard semester. Ideally, everyone would read/watch the materials for each meeting within a week or two before the meeting takes place, then attend class and actively participate in discussion and activities about the meeting topics while the preparatory materials are fresh in mind. However, there are many things that might interfere with this, either by preventing you from doing coursework or by preventing you from attending lecture. In these cases, please reach out to me as soon as possible so that we can work out an asynchronous solution.

If there is an unexpected complication on my side of things, preventing me from providing synchronous lecture at some point, I will email you as soon as possible to let you know, and will provide asynchronous alternative content.

Schedule of Topics

(see the course website for more information on topics and assignments)

Week 1, August 19 – First day of class and initial policies

We'll discuss your role as TAs and the value of teaching, we'll do an activity related to the first few minutes in the classroom, and we'll discuss policies to settle before your first meeting.

Week 2, August 27 – Lesson planning and impact on classroom dynamics

We'll discuss how your first meetings went, then we'll discuss lesson planning and the wide range of approaches one may take to it. Finally, we'll talk about classroom dynamics and discussion.

Week 3, September 3 – Activity Planning and Design

We will work through an interactive handout on developing learning objectives at the course-level and meeting-level, then you will work in groups to develop in-class activities that support meeting-level learning objectives.

Week 4, September 10 – Philosophy as a Way of Life

PWoL pedagogy involves teaching philosophical approaches and skills with an aim of transforming how we approach things in a wide range of areas of our lives. We'll discuss ideas on connecting Philosophy to students' lives, do an activity related to it, and do flash-brainstorming to develop related activities and assignments.

Week 5, September 17 – Diversity in the Classroom

We'll first talk about mental health and how it may impact students' experience in courses. We'll then talk about a broad range of topics related to diversity, determined by the papers you choose to summarize and discuss with us.

Week 6, September 24 – Grading

We'll focus on rubrics, doing an in-class exercise to increase familiarity with them and to see some consequences of using one. Then we will discuss a range of topics related to grading, determined by the papers you choose to summarize and discuss.

Week 7, Date TBA – Peer Observation and Looking Forward

We'll view (5 minute or less) teaching samples you have prepared, discuss them, review the semester, and discuss how you can build on this course going forward.

Statement on Academic Conduct and Support Systems

Academic Conduct:

Plagiarism – presenting someone else's ideas as your own, either verbatim or recast in your own words – is a serious academic offense with serious consequences. Please familiarize yourself with the discussion of plagiarism in *SCampus* in Part B, Section 11, "Behavior Violating University Standards" policy.usc.edu/scampus-part-b. Other forms of academic dishonesty are equally unacceptable. See additional information in *SCampus* and university policies on scientific misconduct, <http://policy.usc.edu/scientific-misconduct>.

Support Systems:

Student Counseling Services (SCS) – (213) 740-7711 – 24/7 on call

Free and confidential mental health treatment for students, including short-term psychotherapy, group counseling, stress fitness workshops, and crisis intervention. engemannshc.usc.edu/counseling

National Suicide Prevention Lifeline – 1 (800) 273-8255

Provides free and confidential emotional support to people in suicidal crisis or emotional distress 24 hours a day, 7 days a week. www.suicidepreventionlifeline.org

Relationship and Sexual Violence Prevention Services (RSVP) – (213) 740-4900 – 24/7 on call

Free and confidential therapy services, workshops, and training for situations related to gender-based harm. engemannshc.usc.edu/rsvp

Sexual Assault Resource Center

For more information about how to get help or help a survivor, rights, reporting options, and additional resources, visit the website: sarc.usc.edu

Office of Equity and Diversity (OED)/Title IX Compliance – (213) 740-5086

Works with faculty, staff, visitors, applicants, and students around issues of protected class. equity.usc.edu

Bias Assessment Response and Support

Incidents of bias, hate crimes and microaggressions need to be reported allowing for appropriate investigation and response. studentaffairs.usc.edu/bias-assessment-response-support

The Office of Disability Services and Programs

Provides certification for students with disabilities and helps arrange relevant accommodations. dsp.usc.edu

Student Support and Advocacy – (213) 821-4710

Assists students and families in resolving complex issues adversely affecting their success as a student EX: personal, financial, and academic. studentaffairs.usc.edu/ssu

Diversity at USC

Information on events, programs and training, the Diversity Task Force (including representatives for each school), chronology, participation, and various resources for students. diversity.usc.edu

USC Emergency Information

Provides safety and other updates, including ways in which instruction will be continued if an officially declared emergency makes travel to campus infeasible. emergency.usc.edu

USC Department of Public Safety – UPC: (213) 740-4321 – HSC: (323) 442-1000 – 24-hour emergency or to report a crime. Provides overall safety to USC community. dps.usc.edu

Advanced Graduate Teaching Seminar

Philosophy 595

Fridays, 10:00am – 12:00pm (though we may start at 9:30 some days)

August 27th – September 24th, 2021

University of Southern California

Class Website - <https://spark.adobe.com/page/pbUrT7QBybL1n/>

Instructor

Shieva Kleinschmidt

Pronouns: 'she' or 'they' (singular)

Email: sjk@parthood.com

Website: www.parthood.com

Office Hours

Online via zoom, using our class's zoom link

By Appointment

Contacting Me

Put 'Phil 595' in the subject line

Responses generally within 3 business days

Course Overview

This course is the second in a two-part series of pedagogy seminars for graduate students in the USC Philosophy department. This course is designed for experienced teaching assistants in philosophy at USC. It is intended that this course will be taken concurrent with TAing in one's fourth year in the program, and after the student has already completed the first part of this teaching seminar in their second year.

The previous course, Phil 593, focused on familiarizing you with your roles as instructors, and troubleshooting and optimizing your experiences as TAs. This course will focus on how you can approach developing and teaching your own courses, as well as focusing on how you can prepare for the teaching job market.

Learning Objectives

By the end of the semester, (1) students will be able to construct a syllabus using backwards course design, starting with learning objectives and generating aligned assignments and plans for grading rubrics, (2) students will be able to identify pedagogical values and evidenced-based strategies for promoting those values, (3) students will be able to compose teaching and diversity statements that draw on their own experiences in implementing

evidence-based pedagogy in the classroom, and (4) students will be able to produce constructive feedback on teaching samples and materials of their own and of others.

Grade

This course will be taught Pass/No Pass. To pass the course, you must successfully complete every component assignment and participate fully in class.

Readings

All required readings for the whole class will be made available on the course website. Sometimes you may also be asked to find and read an article of your own choosing.

Logistics

The Course Website

The website is a work in progress. The large assignments, as described in the assignments overview video on the website, are largely fixed and you can start to work on those at any point. But some things, such as which things you should read or watch, and which smaller assignments (such as contributions to collaborative documents) you have to do before our meetings, will be finalized closer to when those meetings take place.

So here is the plan: asynchronous content and the assignments for any given meeting will be fixed by the time of the previous meeting. So once we meet, you know you can start preparing for the next meeting as soon as you'd like. For instance, though there may already be some content on the website available for the Teaching Statements meeting, that content is subject to change at any point up until we have the previous meeting.

Timing

In typical semesters, meetings of this class are 2 hours and 20 minutes, with a long (10-15 minute) break in the middle. However, because this class will take place online and zoom fatigue is real, I will be shortening our meetings to 2 hours, with a 10-15 minute break in the middle. (Note: sometimes, with notice, we may have longer meetings starting at 9:30am – because of this, I recommend keeping the full 2 hour and 20 minute interval reserved for our class.) To make up for the lost class time, I will often provide asynchronous content, and I will also frequently ask you to contribute discussion to google documents. Though I will only require one comment/question/etc. from each person per document, you should feel encouraged to respond to the contributions of others, turning it into an online discussion.

Unanticipated Complications

Like all of last year, this fall will be a highly nonstandard semester. Ideally, everyone would read/watch the materials for each meeting within a week or two before the meeting takes place, then attend class and actively participate in discussion and activities about the meeting topics while the preparatory materials are fresh in mind. However, there are many things that might interfere with this, either by preventing you from doing coursework or by preventing you from attending lecture. In these cases, please reach out to me as soon as possible so that we can work out an asynchronous solution.

If there is an unexpected complication on my side of things, preventing me from providing synchronous lecture at some point, I will email you as soon as possible to let you know, and will provide asynchronous alternative content.

Schedule of Topics

(see the course website for more information on topics and assignments)

Week 1, August 27th – Course Design

We will discuss choice-points in course design, approaches to course-design, and features of syllabi you've found that you think are notable. We'll also chat about your own initial ideas for a course you'd like to design for the syllabus-drafting portion of this seminar.

Week 2, September 3rd – Aligned Assignments and Grading

We'll examine how to align assignments with course goals, a wide variety of kinds of assignments you might construct, and what sorts of things you should communicate in your assignment description for graded assignments. We'll also look at grading rubrics you have prepared, and discuss grading choice-points you have noticed.

Week 3, September 10th – Syllabus Design

We will discuss choice-points in course design, approaches to course-design, and features of syllabi you've found that you think are notable. We'll also chat about your own initial ideas for a course you'd like to design for the syllabus-drafting portion of this seminar.

Week 4, September 17th – Teaching Samples and Supplemental Materials

We will review teaching sample videos you have made, as well as some kind of supplemental material you've created (a video, an interactive online essay, a podcast, infographics, interactive handouts, or an interactive online presentation).

Week 5, September 24th – Mentoring Graduate Students

We will examine pedagogical and mentoring approaches specific to graduate students. Among our topics: we will cover different approaches to graduate seminars, approaches to supporting independent work (such as on dissertations), and how to help graduate students through some of the challenges of graduate school.

Week 6, Date TBA – Teaching Statements

We will review your Teaching Prep Assignments, your pedagogical values and the evidence-based strategies you tried out, and how those attempts went. Then we will spend the majority of our meeting workshopping your teaching statement drafts.

Week 7, Date TBA – Diversity Statements

We will review your Diversity Statement Prep Assignments, your diversity-related values and the evidence-based ways you worked to promote them, and how those attempts went. Then we will spend the majority of our meeting workshopping your diversity statement drafts.

Statement on Academic Conduct and Support Systems

Academic Conduct:

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The Paradox of Inquiry

Shieva Kleinschmidt

The Paradox of Inquiry

“How will you look for it, Socrates, when you do not know at all what it is? How will you aim to search for something you do not know at all? If you should meet with it, how will you know that this is the thing that you did not know?”

Paradox of Inquiry: Meno’s Formulation

1. If we inquire, either it is about what we know or what we do not know.

Justification: _____

2. If we inquire about what we know, it is not true inquiry; we will not be learning.

Justification (with an example): _____

3. If we inquire about what we do not know, we will not know when we find it because we don’t know what we’re searching for; such an inquiry cannot be fruitful.

Justification: _____

4. So, no inquiry can be fruitful.

Note that Plato and Socrates did not endorse this argument! Instead, it’s a paradox because it is difficult to determine which premise to reject. Which premise do you find weakest, and why?

The Paradox of Inquiry: Standard Formulation

1. _____
- _____

Justification: In characterizing something, either we start with general characterizations, or we generalize to get them. There is no other way to get general statements. And all analyses are built from general characterizations.

- 2. But if we generalize from instances, then we must know whether the cases are instances of what we want.

Justification: _____

- 3. _____

Justification: In order to know whether some instances are of such-and-such type, we already need to know some general features of things of that kind.

- 4. So, _____

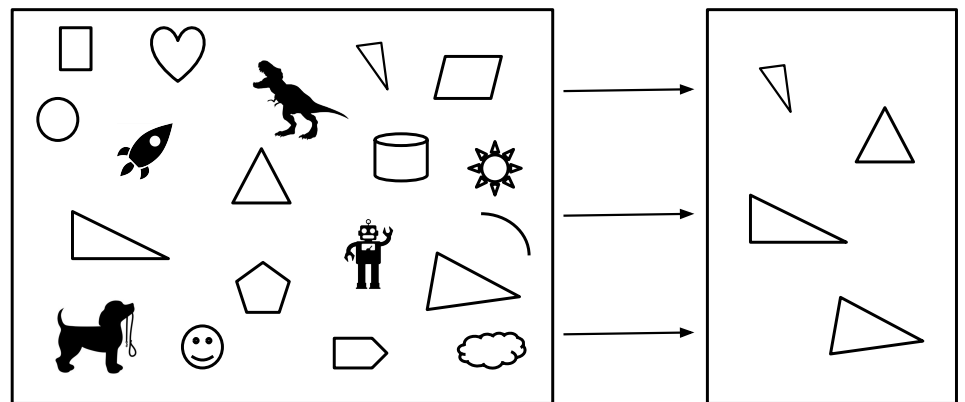
Examples

Suppose I don't know the correct analysis of the concept *triangle*. I'm trying to figure it out. So I look at a bunch of shapes, and see which are triangles, and then figure out which features they all have in common.

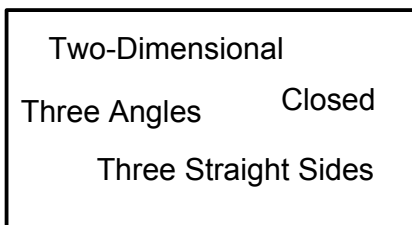
x is a *triangle* iff [analysis needed here – listing of properties such that all and only the triangles have all of them]

Investigation:

- 1. Find a bunch of examples of triangles (out of the wide variety of objects there are).



2. Figure out which features are had in common between all those triangles (and also between all triangles everywhere, perhaps in every possible way things could be).



3. Give a listing of these features that is complete enough to rule out all non-triangles.

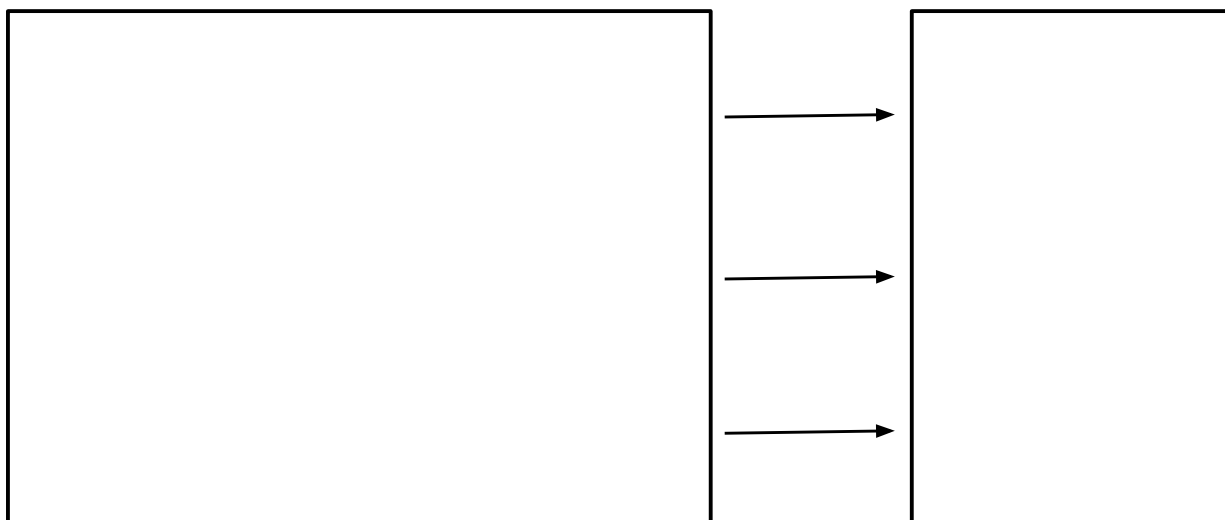
x is a <i>triangle</i> iff x is two-dimensional, closed, and has three straight sides.
--

Now give your own example. I recommend starting with a word you know the definition of. Think about how you might complete these 3 steps to give an analysis of the concept corresponding to that word.

_____ iff [analysis needed here – listing of properties such that all and only _____ have all of them]

Investigation:

1. _____



2. _____



3. _____



At which steps in this process did you appeal to your prior knowledge of which sorts of things fall into the category you're giving an analysis of? (Explain.)

Arguing About Materialism: The Oddity Objection

Shieva Kleinschmidt

The Oddity Objection

The materialist's response to the Indiscernibility Argument was to bite the bullet and say that you and your body have all the same properties. This leads the non-materialist to a second argument, the Oddity Objection.

First, the idealist (or any non-materialist) gives the basic idea behind their argument:



According to materialists, your body can make free choices, is morally responsible, and so on. But that's completely at odds with what we believe about ourselves and the world. The materialist must be mistaken.

Then the idealist gives us a formal presentation of the argument:



1. _____
2. _____
3. So, _____

Finally, after defining 'Materialism', the idealist tells us their justifications:



Justification for (1): _____

Justification for (2): _____

The materialist can then respond to the idealist's argument. First, the materialist evaluates the argument for validity:

The above argument is of the form:

So, _____

This is? is not? valid.



The materialist then evaluates for soundness, and gives their strongest objection.

Sound? _____

Objection: _____



The materialist will bolster their case by giving an example.

Example? _____



Notice, this entire exchange followed the Indiscernibility Argument. The dialogue has gone like this: the idealist offered an argument, and the materialist responded to it. The idealist had an objection to that response: the Oddity Objection. The materialist had a reply to that objection. This kind of back-and-forth is common.

Three Helpful Distinctions

1. Temporal Direction vs. Causal Direction

Temporal Direction:

Events can be ordered temporally, using the *before* and *after* relations.

E.g., this morning's sunrise was before this lecture.

Causal Direction:

Events can also be ordered causally, using the *cause of* and *effect of* relations.

E.g., the striking of the match was a cause of (and so is causally prior to) the lighting of the flame.

Ordinarily, temporal direction and causal direction go together.

But in time-travel scenarios, they can come apart.

Example:

Suppose that today you read in a book about ice-cream in 1960. You decide to go back in time to try it. Tomorrow you get into a time-machine, and you emerge in 1960. You walk into a diner and order ice-cream.

Using the above story, put the following events in order:

Events to put in order:	
You eat ice-cream	You get in the time-machine
	You read about ice-cream
You decide to time-travel	You emerge in 1960

Temporal Ordering:

Causal Ordering:

1. _____

2. _____

3. _____

4. _____

5. _____

2. Causing Past Events vs. Changing Past Events

Consider this story:

You tell me to get a first edition of Kant's *Critique of Pure Reason*.
I have a time-machine, so I figure the easiest way to get it is to go back in time.
I go back and do it, causing the book to be moved in 1781.

Causing a Past Event:

In the story, I caused the book to move. Causing a past event is just like causing any other event, except that the event is past.

You caused a past event when you decided to brush your teeth this morning, and then picked up your toothbrush as a result.

- In that case, the cause was before the effect, so the causal direction was the same as the temporal direction.
- In time-travel stories, there are often causes that come after their effects. But the causal relation is still the same, the cause is just coming from a different temporal direction.

Changing a Past Event:

Though I caused something in the above story, I may not have *changed* anything. It may have *always* been the case that, in 1781, I would move the book.

Another example:

The third Harry Potter book, *Harry Potter and the Prisoner of Azkaban*, where Harry and Hermione go back in time to rescue Buckbeak. They *cause* Buckbeak to be rescued, but they don't *change* anything: it was always the case that they would rescue Buckbeak in exactly the way they did.



3. Causing Something vs. Determining It

Causing an event *brings about* that event.

Determining an event merely *entails that the event will occur*.

Examples where they come apart:

- My becoming an aunt entailed that I have a sibling who has a child.
But my becoming an aunt didn't *cause* my sibling to have a child.
- There may already be a fact of the matter about whether a particular atom will decay at 6pm tonight.
But the decaying of this atom may be merely probabilistic, with nothing causally guaranteeing it will happen.

The Metaphysics of Repeatable Artworks

Shieva Kleinschmidt

What Are Repeatable Artworks?

Pieces of art that can have multiple instances or manifestations.

Such as: symphonies, plays, novels, movies, etc.

Not: statues and paintings.

Examples:

- *The Moonlight Sonata* was composed by Beethoven in 1801 and consists of 3 movements. It is played by orchestras and on car stereos.
- *A Game of Thrones* is the first novel in the *A Song of Ice and Fire* fantasy series by George R. R. Martin. It is present in libraries, bookstores, and on nightstands.
- *Stranger Things* is a Netflix series that premiered in July of 2016, and currently consists of 3 seasons. It appears on televisions, laptops, and even smart phones.

What We Say About Them

We talk about repeatable artworks all the time. I'm sure some of you have uttered true sentences about at least one of the above examples.

For instance:

- "*The Moonlight Sonata* has 3 movements"
- "*Stranger Things* freaked me out".

Simple Semantics

We might interpret these sentences as having subject/predicate form.

- A sentence with simple subject/predicate form is true iff the entity referred to by the subject has the property picked out by the predicate.



"Maren is a happy baby" is true iff
 Maren (the entity referred to by 'Maren')
 has the property
being a happy baby (picked out by the predicate)

"*The Moonlight Sonata* has 3 movements" is true iff
The Moonlight Sonata (picked out by the subject)
 has the property
having 3 movements (picked out by the predicate)

Give your own example of a sentence with simple subject/predicate form, where the subject picks out a paradigm material object. Then give the truth-conditions for the sentence.

“

”

is true iff

has the property

Now give your example of a sentence with simple subject/predicate form, where the subject picks out a repeatable artwork. Then give the truth-conditions for the sentence (understood using a simple semantics).

“

”

is true iff

has the property

Ontological Consequences

From Simple Semantics to Existent Artworks

1. Some sentences about repeatable artworks are true.
2. At least some of those true sentences have simple subject/predicate form.
3. A sentence with simple subject/predicate form is true iff the entity picked out by the subject has the property picked out by the predicate.
4. So, at least some repeatable artworks exist.

But if repeatable artworks exist, what kinds of things are they?

Ontological Options

Abstracta: Repeatable artworks are outside of space and time, and perhaps are abstract entities. We don't really *create* songs and novels, we merely discover them.

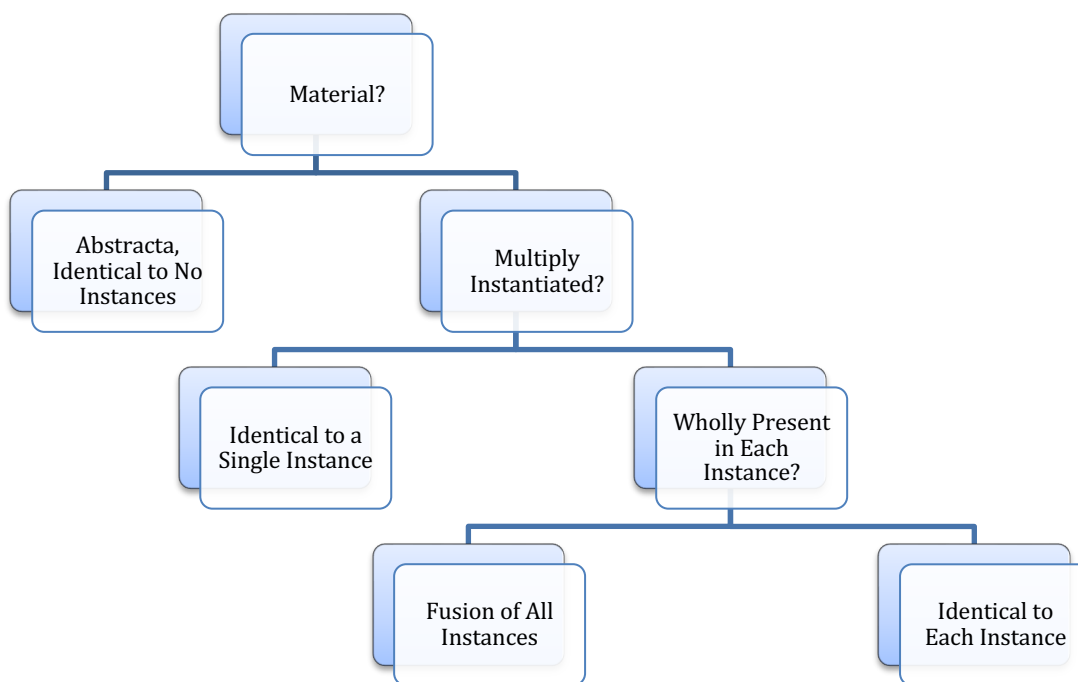
Single Instance: Repeatable artworks are not really repeatable at all; things like *The Moonlight Sonata* are in space and time and are identical to one particular tokening (whether a performance, a score, a recording, or even a mental tokening).

Fusion Of Instances: Repeatable artworks are in space and time and are identical to the fusion of all of their instances; things like *The Moonlight Sonata* are identical with all

of their performances, scores, recordings, and perhaps even mental tokenings, all taken together.

Each Instance: Repeatable artworks are like immanent universals, wholly present in (and perhaps even identical to) each particular instance. Just as one might believe that a time-traveller can be wholly located in each of two distinct locations at the same time, so there's *one in the same* object at each of two places, so one might say things like *The Moonlight Sonata* are wholly present in, and perhaps identical to, each tokening – whether it's a performance, a score, a recording, a mental tokening, etc.

So, as with properties, we have something like the following division of views. (“Yes” takes you to the right, “No” takes you to the left.)

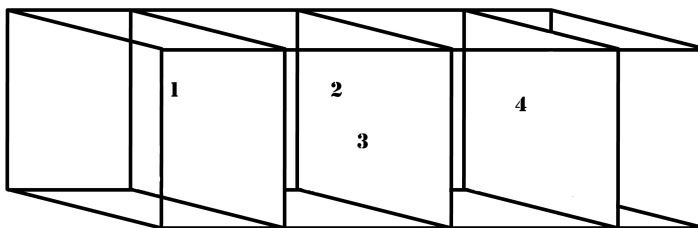


(Note: this is not an exhaustive listing of all of the logically possible views.)

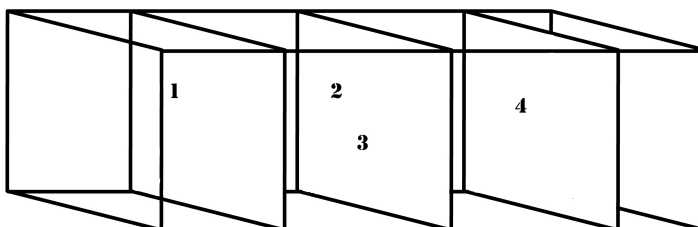
Corresponding Locative Facts

Choose your own example of a repeatable artwork, and say where it is located according to each of the views described above. Then draw its location in the space provided (take the numbers to represent distinct instances of the artwork in spacetime).

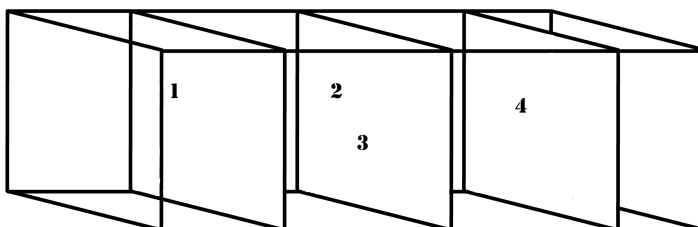
Abstracta: _____



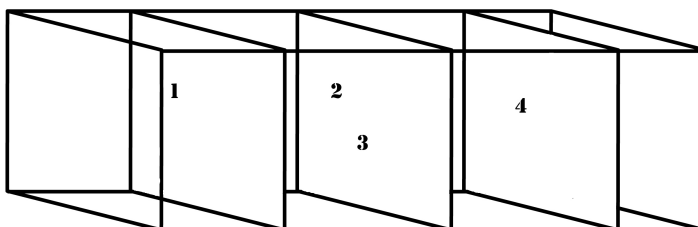
Single Instance: _____



Fusion of All Instances: _____



Each Instance: _____



Objections to the views:**Objection To The Abstracta Option:**

Consider the sentence:

(1) “*The Moonlight Sonata* is about 15 minutes long.”

We think that sentence is true. But if this sentence has simple subject/predicate form, it seems that this sentence will only be true if *The Moonlight Sonata* has temporal duration. And if *The Moonlight Sonata* is abstract, then it does not have temporal duration. So the sentence, on that reading, will be false.

Give your own example of a sentence about a repeatable artwork that seems true but is false if the artwork is abstract.

Response: Complicating The Predicate

This objection depends on a simplistic reading of sentence (1). When talking about features of abstracta, we commonly allow for them to inherit properties from their instances. “*Redness* is present around the globe” is true even if *redness* is abstract, because *redness* inherits the property from its instances that are around the globe. So when we say “*redness* is present around the globe” we really mean “*redness* has instances that are present around the globe. Similarly, when we say (1) above, what we really mean is:

(1*) “*The Moonlight Sonata* has instances that are about 15 minutes long.”

And this is true.

Show how this kind of solution would work to modify the sentence you gave above.

Rejoinder: The Problem of Anaphoric Predication

This response of complicating the predicate faces the Problem of Anaphoric Predication. Anaphoric predication occurs whenever the same predicate is used just once to apply properties to entities twice-over (via voiced or unvoiced reference back to it by something later in the sentence). That is, if I say “Maren’s smile is delightful”, ‘is delightful’ predicated a feature once. But if I say “Maren’s smile is delightful, and so is her laugh”, now because the ‘so is’ referred back to the property previously mentioned, ‘is



delightful' has been applied twice, to predicate a feature of Maren's smile and to also predicate that same feature of Maren's laugh.

We can do something similar with the predicate 'lasts about 15 minutes'. Consider:

(2) "*The Moonlight Sonata* is about 15 minutes long, and so was my catnap yesterday."

This sentence seems true, and 'is about 15 minutes long' predicates the same property of *The Moonlight Sonata* and my catnap yesterday. But here's the dilemma: if it predicates simply *being about 15 minutes long*, this can't be had by *The Moonlight Sonata* if the artwork is abstract. And if it predicates *has instances that are about 15 minutes long*, then it won't truly apply to my catnap, which is an individual entity rather than something that can have instances.

Give your own example of a case of anaphoric predication applied to your repeatable artwork. Work in groups of 2-4 people to help each member of your group complete this for their chosen artwork. Write yours below:



Objection To The Single Instance Option:

Consider the sentences:

(3) "*Stranger Things* is present only in Europe."

(4) "*Stranger Things* is present only outside of Europe."

If we think that the artwork *Stranger Things* is actually identical to some instance of it, we'll have to say that one of (3) or (4) is true. But it doesn't seem to be the case. *Stranger Things* is present in households and on smartphones both within Europe and outside of it.

Note that this objection does not require that we *know* which instance of *Stranger Things* the proponent of this view wants to identify the artwork with. Instead, whatever they choose, they'll have to accept one of (3) or (4), and either is unacceptable given our intuitions about where the artwork is present.

Give an example of this kind of objection to the Single Instance Option using your own choice of repeatable artwork. What's a pair of sentences where, if the Single Instance Option is true of your chosen repeatable artwork, at least one of the sentences must be true but both of them seem false?

(A) _____

(B) _____

Objection To The Fusion of All Instances Option:

Consider again the sentence:

(1) "*The Moonlight Sonata* is about 15 minutes long."

This sentence will be false if *The Moonlight Sonata* is the fusion of all of its instances, because all of them together are way longer than 15 minutes (at least, if we include some performances, and if we include some we should include enough that it will be more than 15 minutes in duration).

Similarly, we think that once we've seen all the episodes of *Stranger Things* we've seen the whole show (at least, so far), none of it was missing. But if *Stranger Things* is actually the fusion of all of its instances, you'll have not been exposed to the vast majority of it.

Give your own example using a repeatable artwork of your choosing. What is a sentence that will be false, if the Fusion of All Instances Option is correct?

Response: Complicating The Subject

We can claim that in these cases, when we say "*The Moonlight Sonata* is about 15 minutes long", we're talking not about *The Moonlight Sonata* itself but instead about how instances of it tend to be. Similarly for the sentence about *Stranger Things*, when we say we've seen the whole thing we mean we've seen a performance of it. So the meaning of *The Moonlight Sonata* sentence might more perspicuously expressed as:

(1**) "Performances of *The Moonlight Sonata* tend to be about 15 minutes long."

And this sentence is true even on the Fusion of All Instances view.

Show how this kind of solution would work to modify the sentence you gave above.

Rejoinder: The Problem of Anaphoric Reference

This response of complicating the subject faces the Problem of Anaphoric Reference. Anaphoric reference occurs when one part of a sentence picks out the referent of an earlier part of the sentence – so the referent of the earlier noun phrase is actually referred to twice over. So, for instance, if I say “Maren is a happy baby and she is a fast crawler”, ‘she’ in the second conjunct of the sentence refers back to the entity picked out by ‘Maren’ in the first part of the sentence. So one and the same entity, my daughter, has been picked out twice, and has had multiple properties predicated of her in that sentence.

We can do something similar with the noun phrase ‘*The Moonlight Sonata*’. Consider:

(2) “*The Moonlight Sonata* is about 15 minutes long, and it is over 200 years old.”

It seems this sentence is true, and ‘*The Moonlight Sonata*’ picks out something that is both about 15 minutes long and over 200 years old. But if ‘*The Moonlight Sonata*’ picks out the fusion of all of its instances then it is not merely about 15 minutes long, and if instead ‘*The Moonlight Sonata*’ picks out some collection of typical performances of it, they will not all (or even generally) be over 200 years old. So regardless of how we read the subject, we won’t have an option that makes the sentence true if we accept the Fusion of All Instances view.

Give your own example of a case of anaphoric reference applied to your repeatable artwork. Work in groups of 2-4 people to help each member of your group complete this for their chosen artwork. Write yours below:

Objection To The Every Instance Option:

Here we have a dilemma. Repeatable artworks tend to have multiple instances. The instances are distinct. E.g., there are distinct performances of (and printings of scores of) *The Moonlight Sonata*. If we say the repeatable artwork is wholly present in each of its instances, then either it is identical to each of its instances, or it is distinct from and collocated with them.

If it is identical to each of its instances, then the Transitivity of Identity is forfeit. The Transitivity of Identity says that for any x , y , and z , if $x=y$ and $y=z$, then $x=z$. But if there's Performance 1 and Performance 2, and they are distinct from one another, but Performance 1 = *The Moonlight Sonata* and *The Moonlight Sonata* = Performance 2, then by the transitivity of identity, Performance 1 should be identical to Performance 2. So the proponent of this horn of the dilemma will have to give up the transitivity of identity.

If instead we claim that *The Moonlight Sonata* is wholly located at each of its instances but distinct from them, then we need to posit colocation of distinct material entities. And either (a) they don't share parts, which makes them quite surprising (a common intuition is that there isn't enough room for multiple objects to fit in the same region if they don't do it by sharing some of their parts), or (b) they do share parts and the instances make up the artwork at each region, but then we have to make strange mereological claims. For instance, we'll have to say that even though, at a particular region, *The Moonlight Sonata* and its instance are distinct, there's nothing more to *The Moonlight Sonata* than the instance at that region. (This might not sound terrible, and some people do believe in denying principles like this, but it'll require a revision of standard theories of parts and wholes.)

Finally, we should note a final sort of objection for any theory on which repeatable artworks are material objects:

Every material object has size, and every material object has weight, and every material object is constituted by something, and many material objects (that are large enough) also have colors and the like.

If we identify repeatable artworks with material objects then we'll have to predicate these sorts of features of them as well. We'll end up saying things like:

Game of Thrones has such-and-such weight,
Stranger Things is n feet long and m feet tall,
 and even

The Moonlight Sonata is more purple (or whatever) than it is any other color.

Present your own sentence using a repeatable artwork of your choosing, where a paradigm feature of material objects is predicated of it and it sounds problematic:

It doesn't seem we should endorse the truth of claims like these. It's not just that we couldn't possibly know them, it's that they seem to be ill-formed.

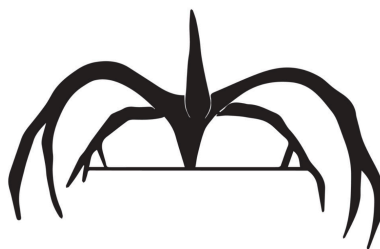
A Final Option

Recall that we began with this fact: sometimes we say true things about repeatable artworks such as *The Moonlight Sonata* and *Stranger Things*. And if we take these true sentences to have simple subject/predicate form, we should think there really are things that we refer to with ‘*The Moonlight Sonata*’ and ‘*Stranger Things*’, and then we have the puzzle of finding something in the world to identify them with.

But what if, instead, we deny that these sentences have simple subject/predicate form?

Then we will lose this motivation for saying these repeatable artworks exist. We will be free to posit performances, scores, printings, etc., but without having to say there’s a single entity, *the artwork*, that these are instances of.

This leaves us with two final and related tasks: (i) explaining away intuitions in favor of the existence of these repeatable artworks, and (ii) giving a semantics that explains the truth of sentences like “*Stranger Things* mischaracterized a physical constant as a mathematical equation.”



Reactions? Which view do you like the best? Are there any objections I’ve overlooked, or any responses you like to objections listed above?

When Does Composition Occur?

Shieva Kleinschmidt

The Question

The Special Composition Question (SCQ):

For some ys , there is an x that is composed of/fuses the ys iff ...?

Differs from the question of how to define fusion, because the definition what composition/fusion amounts to *if* it occurs, and the SCQ tells us what it takes for it to occur. So, for instance, it would be like the difference between defining what my being granted tenure amounted to (people voting in certain ways, then documents being signed) vs. the necessary and sufficient conditions for those things happening.

Extreme Proposed Answers

Compositional Nihilism: No composite objects exist.

Their answer: ... there is exactly one of the ys .

In your own words: _____

So according to the Compositional Nihilism, what sorts of objects exist? _____

Unrestricted Composition: Any collection of objects has a fusion.

Their answer: ... the ys exist.

In your own words: _____

So according to the Unrestricted Composition, what sorts of objects exist? _____

Some motivation for these views:

Sorites cases, and vagueness cases, like the Problem of the Many.

Some drawbacks of these views:

They're counterintuitive!

Counterintuitive Results for Compositional Nihilism:

This view has the result that ordinary objects, like people and puppies, either don't exist or don't have smaller parts. But we commonly think we do exist, and that we can gain and lose proper parts (and therefore can have them).

In response to this, the Compositional Nihilist often endorses a translation strategy, taking sentences of ordinary language and giving an account of what they "really mean" that is compatible with a nihilistic metaphysics.

Example: Strictly speaking, there are no tables according to this view.

But the Compositional Nihilist will say that when we use ordinary language to say "tables exist" or "people exist"

we're actually saying something like

there are simples arranged table-wise, or there are simples arranged people-wise

and these things are true even if no composite objects exist.

Your own example of a counterintuitive result of Compositional Nihilism: In ordinary

English, we think we can truly say "_____ exist."

How a Compositional Nihilist may attempt to translate that sentence:

Counterintuitive Results for Unrestricted Composition:

This view has the result that there are many more objects, of a much wider variety, than we may have expected. When we think of what exists, and when we create theories about what exists, we typically don't posit entities made of arbitrary scatterings of atoms, or objects lacking any sort of structure or homogeneity. It seems wrong to call such things "objects". Further, such bizarre things would play no explanatory role in our theories, so it is unparsimonious to posit them.

In response to these worries, the Unrestricted Composition theorist may claim that our views of which things exist often aren't shaped by what's most natural, but rather what's most useful to discuss. And, though the bizarre objects are typically not the most useful to consider, that is not a conclusive mark against their existence, especially since claiming they exist is one way to solve puzzles surrounding composition.

Example: According to Unrestricted Composition, there is a single object that is made of exactly all of the noses in the world together with the Eiffel Tower.

But the Unrestricted Composition theorist will say that we simply tend to not think about such objects; this neglect of attention is not conclusive evidence it does not exist.

Your own example of a counterintuitive object that exists according to Unrestricted

Composition: _____

What do you think about the response that this object exists, and we just don't typically pay attention to things like it?

Moderate Proposed Answers

Contact: Fusion occurs whenever some objects are in contact with one another.

Their answer: ... the ys are in contact.

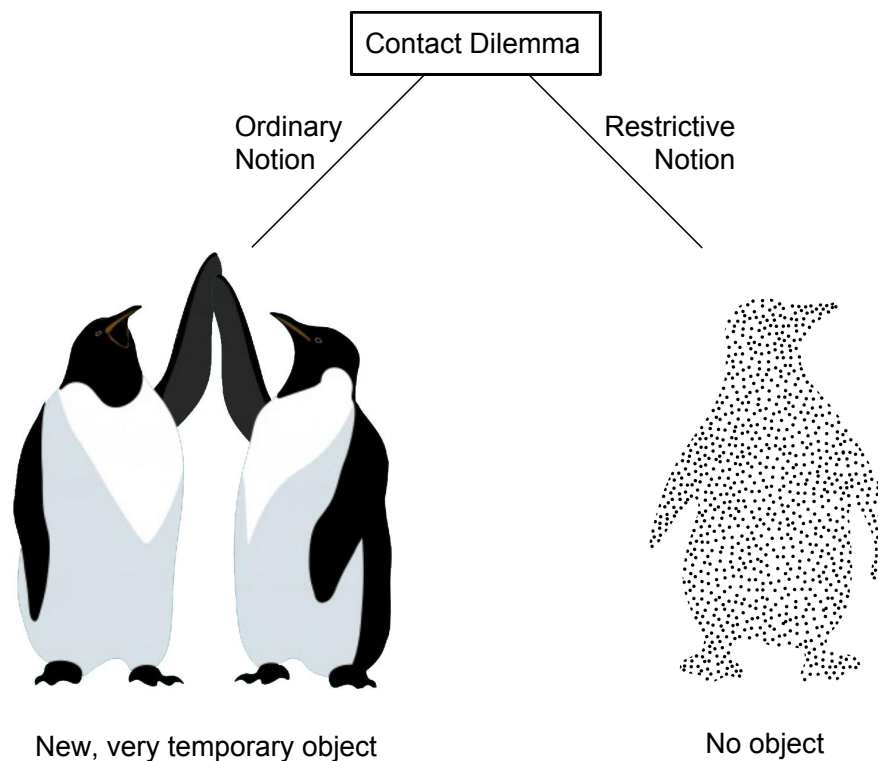
This says two objects are parts of some bigger object just in case there is a continuous, filled path through space (or spacetime) between them. So, e.g., there's a continuous, filled path through any two parts of an 'l', but not between just any two parts of an 'i', so the 'l' can be a composite object but the 'i' cannot. Similarly, at least at first glance, there's a continuous, filled path between any two parts of you, but not between your shoes and mine.

Your own example of a composite object, according to the contact view:

Your own example of a pair of objects that are not spatially continuous, and therefore do not together fuse to make a further object:

Virtues: this view says fusion happens sometimes but not always. Intuitively, it will produce the result that tables and dogs exist, but not a fusion of all the world's noses.

Problem: by 'in contact with' either (i) we mean something corresponding to the ordinary notion, according to which you and I are in contact and therefore compose a further object when we shake hands, or (ii) we mean something more restrictive, according to which ordinary objects aren't physically continuous after all because there's a bunch of empty space between the atoms that make them up. And in that case, there aren't ordinary composite objects, because such things aren't spatially continuous.



The upshot of this worry is that the view seems to either produce not enough objects (like Nihilism), or too many objects (like Unrestricted Composition).

Your own examples (i) of a counterintuitive object the view says exists using the ordinary notion of contact, and (ii) of a case where the view says there isn't an object where we would've thought there is one, using the restrictive notion of contact.

(i) _____

(ii) _____

Fastening: Fusion happens whenever some objects are fastened together.
Their answer: ... the ys are fastened together.

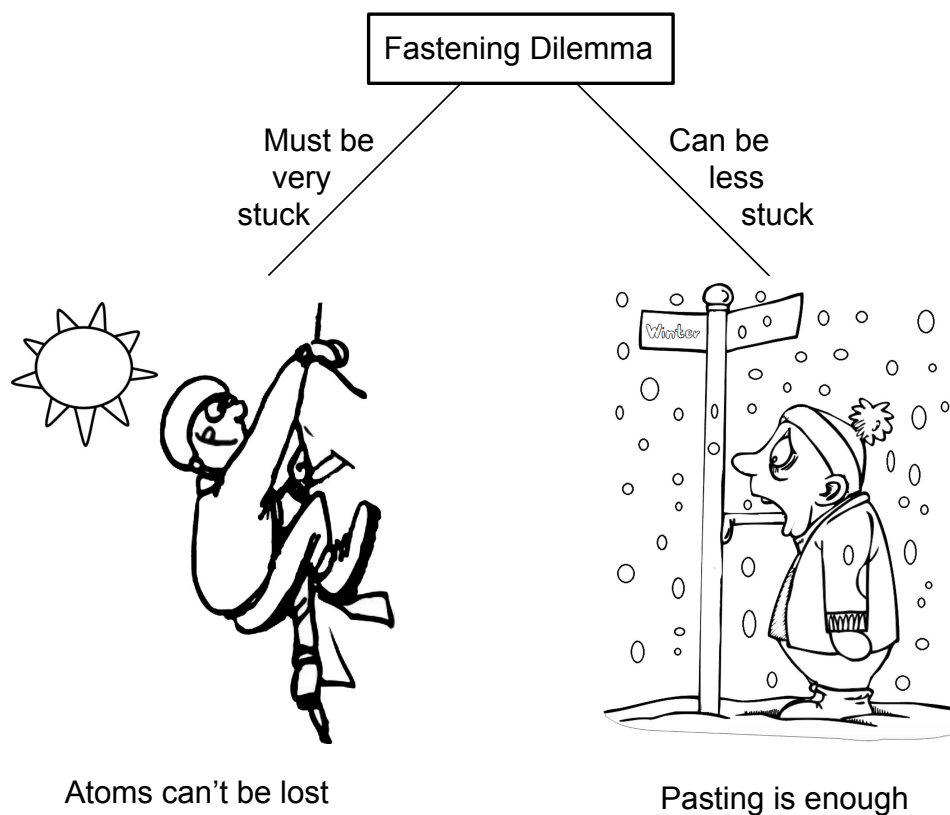
The idea here is that a collection of objects, such as the atoms that make you, may not be in contact with one another, but they're *stuck together* and move jointly, even if just for now. And as long as a collection of objects are very stuck together, we'll say they are fastened and they jointly make something up.

We face a question: just how stuck together do the objects need to be? Again, it looks like we will face a dilemma.

(i) We may follow van Inwagen (who presented but didn't endorse this view) in saying that objects are fastened together only if, in general separating them would break

or deform them. In this case, the atoms that make you up wouldn't all count as being fastened together, for you can lose some atoms without those atoms becoming deformed. (E.g., when you scrape your finger on sandpaper or a rough surface.)

- (ii) Alternatively, we may say that the objects hold together and move collectively in some less permanent way. But it looks like whatever we say here, in order to avoid the previous worry, we will count as fastened many objects that are merely temporarily stuck together. (E.g., when you put your tongue on an ice cube and the ice cube becomes stuck to your tongue.)



Your own examples (i) of a collection of objects that, counterintuitively, don't make up a further object if we endorse Fastening and think objects must be *very stuck* together in order to make up a further object, and (ii) a counterintuitive object that the view will say exists if we endorse Fastening and think objects don't have to be *very stuck* together to make up a further object:

(i) _____

(ii) _____

Brutal Composition: There is no answer to this question.

Their answer: [There is none!]

The idea: no list of necessary and sufficient conditions will get things right in all cases. Instead, sometimes the issue of when things compose further objects is simply *brute*: it lacks any explanation whatsoever. Thus, we can say that composition sometimes occurs, but not always: people exist and are composite objects, but fusions of noses do not exist. But we can also avoid any potential counterexamples, by saying that in any purported counterexample, our view actually gets the right results (and we don't need to explain why).

Problems: this view requires including a significant amount of arbitrariness in our theory of the world. This is a large cost, as we want our theory to be as explanatorily powerful as possible. Further, it seems that there are patterns to when, intuitively, composite objects exist; collections of atoms making up tables do seem importantly different from collections of noses potentially making up nose-fusions. So the problem isn't just that this view requires arbitrariness, it requires it *while trying to capture commonsense intuitions about which objects exist*, and if the world fits those intuitions, that is exactly the sort of state of the world that we would expect to have an explanation.

What is an example of some other case where some fact calls out for explanation? Can you think of any sort of fact that does not call out for explanation? On which side of this divide do you think commonsense verdicts on composition (if correct) fall?

The Convention Approach: Fusion occurs just in case social convention dictates it is so.

Their answer: ... there is exactly one y , or convention dictates the y s have a fusion.

The idea: generally Compositional Nihilism is true, but people and societies can, via establishing conventions about composite objects, actually make it true that such composite objects exist. There are tables because, as a society (or collection of societies) we find

talking about objects like that useful. There are no nose-fusions, because (even if we talk about them occasionally in class) society at large does not find such potential objects natural to think about, discuss, or interact with.

Similar claims can be made about persistence conditions of objects: in the Ship of Theseus case, does the ship survive as the thing with the same wood, or as the thing with the unbroken causal history? According to this sort of view, it's whichever society (or the owners, or whoever has authority in this case) considers to be the same ship.

First Problem: this has the result that, prior to any social conventions, there were no composite objects. (Or at least: if there hadn't been any social conventions, no composite objects would have existed.) So, for instance, in a world that looks just like ours minus all social entities, there will be no composites: no rocks, no planets, no atoms.

Second Problem: our conventions are often vague matters. We aren't super-precise about what it takes for something to be a table, for instance, or how long such a thing can persist. We seem to think clouds exist, but aren't super-clear on how to individuate between them, or about when we have one vs. two. Making composition-facts parasitic on vague features like this will mean there is *vagueness in existence*. It won't only be vague which *features* entities have, it will be vague whether particular entities exist at all. And, we might have thought, even if vagueness is present at the level of predicates and properties, it is not present at the level of existence. It is determinate how many objects exist, even if it is vague what they are like.

Do one of the following: (1) state the second objection in your own words, or (2) give your own response to one of these two objections.

Other Approaches?

There are other ways we may try to answer the question of when some objects compose a further object. E.g., we may endorse a *Structural/Functional Approach*, according to which objects fuse to make a further object just in case they work together to perform some

Material Coincidence

Shieva Kleinschmidt

Understanding The Problem

When we think of problems of material coincidence, we think of statue/lump cases. But more generally, the problem arises whenever we have motivation to posit two things in the same place at the same time, fusing the same collection of parts. And this can arise from a wider variety of cases than the statue/lump case. So we have two related questions:

- (i) How should we state the problem?
- (ii) Which cases produce the problem?

“The Problem of Material Constitution” – Mike Rea (1995)

Thesis

The cases of Tib/Tibbles (and its inverse Growing Argument), the Ship of Theseus, and the Statue/Lump all are ways of producing the same, underlying problem (stated below).

Rea’s Problem of Material Constitution

We have reason to believe that some *ps* compose an *x* with particular modal features involving how it relates to its parts, and that the same *ps*, at the same place and time, compose some *y* which does not have those particular mereological modal features. But this conflicts with the combination of Uniqueness of Composition and Necessity of Identity.

Why we should care

- (i) We could give a collection of quite different responses to the different sorts of cases with these features, but it may be more theoretically parsimonious to give a single solution that applies to them all.
- (ii) Reflecting on the features common to all of these cases helps us to identify the logical space of potential responses.

The 5 jointly incompatible claims making up Rea’s Problem of Material Constitution

1. Some composite object, of some sort [where this may be restricted here and throughout the assumptions] *F*, exists.
2. If the *xs* compose a *y* such that *Fy*, then they compose some *z* such that, for some *R*, necessarily, if *z* exists, then *zRx*s. [So this at least entails Mereological Neighborliness: if *z* is made of the *xs*, necessarily, if *z* exists then so do the *xs*.]
3. If the *xs* compose a *y* such that *Fy*, then they compose some *z* such that, for the relation *R* from the previous claim, possibly *z* exists and $\neg zRx$ s.
4. Uniqueness of Composition
5. Necessity of Identity

Examples:

The Ship of Theseus

1. There is a ship made of some planks of wood, the *ps*.
2. The same *ps* compose an object that can survive the replacement of all of the *ps*; after all, there is a ship that is slowly repaired and survives that process.
3. The same *ps* compose an object that cannot survive the replacement of all of the *ps*; after all, there is an object that was disassembled and reassembled, and underlying the fact that this is the same ship is the fact that the parts are jointly sufficient (in the proper arrangement) and at having at least some of them is necessary for the presence of the ship.
4. The *ps* compose exactly one object.
5. If the ship that can survive complete *p*-replacement and the ship that can't do so are identical now, then at every time and at every world where one exists they are identical.

[We have similar personal identity cases, where we compare complete replacement of memories with complete replacement of constituting matter and ask which is the original person.

But there are non-mereological variants as well, where we produce multiple candidates for future stages of a person without those candidates antecedently seeming to differ in their mereological relations to original first stage. One might prefer to have a response to Ship of Theseus –type cases that can also solve these non-mereological cases. But on Rea's way of describing the problem, these non-mereological cases will be a different sort of puzzle.]

The Body-Minus Argument

1. There is a cat, Tibbles, made of some particles, the *ps*.
2. The same *ps* compose an object that cannot survive the loss of a part, Body.

[But this is such a strong assumption! You can think that cats can lose their tails, and that cats have smaller tail-free parts, without thinking that there's anything in the vicinity (cat or body) that has its parts essentially.

Instead, we can at least weaken it to: "...an object that cannot survive the loss of one of the *ps*" and not restrict the *ps* to particles, but just to some collection of proper parts that makes up Tibbles. Not just any collection will do, but we only need one collection that works.]
1. The cat can survive the loss of some of its parts (and does so when its tail is cut off).

[Again, we can weaken this to "...can survive the loss of one of the *ps*.]
4. The *ps* compose exactly one object, so Body is identical to Tibbles.
5. If Tibbles and Body are identical now, then at every time and at every world where one exists, they are identical.

[Again, here the assumption is that some *ps* make up two objects that differ in the extent to which they're mereologically fragile. But I don't see that we need to make any such mereological fragility claim; the two objects simply happen to have different histories (or different futures), and that is our basis for saying they are distinct.]

Lumpl¹ and Goliath

1. There is a statue, Goliath, made of some *ps*.
2. The same *ps* compose an object, Lumpl, that is essentially composed of the *ps*.
- *2. Alternatively: The same *ps* compose an object, Lumpl, that does not have essential strict shape restrictions on the arrangement of whatever *ps* compose it.
3. The statue is not essentially composed of the *ps*. (It is possible, for instance, for it to survive the loss of a hand, though it does not actually lose a hand.)
- *3. Alternatively: The statue has essential shape restrictions on the arrangement of whatever *ps* compose it.
4. The *ps* compose exactly one object, so Goliath is identical to Lumpl.
5. If Goliath and Lumpl are identical now, then at every time and at every world where one exists, they are identical.

Here, Rea notes that the puzzle's motivation from differences in mereological fragility can come from two sources: different levels of fragility with respect to *which parts* must be had, and different levels of fragility with respect to *which sort of arrangement* of parts is required.

[My question:

Why not take the general problem to be this: There are cases in which we are motivated to think some *ps* compose some *x*, and also that they compose some *y*, at the same place and time, such that *x* and *y* differ in their properties at that place and time.

Two things to note:

- (i) This will capture a wider variety of cases; in particular it will capture Parfitian fission and fusion cases (as we may think arise in a branching universe), which will not be solved with mereological responses to Rea's problem.
- (ii) This will allow us a wider range of motivations for concern about the sorts of cases described above. Even if we don't endorse any particular mereological claims about the statue vs. the clay, we may think there is an important (perhaps completely non-mereological) difference between an artifact and the substance it is made of.

Perhaps not much turns on what we call the general "Problem of Material Constitution".

But the motivations that Rea gives for caring about his more general problem (rather than for focusing on just particular kinds of cases, like the statue/lump in isolation) also motivate consideration of my yet more general problem.

Is there good reason to draw the line where Rea does, rather than where I do?

Perhaps there is good reason to take Parfitian fission cases to be very different from Thomsonian fission cases.

- (i) Perhaps we think that, in Parfitian fission cases, unlike the other material constitution cases, we don't really have motivation to think there are distinct things made of the *ps* present at *r* at *t*.

¹ There is controversy about whether Gibbard intended this to be "Lumpl" (i.e., ending in an L) or "Lumpl1" (i.e., ending in a one), as the 'l' and '1' were nearly indistinguishable in the font in which the paper was originally published (as they seem to be on this handout, actually!). In case you ever encounter this controversy: the definitive answer, from Gibbard, is that it was and is "Lumpl" with an 'L' at the end.

- (ii) Perhaps we think that in Parfitian fission cases we may like the response of simply embracing arbitrariness, where we may find this a particularly bad fit in other material constitution cases.

My responses:

- If the preferred responses to the cases do cluster in these ways, that would be interesting. But it is not yet motivation to think the puzzle shouldn't be stated more generally. For instance, solutions to the other material constitution puzzles also cluster for some theorists; Four-Dimensionalism offers a complete solution to shrinking, growing, fission, and fusion, but not to the completely coincident statue/lump. But we would not want, on that basis, to separate those into two separate problems of material constitution.
- Further, Parfitian fission cases aren't the only cases providing motivation for a more general statement of the problem.

We still may have non-mereological motivation for coincidence cases involving, for instance, the statue and the pillar, differing in modal properties but arguably not differing in their essential mereological features.

I'll use 'material coincidence' to pick out this larger group of cases, and 'the problem of material coincidence' to pick out the common problem they seem to raise.]

Rea's list of responses to the Problem of Material Constitution:

1. Reject Uniqueness of Composition (includes Relative Identity Response)
2. Reject the Necessity of Identity (also includes temporary identity)
3. Reject the claim that the objects (i) both exist, and (ii) differ in their features.
 - Reject the existence of something composite of the kind *F* (includes Compositional Nihilists, van Inwagen for anything not living, etc).
 - Reject that the same *ps* compose each of the candidate entities (includes the Aristotelian hylomorphic compounds response because the two objects don't share all of their parts; also includes the phase sortal response, because there are not two objects, there's just one that goes through a phase of falling under the kind *F*; also includes the dominant kinds response, because only one of the candidate entities can exist and be made of the *ps* at once – namely, whichever one is of the dominant kind; perhaps also includes the stuff solution, as the *ps* may collectively constitute the portion without composing it, if we think stuff doesn't stand in parthood relations to things)
 - Claim that all entities have their parts essentially, and so no variation in mereological fragility is possible (includes Chisholm's Mereological Essentialism)

[But I disagree that this is among the adequate responses to the problem]
4. Claim that one or more of the 5 claims is neither true nor false (i.e., the indeterminacy response)

An example of Denying Uniqueness

Responses denying Uniqueness accept that distinct things can be colocated, and further accept that distinct things can each fuse the same collection of parts. These responses can range from positing violations of Uniqueness that are the relatively rare (see Thomson below) to the rampant (as with Material Plenitude).

“The Statue and The Clay” – Judith Jarvis Thomson (1998)

Thesis:

In material coincidence cases, a collection of x s fuses to make some y and also fuses to make some distinct z , and therefore Uniqueness of Composition is violated. However, every violation of Uniqueness also involves constitution (defined below), and so Uniqueness is only violated in certain, limited, and intuitive cases.

Constitution:

- Constitution is temporary, as is parthood.
- $x < y$ at t iff x 's location is a subregion of y 's location at t .
- x constitutes y at $t =_{df}$
 - (i) x and y are parts of one another at t [this follows from Strong Supplementation and the denial of Uniqueness]
 - (ii) x has an essential part at t such that neither that part nor any of its smaller parts is essential to y
 - (iii) There's no part of y at t that (a) is essential to y , and (b) such that neither it nor any of its parts is essential to x

It will follow that this relation is asymmetric and transitive.

This resolution of material coincidence cases will require, then, that each case involves the (according to Thomson) asymmetric relation of constitution, and therefore that there are important mereological differences in the entities that are colocated while fusing the same collection.

[My worry with this is that it will not provide a sufficiently general response to material coincidence cases. For instance, it is not clear that the pillar has some essential part that the statue lacks, while the statue has no essential part that the pillar lacks. (Or vice versa.) And of course it will not help us with Parfitian fission cases.

In contrast, adopting a straightforward Material Plenitude view, on which anywhere that there's a composite, material object there are actually many, many such objects with the same parts but with different modal profiles, will give us a way of addressing all of the cases. But it also puts no limit on the violations of Uniqueness of Composition, nor gives us a metaphysical basis for explaining away our intuitions in favor of Uniqueness (as Thomson's solution attempts to).]

The Stuff Solution

The General Extra Ontological Category Strategy

Instead of claiming that in cases of material coincidence there are two *things* that are colocated and which each fuse the same parts, we may instead claim that there's collocation of two sorts of *entities* of differing ontological categories (stuff, reality, pluralities, etc), and the entities both stand in some *making* relation to the same collection of parts, though this may not be a fusion relation in both cases.

The Stuff Solution

(E.g., Vere Chappell (1973) and Ned Markosian (2004) and (2015))

- (i) Take the second ontological category to be an irreducible category of *stuff* or *matter* of which things are made.

Stuff is what we generally use mass terms to pick out, in contrast with things for which we generally use count nouns.

Note: positing irreducible stuff is compatible with positing irreducible things, and it is also compatible with reducing all things to stuff. If the latter track is taken, however, we will not have a genuine two-category ontology with which to address the problem of material constitution.

- (ii) The *constitution* relation is stipulated to be an asymmetric making relation between some stuff and a thing (or, potentially, between some things and some stuff, allowing for a large hierarchy of entities).

Benefits:

- (i) Colocation of the statue and the clay is taken to be no more problematic than colocation of you and the event of your life, or no more problematic than colocation of you and a plurality of parts that you fuse; of course we would expect these entities of different ontological categories to be in the same place.
- (ii) Uniqueness of Composition is no longer violated because it's not the case that distinct entities are *fusions* of the same pluralities of parts. Instead, it may be the case that the statue is a fusion of some atoms, and some clay is constituted by those atoms, and the clay also constitutes the statue.

Problems:

1. The solution is ontologically unparsimonious.
2. This solution does not help with cases that seem to involve entities of the same ontological category, such as thing-thing cases (e.g., the statue and the pillar).

Markosian (2015) responds to this worry (though doesn't endorse this response), saying that the stuff theorist has the option of saying that though the two objects are colocated, it's not problematic because they are constituted by the same portion of stuff.

Unfortunately, this does not help us rescue Uniqueness, so I'm not sure what it's adding beyond the anti-Uniqueness strategy in a things-only ontology.

The Stuff Solution also does not help with cases of stuff-stuff coincidence, as described below.

“Some Things About Stuff” – Kleinschmidt (2007)

Problematic Case:

- There is some water in *r*.
- The water is made of atoms, which also collectively occupy *r*.
- The irreducible stuff theorist will think every thing is constituted by some stuff, and so each atom is constituted by some stuff, *atom-constituting stuff*.
- There is a fusion of all of the atom-constituting stuff, which is also of the kind atom-constituting stuff. (From Burge's *any sum of portions of kind K is itself a portion of kind K*. Stuff theorists like Markosian like this sort of principle, as it sets the mereology of stuff apart from the mereology of things.)
- The water in *r* is not able to survive the process of electrolysis, which would involve separating the hydrogen atoms from the oxygen atoms; the H₂O molecules would be destroyed, and plausibly, water must be made of H₂O molecules.

- The atom-constituting stuff in r is able to survive the process of electrolysis; the atoms themselves are not destroyed, nor is any of the stuff that makes them up.
- So, the water in r is colocated with some atom-constituting stuff in r , and the water and the atom-constituting stuff are distinct (and, plausibly, made of (in a sense relevantly similar to parthood) the same stuff).

This argument, if successful, shows that the problem of material coincidence arises between distinct portions of stuff; thus, appealing to the second ontological category does not help us make progress on it.

Pushback:

The problem for portions of stuff is easier to address, because we do not have intuitive motivation for the uniqueness of subportion-fusion as we do for uniqueness of fusion. The dual thing/stuff ontology produces a hierarchy of things and stuffs, and plausibly, a portion of energy may make up a portion of atom-constituting stuff (as we found in region r), and each of those portions may make up a portion of water (also in r). It's unsurprising that a bottom-level portion of stuff would constitute each of two different higher-level portions of stuff, if they are on different levels of the hierarchy.

Response:

If we are going to appeal to a hierarchy like this to support denials of Uniqueness (and denials of principles analogous to it involving other making relations), it is not clear why we need to appeal to the ontologically costly irreducible category of stuff to do so. Thomson (above) gave us a picture of how we can establish a hierarchy of things to explain failures of Uniqueness in a carefully contained collection of cases.

“The Right Stuff” – Markosian (2015)

In response to the Ontological Cost Problem, Markosian offers 10 reasons for positing irreducible stuff, in addition to 2 pieces of motivation from material coincidence puzzles (namely that (1) it can provide the Stuff Solution to the problem, and (2) it can help a theorist who wants to claim there are two colocated objects in such cases – [though I've given reasons to be worried about each of these above]).

- It's intuitive to think stuff exists (though perhaps not that it's irreducible); it's already part of our commonsense ontology.
- The distinction between things and stuff is present in how we talk, with the distinction between count nouns and mass terms.
- Extended simples are conceivable, and so perhaps possible, and the extended simples theorist should believe in stuff in order to capture qualitative variation within extended simples. Stuff can play the role parts otherwise would have.
- The combination of Compositional Nihilism and Gunk may be possible, and stuff would help us explain how there's still some entity in such a world even if there are no things.
- Similarly, the combination of Peter van Inwagen's view of composition and Gunk may be possible, and stuff would help us explain the wide variety of entities that can still exist in such a thing-limited world.
- Plausibly, modal differences give us motivation for positing stuff as distinct from the objects made by it.
- Stuff helps resolve the tension between the elegance of Classical Extensional Mereology and the restrictions of commonsense mereology. Stuff gives us a domain that obeys CEM, while allowing things to be restricted by commonsense mereology.

[This accords with our intuitions about stuff as well, to some extent, but not as much as Simons and Markosian suggest. E.g., it's not intuitive that there's a fusion* of the water in my glass and the air in all the lungs in Hawaii. Note that Markosian will think that the fusion of the water and the air is distinct from the fusion of the fundamental energy/matter stuff that completely overlaps them, since he will think that the water is distinct from the energy/matter that makes it up. If he opts for an identity solution to stuff-coincidence instead, we could've endorsed the analogous identity solution for things, avoiding stuff altogether.]

- We think there's a Universe, but it's implausible for this to be a fusion of all things (it's scattered, etc). But it's more plausible to say it's a portion of stuff, as portions can be quite scattered and heterogeneous.
- In order to resist stuff, you need to endorse the Pointy View, unrestricted fusion, and so on, and this entails some very weird objects. Best to avoid this conjunction and posit stuff instead.

[What do you think of these options? What do you think of a dual ontology of irreducible things and stuff?]

Follow-Up Issues Related To Material Coincidence

“The Overlap Problem” – Kleinschmidt (draft)

Two kinds of colocation:

Uncrowded – as with the statue and the clay, or you and the event of your life

Crowded – as with two bosons, or with you and Casper

Important note: I'm not defining crowded and uncrowded colocation yet

Two kinds of objects:

The possibility of extended simples

The possibility of atomless gunk (in this case the proper parts are smaller than their wholes)

The recombination:

If we believe in the possibility of the two kinds of colocation, and we believe in the possibility of the two kinds of objects, it is natural (and we can give some arguments for it) to think we should believe some of these possible objects can be colocated in each of the two possible ways.

(Especially given the sort of range of possible objects that we may have motivation to think are extended and simple, or the sort of range of possible objects that we may have motivation to think are gunky, compared to the range of possible objects that we think can be colocated in each of the two ways.)

The problem:

If these things are all possible, we can generate a possible case that we do not have the resources to fully describe using just a parsimonious mereology in combination with an ontology of things.

The Colocation Problem, simply described:

There's an intuitive difference between how a standard statue and lump colocate and how bosons or you and Casper colocate. But if we were to discover that each of these objects is an extended simple (or made of gunk where the gunky parts of the two objects are misaligned) we can no longer say that the difference in the sort of colocation amounts to proper parts being shared in one case but not in the other, because proper part -sharing happens in neither case. So: we need an alternative way to capture the difference.

Responses:

There are many responses, but three allow us to stay very close to our original intuitions about how crowded and uncrowded colocation differ.

- (i) Instead of appealing to sharing of *proper* parts, we can appeal to sharing of *parts*; in the statue/lump case at least one is part of the other, in the bosons case neither is part of the other.

Note: if we want to say the statue and lump are simple (i.e., lacking proper parts) but also that one is a distinct part of the other, we will have to define *proper parthood* as something other than parthood with distinctness. E.g., we may follow Cotnoir's definition of proper parthood as asymmetric parthood. But this will require claiming that in the statue/lump case, each is part of the other (rather than the lump merely being part of the statue).

- (ii) Instead of appealing to sharing of parts or proper parts, we may say that what sets crowded colocation apart from uncrowded is that in the latter, one of the entities *constitutes* the other. More generally, we may appeal to some non-mereological relation to do the work in setting apart these kinds of colocation.

Note: this gives us the option for the asymmetry the last response denied us. And the new relation needn't be primitive or wholly non-mereological; for instance, it could be part-sharing + a difference in "sortal level" to produce the asymmetry.

- (iii) We can simply deny that one or each kind of colocation is possible (as we may want to with the non-simple and non-gunky cases).

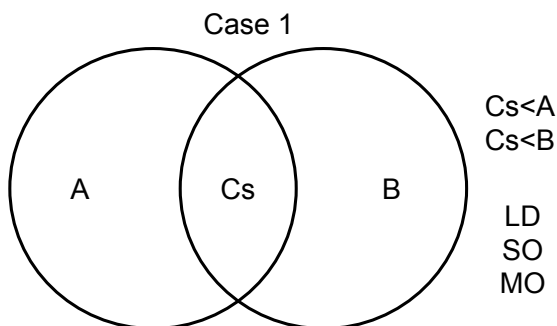
The Overlap Problem, simply described:

There's an intuitive difference between how a standard left two-thirds of a table and right two-thirds of a table overlap, and how merely partially overlapping bosons (or you and Casper) overlap. But if we were to discover that each of these objects is an extended simple (or made of gunk where the gunky parts of the two objects are misaligned) we can no longer say that the difference in the sort of overlap amounts to parts being shared in one case but not in the other, because part-sharing happens in neither case.

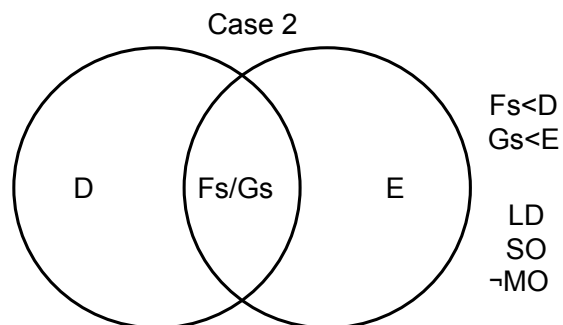
So: we need an alternative way to capture the difference (by appealing to a new kind of entity, or by appealing to a new sort of non-mereological relation, or by endorsing a non-parsimonious mereology), or we need to reject the possibility of some of the cases.

The Simple Cases:

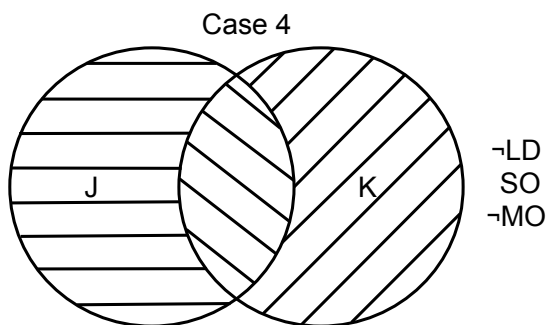
- *Case I:* A and B partially overlap in space. They do this cooperatively: by sharing parts within the regions they both fill. A and B are each liberally decomposable enough that the largest region A and B both fill is wholly decomposable into regions occupied by entities that are parts of both A and B, here marked as the Cs.



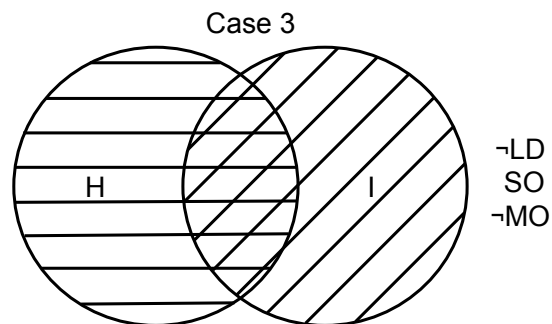
contains twice as much as the shared region in Case 1.



- Case 4: J and K partially overlap in space. However, they do not share any parts, big or small. J and K have no proper parts at all: they are extended simples. Each of J and K is located at exactly one region; if there is a largest region filled by both J and K, then that region is not occupied by any object. But, just as in Case 1 (and unlike Case 2 and Case 3), no region is being “doubly filled”. We are not packing twice as much into any amount of space.



- Case 3: H and I partially overlap in space. However, they do not share any parts, big or small. H and I have no proper parts at all: they are extended simples! Each of H and I is located at exactly one region; if there is a largest region filled by *both* H and I, then that region is not occupied by any object. However, as with Case 2, there is a sense in which that region is overcrowded: it’s filled by twice as much as we would’ve expected.



- Case 2: D and E partially overlap in space. But they do not share any parts. D and E are both liberally decomposable in exactly the same way A and B are. The largest region that is filled by both D and E is wholly decomposable into regions occupied by parts of D, and is wholly decomposable into regions occupied by parts of E, but no parts of D are also parts of E. The shared region in this case

Misaligned Gunk Variant Cases:

Cases 1 and 2 as before, with standard objects and standard parts.

- *Gunky Case 3*: H and I partially overlap in space. However, they do not share any parts. H is gunky and all of its proper parts are 1-D and horizontally oriented. I is gunky and all of its proper parts are 1-D and vertically oriented. Each of H and I is located at exactly one region; if there is a largest region filled by *both* H and I, then the region is not exactly occupied by any object. However, as with Case 2, there is a sense in which that region is overcrowded: it is filled by twice as much as we would've expected.²
- *Gunky Case 4*: J and K partially overlap in space. However, they do not share any parts. As with Gunky Case 3, J is gunky and all of its proper parts are 1-D and horizontally oriented, and K is gunky and all of its proper parts are 1-D and vertically oriented. Each of J and K is located at exactly one region; if there is a largest region filled by both J and K, that region is not exactly occupied by any object. But, just as in Case 1 (and unlike Case 2 and Case 3), no region is “doubly filled”. We are not packing twice as much into any amount of space.

Tangential Gunk Variant Cases:

Cases 1 and 2 as before, with standard objects and standard parts, except that the two objects spatially overlap at exactly one point-sized region (and so, in case 1, share a part that is point-sized, and in case 2 there are colocated point-sized objects there).

Cases 3 and 4 will be just like cases 2 and 1, respectively, except that the objects only have gunky parts (and no point-sized parts). Thus, there are no parts of either object contained in the point-sized region that they both fill. And yet, we may think, there is a difference between that region being filled “twice-over” as in Tangential Gunk Case 3, and the two objects in some sense “sharing” what fills the region in Tangential Gunk Case 4.

My Argument (intended to establish the puzzle):

1. If Case 3 (or a gunky variant) and Case 4 (or a gunky variant) are possible as described, then we must be able to distinguish between crowded partial spatial overlap among simples or gunk, and uncrowded partial spatial overlap among simples or gunk.
2. If we can distinguish between crowded partial spatial overlap among simples or gunk and uncrowded partial spatial overlap among simples or gunk, then the way that we draw the distinction will not involve appeal to shared parts of the simples or gunk.
3. So, if Case 3 and Case 4 are possible as described, then we must be able to distinguish between crowded partial spatial overlap among simples or gunk and uncrowded partial spatial overlap among simples or gunk without appeal to shared parts.

Additional premises I suggest but only partly argue for:

4. If the way we draw the distinction does not involve appeal to shared parts, then we should either appeal to some other category of entity (such as shared stuff, shared portions of

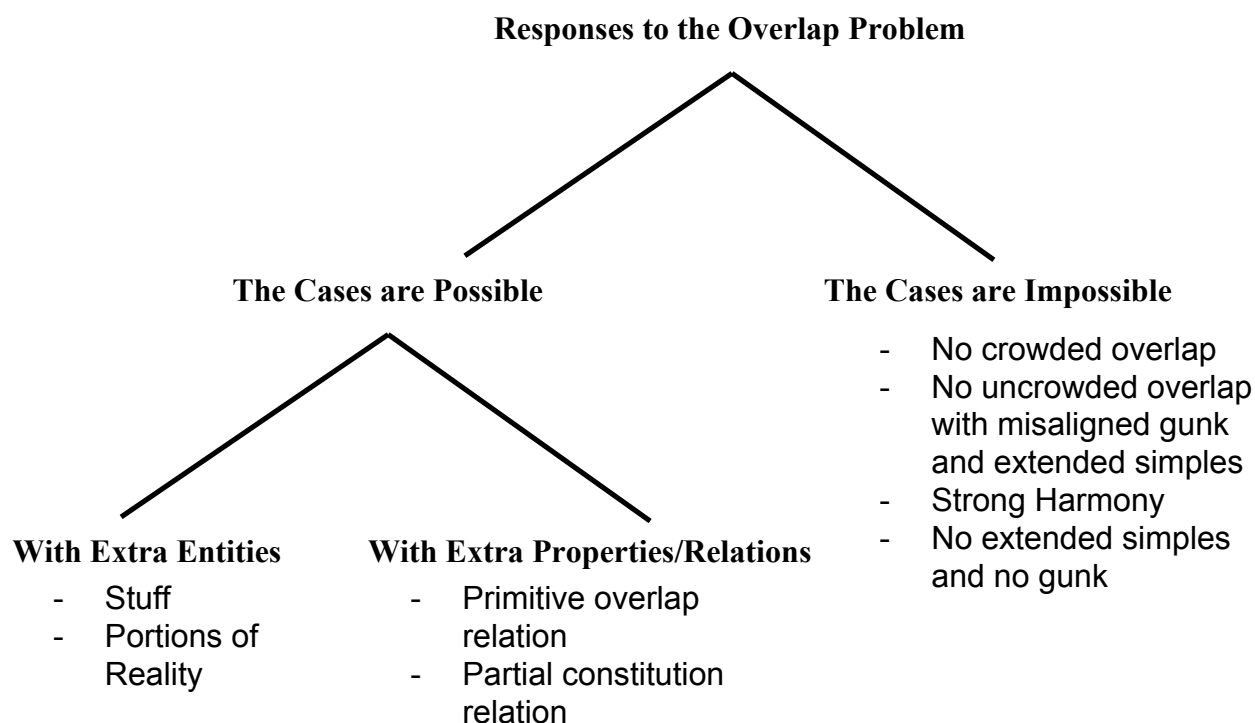
² Note: suppose you are okay with everything greater than 1-D being wholly decomposable into 1-D gunky parts, but you think necessarily there isn't a single orientation to the parts. Instead, for any orientation, the object is wholly decomposable into a collection of 1-D parts with that orientation. You'll be safe from this particular case (though it won't help avoid the Tangential Gunk cases), but you will accept a case of Decompositional Plenitude.

reality, etc), or some other property or relation (such as primitive overlap, partial constitution, etc).

5. We should not appeal to some other category of entity.
6. We should not appeal to some other relation.
7. So, we should say that Case 3 (and its gunky variants) or Case 4 (and its gunky variants) is not possible as described.

A partial justification for (5), as it relates to stuff:

- A. If we posit stuff to draw the distinction between Case 3/Gunky Case 3 and Case 4/Gunky Case 4, we must appeal to irreducible stuff. [If facts about things do not differ across the members of each pair of cases, and stuff is not reducible to things, then facts about stuff will not differ across the cases either. If facts about things do differ, then we needn't appeal to stuff to draw a distinction between the cases.]
- B. If we posit irreducible stuff, then we should endorse a mixed ontology of irreducible things and irreducible stuff. [Brute intuition: I am not a portion of stuff, I am a thing.]
- C. We should not posit irreducible stuff and irreducible things. [Ontological parsimony.]
- D. So, we should not posit stuff to draw the distinction between Case 3/Gunky Case 3 and Case 4/Gunky Case 4.



Developing Goal-Based In-Class Activities

Phil 593, fall 2018

Course Aspirations vs. Learning Objectives

There are two common ways to state goals for a course:

Course Aspirations

- broadly, what you want the course to help them with
- can use terms like ‘understanding’, ‘competence’, ‘skills’, ‘realize’, ‘know’, ‘learn’, ‘develop’, ‘demonstrate’, etc.
- needn’t be measurable
- useful because they give a clear view of the big picture aims

Learning Objectives

- precise statements of things both taught and assessed in the course
- these must be measurable
- these use words that pick out actions that are more easily measured, such as ‘identify’, ‘recall’, ‘argue’, ‘explain’, ‘evaluate’, etc.

So for the logic portion of a class my aspiration might be:

- Students will acquire basic competency in logic and will be well-positioned to apply it in their everyday lives.

My corresponding learning objectives may be:

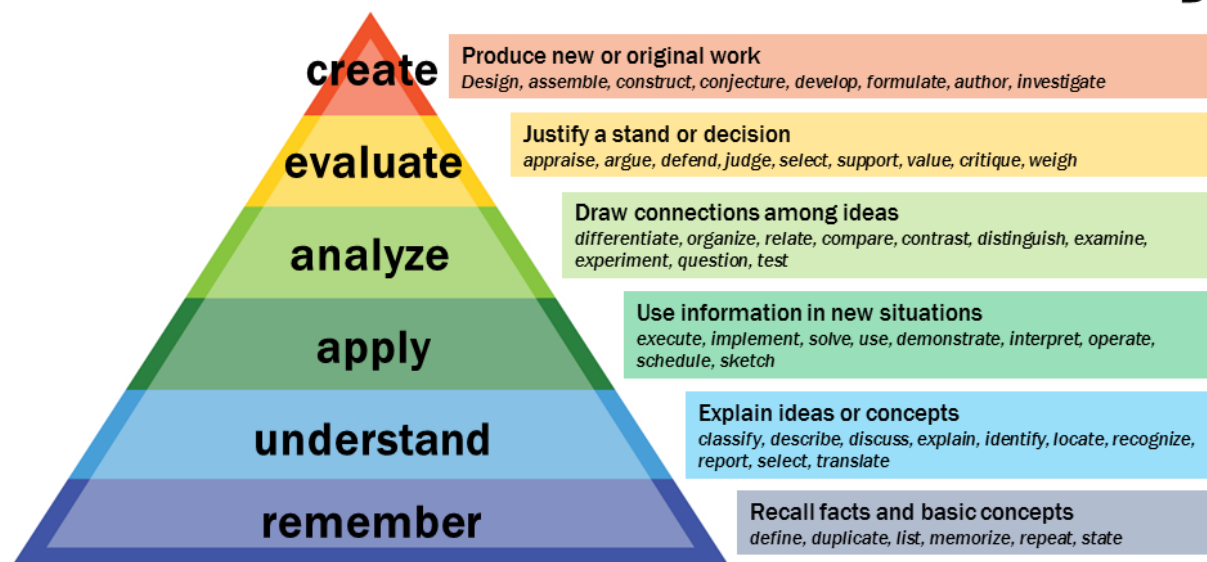
- Students will be able to (i) translate natural language statements into propositional logic, (ii) recognize basic inference forms such as *modus ponens*, and (iii) evaluate arguments of those forms for validity.

Bloom’s Taxonomy:

May be a helpful resource in developing learning objectives.

Verbs to the right of the pyramid pick out measurable actions corresponding to different sorts of learning.

Bloom’s Taxonomy



Objectives Activity (10-15 minutes)

1. Choose a particular course at some level (the course can be real or not, something you're taking for, or something you want to teach, etc.).

Course/Level: _____

2. For this course, write 2 course aspirations.

Tips for thinking about course goals:

- Think of a course you especially loved, and what you got out of it.
- For the course you chose in step (1), think about how a course of this kind, and of this level, (i) relates to courses at other levels, (ii) relates to courses of different kinds at the same level.
- Think about the skills a Philosophy major should acquire by the time they graduate, and which of these they'll be getting from your course.

Aspiration #1: _____

Aspiration #2: _____

3. For the same course, write 3 learning objectives for the semester.

Think about measurable ways students can demonstrate meeting the aims listed in your course aspirations. (Or state unrelated objectives if you'd like!)

Objective #1: _____

Objective #2: _____

Objective #3: _____

4. Write 2 learning objectives you may have for a single meeting. Try to choose learning objectives corresponding to 2 different levels of Bloom's Taxonomy.

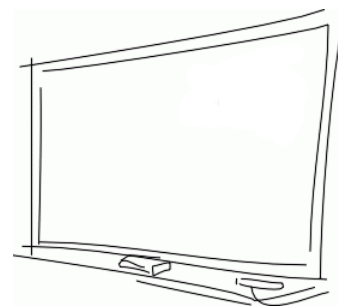
Often, learning objectives are too large for a single meeting. Come up with bite-sized versions that you can help students achieve within a single class meeting.

Again, for inspiration, you might think of a single class meeting you found remarkable, and think about what you got out of that particular meeting.

Small Objective #1: _____

Small Objective #2: _____

5. Write at least one of these single-meeting objectives on the board behind you (we'll discuss these once everyone has finished). If you have extra time, think about activities that might help you in teaching students the skills involved in meeting these objectives.



In-Class Activities

The book (and other sources) cover a lot of options for in-class activities.

Often, these are some variation on write-for-a-bit and/or discuss-for-a-bit.

Those are great (like the one we did today!) and effective.

Some of the examples from the book:

- Information Exchange (presenting small summaries of material)
- Debate between halves of the class (or having students volunteer pros and cons)
- List-making followed by discussion

There are also examples from other sources:

- Think, Pair, Share (like what we did today!)
- "Minute Papers" (tiny writing activities)

But for today, let's think of an even wider variety of in-class activities.

Some of these may be completely unlike short writing assignments or discussion.

For example:

- Having students (perhaps only for a very small class!) go out to a busy courtyard and ask people what their intuitions are about particular cases or sentences (I can imagine all sorts of ways for this to go wrong – but it would be quite a departure from the standard activity)

Some may incorporate a variety of senses, or incorporate the usual senses in relatively unusual ways. For instance:

- Activities involving video
- Activities that involve passing something between students
- Activities that involve something students can build (like a paper Mobius strip made out of a portion of a handout)
- Even just incorporation of color may make a difference

Some activities may involve putting pen to paper, but still in a variety of ways beyond just the typical “write some words”:

- having students draw cases rather than describe them in paragraphs
- having students create decision trees or concept maps
- having students create flash-cards, etc.
- even just having students go to a different location to write (e.g., outside to the lawn)

There are also options that involve incorporating technology into your activities.

Activity-Creation Activity (20 minutes)

- For the first 5 minutes or so, brainstorm on your own. Then work together in pairs to develop activities (though your activities needn’t be the same!).
1. For each of your small objectives (or for any other such objectives), think of an in-class activity corresponding to it. Write these out on a separate sheet.
 - Try to make the activities different from one another; the students should do different kinds of things across the two activities.
 - Try to make at least one of the activities somehow different from the standard short writing assignment, or the standard structured class discussion. (Though it can be different in very minor ways – sometimes small changes make a huge difference, and small, creative changes can also be very easy to incorporate into future teaching!)
 2. If you have extra time, write out the steps of each activity, creating a kind of lesson plan.
 3. We’ll spend the rest of class discussing these!

