

Preliminary Syllabus for HPS 2690: History and Philosophy of Psychology.

The topic of this seminar is the experience of time. It will be roughly organized into five parts. (The readings below are tentative, and I am still doing some fine-tuning. It is likely that there will be some modifications to the readings indicated below, but it is unlikely that there will be many.)

First (weeks 1 & 2) we will look at historical texts in philosophy that have addressed the topic. First the bald empiricist accounts of Locke and Hume, according to which the experience of succession is just the succession of experiences. Then to James, who maintains several key empiricist assumptions, but whose account differs from Locke's and Hume's in key respects. We will turn to Kant, especially the Aesthetic, Analogies, and the Refutation of Idealism from the first *Critique* for a *transcendental* theory of time consciousness as an alternative to the *empirical* theories of Locke and Hume. (Refinement of a Kantian view will occur later in the seminar, when we get to Sellars and Grush.)

Second (weeks 3-5) we will look at some psychological and philosophical texts from the end of the 19th and first half of the 20th centuries that deal with time consciousness, and in particular the issue of the 'specious present' discussed by James. We will read Husserl, Russell and Broad, as well as a few articles critical of the notion of the specious present.

Third (weeks 6 and 7) we will examine some strands of Sellars views on time (and to some extent space) as articulated in his *Science and Metaphysics*, (esp. Chapter 2 and the Appendix) and his Carus Lectures (esp. Lecture 2). If time permits, we may supplement this with material in the Appendix to Ch. 6 of Evans' *Varieties of Reference*.)

Fourth, we will look at some articles, some by philosophers and some by cognitive neuroscientists, that address the issue of the temporal features of experience and their relation to neurobiology.

Finally (weeks 11-14) seminar participants will be forced to read drafts of the first four chapters of my in-progress book manuscript, *The Machinery of Mindedness*, the fourth chapter of which articulates an account of the neural information processing infrastructure of temporal features of perception that is simultaneously (i) a refinement of and, so to speak, neurophysiologically grounded vindication of, a Sellars/Kant theory of temporal experience; and (ii) (in my humble opinion) clearly superior, scientifically and philosophically, to any competing scientific or philosophical accounts.

Schedule of readings (preliminary; updated versions will be at mind.ucsd.edu/syllabi/03-04/2690)

Introductory material: le Poidevin, Robin (2000). 'Experience and Perception of Time' *Stanford Encyclopedia of Philosophy*.

Readings by week:

1. Locke, *Essay* Book 2 Chapter 14; Hume, *Treatise* Book 2, Part 2, Section 3; James, *Principles of Psychology* Volume 1, Ch. 15.
2. Kant, *Critique of Pure Reason* (selections); 'What is Orientation in Thinking?'
3. Husserl, *Phenomenology of Internal Time-Consciousness* (selections).
4. Russell, *Knowledge of the External World*, Ch. 4, *Theory of Knowledge, the 1913 Manuscript*, Chapter 6; Broad, *Scientific Thought* (selections), 'Reply to Critics' (selections) in *The Philosophy of C.D. Broad*.
5. Mabbot, 'Our direct experience of time'; Plumer 'The myth of the specious present'; Mundle 'How specious is the specious present?'
- 6-7. Sellars, *Science and Metaphysics*, Ch. 2 and Appendix; Sellars, *Carus Lectures*, Lecture II.
8. van Gelder, 'Wooden iron? contemporary cognitive science meets Husserlian phenomenology'; Varela, 'Present Time-Consciousness'.
9. Dennett & Kinsbourne, 'Time and the Observer'.
10. Rao, Eagleman & Sejnowski, 'Optimal smoothing in visual motion perception'; Eagleman & Sejnowski, 'Motion integration and postdiction in visual awareness'
- 11-14. Grush, *The Machinery of Mindedness*, Chapters 1-4.