

A3. J.J. C. Smart argues that just as we have good scientific reason to hold that lightning flashes are identical to electrical discharges between clouds, we have good scientific reason to hold that sensations and more broadly conscious mental experiences are identical to physical states of the brain. State (a) Smart's position and (b) a significant criticism of it to be found either in the course reading by Jerry Fodor or the one by Frank Jackson. Defend Smart's view against the criticism or the criticism against Smart's view.

A4. Functionalism might be thought to be a doctrine that implies "equal rights for robots." That is to say, if we built a machine that is causally responsive to the environment in a sufficiently complex way, and is responsive to external stimuli and to its own internal states in ways that are sufficiently like the network of functional interconnections on the basis of which we attribute mentality to fellow humans, then we should attribute mental states and a mental life to the machine. The functionalist says the answer to the question whether or not a robot has a mental life is determined not by what stuff it is made of but rather by how the stuff is organized. Explain the functionalist doctrine on the nature of mental states and defend or attack the doctrine in the light of its implications for the attribution of mentality to nonhuman creatures and things.

B1. In his *Meditations of First Philosophy*, Rene Descartes asserts and argues for controversial positions on the nature and limits of human knowledge, the existence of God, and the relationship between minds and bodies. In a variety of ways, the other course authors surveyed in this course criticize Descartes's views on all three topics. In your view, on which of these topics (knowledge, God, or mind/body) do Descartes's views best stand up against the criticisms? On the topic you have selected, defend Descartes's views against some of these important criticisms. (If you think Descartes's views on all three topics are hopelessly wrong, explain and defend a view as to how he goes wrong.)

B2. "Anything we can learn about the nature of the universe, we learn from empirical science, or from common-sense observation consistent with science (such as the observations of a good detective searching for clues that will reveal whether a crime was committed and if so, who did it)." Do you agree or disagree with this statement? That is to say, do conceptual or metaphysical or other philosophical arguments generate knowledge about the nature of the universe that is independent of what we learn from science? In answering this question, be sure to consider arguments by course authors that appear to support or undermine the position you aim to defend.

**Nina Davis's exam week office hours are Tuesday 3-5 p.m. in HSS 7055.
Arneson's exam week office hours are Wednesday 1-3 p.m. in HSS 8057.**