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### Readings ⚙️

### Documents

#### Descartes 1633-1641

- Gell 1998
- Asad 1993
- Augustine 398
- Munro 2001
- Elias 1983 (1933) & Seli...
- Plutarch c. 95
- Jaynes 1976
- Plato 380BCE
- Montaigne 1580-8
- Dennett 1991
- Milton 1667.pdf

### Assignments

- Sep 12: Descartes 1633...
- Sep 12: Gell 1998
- Sep 12: Asad 1993
- Sep 12: Augustine 398

tiny fibre *cc* which you see attached to it, and simultaneously open the entrance to the pore *de*, located opposite the point where this fibre terminates – just as when you pull one end of a string, you cause a bell hanging at the other end to ring at the same time.

When the entrance to the pore or small tube *de* is opened in this way,

1 There follows a description of the way in which the animal spirits bring about muscular movements, breathing, swallowing, etc. See *Passions*, Part 1, pp. 334ff below.



### Volume II:

17 MEDITATIONS ON FIRST PHILOSOPHY (1641)  
*in which are demonstrated the existence of God and the distinction between the human soul and the body*

#### FIRST MEDITATION

##### *What can be called into doubt*

Some years ago I was struck by the large number of falsehoods that I had accepted as true in my childhood, and by the highly doubtful nature of the whole edifice that I had subsequently based on them. I realized that it was necessary, once in the course of my life, to demolish everything completely and start again right from the foundations if I wanted to establish anything at all in the sciences that was stable and likely to last. But the task looked an enormous one, and I began to wait until I should reach a mature enough age to ensure that no subsequent time of life would be more suitable for tackling such inquiries. This led me to put the project off for so long that I would now be to blame if by pondering over it any further I wasted the time still left for carrying it out. So today I have expressly rid my mind of all worries and arranged for myself a clear stretch of free time. I am here quite alone, and at last I will devote myself sincerely and without reservation to the general demolition of my opinions.

But to accomplish this, it will not be necessary for me to show that all my opinions are false, which is something I could perhaps never manage. Reason now leads me to think that I should hold back my assent from opinions which are not completely certain and indubitable just as carefully as I do from those which are patently false. So, for the purpose of rejecting all my opinions, it will be enough if I find in each of them at least some reason for doubt. And to do this I will not need to run through them all individually, which would be an endless task. Once the foundations of a building are undermined, anything built on them collapses of its own accord; so I will go straight for the basic principles on which all my former beliefs rested.

Whatever I have up till now accepted as most true I have acquired either from the senses or through the senses. But from time to time I have found that the senses deceive, and it is prudent never to trust completely those who have deceived us even once.

Yet although the senses occasionally deceive us with respect to objects which are very small or in the distance, there are many other beliefs about

the brain, and will make its nature such that the soul will have different sensations corresponding to the different ways in which the entrances to the pores in the internal surface of the brain are opened by means of the nerves.

#### First Meditation

13

which doubt is quite impossible, even though they are derived from the senses – for example, that I am here, sitting by the fire, wearing a winter dressing-gown, holding this piece of paper in my hands, and so on. Again, how could it be denied that these hands or this whole body are mine? Unless perhaps I were to liken myself to madmen, whose brains are so damaged by the persistent vapours of melancholia that they firmly maintain they are kings when they are paupers, or say they are dressed in purple when they are naked, or that their heads are made of earthenware, or that they are pumpkins, or made of glass. But such people are insane, and I would be thought equally mad if I took anything from them as a model for myself.

A brilliant piece of reasoning! As if I were not a man who sleeps at night, and regularly has all the same experiences<sup>1</sup> while asleep as madmen do when awake – indeed sometimes even more improbable ones. How often, asleep at night, am I convinced of just such familiar events – that I am here in my dressing-gown, sitting by the fire – when in fact I am lying undressed in bed! Yet at the moment my eyes are certainly wide awake when I look at this piece of paper; I shake my head and it is not asleep; as I stretch out and feel my hand I do so deliberately, and I know what I am doing. All this would not happen with such distinctness to someone asleep. Indeed! As if I did not remember other occasions when I have been tricked by exactly similar thoughts while asleep! As I think about this more carefully, I see plainly that there are never any sure signs by means of which being awake can be distinguished from being asleep. The result is that I begin to feel dazed, and this very feeling only reinforces the notion that I may be asleep.

Suppose then that I am dreaming, and that these particulars – that my eyes are open, that I am moving my head and stretching out my hands – are not true. Perhaps, indeed, I do not even have such hands or such a body at all. Nonetheless, it must surely be admitted that the visions which come in sleep are like paintings, which must have been fashioned in the likeness of things that are real, and hence that at least these general kinds of things – eyes, head, hands and the body as a whole – are things which are not imaginary but are real and exist. For even when painters try to create sirens and satyrs with the most extraordinary bodies, they cannot give them natures which are new in all respects; they simply jumble up the limbs of different animals. Or if perhaps they manage to think up something so new that nothing remotely similar has ever been seen before – something which is therefore completely fictitious and unreal – at least the colours used in the composition must be real. By similar reasoning, although these general kinds of things – eyes, head,

1 '... and in my dreams regularly represent to myself the same things' (French version).

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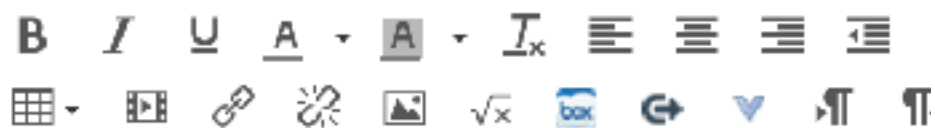
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Since Perusall grades on the distribution of comments, you might want to warn students to read a ways into the piece before they begin commenting. This might also clarify the piece's meaning and help them avoid committing themselves to any initial mistaken impressions (a good practice in general!).

Does Perusall make a difference?

copies of its own accord; so I will go straight for the basic principles on which all my former beliefs rested.  
Wherever I have up till now accepted as most true I have acquired either from the senses or through the senses. But from time to time I have found that the senses deceive, and it is prudent never to trust completely those who have deceived us even once.  
Yet although the senses occasionally deceive as with respect to objects which are very small or in the distance, there are many other beliefs about

which are not imaginary but are real and exist. For even when painters try to create sirens and satyrs with the most extraordinary bodies, they cannot give them natures which are new in all respects; they simply jumble up the limbs of different animals. Or if perhaps they manage to think up something so new that nothing remotely similar has ever been seen before – something which is therefore completely fictitious and unreal – at least the colours used in the composition must be reality similar reasoning, although these general kinds of things – eyes, head, ... and is my dream regularly represent to me the same things? French version:

14 *Meditations on First Philosophy*  
hands and so on – could be imaginary, it must at least be admitted that certain other even simpler and more universal things are real. These are as it were the real colours from which we form all the images of things, whether true or false, that occur in our thoughts.  
This class appears to include corporeal nature in general, and its extension; the shape of extended things; the quantity, or size and number of these things; the place in which they may exist; the time through which they may endure;<sup>1</sup> and so on.  
So a reasonable conclusion from this might be that physics, astronomy, medicine, and all other disciplines which depend on the study of composite things, are doubtful; while arithmetic, geometry and other subjects of this kind, which deal only with the simplest and most general things, regardless of whether they really exist in nature or not, contain something certain and indubitable. For whether I am awake or asleep, two and three added together are five, and a square has no more than four sides. It seems impossible that such transparent truths should incur any suspicion of being false.  
22 And yet firmly rooted in my mind is the long-standing opinion that there is an omnipotent God who made me the kind of creature that I am. How do I know that he has not brought it about that there is no earth, no sky, no extended thing, no shape, no size, no place, while at the same time ensuring that all these things appear to me to exist just as they do now? What is more, since I sometimes believe that others go astray in cases where they think they have the most perfect knowledge, may I not similarly go wrong every time I add two and three or count the sides of a square, or in some even simpler matter, if this is imaginable? But perhaps God would not have allowed me to be deceived in this way, since he is said to be supremely good, but if it were inconsistent with his goodness to have created me such that I am deceived all the time, it would seem equally foreign to his goodness to allow me to be deceived even occasionally; yet this last assertion cannot be made.<sup>2</sup>  
Perhaps there may be some who would prefer to deny the existence of so powerful a God rather than believe that everything else is uncertain. Let us not argue with them, but grant them that everything said about God is a fiction. According to their supposition, then, I have arrived at my present state by fate or chance or a continuous chain of events, or by some other means; yet since deception and error seem to be imperfections, the less powerful they make my original cause, the more likely it is that I am so imperfect as to be deceived all the time. I have no answer to these arguments, but am finally compelled to admit that there is not one of my former beliefs about which a doubt may not properly be

*First Meditation*  
raised; and this is not a flippant or ill-considered conclusion, but is based on powerful and well thought-out reasons. So in future I must withhold my assent from these former beliefs just as carefully as I would from obvious falsehoods, if I want to discover any certainty.  
But it is not enough merely to have noted this, I must make an effort to remember it. My habitual opinions keep coming back, and, despite my wishes, they capture my belief, which is as it were bound over to them as a result of long occupation and the law of custom. I shall never get out of the habit of confidently asserting to these opinions, so long as I suppose them to be what in fact they are, namely highly probable opinions – opinions which, despite the fact that they are in a sense doubtful, as has just been shown, it is still much more reasonable to believe than to deny. In view of this, I think it will be a good plan to turn my will in completely the opposite direction and deceive myself, by pretending for a time that these former opinions are utterly false and imaginary. I shall do this until the weight of preconceived opinion is counter-balanced and the dominating influence of habit no longer prevents my judgement from perceiving things correctly. In the meantime, I know that no danger or error will result from my plan, and that I cannot possibly go too far in my disastrous attitude. This is because the task now in hand does not involve action but merely the acquisition of knowledge.  
I will suppose therefore that not God, who is supremely good and the source of truth, but rather some malicious demon of the utmost power and cunning has employed all his energies in order to deceive me. I shall think that the sky, the air, the earth, colours, shapes, sounds and all external things are merely the delusions of dreams which he has devised to ensnare my judgement. I shall consider myself as not having hands or eyes, or flesh, or blood or senses, but as falsely believing that I have all these things. I shall stubbornly and firmly persist in this meditation; and, even if it is not in my power to know any truth, I shall at least do what is in my power,<sup>3</sup> that is, resolutely guard against assenting to any falsehoods, so that the deceiver, however powerful and cunning he may be, will be unable to impose on me in the slightest degree. But this is an arduous undertaking, and a kind of business brings me back to normal life. I am like a prisoner who is enjoying an imaginary freedom while asleep; as he begins to suspect that he is asleep, he dreams being woken up, and goes along with the pleasant illusion as long as he can. In the same way, I happily slide back into my old opinions and dread being shaken out of them, for less that my peaceful sleep may be followed by hard labour when I wake, and that I shall have to toil, not in the light, but amid the inextinguishable darkness of the problems I have now raised.  
1 ... the place where they are, the time which sustains their duration? (French version).  
2 ... and I cannot doubt that he does allow this? (French version).  
3 ... nevertheless it is in my power to suspend my judgement? (French version).

*Second Meditation*  
No: if I convinced myself of something<sup>4</sup> then I certainly existed. But there is a deceiver of supreme power and cunning who is deliberately and constantly deceiving me. In that case I too undoubtedly exist, if he is deceiving me, and let him deceive me as much as he can, he will never bring it about that I am nothing so long as I think that I am something. So after considering everything very thoroughly, I must finally conclude that this proposition, *I am, I exist*, is necessarily true whenever it is put forward by me or conceived in my mind.  
But I do not yet have a sufficient understanding of what this 'I' is, that now necessarily exists. So I must be on my guard against carelessly taking something else to be this 'I', and so making a mistake in the very item of knowledge that I maintain is the most certain and evident of all. I will therefore go back and meditate on what I originally believed myself to be, before I embarked on this present train of thought. I will then subject anything capable of being weakened, even minimally, by the arguments now introduced, so that what is left at the end may be exactly and only what is certain and unshakable.  
What then did I formerly think I was? A man. But what is a man? Shall I say 'a rational animal'? No, for then I should have to inquire what an animal is, what rationality is, and in this way one question would lead me down the slope to other harder ones, and I do not now have the time to waste on subtleties of this kind. Instead I propose to concentrate on what came into my thoughts spontaneously and quite naturally whenever I used to consider what I was. Well, the first thought to come to mind was

*Second Meditation*  
So serious are the doubts into which I have been thrown as a result of yesterday's meditation that I can neither put them out of my mind nor see any way of resolving them. It feels as if I have fallen unexpectedly into a deep whirlpool which tumbles me around so that I can neither stand on the bottom nor swim up to the top. Nevertheless I will make an effort and once more attempt the same path which I started on yesterday. Anything which admits of the slightest doubt I will set aside just as if I had found it to be wholly false; and I will proceed in this way until I recognise something certain, or, if nothing else, until I at least recognise for certain that there is no certainty. Archimedes used to demand just one firm and immovable point in order to shift the entire earth, so I too can hope for great things if I manage to find just one thing, however slight, that is certain and unshakable.

? I think this entire excerpt is extremely interesting and I think a lot of people have the same habits. Knowing (or at least believing) something to be true, but lacking the will to act upon that knowledge or belief for the sake of convenience. This can apply to a lot of people concerned about the effects of climate change, human rights violations, and many other issues. People might know that buying reusable bags, recycling, or restricting meat consumption might be better for the environment, but they are not willing to participate for a lack of convenience. Similarly, many are aware of the human rights violations that Apple or Nike have committed shipping jobs overseas and paying starvation wages to vulnerable people in third-world countries, but they still want an iPhone. I, myself, am guilty of this and I think very few people are not.

? I agree with you Preston Vanalstine this seems to be an important section. This predicament kind of reminds me of the "red pill / blue pill" situation from The Matrix. Most people would choose not to wake up to reality and just continue on in blissful ignorance when it comes to some hard-to-swallow truths. However, especially in season 2 of Westworld, it seems that the hosts are unlike humans in the sense that nearly all of them are willing to fight and die in order to experience bona-fide reality. I think this Descartes section brings an important distinction between humans and hosts to light.



Current conversation

Click a highlight to view the discussion here, or create a highlight to start a conversation.

## Art and Agency: an Anthropological Theory

Alfred Gell  
(1945-1997)

Oxford: Clarendon  
Press; New York:  
Oxford University  
Press, 1989).

In some circles, the maze is rumored to be the sum of a man's life. At its center lies a man who has been killed over and over—only to come back to life. To keep out his oppressors, he built the maze.

—Aeden, on discoverwestworld.com

In the eight months before his untimely demise, the anthropologist Alfred Gell worked furiously to construct a theory of art that could read across the Western "high" art masterpieces and non-Western ethnographic "artifacts." Instead of the familiar scenario in which non-Western objects become relegated to a "folkloric" heading, Gell sought to understand the modern aesthetic approach through non-Western models. Gell asserted this idea most pointedly when he described modern Western culture as remaining thoroughly "animistic." For him, it was far from trivial when one awards a pet name to one's car, and, in one especially beguiling passage, he urged his readers to observe more seriously the way children talk to dolls.

We read Gell in particular for his analysis of decorative pattern as a form of arresting repetition, of mazes and their function in attention management (and distraction) and how this relates to Milton's constant reflection on "a maze/amaze" and to Westworld's maze symbol. We will explore Gell's contention that mazes and our interest in decoration is inherently linked to a deep-seated "apotropaic" function, that is, our desire to protect ourselves from demons and harmful forces.

Students use the question function to ask for help on difficult passages from classmates; the "@" and select a name to direct a comment directly to one of their classmates.

### 6.2. Attachment

Decorative patterns applied to artefacts attach people to things, and to the social projects those things entail. A child may more readily be induced to go to bed—which children are often disinclined to do—if the bed in question has sheets and a pillowcase richly embellished with spaceships, dinosaurs, or even polka dots, be they sufficiently jolly and attractive. The decoration of objects is a component of a social technology, which I have elsewhere called the technology of enchantment (Gell 1992d). This psychological technology encourages and sustains the motivations necessitated by social life. The world is filled with decorated objects because decoration is often essential to the psychological functionality of artefacts, which cannot be dissociated from the other types







ation for Dolores' achievement of consciousness in episode of season 1 (entitled "The Bicameral Mind"), generated great controversy upon its appearance in 1976. His theory (now widely accepted) was that most of what our brain can accomplish is not conscious to us; consciousness most often arises when we face a problem or decision. If consciousness is an overlay on top of our other mental functions, Jaynes' conclusion must have been recent. Examining Homer's *Iliad*, he does never ponder a decision; instead a god or goddess appears that they should do. Using findings from studies of brain and schizophrenia, Jaynes posits that directions from the gods, or "lucinated" "admonitory voices" originating in the volitional left hemisphere and conveyed to Wernicke's area in the right brain which is receptive to music and repetition (a number of his speculations on hallucinations and brain localization have been since been confirmed). Jaynes suggests that such voices (internalized versions of parents and other authority figures) enabled early humans to cohere into organized groups over longer periods of time. Spoken command could be heard, making these humans more obedient. With the rise of agriculture and early cities, human populations grew, and the bicameral mind's ability to ensure social harmony. He points to the confusion and confusion of gods, and the widespread upheavals in the world on late in the second millennium BCE, the consequent fragmentation of peoples who did not share the same "voices," and the resulting all as causes for the breakdown of bicameralism. Our book picks up at the point at which these crises have made the way for the modern mind.

not only because his work is most directly connected to the modern mind, but also, because it implies that all humans starts as androids and that we, as humans, go through an awakening that involves the metaphoric transition from left-brain commands as our own "consciousness."

*Julian Jaynes*

## THE ORIGIN OF CONSCIOUSNESS IN THE BREAK- DOWN OF THE BICAMERAL MIND

*A Mariner Book*  
HOUGHTON MIFFLIN COMPANY  
BOSTON • NEW YORK

*The Witness of History*

*Consciousness Began*

all our analysis has been about how and why the

THE CAUSES OF CONSCIOUSNESS 217  
to the remaining bicameral peoples, problems which we shall take up in a later chapter.

*The observation of difference may be the origin of the analog space of consciousness. After the breakdown of authority and of the gods, we can scarcely imagine the panic and the hesitancy that would feature human behavior during the disorder we have described. We should remember that in the bicameral age men in similar situations were more or less of similar opinion.*

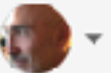
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? Consciousness is underlying. Suggested by Jaynes, our brain is making suggestions and we are obeying. Problems bring out these voices. These voices have been interpreted as gods in the past.

📎 🔗 ⚠️ ☆ Sep 6 2:48 pm ✎

**B I A**

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The turning of the warrior nobility into courtiers, the importance of which in the European civilising process has been treated at length in another place,<sup>1</sup> is part of the gradual move away from the places where food was directly produced, which is today somewhat romantically called the 'uprooting' or 'estrangement' from the land. And romantic undertones can be heard in the court nobility's own treatment of this experience. In the age of transition, nobles who had grown up on the estates of their ancestors had to accustom themselves to the more refined and diverse court life, with its more complex relationships that demanded far greater self-control. Even in these generations, for many men and women of the court the country life and scenery of their youth became an object of melancholy longing. And later, when the assimilation of the nobility to the court was an accomplished fact, when court nobles looked down on the provincial nobility with unconcealed contempt as uncivilised rustics, country life nevertheless remained an object of nostalgia. The past took on the character of a dream image. Country life became a symbol of lost innocence, of spontaneous simplicity and naturalness. It became an opposite image to urban court life with its greater constraints, its more complex hierarchical pressures, and its heavier demands on individual self-control. Undoubtedly the transformation of sections of the French nobility into courtiers had already advanced so far in the course of the seventeenth century that the lords and ladies of the court would not have greatly enjoyed being transported back to the comparatively coarse and uncomfortable country life of their ancestors. But in their social conversation, their books and other diversions, they did not envisage country life, or 'natural'

<sup>1</sup> N. Elias, *The Civilising Process* (rev. edn, Oxford: Blackwell, 2000), pp. 387–97ff. [Collected Works, vol. 3]

Current conversation X



Alexandra Tretyakova



Tina Tripathi



Neil Vaishampayan



Preston Vanaalstine



Kimiko Varner



Jonathan Walling



William Patrick Walsh



Arynne Wegryn-Jones



Matthew Weiner



Allison Weisenfeld



Grant Weldon



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Dylan Bernard Wheatley



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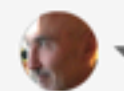
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direct inspiration for Dolores' achievement of consciousness in world's final episode of season 1 (entitled "The Bicameral Mind"), es' work generated great controversy upon its appearance in 1976. His ing supposition (now widely accepted) was that most of what our brain nervous system accomplish is not conscious of us; consciousness most only appears when we face a problem or decision. If consciousness es only a thin overlay on top of our other mental functions, Jaynes ludes, its evolution must have been recent. Examining Homer's Illiad, he s that its heroes never ponder a decision; instead a god or goddess appears tells them what they should do. Using findings from studies of brain ization and schizophrenia, Jaynes posits that directions from the gods e in fact hallucinated "admonitory voices" originating in the volitional left of one's brain and conveyed to Wernicke's area in the right brain which is ularly susceptible to music and repetition (a number of his speculations t auditory hallucinations and brain localization have been since been e out). He suggests that such voices (internalized versions of parents and itains) allowed early humans to cohere into organized groups over longer nces that a spoken command could be heard, making these humans more essful. But with the rise of agriculture and early cities, human populations outran the bicameral mind's ability to ensure social harmony. He points e multiplication and confusion of gods, and the widespread upheavals in an civilization late in the second millennium BCE, the consequent mingling of peoples who did not share the same "voices," and the tion of writing all as causes for the breakdown of bicameralism. Our ing of his book picks up at the point at which these crises have made the s fall silent."

ead Jaynes not only because his work is most directly connected to world, but, also, because it implies that all humans starts as androids and like Dolores, go through an awakening that involves the metaphoric nalization of left-brain commands as our own "consciousness."

*Julian Jaynes*

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THE ORIGIN OF  
CONSCIOUSNESS IN  
THE BREAK-  
DOWN OF THE  
BICAMERAL  
MIND

  
*A Mariner Book*  
HOUGHTON MIFFLIN COMPANY  
BOSTON • NEW YORK

### How Consciousness Began

So far, all our analysis has been about how and why the bicameral mind collapsed. It could indeed be asked at this point why man did not simply revert to his previous condition. Sometimes he did. But the inertia of the more complex cultures prevented the return to tribal life. Man was trapped in his own

to the remaining bicameral peoples, problems which we shall take up in a later chapter.

*The observation of difference may be the origin of the analog space of consciousness.* After the breakdown of authority and of the gods, we can scarcely imagine the panic and the hesitancy that would feature human behavior during the disorder we have described. We should remember that in the bicameral age men belonging to the same city-god were more or less of similar opinion and action. But in the forced violent intermingling of peoples from different nations, different gods, the observation that strangers, even though looking like oneself, spoke differently, might lead to the

## All conversations ✕

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The bicameral mind seems to be a theory in w...

Overall I feel as though the bicameral mind is ... 2

Consciousness is underlying. Suggested by Jayn

Jaynes' main argument is that our brain and nev...

Jaynes' argument is that consciousness is an ... 2

Page 2

The distinction between the subjective world ... 2

After reading Professor Hoffmann's note at th... 6

Perhaps religion was invented in this manner. Pe...

I think the sentiment of 'achieving' or 'reaching' c...

Page 3

While I agree that it takes consciousness and bra...

I agree that this idea of "long-term deceit" ind... 2

? Evolution selects for desirable traits, and th... 3

I think what Jaynes is arguing is that someone in ...

Page 4

The idea of an absent God is very fitting whe... 3

Page 5

This line can serve as a metaphor for Jaynes' enti...

These lines, to me, seem as if some sort of "e... 2

JOEYYYYY

? This confuses me How can his bicameral 5

How hard is it to set up?





## HONORS 241 010... X

[← My Courses and Classes](#)[Course home](#)[Settings](#)[Gradebook](#)[Student view](#)[Notifications](#)[Notes](#)[Add to my calendar](#)

## Readings

## Documents

- 01 - Descartes 1641
- 02 - Dennett 1991
- 03 - Readings on Trad...
- 05 - Scarry 1985
- 06 - Gell 1998
- 07 - Milton 1667
- 09 - Plutarch c. 95
- 11 - Augustine 398
- 12 - Larmore 2004
- 10 - Elias 1933-1939-...

## Assignments

[Get started](#)[Documents](#)[Assignments](#)[Students](#)

## To set up your course:

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**Create links in your LMS for students to access Perusall;** students will be enrolled automatically when they click the Perusall link in your Learning Management System. You can track which students have used Perusall by clicking **Students**.



2

**Set a course start and end date,** and tell Perusall about your estimated enrollment and grouping preferences in **Settings**.



3

**Choose readings** by clicking **Documents**. Select a textbook from our catalog, upload a file from your computer, search for Open Educational Resources by using the Intellus search engine, or take a snapshot of a web page.



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## HONORS 241 0... ✕

← My Courses and Clubs

🏠 Course home

⚙️ Settings

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## Readings

### Documents

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### Assignments

- Sep 10: Perusall
- Sep 10: Perusall
- Sep 10: Perusall
- Sep 10: Perusall
- Sep 10: Perusall

General

Access

Grouping

Scoring

Advanced

### Instructors with course access

Anthony Revelle Brianna Broderick Daniel Guttenberg George Hoff  
Julia Maxwell Nicholas Holterman

### Pending instructor invitations

<tonyrev@umich.edu>

<dgutten@umich.edu>

<nrholt@umich.edu>

<jcgrant@umich.edu>

<bribrode@umich.edu>

<juliamax@umich.edu>

Invite other instructors by entering a list of email addresses below. Each email will receive an email with a link to join the course. Invited instructors receive full access to the course including all student data.

➤ Send invitations





HONORS 241 0...

✕

- ← My Courses and Clubs
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Readings

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Assignments

- Sep 10: Perusall
- Sep 10: Perusall
- Sep 10: Perusall
- Sep 10: Perusall
- Sep 10: Perusall

- General
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Be careful when changing grouping options. Automatically-assigned groups are set by Perusall on a per-document basis and for existing documents even if the enrollment estimate or target group size changes. However, changing to manually-assigned changes to your manual group assignments) will take effect immediately and change what comments students will see. [Learn about discussion groups](#)

Group assignment

- ☒ Allow Perusall to automatically assign students to groups
- ☐ Manually assign students to groups

Enrollment estimate

20

The approximate number of students you expect to join the course. Perusall will use this value and the Target Group Size to create discussion groups for students.

Target group size

5

Students will be placed into groups of approximately this size and will only be able to see and respond to comments and questions within their group. Changing this setting will not retroactively change groups to groups that have already been formed, to provide consistency for students.



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Readings

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Assignments

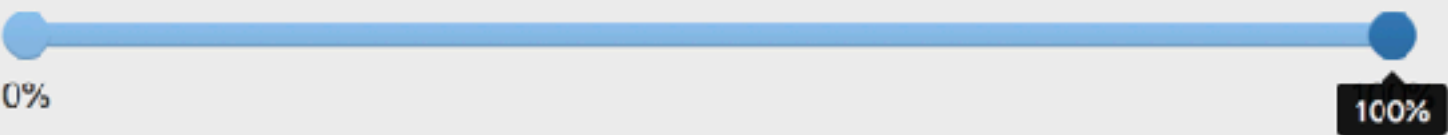
- Sep 10: Perusall
- Sep 10: Perusall
- Sep 10: Perusall
- Sep 10: Perusall
- Sep 10: Perusall

Show more...

- General
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Annotation content component

Annotation content score target



Based on Perusall's annotation quality algorithm. Students can earn up to this percentage of full credit based on comment quality.

Annotations to grade

Students must submit this many high-quality annotations to be eligible for full credit. See [our knowledge base](#) for more information on scoring.

Relative point values for each quality level

The nominal number of points for annotations at the low, medium, and high quality levels, respectively. Adjust these if you want to give relatively more credit for e.g., a high- vs a medium- or low-quality annotation.

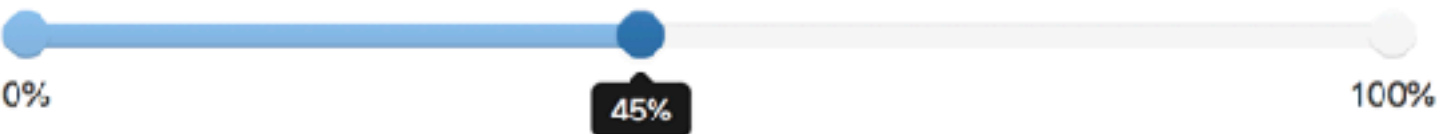
Post-deadline reply window

Allow students to continue to respond to existing comments and questions for full credit for this long after the deadline.

Late annotation period

Allow students to submit comments for partial credit for this long after the deadline. Credit declines linearly; comments earn full credit at the deadline and no credit by the end of this late annotation period.

Maximum penalty for responses that are not distributed evenly throughout the document





HONORS 241 0... X

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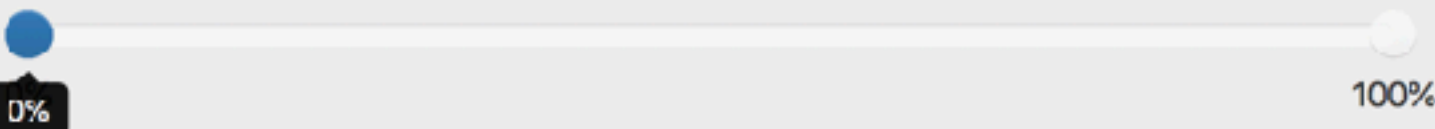
Assignments

- Sep 10: Perusall
- Sep 10: Perusall
- Sep 10: Perusall
- Sep 10: Perusall

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Opening assignment component

Opening assignment target



Credit for each time the student opens the assignment before the deadline. Students can earn up to this percentage of full credit based on opening the assignment multiple times.

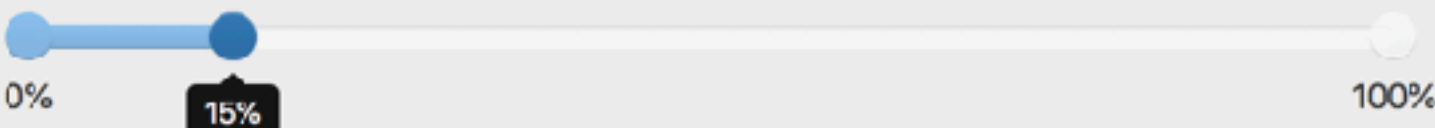
Opening assignment increment



Students earn this percentage of target for each time the student opens the assignment before the deadline.

Reading component

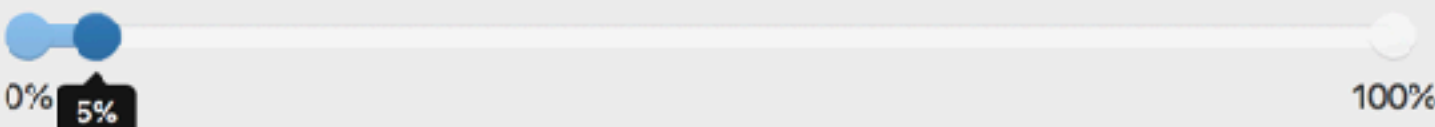
Reading target



Credit for how much of the document the student reads. Students can earn up to this percentage of full credit by reading each page or section of the document.

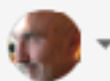
Active reading time component

Active reading target



Credit for each minute the student spends actively reading the assignment. Students can earn up to this percentage of full credit by spending time actively reading the document.





HONORS 241 0... X

- ← My Courses and Clubs
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- Sep 10: Perusall
- Sep 10: Perusall

General

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Active reading increment



0.0%

5%

Students earn this percentage of target for each minute the student spends reading actively before the deadline.

Getting responses component

Getting responses target



0%

5%

100%

Credit for writing comments and questions that elicit responses from other students. Students can earn up to this percentage of full credit based on the quantity of responses their comments elicit.

Getting responses increment



0%

0.5%

10%

Students earn this percentage of target for each time one of the student's comments elicits a response from another student before the deadline.

Upvoting component

Upvoting target

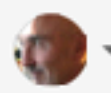


0%

5%

100%

Credit for writing comments and questions that are upvoted by other students, and credit for upvoting other students' comments. Students can earn up to this percentage of full credit by upvoting classmates' comments and having classmates upvote their comments.



HONORS 241 0... X

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5%

Credit for writing comments and questions that elicit responses from other students. Students can earn up to this percentage of full credit based on the quantity of responses their comments elicit.

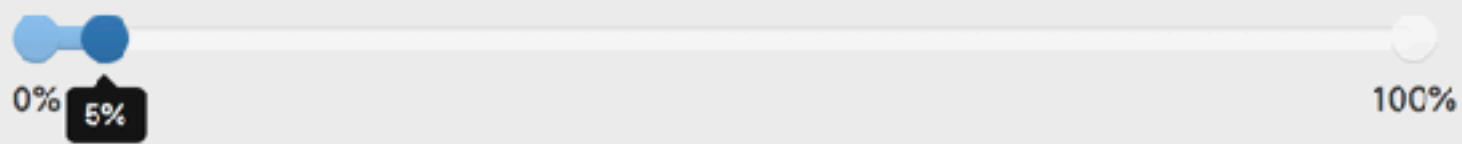
Getting responses increment



Students earn this percentage of target for each time one of the student's comments elicits a response from another student before the deadline.

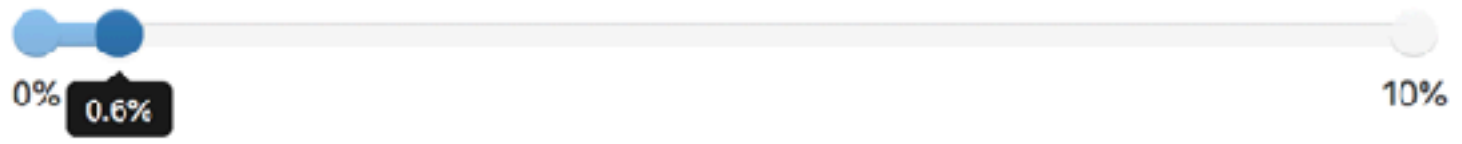
Upvoting component

Upvoting target



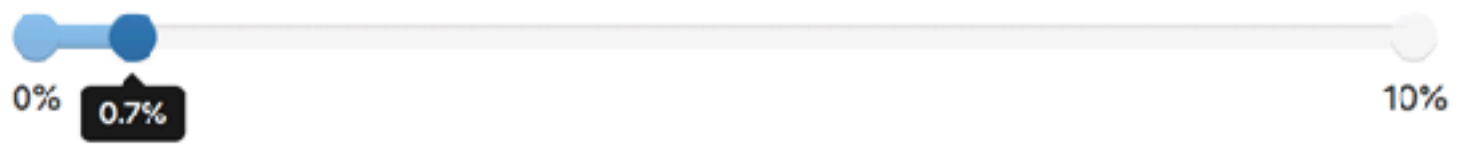
Credit for writing comments and questions that are upvoted by other students, and credit for upvoting other students' comments. Students can earn up to this percentage of full credit by upvoting classmates' comments and having classmates upvote their comments.

Receiving upvotes increment



Students earn this percentage of target for each time one of the student's comments is upvoted ("I have the same question" or "This helps my understanding") by another student

Upvoting increment



Students earn this percentage of target for each time the student upvotes a comment ("I have the same question" or "This helps my understanding") that has also been upvoted by someone else



## HONORS 241 0... X

[← My Courses and Clubs](#)[🏠 Course home](#)[⚙️ Settings](#)[📅 Gradebook](#)[👁️ Student view](#)[📧 Notifications](#)[📝 Notes](#)[📅 Add to my calendar](#)

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## Assignments

- Sep 10: Perusall
- Sep 10: Perusall
- Sep 10: Perusall
- Sep 10: Perusall
- Sep 10: Perusall

[Show more...](#)

General

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If you enter a value here, all student scores will be reported as 0 (no credit) or 1 (credit). Credit is given for scores at or higher than this threshold value, on the assignment score scale specified above. Set to 0 to indicate that submitting any work at all should result in credit for the assignment. Leave blank to disable threshold scoring.

- ☒ **Students should not be able to earn more credit after the deadline than they earned before it**

This encourages students to complete most of the assignment before the initial deadline. This has no impact unless your course has a late annotation period or a post-deadline reply window.

- ☒ **Allow students to download all uploaded documents**

If checked, students will be able to download all documents in the course that you have uploaded, even if you have not explicitly marked them as downloadable. This setting does not apply to textbooks that students purchase, which cannot be downloaded.

- ☒ **Enable assignment reminders**

If checked, students that have not completed an assignment will be sent reminders before the assignment is due.

- ☒ **Hide from students the number of comments required for full credit**

If checked, students will not be shown the number of comments required for full credit on each assignment

- ☒ **Enable group and one-on-one chats**

If checked, your course will have access to group chats where students can discuss course content together or in smaller private groups. Students and instructors can also communicate through one-on-one messages.

- ☐ **Allow instructor to edit any student comment by clicking on it.**

If checked, any instructor in the course can edit any comment by any course member.



HONORS 241 0... X

← My Courses and Clubs

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Readings

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Assignments

Get started

Documents

Assignments

Students

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## HONORS 241 0... ×

- ← My Courses and Clubs
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### Readings

#### Documents

- 01 - Descartes 1641
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- [Show more...](#)

#### Assignments

- Sep 10: Perusall
- Sep 10: Perusall
- Sep 10: Perusall
- Sep 10: Perusall
- Sep 10: Perusall
- [Show more...](#)

### Chats ?

#### Groups +

- 📢 Announcements
- General discussion

- 🏠 Get started
- 📄 Documents**
- 📅 Assignments
- 👤 Students

+ Add ▼

☰ ● 01 - Descartes 1641

☰ ● 02 - Dennett 1991

☰ ● 03 - Readings on Traditional Culture and the Self

☰ ● 05 - Scarry 1985

☰ ● 06 - Gell 1998

☰ ● 07 - Milton 1667

☰ ● 09 - Plutarch c. 95

☰ ● 11 - Augustine 398

☰ ● 12 - Larmore 2004

10 - Elias 1933-1939-1986 Cancel  
Uploading file...



## 01 - Descartes 1641

● There has been activity here since your last visit

- Open
- Edit
- Assign
- Groups
- Download
- Delete



HONORS 241 0... X

← My Courses and Clubs

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## Add assignment

1. Select content to assign

2. Set name and deadline

3. Set optional advanced options

Content to assign

< Previous step

Next step >

Save changes

Cancel

### Readings

### Documents

- 01 - Descartes 1641
- 02 - Dennett 1991
- 03 - Readings on Trad...
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- 06 - Gell 1998

Show more...

### Assignments

- Sep 10: Perusall
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- Sep 10: Perusall
- Sep 10: Perusall
- Sep 10: Perusall

Show more...



• 07 - Milton 1667

Perusall



• 02 - Dennett 1991

Perusall



• 03 - Readings on Traditional Culture and the Self

Perusall



• 11 - Augustine 398

Perusall



• 06 - Gell 1998

Perusall



• 01 - Descartes 1641

Perusall



Open



Edit



Extend  
deadline  
for a  
student



Copy full  
title for  
LMS



Delete



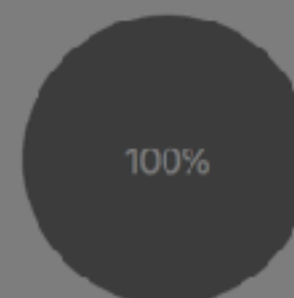
Analytics



Confusion report



All comments



- Completed with maximum score
- Completed but not maximum score
- In progress
- No work submitted

0 comments, 0 questions, 0 unanswered questions

Add assignment

- 1. Select content to assign
- 2. Set name and deadline
- 3. Set optional advanced options

Content to assign

- 01 - Descartes 1641
- 02 - Dennett 1991
- 03 - Readings on Traditional Culture and the Self
- 05 - Scarry 1985

Readings

Documents

- 01 - Descartes 1641
- 02 - Dennett 1991
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- Show more...

Assignments

- Sep 10: 09 - Plutarch ...
- Sep 10: 10 - Elias 193...
- Sep 10: 08 - Hegel (1...
- Sep 10: 03 - Readings...
- Sep 10: 04 - Plato 38...
- Show more...

Chats

Groups

- Announcements



Analytics



Confusion report



All comments



- Completed with maximum score
- Completed but not maximum score
- In progress
- No work submitted

0 comments, 0 questions, 0 unanswered questions

0 minutes average reading time



## Add assignment

- 1. Select content to assign
- 2. Set name and deadline
- 3. Set optional advanced options

Submission deadline

Tuesday September 10, 2019, 12:00 PM

Students can annotate for full credit until this deadline. Your course settings will determine whether there is a reply window for adding responses or partial credit for late work.

Assignment name

Optional. If you give the assignment a name, ensure each assignment has a unique name unless the identically-named assignments will be assigned to different students. [Learn more](#)

for students: what they should focus on, tips for reading, etc.

This must be the same name as in canvas assignments...

- < Previous step
- Next step >
- Save changes
- Cancel

### Assignments

- Sep 10: 09 - Plutarch ...
- Sep 10: 10 - Elias 193...
- Sep 10: 08 - Hegel (1...
- Sep 10: 03 - Readings...
- Sep 10: 04 - Plato 38...
- Show more...

### Chats

### Groups

- Announcements

- Entire document
- 05 - Scarry 1985  
Entire document
- 12 - Larmore 2004  
Perusall
- 12 - Larmore 2004  
Perusall



- Completed with maximum score
- Completed but not maximum score
- In progress
- No work submitted

0 comments, 0 questions, 0 unanswered questions

0 minutes average reading time



## Add assignment



1. Select content to assign

2. Set name and deadline

3. Set optional advanced options

## Annotations to grade

Use course setting (7)



This overrides your course default; the course default can be changed in your course settings.

## Assignment is visible to students starting on

Do not show the assignment to students under Upcoming Assignments until this time. This overrides your course assignment availability settings set under Settings > General.

## Assign to specific students

Select an option

Select one or more students to assign this to; leave blank to assign to all students in the course. [Learn more](#)

☐ Assignment is fully anonymous

If checked, students will appear as anonymous when working on the assignment, and all comments will be posted anonymously. As always, nothing is anonymous to the instructor. [Learn more](#)

☐ Assignment is optional

If checked, the assignment will display as optional for students, and scores will not be calculated or displayed in the gradebook.

&lt; Previous step

Next step &gt;

Save changes

Cancel

● Sep 10: 04 - Plato 38...

[Show more...](#)

● 12 - Larmore 2004

Perusall

0 comments, 0 questions, 0 unanswered questions

0 minutes average reading time

Chats



Groups



● Announcements

● 12 - Larmore 2004

Perusall



## HONORS 241 0... ×

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Show more...

#### Assignments

- Sep 10: 08 - Hegel (1...
- Sep 10: Perusall
- Sep 10: Perusall
- Sep 10: Perusall
- Sep 10: Perusall

Show more...

### Chats



#### Groups



- 📢 Announcements
- General discussion

🏠 Get started

📁 Documents

📅 Assignments

👤 Students

+ Add assignment

🕒 Edit deadlines



● 08 - Hegel (1807); Fanon 1952-1961

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● 12 - Larmore 2004

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● 12 - Larmore 2004

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● 09 - Plutarch c. 95

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● 07 - Milton 1667

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● 02 - Dennett 1991

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● 03 - Readings on Traditional Culture and the Self

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● 11 - Augustine 398

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● 06 - Gell 1998

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● 01 - Descartes 1641

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08 - Hegel (1807); Fanon 1952-1961

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Due Tue Sep 10, 2019 12:00 pm EDT

● There has been activity here since your last visit



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student



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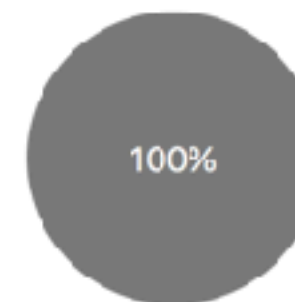
Analytics



Confusion report



All comments



- Completed with maximum score
- Completed but not maximum score
- In progress
- No work submitted

0 comments, 0 questions, 0 unanswered questions

0 minutes average reading time

More than you might want, but the best  
thing about Perusall is....



Brian Lukoff <[brian@perusall.com](mailto:brian@perusall.com)>



Used this way, Perusall essentially performs as an automatically graded reading accountability tool that enhances overall engagement through adding a social media aspect to the reading process.

Perusall can, however, be used other ways; for example as a team-building tool.



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## Groups (18)

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▶ [Clementine-Descartes](#)

▶ [Delos-Plutarch](#)

0 / 6 students



0 / 6 students



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Your team has been paired with one of the class's readings; your writing for the entire semester will revolve around this reading and its relation both to Westworld and to the ideas explored in other readings.



## HONORS 241 0... ✕

- 🏠 Course home
- ⚙️ Course setup
- 📊 Gradebook
- 👤 Roster
- 📧 Notifications
- 📅 Add to my calendar

## Readings ⚙️

### Documents

Descartes 1633-1641  
 Gell 1998  
 Asad 1993  
 Augustine 398  
 Munro 2001  
 Elias 1983 (1933) & Seli...  
 Plutarch c. 95  
 Jaynes 1976  
 Plato 380BCE  
 Montaigne 1580-8  
 Dennett 1991  
 Milton 1667.pdf

## Chats ⚙️ ?


### Groups +

- 📢 Announcements
- General discussion

- General
- Readings**
- Chats
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### Documents

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≡  Descartes 1633-1641

≡  Gell 1998

≡  Asad 1993

≡  Augustine 398

≡  Munro 2001

≡  Elias 1983 (1933) & Seligman 2008

≡  Plutarch c. 95

≡  Jaynes 1976

≡  Plato 380BCE

≡  Montaigne 1580-8

- 📁 Open
- ⚙️
- 📊

Create a reading assignment by clicking the **Ass**

You will find your team reading through the “Perusall” assignment. You should start it now. These readings can be difficult...

HONORS 241 0... X

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12: Descartes 16...

12: Gell 1998

12: Asad 1993

12: Augustine 398

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### Documents

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Gell 1998



Asad 1993



Augustine 398



Munro 2001



Elias 1983 (1933) & Seligman 2008



Plutarch c. 95



Jaynes 1976



Plato 380BCE



Montaigne 1580-8

### Assignments

Open



Due Wed Sep 12 12:00 pm EDT

Descartes 1633-1641

Entire document



Assigned to Jonathan Walling, Leonard Miller, Olivia Grace Jun Klaft, Preston Vanalstine, Tina Tripathi and Rosalind Alexandra Madorsky only

Gell 1998

Entire document



Assigned to Andrew Kalsem Brandser, Lily Grace Friedman, Ananya Sridharan, Fiona Story, Sam Seckl and Gavin Wright only

Asad 1993

Entire document



Assigned to Jacob Bodner, Leigh Alexandra Dennis, Michael Azimi, Kamryn Abraskin, Daniel Kim and Elia Metni only

Augustine 398

Entire document



Assigned to Alyson B Chatterjee, Jason Brenner, Isaac Moothart, Priya Dandamudi, Liadan Solomon and Va Sharma only

Munro 2001

Entire document



Assigned to Elizabeth Martin, Imaan Hoque, Natalie