

MILES RIND

COLLECTED COURSE SYLLABI, 1991–2003

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Boston University, 2003

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Boston University
Fall semester, 2003
CAS WR 100
Section H7 (MWF 3:00–4:00, CAS room 233)
Miles Rind, instructor

WRITING SEMINAR: PHILOSOPHY AND AUTOBIOGRAPHY

Description: Philosophy and autobiography seem to be obviously distinct enterprises: philosophy is concerned with questions of a very general nature, autobiography with questions about a particular human being. Yet both activities must deal, whether in general or particular terms, with questions of memory, personal identity, free will, moral choice, character formation, self-knowledge, and self-representation. When the autobiographer is a philosopher, the connection between particular and general questions becomes especially interesting. In this course we will examine the intertwining of philosophical and autobiographical concerns in several texts, including Plato's *Apology of Socrates*, Saint Augustine's *Confessions*, Descartes' *Discourse on the Method* and *Meditations on First Philosophy*, Rousseau's *Confessions*, J. S. Mill's *Autobiography*, and Sartre's *The Words*.

Concerning the Writing Seminars (from the CAS Writing Program document "Writing Seminars," July 3, 2003): The purpose of the CAS Writing Program is to help you read challenging works with comprehension and critical discernment, write about them cogently, with a lively sense of style, and speak your mind with appropriate eloquence. Although writing seminars differ with regard to content, all of them lead students through a common sequence of writing assignments. These build upon each other, providing a context for steady improvement. Every writing seminar teaches grammatical correctness and stylistic versatility. All seminars stress the process of revision.

Instructor: Miles Rind (Ph.D., Philosophy, University of Chicago, 1998)

E-mail: m.rind@bu.edu

Office: My assigned "office" is the common area of the CAS Writing Center Office, 730 Comm. Ave., room 301. I may, however, hold my hours at Espresso Royale instead, next door at 736 Comm. Ave. If I do, I will announce the arrangement in class.

Hours: Friday, 2:00–2:50; after class, upon request; and by appointment.

Texts (on sale at the BU Bookstore):

L. Rosen and L. Behrens, *The Allyn and Bacon Handbook*, 5th ed. (Allyn and Bacon)

Saint Augustine, *Confessions*, tr. H. Chadwick (Oxford UP)

Plato, *The Trial and Death of Socrates*, 3rd ed., tr. G. M. A. Grube (Hackett)

René Descartes, *Discourse on Method and Meditations*, tr. D. Cress, 4th ed. (Hackett)

Jean-Jacques Rousseau, *Confessions*, tr. J. Cohen (Penguin)

John Stuart Mill, *Autobiography* (Penguin)

Jean-Paul Sartre, *The Words*, tr. B. Frechtman (Vintage)

The following two texts will be made available electronically:

Jeremy Bentham, excerpt from *The Principles of Morals and Legislation*

John Stuart Mill, excerpt from *Utilitarianism*

You should also own a good comprehensive dictionary of English, such as the *Merriam-Webster* or the *American Heritage*. Dictionaries that do not give etymologies, such as the *Oxford American Dictionary*, are inadequate for the purposes of this course.

Course requirements:

1. Three short papers (1–2 pages each).
2. Two essays of medium length (4–6 pages each), to be submitted in an initial version for grading and comments, then revised and submitted in a final version.
3. A longer final essay (6–8 pages): draft and final versions to be submitted together.
4. An oral presentation (5 minutes), together with an outline or set of notes.
5. Boston University Writing Assessment (BUWA), to be administered in class near the end of the semester.
6. Regular attendance and participation in class discussion.
7. In-class writing and speaking exercises.
8. Two conferences with the instructor, by appointment.

Components of course grade:

1. In-class component (attendance, participation, and in-class exercises), 10%
2. Short papers and oral presentation, 15%
3. First two essays: initial version of each, 7.5%; final version of each, 15%
4. Final essay, 25%
5. BUWA, 5%

Submission of papers: It is expected that you will submit your papers in print, at the beginning of class on the assigned date. I will not accept papers submitted by other means, such as depositing them in my mail box or sending me an electronic file, unless you have made arrangements with me (i.e., not merely submitted a request but secured my permission) no later than the preceding class session. You should not make such a request unless circumstances *prevent* you from submitting your paper in the standard fashion. If you take this option, bear in mind the following two warnings: First, I will not accept more than one non-standard submission from any student in the course. Second, even if I grant you permission to submit a paper electronically, any failure or delay in the transmission, arrival, or accessibility of your file will be counted against the paper.

Lateness penalties: Papers submitted late will receive a penalty of one third of a letter grade if submitted at the first class session after the due date, a full letter if submitted at

the second class session after the due date, and two full letters if submitted at the third class session after the due date. No credit will be given for papers submitted thereafter. In the case of the final paper, which is due at the last class session, there will be no credit for late submissions.

Attendance: Regular attendance is expected of you. Any absences without a documented excuse, late arrivals, or premature departures from class may detract from the in-class component of your grade; a pattern of such lapses will certainly do so. Note also that there is in general no opportunity to make up for any in-class exercises that you miss. If you miss a class in which marked papers are handed back, you must retrieve your paper from the Writing Center office (730 Comm. Ave., room 301). (I will either leave them in my own mail box, or set up a box or folder for this purpose.)

Concerning plagiarism: The written work that you submit must be your own, not someone else's. Definitions and examples of plagiarism are given in the CAS Academic Conduct Code booklet. It is your responsibility to understand the provisions of the Academic Conduct Code. Class time will be devoted to the discussion of what constitutes plagiarism. If you still have questions, please consult me outside of class.

For students with disabilities: If you require accommodation because of a disability you should, first, apply to the Office of Disability Services (Martin Luther King, Jr. Center, 19 Deerfield Street, 617-353-3658). If you have already done that and received the appropriate documentation, please confer with me outside of class.

Tutoring: Tutorial assistance on an individual basis is available at the CAS Writing Center. To make an appointment, call the Writing Center at 617-358-1500. I may direct some of you to make use of this resource.

Deadlines for adding and dropping: The last day to add classes this semester is Tuesday, September 16; the last day to drop classes without getting a "W" is Friday, October 3; the last day to drop classes at all is Friday, October 24.

Notes on the schedule of assignments (below):

(1) All dates and assignments are subject to alteration. I will, however, give timely notice of any departures from the schedule given here.

(2) Specific paper assignments will be distributed over the course of the semester.

(3) "AB" refers to *The Allyn and Bacon Handbook*. You should bring this text with you to class every day, along with whatever primary text has been assigned.

(4) The writings of Plato, Augustine, Descartes, and the rest that we shall be reading in this course are literary classics: they have a value that can only be appreciated in reading and in re-reading them. The *Allyn and Bacon Handbook*, by contrast, is merely an instrument of instruction: once you have learned the information and the skills that it is designed to inculcate, it does not matter whether you recollect the specific contents of the book itself.

Accordingly, in your reading, you should always give the major part of your care and attention to the primary texts.

SCHEDULE

DATE	ASSIGNMENTS	WRITING TOPICS
W 9/3		Introduction to the course
F 9/5	Plato, <i>Euthyphro</i> AB, ch. 1 Grammar diagnostic (in class)	Critical reading
M 9/8	Plato, <i>Euthyphro</i> AB, ch. 2	Writing summaries
W 9/10	Plato, <i>Euthyphro</i> Plato, <i>Apology of Socrates</i> AB, ch. 6, a–d	Writing and evaluating arguments
F 9/12	Plato, <i>Apology of Socrates</i> AB, ch. 6, e–g First short paper due (summary)	Writing and evaluating arguments (continued)
M 9/15	Plato, <i>Apology of Socrates</i> AB, ch. 7	Basics of sentence construction
W 9/17	Augustine, <i>Confessions</i> , I AB, ch. 7	Parts of speech
F 9/19	Augustine, <i>Confessions</i> , II–III AB, ch. 7	Parts of speech (continued); preparation for imitation exercise
M 9/22	Augustine, <i>Confessions</i> , IV AB, ch. 8	Clauses, conjunctions, and compound sentences
W 9/24	Augustine, <i>Confessions</i> , IV (continued) AB, ch. 8 (continued) Second short paper due (imitation and commentary)	Case in nouns and pronouns
F 9/26	Augustine, <i>Confessions</i> , V–VI AB, ch. 3	Writing a first draft
M 9/29	Augustine, <i>Confessions</i> , VII AB, ch. 4	Writing a first draft (continued); the process of revision

W 10/1	Augustine, <i>Confessions</i> , VIII BU CAS Academic Conduct Code AB, ch. 35	Proper use of sources; plagiarism
F 10/3	Augustine, <i>Confessions</i> , IX and X.i-iiiv First essay, initial version due	
M 10/6	No class (Yom Kippur)	
W 10/8	Descartes, <i>Discourse</i> , I-III AB, ch. 5, a-d	Paragraph structure
F 10/10	Descartes, <i>Discourse</i> , IV-VI AB, ch. 5, e-f	Paragraph structure (continued)
M 10/13	No class (Columbus Day)	
T 10/14	MONDAY CLASS SCHEDULE IN EFFECT Descartes, <i>Meditations</i> : "Letter," "Preface," and Meditation I AB, ch. 9	Verbs
W 10/15	Descartes, <i>Meditations</i> , II AB, ch. 10	Agreement
F 10/17	Descartes, <i>Meditations</i> , II First essay, final version due	
M 10/20	Descartes, <i>Meditations</i> , II AB, ch. 28 and ##35f-g	Quotation
W 10/22	Descartes, <i>Meditations</i> , III	Analysis of arguments
F 10/24	Descartes, <i>Meditations</i> , III	Analysis of arguments (continued)
M 10/27	Descartes, <i>Meditations</i> , III Third short paper due (summary) AB, chs. 24-25	End punctuation and comma use
W 10/29	Descartes, <i>Meditations</i> , IV AB, ch. 24	End punctuation
F 10/31	Descartes, <i>Meditations</i> , V-VI AB, ch. 25	The comma
M 11/3	Rousseau, <i>Confessions</i> , I AB, ch. 26	The semicolon

W 11/5	Rousseau, <i>Confessions</i> , II <i>AB</i> , ch. 27 Second essay, initial version	The apostrophe
F 11/7	Mill, <i>Autobiography</i> , I–III <i>AB</i> , ch. 29	Other punctuation marks
M 11/10	Mill, <i>Autobiography</i> , IV	Capitals and italics
W 11/12	Bentham, excerpt from <i>The Principles of Morals and Legislation</i> <i>AB</i> , chs. 31–32	Abbreviations and numbers; hy- phenation
F 11/14	Mill, <i>Utilitarianism</i> , excerpt (ch. 2) Mill, <i>Autobiography</i> , IV–V <i>AB</i> , ch. 12	Sentence fragments
M 11/17	No class (university holiday)	
W 11/19	Individual conferences	
F 11/21	Mill, <i>Utilitarianism</i> , excerpt (ch. 4) Sartre, <i>The Words</i> , to p. 28 <i>AB</i> , ch. 13	Comma splices and split infinitives
M 11/24	Sartre, <i>The Words</i> , to p. 72 <i>AB</i> , ch. 15 Second essay, final version	Misplaced and dangling modifiers
M 12/1	Sartre, <i>The Words</i> , to p. 135 <i>AB</i> , ch. 16	Shifts and mixed constructions
W 12/3	Sartre, <i>The Words</i> , to p. 176 Oral presentations	
F 12/5	Sartre, <i>The Words</i> , to p. 215 Oral presentations	
M 12/8	BUWA (administered in class)	
W 12/10	Sartre, <i>The Words</i> , to end Final paper due (initial and final ver- sions together)	

Brandeis University
Spring semester, 2003
ENG 171A
Miles Rind
January 14, 2003

HISTORY OF LITERARY CRITICISM

Description: The subject of this course is the history of the theory of literature—or, to use an older term, the history of poetics—in Western thought from ancient Greece to the early twentieth century. The chief themes and issues that will concern us are the following:

- (1) *Art and inspiration:* To what degree is the production of literature an exercise of skill and knowledge—of “art” in the classical sense of the term? To what extent is it a matter of “inspiration” or “genius”—and what are these?
- (2) *Knowledge and value:* Does literature offer any kind of knowledge? If so, what kind of knowledge does it provide? If not, what is it good for?
- (3) *The representation of nature:* To what extent is fidelity to nature a standard of merit for literary works? Is such fidelity primarily a matter of reflecting general truths or of capturing individual peculiarities?
- (4) *Canonical status:* What is a literary classic? Are works of ancient literature privileged over modern ones? On what basis can a literary work be taken as a model by which other works may be judged, or as a basis of literary culture?
- (5) *Literary language and meaning:* What distinguishes the poetic or literary use of words from other uses of words? How is such a use of words to be interpreted? What is its value?

About the Instructor

Name and position: Miles Rind, Lecturer and Post-doctoral Fellow in Philosophy and English and American Literature

Office: Rabb Graduate Center 217

Office hours: Tuesday and Friday, 2:30–3:30; and by appointment

Office telephone: 781-736-2156

E-mail: rind@brandeis.edu

English and American Literature Department office: Rabb Graduate Center 144; telephone 781-736-2130

Course Requirements and Grading

Writing requirements for the course comprise the following:

- (1) *Daily exercises:* cumulatively 14% of course grade. With each day’s reading assignment I will assign a question, or give you a choice among questions, which you should be able to answer in a paragraph or two. These exercises will not be graded, but will simply receive credit, or fail to receive it. The corresponding component of your course grade will

be determined by the number of exercises that you complete, from 0 = F to 22 = A+. Exercises will be due at class meetings: no late submissions will be accepted. E-mail submissions will be accepted only in cases of excused absence.

(2) *Three short papers*: 22% of course grade each. Topics will be assigned. I reserve the right to assign a take-home examination in place of any of these.

(3) *A comprehensive final examination*: 20% of course grade. This is scheduled for the final examination period on May 1, but will not require more than 90 minutes.

Texts

Principal text: Hazard Adams, ed., *Critical Theory Since Plato*, revised edition (Henle and Henle, 1992).

Optional texts: Because a fair number of the readings discuss ancient Greek epic and tragedy, and some discuss Shakespeare, I have ordered the *Iliad*, *Oedipus the King*, and *Hamlet*, all in Dover Thrift Editions. There is no need for you to use these particular editions, but I may introduce these works into the reading assignments at some points.

Course web site

The course has a web site at <http://people.brandeis.edu/~rind/eng171>. All assignments will be announced there, and all materials distributed in class will be made available there, as will some assigned texts. If at any time you miss a class session, you should always check on the course web site.

Notional schedule

The following schedule is rather a forecast than a fixed framework. Assignments will be made daily in class and on the course web site. "CT" refers to *Critical Theory Since Plato*.

Date	Topic and Reading
T Jan. 14	First meeting
F Jan. 17	The Non-arts of Poetry and Criticism Plato, <i>Ion</i> (CT, 12–18)
T Jan. 21	Plato, excerpt from <i>The Republic</i> (CT, 18–38)
F Jan. 24	The Art of Poetry Aristotle, <i>Poetics</i> (CT, 50–66)
T Jan. 28	Aristotle, excerpt from <i>Rhetoric</i> (on the course web site) Horace, <i>Art of Poetry</i> (CT, 68–74)

- F Jan. 31 **Poetry beyond Art**
Longinus, *On the Sublime* (CT, 76–98)
- T Feb. 4 **Literal and Figurative Language; Sacred and Profane Texts**
Saint Augustine, excerpt from *On Christian Doctrine* (CT, 108–113)
Saint Thomas Aquinas, excerpt from *Summa Theologica* (CT, 117–119)
Dante Alighieri, from *The Banquet* and *Letter to Can Grande* (CT, 120–122)
Giovanni Boccaccio, excerpt from *Life of Dante* (CT, 126–127)
- F Feb. 7 **The Defense of Poetry**
Sir Philip Sidney, *An Apology for Poetry* (CT, 143–162)
- T Feb. 11 Reading TBA
FIRST PAPER DUE
- F Feb. 14 **Within Bounds of Reason**
Pierre Corneille, *Of the Three Unities of Action, Time, and Place* (CT, 206–212)
Nicolas Boileau-Despréaux, *The Art of Poetry* (CT, 242–252)
- T Feb. 18 Alexander Pope, *An Essay on Criticism* (CT, 274–282)
- F Feb. 21 **Matters of Taste**
Joseph Addison, essays from *The Spectator* (CT, 284–288)
David Hume, “Of the Standard of Taste” (CT, 308–315)
- T Feb. 25 **Nature—General or Individual?**
Samuel Johnson, excerpts from *The Rambler* and *Rasselas*, and the *Preface to Shakespeare* (CT, 317–327)
- F Feb. 28 Edward Young, *Conjectures on Original Composition* (CT, 329–337)
Sir Joshua Reynolds, *Discourses on Art*, III (CT, 343–347)
- Mar. 3–7 MID-TERM RECESS: NO CLASS
- T Mar. 11 Sir Joshua Reynolds, *Discourses on Art*, VII and XIII (CT, 347–363)
William Blake, *Annotations to Reynolds’ “Discourses”* (CT, 401–411)
- F Mar. 14 **From a Romantic Point of View**
William Wordsworth, Preface to *Lyrical Ballads* (CT, 437–446)
Friedrich Schlegel, *Critical Fragments* and *Atheneum Fragments* (CT, 429–434)
- T Mar. 18 Reading TBA
SECOND PAPER DUE

- F Mar. 21 Samuel Taylor Coleridge, “Shakespeare’s Judgment Equal to His Genius” and *Biographia Literaria*, ch. XIV (CT, 469–471, 479–480)
Thomas Love Peacock, “The Four Ages of Poetry” (CT, 509–514)
- T Mar. 25 Percy Bysshe Shelley, “A Defense of Poetry” (CT, 515–529)
- F Mar. 28 **The Practices of Poetry and Criticism**
John Stuart Mill, “What Is Poetry?” (CT, 551–556)
Matthew Arnold, “Preface to the 1853 Edition of *Poems*” (CT, 586–592)
- T Apr. 1 Matthew Arnold, “The Function of Criticism at the Present Time” and
excerpt from “The Study of Poetry” (CT, 592–607)
- F Apr. 4 **Literature as Knowledge**
Hippolyte Taine, excerpt from *History of English Literature* (CT, 609–
620)
Emile Zola, excerpts from *The Experimental Novel* (CT, 645–655)
- T Apr. 8 **Literature as Aesthetic Object**
Walter Pater, from *Studies in the History of the Renaissance* (CT, 641–643)
Oscar Wilde, *The Decay of Lying* (CT, 658–670)
- F Apr. 11 Benedetto Croce, from *Aesthetic* (CT, 692–699)
A. C. Bradley, *Poetry for Poetry’s Sake* (CT, 701–710)
- T Apr. 15 BRANDEIS THURSDAY: NO CLASS
- W Apr. 16 BRANDEIS FRIDAY (Passover Eve: this class to be rescheduled)
Reading TBA
THIRD PAPER DUE
- Apr. 17–
24 PASSOVER AND SPRING RECESS
- F Apr. 25 STUDY DAY: NO CLASS
- T Apr. 29 **The Theory of Signs**
Friedrich Nietzsche, “On Truth and Falsity in an Ultramoral Sense”
(CT, 634–639)
Ferdinand de Saussure, from *Course in General Linguistics* (CT, 718–726)
- Th May 1,
1:30 p.m. Final examination

Brandeis University
Fall semester, 2002–2003
PHIL 123A: Philosophy of Art
Miles Rind
August 30, 2002

PHILOSOPHY OF ART
SYLLABUS

Course Information

Description: This course will be an examination of various philosophically problematic aspects of art: the idea of taste, the possibility of criticism, the distinction between kinds of human making that are arts and kinds that are not, the possibility of defining what art is, the concept of the aesthetic, and the relations of art to nature, to the artist, and to the public. The first part of the course will proceed under the name of “aesthetics,” the second, under that of “philosophy of art.” Readings will be drawn partly from classic sources (Plato, Aristotle, Hume, Kant, Collingwood), and partly from writings of more recent date.

Prerequisites: One course in philosophy. This course is not recommended for students without previous study of philosophy.

Mode of class instruction: A mix of lecture and discussion.

Course home page: <http://people.brandeis.edu/~rind/phil123/phil123.html>

For students with disabilities: Any student requiring accommodation for a recognized disability is invited to make arrangements with the instructor outside of class.

About the Instructor

Name and position: Miles Rind, Lecturer and Post-doctoral Fellow in Philosophy and English

Office: Rabb Graduate Center 217

Office hours: Tuesdays and Fridays, 1:30–2:30, and by appointment; also, I am usually available in my office Tuesday and Friday mornings from about 10:30 to noon.

Office telephone: 781-736-2156

E-mail: rind@brandeis.edu

Personal web page: <http://people.brandeis.edu/~rind/home.html>

Philosophy Department office: Rabb Graduate Center 305, tel. 781-736-2788, fax 781-736-8562; Eppie Boze, Academic Administrator; Curran Uno, Assistant

Course Requirements and Grading

Three forms of written work are required for the course:

1. Daily exercises: 15% of course grade. Every day of class, apart from the first day and the days of the two examinations, a short (one-page) writing assignment concerning the assigned reading will be due. These exercises will be evaluated on a credit/no-credit basis, with the corresponding component of the course grade being determined by the number of exercises

completed. There is no credit for any exercises submitted in excess of the one required each day, or submitted after the due date, or submitted without the student attending class, with the sole exception, *on the last count only*, of cases of excused absences. No submissions by e-mail will be accepted.

2. Two mid-term examinations: 25% of course grade each, scheduled for October 11 and November 19.

3. Final paper: 35% of course grade, due on December 12 (the last day of the semester). A paper of 8–10 pages on a topic of your choice. A sheet of recommended topics will be distributed. You will have the option of submitting a draft for comment by the instructor in advance of the due date.

Special dispensation for late bloomers: Students whose grades on the second examination and final paper are significantly better than their grade on the first examination will have their course grade apportioned thus: daily exercises, 15%; first examination, 10%; second examination, 30%; final paper, 45%. I reserve the right to determine what degree of improvement counts as “significant,” but a sustained rise of a full letter will certainly do so.

Texts

1. Margaret P. Battin, John Fisher, Ronald Moore, and Anita Silvers, eds., *Puzzles about Art: An Aesthetics Casebook* (Boston and New York: Bedford-St. Martin’s Press, 1989).

2. R. G. Collingwood, *The Principles of Art* (Oxford: Oxford University Press, 1938).

3. Scan and text files (Adobe Acrobat PDF format) available on the world-wide web, distributed among three sites:

- (i) Brandeis Electronic Reserve (ERes), <http://ereserves.publib.brandeis.edu>; course page <http://ereserves.publib.brandeis.edu/coursepage.asp?cid=367>
- (ii) JSTOR, <http://www.jstor.org>
- (iii) The web site of the *British Journal of Aesthetics* (BJA), <http://www3.oup.co.uk/aesthj/contents/>

These sites are accessible only through Brandeis University web servers. The password for the E-Res course page will be given out in class. Direct links to the sites (and, in the case of the articles at JSTOR, to the articles themselves) can be found in the version of this syllabus on line at <http://people.brandeis.edu/~rind/phil123/syllabus.html>.

Schedule (subject to alteration)

Class/day/date	Topic/assignment
1 F Aug. 30	Introduction to Aesthetics and the Philosophy of Art Paul Oskar Kristeller, “The Modern System of the Arts,” sec. I (ERes; full article in JSTOR)

PART ONE: THE VIEW FROM AESTHETICS

- 2 T Sep. 3 **Taste and Critical Judgment**
Joseph Addison, *The Spectator*, no. 409 (ERes)
Stanley Cavell, "Aesthetic Problems of Modern Philosophy" (excerpt)
(ERes)
David Hume, "Of the Standard of Taste," pars. 1–16 (ERes)
- 3 F Sep. 6 David Hume, "Of the Standard of Taste," pars. 17–36 (ERes)
James Shelley, "Hume and the Nature of Taste" (JSTOR)
- 4 T Sep. 10 Immanuel Kant, *Critique of Judgment*, §§ 1–9, 18–22 (ERes)
Miles Rind, "The Kantian Problem of Taste" (ERes)
- 5 F Sep. 13 Immanuel Kant, *Critique of Judgment*, §§ 10–17, 30–40 (ERes)
T Sep. 17 BRANDEIS MONDAY: no class
- 6 F Sep. 20 Immanuel Kant, *Critique of Judgment*, §§ 41–51 (ERes)
- 7 T Sep. 24 **The Aesthetic Attitude**
Jerome Stolnitz, "The Aesthetic Attitude" (ERes)
George Dickie, "The Myth of the Aesthetic Attitude" (ERes)
- 8 F Sep. 27 **Aesthetic Concepts and Aesthetic Reasoning**
Arnold Isenberg, "Critical Communication" (JSTOR)
Frank Sibley, "Aesthetic Concepts," pp. 412–36 (JSTOR)
- 9 T Oct. 1 Frank Sibley, "Aesthetic Concepts," pp. 436–end
Ted Cohen, "Aesthetic/Non-aesthetic and the Concept of Taste: A Critique
of Sibley's Position" (ERes)
- 10 F Oct. 4 **Aesthetics and Art**
George Dickie, "Critical Principles: Sibley" (ERes)
James Shelley, "The Character and Role of Principles in the Evaluation of
Art" (BJA)
- 11 T Oct. 8 Timothy Binkley, "Piece: Contra Aesthetics" (JSTOR)
Kendall Walton, "Categories of Art" (JSTOR)
- 12 F Oct. 11 FIRST EXAMINATION

PART TWO: THE VIEW FROM PHILOSOPHY OF ART

- 13 T Oct. 15 **Art, Craft, and Imitation (Representation)**
Paul Oskar Kristeller, "The Modern System of the Arts," sec. II (ERes; full
article in JSTOR)
Plato, *Republic* (excerpt) (ERes)
R. G. Collingwood, *The Principles of Art*, ch. 1, pp. 1–11

- 14 F Oct. 18 Plato, *Republic* (excerpt, continued)
R. G. Collingwood, *The Principles of Art*, chs. 2–3, pp. 15–56
- 15 T Oct. 22 Aristotle, *Poetics* (excerpt) (ERes)
R. G. Collingwood, *The Principles of Art*, chs. 4–5, pp. 57–104
- 16 F Oct. 25 **Art and Expression**
R. G. Collingwood, *The Principles of Art*, chs. 6–7, pp. 105–153
- 17 T Oct. 29 R. G. Collingwood, *The Principles of Art*, chs. 12–15, pp. 273–336
- 18 F Nov. 1 John Hospers, “The Concept of Artistic Expression” (ERes)
Guy Sircello, “Expressive Properties of Art” (ERes)
- 19 T Nov. 5 **Defining Art**
Clive Bell, “The Aesthetic Hypothesis” (ERes)
Morris Weitz, “The Organic Theory” (ERes)
- 20 F Nov. 8 Morris Weitz, “The Role of Theory in Aesthetics” (JSTOR)
Morris Weitz, “Art” (ERes)
- 21 T Nov. 12 Arthur Danto, “The Artworld” (JSTOR)
George Dickie, “Defining Art” (ERes)
- 22 F Nov. 15 George Dickie, “The Institutional Theory of Art” (ERes)
Lauren Tillinghast, “The Classificatory Sense of ‘Art’” (ERes)
- 23 T Nov. 19 SECOND EXAMINATION
- PART THREE: SPECIAL TOPICS**
- 24 F Nov. 22 **Authorship and Interpretation**
W. K. Wimsatt and Monroe Beardsley, “The Intentional Fallacy” (ERes)
Stanley Cavell, “A Matter of Meaning It,” pp. 225–237 (ERes)
- 25 T Nov. 26 **Fiction and Emotion**
Colin Radford, “How Can We Be Moved by the Fate of Anna Karenina? (I)”
(ERes)
- F Nov. 29 THANKSGIVING HOLIDAY: No class
- 26 T Dec. 3 **Art and Practical Values**
Battin et al., *Puzzles about Art*, chs. 5–6
- Th Dec. 12 FINAL PAPER DUE

Brandeis University
Spring semester, 2001–2002
ENGL 171A (23103)
Miles Rind
January 22, 2002

HISTORY OF LITERARY CRITICISM

Description: An examination of conceptions of literature and the criticism of literature in Western thought from ancient Greece to the end of the nineteenth century. The following are some of the themes and issues that will concern us:

- (1) *Literature and knowledge:* Does literature provide us (its readers) with knowledge? If so, knowledge of what sort? Why should not scientific or philosophical writing be a better and more reliable source of such knowledge?
- (2) *The nature of tragedy:* What is necessary to a play's being a tragedy? What value is there in the characteristic effects of tragic drama on the audience?
- (3) *Art, imitation and inspiration:* To what degree is the production of literature an exercise of skill and knowledge? To what extent is it a matter of "inspiration" (and what is that)? In what sense is literature an "imitation" of nature? In what sense is it the expression of something in the writer?
- (4) *The source of critical standards:* From what source are standards of judgment to be derived for literature: from a-priori principles, from observable nature, from previous literary models, or what?

About the Instructor

Name and position: Miles Rind, Lecturer and Mellon Post-doctoral Fellow in Philosophy and English and American Literature

Office: Rabb Graduate Center 217

Office hours: Tuesday, 10:30–11:30; Friday, 1:30–2:30; and by appointment

Office telephone: 781-736-2156

E-mail: rind@brandeis.edu

English and American Literature Department office: Rabb Graduate Center 144; telephone 781-736-2130

Course Requirements and Grading

Written work: This will consist of three short papers, each of approximately 3–5 pages in length, together with a final examination. Specific topics and deadlines for the papers will be announced at least one week in advance of the due date of each.

Re-write option: If you wish to improve the grade you get on one of the papers, you may submit a rewritten version, subject to the following conditions: (1) the rewritten version must be submitted no later than three class sessions after the instructor has returned (or, should the student be absent, offered to return) the original version to the student; (2) the student must submit the marked original along with the rewritten paper;

and (3), you may do this with no more than two papers. Finally, if you choose to rewrite a paper, I *strongly advise* you to consult me about what your paper needs before submitting the rewritten version. I make no guarantee that the written comments on your paper will tell you everything that it needs in order to earn an “A.”

Presentations: Each student will be responsible for preparing some questions and remarks on two readings for the purpose of initiating discussion.

Apportioning of grade: three short papers, 16% each; final examination, 32%; class participation (including presentations), 16%.

Texts

Principal text: Charles Kaplan and William Davis Anderson, eds., *Criticism: The Major Statements*, 4th ed. (Boston and New York: Bedford/St. Martin's, 2000). There will also be some additional readings in the form of either photocopies or electronic texts, beginning with Plato's *Ion* (the first reading assignment: see separate handout).

Optional texts: Because a fair number of the readings discuss ancient tragedy, and some discuss Shakespeare, I have ordered *Oedipus Rex* by Sophocles and *Hamlet* by Shakespeare in Dover Thrift Editions. If you have not read these plays before, you should read them during the semester, whether in these editions or in some others.

Wishful schedule

Precautionary note: The following schedule serves merely to show what texts I *plan* to include in the course and to give a plausible chronological scheme for covering them. IT IS NOT TO BE RELIED ON AS A SUBSTITUTE FOR GETTING THE ASSIGNMENTS FROM IN-CLASS ANNOUNCEMENTS. Assignments given in class will always have precedence over any given on this schedule. This applies to reading *and* writing assignments. Clear?

Tue. Jan. 22	Introduction
Fri. Jan. 25	Plato, <i>Ion</i>
Tue. Jan. 29	Plato, <i>Republic</i> , Book X
Fri. Feb. 1	Plato, <i>Republic</i> , Book X
Tue. Feb. 5	Aristotle, <i>Poetics</i>
Fri. Feb. 9	Aristotle, <i>Poetics</i>
Tue. Feb. 12	Longinus, <i>On the Sublime</i> First paper
Fri. Feb. 15	Horace, <i>Epistle to the Pisones</i> (<i>The Art of Poetry</i>)
Tue. Feb. 19–	Mid-term recess: no class

- Fri. Feb. 22
- Tue. Feb. 26 Sir Philip Sidney, *An Apology for Poetry*
- Fri. Mar. 1 John Dryden, *An Essay of Dramatic Poesy*
- Tue. Mar. 5 Alexander Pope, *An Essay on Criticism*
- Fri. Mar. 8 Pope, *An Essay on Criticism*; Samuel Johnson, *Preface to Shakespeare*
- Tue. Mar. 12 Johnson, *Preface to Shakespeare*
Second paper
- Fri. Mar. 15 David Hume, “Of the Standard of Taste” and “Of Tragedy” (photocopy or e-text)
- Tue. Mar. 19 William Wordsworth, *Preface to Lyrical Ballads*
- Fri. Mar. 22 Samuel Taylor Coleridge, *Biographia Literaria*
- Tue. Mar. 26 Brandeis Thursday: no class
- Wed. Mar. 27 Brandeis Friday: class meets
Coleridge, *Biographia Literaria*; John Keats, *Letters*
- Fri. Mar. 29–
Fri. Apr. 5 Passover and spring recess: no class
- Tue. Apr. 9 Percy Bysshe Shelley, *A Defence of Poetry*
- Fri. Apr. 12 Friedrich Nietzsche, *The Birth of Tragedy*
- Tue. Apr. 16 Nietzsche, *The Birth of Tragedy*
- Fri. Apr. 19 Matthew Arnold, “The Study of Poetry”
Third paper
- Tue. Apr. 23 Arnold, “The Study of Poetry”; Henry James, “The Art of Fiction”
- Fri. Apr. 26 James, “The Art of Fiction”
- Tue. Apr. 30 Oscar Wilde, *The Critic as Artist*
- Fri. May 1 T. S. Eliot, “Tradition and the Individual Talent”
- Tue. May 7 Review
- Thu. May 9 Final examination, 6:00–9:00 p.m. in Golding 103

Brandeis University
Fall semester, 2001–2002
PHIL 12B (22747)
Miles Rind
August 30, 2001

PHILOSOPHY AND LITERATURE

Course Information

Description: The topic of this course, in the most general terms, will be the relationship between philosophy and literature. In somewhat more specific terms, our topic will be the question whether, and if so in what ways, the reading of imaginative literature can contribute to philosophical understanding. The course will be focused on the themes of moral conflict and moral evaluation, as treated both in works of fiction and in works of philosophy—or at any rate, in pieces of writing commonly classified as fiction and pieces of writing commonly classified as philosophy. (The question of what that distinction means is one that will also occupy us.)

Prerequisites: None. This course will be a kind of introduction to philosophy.

Mode of class instruction: A mix of lecture and discussion.

Meeting times: Tuesday, Thursday, and Friday, 2:10–3:00, Golding 107

Exceptions: Tue. 9/18 (Rosh Hashanah: no meeting); Th. 9/27 (Yom Kippur: no meeting); Mon. 10/8 (Brandeis Tuesday: class meets); Tue. 10/9 (Shmini Atzeret: no meeting); Th. 11/22–Fri. 11/24 (Thanksgiving recess).

Course web site: Not yet in existence, but I hope to have one working within a week or two.

About the Instructor

Name and position: Miles Rind, Lecturer and Post-doctoral Fellow in Philosophy and English (Ph.D., Philosophy, University of Chicago, 1998)

Office: Rabb Graduate Center 217

Office hours: Tuesday, 3:00–3:45; Thursday, 10:30–11:30; Friday, 3:00–3:45; and by appointment

Office telephone: 781-736-2156

E-mail: rind@brandeis.edu

Philosophy Department office: Rabb Graduate Center 305, tel. 781-736-2788, fax 781-736-8562; Eppie Boze, Academic Administrator

Course Requirements and Grading

Written work: Three papers, each of approximately 4–8 pages in length, will be required at approximately equal intervals during the semester: that is to say, around the fifth, tenth, and fifteenth weeks. Specific topics and deadlines will be announced at least one week in advance of the due date of each paper. The papers will be given equal weight in apportioning course grades, and will be the

primary basis of evaluation of student performance (though see further under “Attendance and participation” below). There will be no final examination, though there may be quizzes or other brief writing exercises in class.

Re-write option: If you wish to improve the grade you get on one of the first two papers, you may submit a rewritten version, subject to the following conditions: (1) the original paper must have been submitted on time; (2) you must secure my permission for submitting a rewritten version; (3) the rewritten version must be submitted no later than one week after the instructor has returned (or, should the student be absent, offered to return) the original version to the student; (4) the student must submit the marked original along with the rewritten paper; and finally (5), you may only do this for one of the first two papers.

Attendance and participation: I do not include attendance as a component of the course grade, nor do I assign a *fixed* portion of the grade to class participation. Regular attendance and participation are important, however, for several reasons. For one thing, being present in class is the only sure way to remain informed of assignments, to get hold of handouts, and to get your graded papers back. For another, there will be no chance to make up for any in-class exercises that you miss. But above all, being present as a participant in class is necessary for understanding what the course is about. Philosophy is not a “textbook” subject: studying it is not a matter of acquiring information, but of gaining expertise in a practice, and this is hardly possible without involvement in live discussion.

Texts

Books: The books listed below (in the order in which we shall read them) are required for this course, and should all be available at the Brandeis Bookstore:

1. Plato, *The Republic*, tr. Benjamin Jowett (Dover, \$2.50)
2. Mark Twain, *The Adventures of Huckleberry Finn* (Dover, \$2.00)
3. John Stuart Mill and Jeremy Bentham, *Utilitarianism and Other Essays* (Penguin, \$11.95)
4. Charles Dickens, *Hard Times* (Signet, \$4.95)
5. Immanuel Kant, *Ethical Philosophy*, ed. James Ellington (Hackett, \$10.95)
6. Herman Melville, *Billy Budd and Other Tales* (Signet, \$4.95)
7. Jane Austen, *Mansfield Park* (Dover, \$3.00)
8. Vladimir Nabokov, *Lolita* (Vintage, \$13.00)

Note: Among the books that I ordered for the course are two that I have decided not to use: *Greek Tragedies*, vol. 1, ed. Grene and Lattimore (University of Chicago Press) and Aristotle, *Nicomachean Ethics*, tr. Terence Irwin, 2nd ed. (Hackett).

Other materials: In addition to the books listed above, I will assign texts that I will make available either at the library reserve or through the internet. (At the moment of writing, I have not yet figured out how these things are done at Brandeis.)

Approximate Schedule

The following is merely a rough outline of the schedule for the semester, and is subject to alteration. Specific assignments will be given as we go along.

Week	Dates	Topic and text
1–3	8/31–9/13	The “Ancient Quarrel” of Philosophy and Poetry: Plato, <i>The Republic</i> , excerpts TBA
3–5	9/14–9/28	Knowing Right from Wrong (or Not): Twain, <i>Huckleberry Finn</i> First paper
6	10/2–10/5	Goodness Quantified: Bentham and Mill, excerpts TBA
7–8	10/8–10/18	Against Quantification: Dickens, <i>Hard Times</i>
8–10	10/19–11/2	The Idea of Moral Law: Kant, excerpts TBA Second paper
11	11/6–11/8	Goodness and Evil: Melville, <i>Billy Budd</i>
11–13	11/9–11/20	Manners and Morals: Austen, <i>Mansfield Park</i>
14–15	11/27–12/7	The Aesthetic versus the Ethical: Nabokov, <i>Lolita</i> Third paper

For Students with Disabilities

Anyone requiring accommodation because of a disability is invited to confer with me outside of class.

University of Cincinnati
Spring quarter, 2000–2001
15-PHIL-106
Prof. Miles Rind
March 27, 2001

INTRODUCTION TO PHILOSOPHY: ETHICS

SYLLABUS

Instructor: Professor Miles Rind

Office: McMicken 261A (first door in the suite of offices located just before the staircase at the north end of the building)

Office hours: Mondays, 2:00–3:30; Tuesdays and Thursdays, 1:30–2:00; and by appointment. I am also usually available immediately after class.

Telephone: 556-6340

E-mail: <miles.rind@uc.edu>

Description: This course is an introduction to some of the basic problems, concepts, theories, texts, and arguments of philosophical ethics. Ethics, taken in the most general sense, is the attempt to answer the question: How should one live? *Philosophical* ethics is the attempt to answer this question—perhaps by refining it into other, more specific and more tractable questions—not by simply stating an opinion, whether one’s own or that of one’s community, nor by citing religious or civic authorities, but solely through the exercise of one’s reason. The aim, in other words, is not to *form an opinion*, but to discover *what there is good reason to believe*.

The exercise of one’s reason, however, is something that can only be taught indirectly. I cannot tell you how to do it, but I can present you with some examples of people doing it, examine you to see whether you have understood what they are doing, and give you the chance to try it for yourself. Because this is a course for beginners, the emphasis will be on the first two of these activities. This is because I cannot with any fairness evaluate your attempts at philosophy until I have given you some idea of what is involved in philosophizing.

Course requirements and grading:

1. In-class component: 10% of course grade. This grade will be based primarily on your responses to quizzes and other in-class writing assignments. Credit for contributions to class discussion will be *added* to this component of the grade.

2. Three papers or take-home examinations: 90% of course grade. The standard weighting of these will be 30/30/30; however, if anyone performs significantly better on the second and third papers than on the first, I will use the weighting 18/36/36. (I reserve the right to judge what counts as “significant improvement,” but an advance of one full letter, without any decline in the third paper, would certainly count as such.) The assignments for these papers or examinations will be given in the last class before the date when each paper is due. Due dates are announced on the schedule below, but, like everything else on the schedule, are subject to alteration (with fair notice, of course). Specific instructions for papers are given below.

3. Although I do not include attendance as a component of the course grade, missing any significant number of class sessions will almost certainly be detrimental to your performance in the

course. There will be no opportunity to make up missed in-class writing assignments. (This, by the way, is also a reason why you should make every effort to arrive on time.) Extra copies of materials distributed in class will be deposited in an envelope affixed to the wall outside of my office. It is your responsibility to collect such materials if you have missed class.

Texts:

1. Louis P. Pojman (pronounced “poyman”), *The Moral Life: An Introductory Reader in Ethics and Literature* (Oxford University Press, 2000).

2. Texts on line at the course home page at:

<http://ucaswww.mcm.uc.edu/philosophy/rindm/106/home.html>

These texts are just as much a part of the course as the readings in the book. Accordingly, you should not merely read them on your computer: you should print them out and keep them in a folder or binder. You are expected to have the assigned reading with you in class every day.

The readings for this course do not amount to a large number of pages: generally between 20 and 30 book pages per week; sometimes less. That does not mean that the reading can be done quickly. Quite the contrary: it means that you must take the time to go over the readings several times—twice at a minimum. I will, as often as I can, provide you with study questions to guide your reading.

A note for students with disabilities: Anyone requiring accommodation because of a disability should make arrangements with me outside of class.

Cheating and plagiarism: Your work in this class is subject to the Student Code of Conduct of the University of Cincinnati. Cheating or plagiarism will be deemed sufficient grounds for a grade of “F.” For further particulars, see the Student Code of Conduct under “Academic Misconduct” and “Sanctions.”

SCHEDULE

The schedule that follows is subject to revision. “*ML*” refers to Pojman’s *The Moral Life*, “*W*” to the course web site (URL given above under “Texts”).

WK.	DAY	DATE	TOPIC AND READING
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I	Tu.	Mar. 27	Introduction
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	Th.	Mar. 29	The Need for Moral Reflection
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Mark Twain, from *The Adventures of Huckleberry Finn* (W)

Jonathan Bennett, “The Conscience of Huckleberry Finn” (*ML*, 440–455)

II	Tu.	Apr. 3	Morality and Religion
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William Paley, from *The Principles of Moral and Political Obligation* (W)

John Arthur, “Religion, Morality, and Conscience” (W)

- Th. Apr. 5 **Relativism**
 Herodotus, from *Histories* (“Custom is King,” *ML*, 150)
 Ruth Benedict, “The Case for Moral Relativism” (*ML*, 151–159)
 Louis Pojman, “The Case against Moral Relativism” (*ML*, 160–171)
- III Tu. Apr. 10 Louis Pojman, “The Case against Moral Relativism” (*ML*, 171–185)
- Th. Apr. 12 **Egoism**
 Ayn Rand, “The Virtue of Selfishness” (W)
 James Rachels, “Ethical Egoism” (*ML*, 549–557)
 Louis Pojman, “Egoism, Self-Interest, and Altruism” (*ML*, 557–566)
- IV Tu. Apr. 17 **Eudaemonism**
 Plato, “The Ring of Gyges” (*ML*, 541–549)
 Epicurus, “Hedonism” (*ML*, 570–577)
 Epictetus and others, “Stoic Catechism” (*ML*, 577–586)
 FIRST PAPER DUE
- Th. Apr. 19 **Utilitarianism**
 Jeremy Bentham, “Classical Utilitarianism” (*ML*, 227–232)
 Robert Nozick, “The Experience Machine” (*ML*, 615–618)
 Peter Singer, “What Ethics Is: One View” (W)
- V Tu. Apr. 24 Kai Nielsen, “A Defense of Utilitarianism” (*ML*, 233–248)
- Th. Apr. 26 Bernard Williams, “Against Utilitarianism” (*ML*, 249–261)
- VI Tu. May 1 **Morality as Rational Law**
 H. G. Wells, from *The History of Mr. Polly* (W)
 Immanuel Kant, “The Moral Law” (*ML*, 297–306)
- Th. May 3 Immanuel Kant, “The Moral Law” (*ML*, 306–314)
 Various sources, “The Golden Rule” (*ML*, 333–334)
 Richard Whately, “A Critique of the Golden Rule” (*ML*, 334–337)
- VII Tu. May 8 Immanuel Kant, “The Moral Law” (*ML*, 314–317)
 Supplementary materials TBA (W)
 SECOND PAPER DUE
- Th. May 10 **Character and Virtue**
 Bernard Mayo, “Virtue and the Moral Life” (*ML*, 405–410)
 Aristotle, “Virtue Ethics” (*ML*, 388–394)

- VIII Tu. May 15 Aristotle, "Virtue Ethics" (*ML*, 394–404)
William Frankena, "A Critique of Virtue-Based Ethical Systems" (*ML*, 429–440)
- Th. May 17 **Duties toward Animals**
Immanuel Kant, "We Have Only Indirect Duties to Animals" (*ML*, 830–832)
Peter Singer, "Animal Liberation: All Animals Are Equal" (*ML*, 832–849)
- IX Tu. May 22 Carl Cohen, "The Case Against Animal Rights" (*ML*, 850–856)
Mylan Engel, Jr., "The Immorality of Eating Meat" (*ML*, 856–890)
- Th. May 24 **Abortion**
John T. Noonan, Jr., "Abortion Is Not Morally Permissible" (*ML*, 758–766)
Judith Jarvis Thomson, "A Defense of Abortion" (W)
- X Tu. May 29 Judith Jarvis Thomson, "A Defense of Abortion" (W)
- Th. May 31 **Love, Sex, and Marriage**
John McMurtry, "Monogamy: A Critique" (*ML*, 708–718)
Michael Bayles, "Marriage, Love, and Procreation" (*ML*, 719–733)
- Th. Jun. 7 THIRD PAPER DUE

University of Cincinnati
Winter quarter, 2000–2001
15-PHIL-598/15-PHIL-798
Prof. Miles Rind
January 9, 2001

PHILOSOPHY 598/798
KANT

DESCRIPTION: This course will be devoted to reading Kant's *Critique of Judgment*, or rather the first half of it. The *Critique of Judgment* is the last of Kant's three *Critiques*, following the *Critique of Pure Reason* (1781/1787) and the *Critique of Practical Reason* (1788). The first of these has principally to do with the possibility of a priori theoretical cognition, the second with the possibility of a priori practical cognition (in morals). The third *Critique* is ostensibly addressed to the rather esoteric question of what contribution the power of judgment (a cognitive faculty not treated in its own right in the first two *Critiques*) makes to the possibility of cognition. It is better known, however, for its treatment of aesthetic judgments on the beautiful and on the sublime, which is what we shall be paying attention to, though not without attention to Kant's systematic concerns.

INSTRUCTOR: Miles Rind

OFFICE: McMicken 261A

OFFICE HOURS: Mondays, 3:00–4:00; Thursdays, 1:30–3:00; and by appointment. I am also usually in my office on Tuesday afternoons from about 1:30 until class time.

TELEPHONE: 556-6340

E-MAIL: miles.rind@uc.edu

TEXT: Immanuel Kant, *Critique of Judgment*, translation by James Creed Meredith, extensively revised by Miles Rind (photocopy). You are welcome to use one of the published translations of the *Critique of Judgment* if you happen to have one of them, but the only one that I can recommend is the new one by Paul Guyer and Eric Matthews (Cambridge University Press, 2000). This volume is to be available on reserve at Langsam Library. I only refrained from using this as the text for the course because of its cost, but if you do not balk at the expense (\$65), I encourage you to buy a copy. Of the three other available English translations, those of Bernard (1892) and Meredith (1911/1928) are unreliable, while that of Pluhar (1987) is perverse.

COURSE REQUIREMENTS:

1. *Short expository papers*: At each of the first eight sessions of the course, I shall distribute an assignment for a short expository paper, no more than 3 pages in length, due the following *Monday* (the day before class, so that I can read them before we meet) at 4:00 p.m. The five best grades that you get on these papers will each count for 12% of your course grade (total 60%). Thus you may write on as few as five of these topics without detriment to your course grade. There is, however, one special case: the first paper (due January 15), will be required of *everyone*. Papers submitted after the weekly deadline but no later than the following class session will be subject to a grading penalty of two post-letter marks (so that, e.g., a B would be reduced to C+). I will accept no papers after that, except by prior arrangement. The point of these papers is to compel you to do some serious interpretative work on the reading *before* you come to class to discuss it.

2. *Final paper*: A paper of 8–12 pages will be due on Thursday, March 15. Your grade on it

will count for 30% of the course grade. The topic may be of your own choosing, though I recommend that you confer with me about your proposed topic in advance. I invite you to submit a draft or outline of your final paper in order to get my comments before you write the final version, but you must have the draft in my mail bin no later than 4:00 on Monday, March 12.

3. *Class participation*: 10% of course grade.

SCHEDULE

- | | | |
|------|---------|--|
| I | Jan. 9 | Introduction
Recommended background reading: the first two <i>Critiques</i> |
| II | Jan. 16 | The Tasks of a Critique of Judgment
Reading: Preface and Introduction |
| III | Jan. 23 | Taste and Interest
Reading: §§ 1–5, 41–42 |
| IV | Jan. 30 | The Claim of Taste
Reading: §§ 6–8, 18–20, 22, 31–34 |
| V | Feb. 6 | The Legitimation of Taste
Reading: §§ 9, 21, General Remark after § 22, §§ 35–40 |
| VI | Feb. 13 | Form and Purposiveness
Reading: §§ 10–17 |
| VII | Feb. 20 | The Sublime
Reading: §§ 23–30, including General Remark after § 29 |
| VIII | Feb. 27 | Fine Art and Genius
Reading: §§ 43–54 |
| IX | Mar. 6 | Taste in Relation to Morality and “the Supersensible”
Reading: §§ 55–60 |

University of Cincinnati
Winter quarter, 2000–2001
15-PHIL-315
Prof. Miles Rind

PHILOSOPHY 315
KANT'S METAPHYSICS AND EPISTEMOLOGY

Description: This course will be a study of what is arguably the single most important philosophical work of the modern period: Immanuel Kant's *Critique of Pure Reason*. We shall only have time to cover about half of it, but that half contains most of Kant's fundamental epistemological and metaphysical doctrines.

Instructor: Miles Rind

Office: McMicken 261A

Office hours: Mondays, 3:00–4:00; Thursdays, 1:30–3:00; and by appointment. I am also usually in my office on Tuesday afternoons from about 1:30 until 3:30.

Telephone: 556-6340

E-mail: miles.rind@uc.edu

TEXTS

1. *Required:* Immanuel Kant, *Critique of Pure Reason*, translated by Paul Guyer and Alan Wood, Cambridge Edition of the Works of Immanuel Kant (Cambridge University Press, 1998).
2. *Recommended:* Sebastian Gardner, *Kant and the "Critique of Pure Reason"*, Routledge Philosophy Guidebooks (Routledge, 1999).

COURSE REQUIREMENTS

1. *Short expository papers:* Each Thursday from January 11 through February 22 (seven times), I will distribute an assignment for a short expository paper, no more than 3 pages in length, due the following Tuesday. The five best grades that you get on these papers will each count for 12% of your course grade (total 60%). Thus you may write on as few as five of these topics without detriment to your course grade. Papers submitted after the weekly deadline but no later than the following class session will be accepted with a grading penalty of one full letter, unless you have made prior arrangement with me to submit your paper at that date.
2. *Final examination:* 30% of the course grade. Those who prefer may submit a term paper, 8–10 pages in length, instead of taking the examination, but only after getting my approval of the topic.
3. *Class participation:* 10% of course grade.

SCHEDULE

The following schedule is, of necessity, only approximate, and subject to revision. The assignment given for each week should be read, if possible, before the Tuesday, and certainly before the Thursday meeting of class that week.

- | | | |
|----|------------|---|
| I | Jan. 4 | Introduction: Historical Background
<i>Supplementary:</i> Editorial Introduction (1–23, 73–76); Gardner, ch. 1 (1–26) |
| II | Jan. 9, 11 | Historical Background, Continued; Basic Concepts |

Prefaces A and B (99–124); Introductions A and B (127–152); B 189–193 (279–281); B 755–758 (637–639)

Supplementary: Gardner, chs. 2–3 (27–63)

III Jan. 16, 18 **Space and Time**

Transcendental Aesthetic (B only) (172–192); B 740–766 (630–643)

Supplementary: Gardner, chs. 4 and 8 (65–85, 269–305)

IV Jan. 23, 25 **Space and Time, Concluded; Transcendental Logic and the Metaphysical Deduction**

Transcendental Logic through § 12 (193–218)

Supplementary: Gardner, chs. 5–6 (87–135)

V Jan. 30, Feb. 1 **The Transcendental Deduction of the Categories**

Transcendental Deduction (B only), §§ 13–23 (219–226, 245–256)

Supplementary: Gardner, ch. 6 (135–165)

VI Feb. 6, 8 **The Transcendental Deduction, Concluded; the Schematism and the Mathematical Principles**

Transcendental Deduction, §§ 24–27 (256–266); Analytic of Principles, through Anticipations of Perception (267–295)

Supplementary: Gardner, ch. 6 (165–171, 196–197)

VII Feb. 13, 15 **Substance and Causation**

Analogies of Experience, through the Second Analogy (295–316)

Supplementary: Gardner, ch. 6 (171–176)

VIII Feb. 20, 22 **Interaction and Modality**

Third Analogy, Postulates of Empirical Thinking, Refutation of Idealism, and General Note (316–337)

Supplementary: Gardner, ch. 6 (176–196, 197–198)

IX Feb. 27, Mar. 1 **Concluding Thoughts on the Transcendental Analytic**

The Distinction of Phenomena and Noumena, and the Amphiboly of Concepts of Reflection (354–383)

Supplementary: Gardner, ch. 6 (198–207)

X Mar. 6, 8 **Critique of Rationalist Metaphysics**

Transcendental Dialectic: Introduction and Paralogisms (B only) (384–415, 455–458)

Supplementary: Gardner, ch. 7 (209–257)

University of Cincinnati
Autumn quarter, 2000–2001
15-PHIL-582 (307983)
15-PHIL-782 (308015)
September 26, 2000

PHILOSOPHY 582/782
ETHICAL THEORY

Tuesdays, 3:30–5:50, McMicken 210
Instructor: Professor Miles Rind
Office: McMicken 261A
Office hours: Wednesday, 10:30–12:00; Thursday, 2:00–3:30; and by appointment
Telephone: 556-6340
E-mail: miles.rind@uc.edu

Three prominent claims of Kant’s ethical theory are (1) that moral obligation derives from pure reason alone, (2) that we can be moved to act by the mere fact that a certain course of action is morally obligatory, and (3) that it is only when we act thus that our action has moral worth. Understandably, every one of these claims has met with strenuous objection. What may be surprising is that in recent times, numerous commentators have argued that, *properly understood*, Kant’s claims are immune to the objections most commonly leveled against them. In this course we shall examine Kant’s principal writings in practical philosophy—the *Groundwork for the Metaphysics of Morals*, the *Critique of Practical Reason*, and the *Metaphysics of Morals*—in light of this recent trend in the secondary literature, particularly as represented by Allen Wood’s recent book *Kant’s Ethical Thought*.

TEXTS

1. *Required*: Immanuel Kant, *Practical Philosophy*, tr. and ed. by Mary Gregor, in the Cambridge Edition of the Works of Immanuel Kant (Cambridge University Press, 1996).
2. *Recommended*: Allen Wood, *Kant’s Ethical Thought* (Cambridge University Press, 1999).
3. *Recommended*: Two packets of photocopies, available at the DuBois Bookstore as “volume 1” and “volume 2.” Volume 1 contains five essays from Christine Korsgaard’s collection *Creating the Kingdom of Ends* (Cambridge University Press, 1996). Volume 2 contains five essays from Thomas Hill’s collection *Dignity and Practical Reason in Kant’s Moral Theory* (Cornell University Press, 1992), along with an excerpt from Kant’s book *Religion within the Boundaries of Mere Reason*, translated by George di Giovanni, from the volume of the Cambridge Edition of the Works of Immanuel Kant entitled *Religion and Rational Theology* (Cambridge University Press, 1996).

The books by Korsgaard and Hill, as well as the Kant excerpt, are available on overnight reserve at Langsam Library. (The library’s copy of Wood is missing.)

REQUIREMENTS AND GRADING

1. Five short papers: 50% of course grade. At each of the eight sessions from September 26 through November 14, a topic will be distributed for a short expository paper, no more than 3 pages in length, due the following week. The five best grades that you get on these papers will each count for 10% of your course grade. Thus you may write on as few as five of these topics without detriment to your course grade. I will accept no late submission of these papers.

2. Final paper: 40% of course grade. A paper of 10–12 pages will be due on Thursday, December 7. The topic may be of your own choosing, though I recommend that you confer with me about your proposed topic in advance. I invite everyone to submit a draft or outline of your final paper before you write the final version, but you must have the draft in my mail bin no later than noon on Monday, December 4.

3. Class participation: 10% of course grade. Any conferences that you have with me outside of class about the subject of the course will be included under this heading.

A NOTE ON THE READING ASSIGNMENTS

In the schedule below, each week's assignment includes both a required reading and a group of readings designated as "recommended." The sense of this designation is as follows. First, I expect graduate students in the class to acquaint themselves with whatever texts among the recommended readings are pertinent to the topic of their final paper, and to make some reference to those writings, where relevant, in their final paper. Since you will presumably not know your final paper topic at the outset of the course, it will be advantageous for you to give attention to at least some part of the recommended reading each week. Second, everyone, undergraduates included, will most likely need the help of commentators in studying these extraordinarily difficult texts. The fact that the required readings for some sessions are of no more than a few pages in length should alert you to their difficulty.

SCHEDULE OF READINGS

In this schedule I use the following abbreviations:

“PP” = Kant, *Practical Philosophy*

“Wood” = Allen Wood, *Kant's Ethical Thought*

“P1” = photocopy packet 1 (Korsgaard)

“P2” = photocopy packet 2 (Hill + Kant)

9/26 **1. Introduction to Kantian ethics** (first meeting; no pre-assigned reading)

Kant's ethics and Kantian ethics

Historical background

Kant's metaphysics and epistemology

Kant's project in ethics

10/3 **2. The Good Will and Action from Duty**

Kant, *Groundwork*, through sec. I (K, 41–60)

Recommended:

Kant, *Critique of Practical Reason*, Preface, Intro., and ch. III (PP, 139–149 and 198–211)

Wood, through ch. 1 (1–49)

Korsgaard, “Kant’s Analysis of Obligation: The Argument of *Groundwork* I” (in P1)

10/10 **3. Kant’s Theory of Rational Agency**

Kant, *Groundwork*, II, beginning (PP, 61–73)

Recommended:

Kant, *Critique of Practical Reason*, I, §§ 1–3 (PP, 153–160)

Kant, excerpt from *Religion within the Boundaries of Mere Reason* (in P2)

Wood, ch. 2 (50–75)

Hill, “The Hypothetical Imperative” and “Kant’s Theory of Practical Reason” (in P2)

10/17 **4. The Formula of Universal Law: its derivation**

Kant, *Groundwork*, II, continued (PP, 73–78), and I again (PP, 55–60)

Recommended:

Kant, *Critique of Practical Reason*, “Typic” (PP, 194–198)

Wood, ch. 3 (76–110)

Korsgaard, “Kant’s Analysis of Obligation: The Argument of *Groundwork* I” (in P1)

10/24 **5. The Formula of Universal Law: its application**

Kant, *Groundwork*, II, continued (PP, 73–78)

Recommended:

Kant, *Critique of Practical Reason*, I, §§ 1–4 (PP, 153–162)

Wood, ch. 3 (76–110)

Korsgaard, “Kant’s Formula of Universal Law” (in P1)

10/31 **6. Kant’s Theory of Value and the Formula of Humanity**

Kant, *Groundwork*, II, continued (PP, 78–81)

Recommended:

Kant, *Critique of Practical Reason*, II (PP, 186–194)

Wood, ch. 4 (111–155)

Korsgaard, “Kant’s Formula of Humanity” (in P1)

Hill, “Humanity as an End in Itself” (in P2)

11/7 **7. Autonomy and the Kingdom of Ends**

Kant, *Groundwork*, II, to end (PP, 81–93)

Recommended:

Wood, ch. 5 (156–190)

Korsgaard, “Creating the Kingdom of Ends” (in P1)

Hill, “The Kingdom of Ends” and “The Kantian Conception of Autonomy” (in P2)

11/14 **8. Morality, Autonomy, and Freedom**

Kant, *Groundwork*, III (PP, 94–108, esp. 94–96)

Recommended:

Kant *Critique of Practical Reason*, I (PP, 162–180)

Korsgaard, “Morality as Freedom,” in *Creating the Kingdom of Ends* (on reserve)

11/21 **9. The Division of Duties in the *Metaphysics of Morals***

Kant, *Metaphysics of Morals*, General Introduction, IV (PP, 383–385); Introduction to the Doctrine of Right (PP, 386–397); Introduction to the Doctrine of Virtue (PP, 512–540)

11/28 **10. Good, Evil, and Human Nature**

Kant, *Religion within the Boundaries of Mere Reason*, part I (in P2; also on reserve in Kant, *Religion and Rational Theology*, 69–97; Ak. 6:18–53)

BIBLIOGRAPHICAL NOTE

Besides the publications already mentioned on this syllabus, the following may be of use to you:

1. Other writings by Kant

Critique of Pure Reason. Several translations are available. The best is that of Allen Wood and Paul Guyer, in the Cambridge Edition of Kant’s writings (Cambridge UP, 1998). The translation by Norman Kemp Smith (1922, now published by St. Martin’s) is also good. That of Werner Pluhar (Hackett, 1996) is, in its peculiar way, very exact, but eccentric.

Lectures on Ethics. Two very different volumes bear this title. One is in the Cambridge Edition (Cambridge UP, 1997). The other, translated by Lewis Infield, dates from 1930 and is now published by Hackett Books. The Cambridge volume is the more scholarly and comprehensive, the other the more accessible.

Among alternate translations of the *Groundwork*, that of James Ellington, entitled *Grounding for the Metaphysics of Morals* (Hackett), may, apart from its title, be recommended.

Various of Kant’s essays in history and politics (which we shall be reading in the last few weeks of the course) are collected in the following volumes:

On History, ed. Lewis White Beck (Library of Liberal Arts, 1957).

Perpetual Peace and Other Essays, tr. Ted Humphrey (Hackett, 1983)

Political Writings, ed. Hans Reiss, 2nd ed. (Cambridge UP, 1991; first ed., 1970)

2. Writings on Kant

The following two books are classics of Anglophone Kant commentary:

H. J. Paton, *The Moral Law: A Study in Kant’s Moral Philosophy* (Hutchinson, 1947; variously reprinted)—a commentary on the *Groundwork*.

Lewis White Beck, *A Commentary on Kant’s “Critique of Practical Reason”* (University of Chicago Press, 1960).

Besides the books mentioned earlier on this syllabus, the following volumes stand out among

more recent books on Kant's practical philosophy:

Henry Allison, *Kant's Theory of Freedom* (Cambridge UP, 1990)

Bruce Aune, *Kant's Theory of Morals* (Princeton UP, 1979)

Barbara Herman, *The Practice of Moral Judgment* (Harvard UP, 1993)

Onora O'Neill, *Constructions of Reason: Explorations of Kant's Practical Philosophy* (Cambridge UP, 1989)

University of Cincinnati
Autumn quarter, 2000–2001
15-PHIL-104-003 (307942)

PHILOSOPHY 104
INTRODUCTION TO PHILOSOPHY: KNOWLEDGE
Syllabus, version 1.0

Tuesdays and Thursdays, 11:00–12:15, McMicken 205

Instructor: Professor Miles Rind

Office: McMicken 261A (first door in the suite of offices located just before the staircase at the north end of the building, on the west side of the corridor)

Office hours (subject to alteration): Wednesday, 10:30–12:30; Thursday, 2:00–4:00; and by appointment*

Telephone: 556-6340

E-mail: <miles.rind@uc.edu>

This course will be an introduction to philosophy with a focus on what is called *epistemology*, or the theory of knowledge. We shall be dealing with questions of what knowledge is, by what methods we can reliably acquire it, and how much of it we can have regarding such matters as the physical world, the human mind, and God. We shall explore these questions using works by European philosophers of the period from the early seventeenth to the late eighteenth centuries, the time of the rise of modern physics.

TEXTS

Available at the University Book Store and the DuBois Book Store:

1. René Descartes, *Discourse on Method and Meditations on First Philosophy*, translated by Donald A. Cress, 4th ed. (Indianapolis: Hackett Publishing Co., 1998)
2. George Berkeley, *Three Dialogues between Hylas and Philonous*, edited by Robert Merrihew Adams (Indianapolis: Hackett Publishing Co., 1979)
3. David Hume, *Dialogues Concerning Natural Religion*, edited by Richard H. Popkin, 2nd ed. (Indianapolis: Hackett Publishing Co., 1980)
4. Other materials to be announced

Be sure that you buy the correct editions of these books! At the DuBois Bookstore, there are several different translations of the Descartes book. It will be necessary for you to have the editions specified here in order for us all to be, figuratively as well as literally, “on the same page.” So you may want to take this syllabus with you when you go to buy your books.

*A note about office hours: These are not the only hours when I am available for consultation; rather, they are the only *regularly scheduled* hours when I am *committed* to being in my office and ready to receive visits from students. Over the course of the term I shall certainly be in my office and available for consultation at other times. If you need to talk to me but cannot come during my office hours, please make an appointment to see me at some other time, either by asking me immediately before or after class or by communicating with me by telephone or e-mail.

WRITTEN WORK AND GRADING

(Note: All of the specifications that follow are subject to alteration.)

Four major pieces of written work will be required for the course: two short papers, a mid-term examination, and the final examination. The final examination will take place according to the University Examination Schedule, in our regular classroom, on Thursday, December 7, from 1:30 to 3:30; the other exams and papers will be announced in a timely fashion. Each of these will count for 20% of your course grade, with course participation making up the remaining 20%. Course participation will be evaluated on the basis not only of your participation in discussion in class but also but also your participation in classroom activities such as small-group discussions and presentations, individual conferences with me, any quizzes that I give, and your attendance.

SOME WORDS OF ADVICE ABOUT THIS COURSE

1. *About the subject:* There are some subjects which present a certain amount of difficulty at the beginning, but become more manageable after one has had a bit of practice with them. Philosophy is not like that. It is a subject whose difficulty never goes away. What *can* happen, though, is that an initial state of inarticulate bewilderment becomes, over time, a state of articulate puzzlement. Rather than dumbly suffering a kind of paralysis of the brain, you can get to the point of being able to say, in fairly definite and explicit terms, what it is that puzzles you and why solutions to the problem that have been proposed do not work. To make this much progress is a great gain, and (believe it or not) it can be exhilarating. This is the sort of progress that you should be able to make in this course. Some people—probably most philosophers, in fact—have thought they could get even farther, to the point of actually *solving* the problems of philosophy. Whether they have succeeded in that or not, the aims of this course are more modest: you are to make a *beginning* of learning to think about philosophical questions.

(A consoling way to look at this matter is to reflect that, if studying philosophy makes you feel like an idiot, there are plenty of very smart people, including lots of professional philosophers, on whom it has the same effect. So you will be in good company.)

2. *About the reading:* The reading for this course will not involve a great number of pages. Nevertheless, there will be a large amount of reading. (I invite you to pause and consider the paradox.) This is because you will be expected to read every single text *at least* twice. Passages of particular importance will have to be read even more times than that. This is, once again, in the nature of the subject: texts that represent great achievements in philosophy, even when they are written with the greatest possible clarity, require a lot of hard work from the reader. It is, therefore, a good habit to read every assigned text at least once before the class in which it is to be discussed and once afterwards. Preparation for writing assignments (examinations and papers) will require still further readings of the material.

3. *About participation:* Learning philosophy means learning *to philosophize*. Consequently, you cannot learn philosophy through my *telling* you things. The guidance that I can provide by means of lectures and explanations in class should be considered as a kind of “how-to” instruction. Whether you can gain anything from it will depend on the use that you make of it. I will do all I can to provide you with opportunities to take active part in the classroom proceedings, but the crucial contribution has to come from you. If it happens that, despite having done the reading and paid

attention to what has gone on in class, you still don't think you understand what is going on, *that is not a reason to keep silent: it is a reason to speak up*. It is most likely that others share your difficulties.

OTHER MATTERS

1. *For students with disabilities*. Anyone requiring accommodation because of a disability should confer with me outside of class.

2. *Cheating and plagiarism*. Your work in this class is subject to the Student Code of Conduct of the University of Cincinnati. Cheating or plagiarism will be deemed sufficient grounds for a grade of "F." This does not exclude the possibility of further sanctions from the University. For further particulars, see the Student Code of Conduct under "Academic Misconduct" and "Sanctions." This document is available on line at <http://www.uc.edu/conduct.html>.

3. *Drop policy*. The last day for dropping a class without its being entered in your academic record is October 10. From October 11 through November 16, I will give a "W" to anyone who gives me a drop form to sign.

Professor Miles Rind
Virginia Tech
Spring Semester, 1999–2000
January 31, 2000

Philosophy 4016 (index 4067)
Philosophy 6014 (index 4077)

SPECIAL TOPICS IN PHILOSOPHY:

MAJOR TEXTS IN THE HISTORY OF AESTHETICS

Mondays, 2:00–4:50, Major Williams 225

REVISED SYLLABUS

DESCRIPTION:

This course will be an examination of a selection of historically important philosophical texts that have latterly come to be lumped together under the heading of aesthetics: texts on such topics as beauty, poetry, taste and what were for a time called the fine arts (now simply art). How these topics are to be identified, and whether or in what ways they belong together, historically or systematically, will be among the principal questions that we shall address.

COURSE REQUIREMENTS:

1. *Participation in class discussion.*
2. *Presentations.* Students in 4016 are required to give a presentation of approximately 10–15 minutes in length on the reading for one session. Students in 6014 are required to give two such presentations. You may read from a script or use notes or an outline.
3. *Weekly short papers.* After the first meeting, a paper of no more than 750 words in length, or two double-spaced pages, will be due in class each week, with the following exceptions: (i) any week in which you give a presentation; and (ii) for those writing a mid-term paper (see under (4) below), March 6. In these papers, you are to pose a question concerning the week's reading, and then try to answer it.
4. *Longer paper(s).* (i) Students in 4016 are required to write two papers of 6–8 pages in length, the first concerning the reading for weeks 1–7 and due on Monday, March 6, the second concerning the reading for weeks 8–15 and due on Monday, May 8. Students in 4016 also have the option of writing a single paper of 12–16 pages, due on May 8, provided that (1) they notify the instructor before March 6, and (2) they write a short paper on the reading for that week.
(ii) Students in 6014 are required to write a single paper of 15–20 pages in length, due on Monday, May 8.
Your paper or papers may be on any topic in the reading, but you must obtain my approval of your topic at least one week in advance of the deadline.

WEIGHTING OF CONTRIBUTIONS TO COURSE GRADE:

1. Participation: 8%.
2. Presentations: for 4016, one presentation, 8%; for 6014, two presentations, 6% each.
3. Short papers: 2% each. Hence, for students in 4016 who write two longer papers, 12 short papers, 24% total; for students in 4016 who write a single long paper, 13 short papers, 26% total; for students in 6014, 12 short papers, 24% total.
4. Longer papers: for students in 4016 who write two papers, 30% each; students in 4016 who write a single long paper, 58%; students in 6014, one long paper, 54%.

TEXTS:

- (1) Albert Hofstadter and Richard Kuhns, eds., *Philosophies of Art and Beauty: Selected Readings in Aesthetics from Plato to Heidegger* (University of Chicago Press); cited below as H&K
- (2) Edmund Burke, *A Philosophical Enquiry into the Origin of Our Ideas of the Sublime and Beautiful*, ed. Adam Phillips (Oxford Classics)
- (3) Francis Hutcheson, *Philosophical Writings*, ed. R. S. Downie (Everyman Paperback Classics)
- (4) Materials on E-Reserve. These are available at <http://scholar.lib.vt.edu/ereserve/>, under PHIL 4016 (not 6014). The texts will be in the format RTF, which can be read by any word-processing program. I recommend that you both save them on your computer or on a floppy disk and print them out.

INFORMATION ABOUT THE INSTRUCTOR:

Miles Rind, Visiting Assistant Professor, Department of Philosophy
 Office: Major Williams 219
 Telephone: 231-8489
 E-mail: <mrind@vt.edu>
 Office hours: Mondays, 11:00–12:00; Tuesdays and Thursdays, 10:30–11:30; and by appointment. No office hours on the following dates: Monday, March 27; Tuesday, March 28; Thursday, April 20.

Students requiring accommodation on account of a disability are asked to consult me outside of class.

SCHEDULE OF READINGS

WEEK	DATE	TOPIC AND READING
I	Jan. 17	INTRODUCTION: the historicity of the concepts of aesthetics. Kristeller, "The Modern System of the Arts," sections I–II (on E-Reserve); read the rest during the semester
II	Jan. 24	PLATO I: love and beauty (from <i>Phaedrus</i> and <i>Symposium</i> ; H&K, 57–77); <i>téchnê</i> (from <i>Statesman</i> ; H&K, 5–8); inspiration (from <i>Ion</i> ; H&K, 53–57)
III	Jan. 31	PLATO II: poetry and the mimetic arts (from <i>Republic</i> ; H&K, 8–45)

- IV Feb. 7 ARISTOTLE I: Main reading: *Poetics*, chs. 1–12 (H&K, 97–109). Accessory reading: materials on art, production, excellence, and beauty (H&K, 80–96).
- V Feb. 14 ARISTOTLE II: Main reading: *Poetics*, chs. 13–26 (H&K, 109–125). Accessory reading: materials on pity and fear and on music (H&K, 126–138).
- VI Feb. 21 NEO-PLATONISM: Plotinus, *Enneads*, selections (H&K, 141–170); Shaftesbury, *Characteristics*, selections (H&K, 241–266).
- VII Feb. 28 THE THEORY OF TASTE I: HUTCHESON. Main reading: *Inquiry Concerning Beauty, Order, Harmony, Design (Philosophical Writings)*, 3–44). Accessory reading: Addison, essays from the *Spectator* (E-reserve).
- VIII Mar. 6 THE THEORY OF TASTE II: BURKE. *A Philosophical Enquiry into the Origin of Our Ideas of the Sublime and Beautiful* (selections TBA).
- Mar. 13 Spring break: no class
- IX Mar. 20 THE THEORY OF TASTE III: HUME. Main reading: *A Treatise of Human Nature* (selections) and “Of the Standard of Taste.” Accessory reading: “Of Tragedy” and “Of the Delicacy of Taste and Passion” (all on E-reserve).
- X TBA* KANT I: selections from *Critique of Judgment*, §§ 1–40 (H&K, 280–313).
- (*As I shall be away on Monday the 27th, this session will have to be rescheduled for another date.)
- XI Apr. 3 KANT II: on fine art, from the *Critique of Judgment*, §§ 43–60 (H&K, 313–43, plus §§ 43–44, on E-Reserve)
- XII Apr. 10 HEGEL: from *The Philosophy of Fine Art* (H&K, 382–445)
- XIII Apr. 17 SCHOPENHAUER: from *The World as Will and Idea* (H&K, 448–95, plus §§ 36–37, on E-Reserve)
- XIV Apr. 24 NIETZSCHE: *The Birth of Tragedy*, §§ 1–15 (H&K, 498–554)
- XV May 1 DEWEY: from *Art as Experience* (H&K, 579–646)
- May 8 Final paper due

Professor Miles Rind
Virginia Tech
Spring Semester, 1999–2000
January 18, 2000

Philosophy 1304 (section 12T01, index 4043)

MORALITY AND JUSTICE

Tuesday and Thursday, 12:30–1:45 p.m., Whittemore 349

DESCRIPTION: This course is an introduction to some of the basic problems, concepts, theories, texts, and arguments of philosophical ethics. Ethics, taken in the most general sense, is the attempt to answer the question: How should one live? Philosophical ethics is the attempt to answer this question—perhaps by refining it into other, more specific and more tractable questions—not by simply stating an opinion, whether one’s own or that of one’s community, nor by citing religious or civic authorities, but solely through the exercise of one’s reason.

One can distinguish between two main traditions of ethical thought. In one tradition, the question of how to live is answered by reference to some sort of *law* that we are bound to follow, be that law a product of God, of human nature, of society, or whatever; in the other tradition, the question is answered by reference to an *end* that we pursue (or should pursue), which may be one’s own pleasure or happiness, the common good of human beings, or what have you. Loosely correlated with this distinction of two traditions is a distinction between two areas of *concern* in philosophical ethics. On the one hand, one may be primarily concerned with questions about justice, liberty, and rights, or more generally with the nature of right and wrong; on the other hand, one may be mainly concerned with what sort of life is worth living and what sort of character is worth having, or more generally with questions about the nature of good and evil. The tendency has always been for philosophers primarily concerned with right and wrong to gravitate toward a law-centered conception of ethics, philosophers primarily concerned with good and evil to gravitate toward an end-centered conception of ethics. In this course, we shall study both traditions and both areas of concern.

REQUIREMENTS AND GRADING: I will estimate grades using points, from which letter grades will be computed for major written assignments (see items 5 and 6 below) and for grade reports. I am not fixing a figure for the total number of possible points, not only because it is a lot of bother to get the number to come out a round figure, but also because (i) I am not fixing the number of assignments in advance (see items 3 and 4 below), and (ii) **I reserve the right to alter my apportioning of points to assignments in the course of the semester.** I will, however, venture to *predict* that the total number of possible points will be between 100 and 130. Further, any alterations to the scheme of points and assignments given here will be announced both in class and by means of the Internet, either by e-mail or on a course home page (if I produce one).

1. *Attendance:* You are allowed two excused (i.e., *officially* excused) absences without penalty. Beyond that, I will subtract one point from your total for each absence.

2. *Class participation:* There will be opportunity for discussion in this class. If students are

slow to make use of this opportunity, I will call on people. On the last page of this syllabus, I have appended a statement on the nature and purpose of class discussion by a fellow philosophy professor with whom I find myself in agreement. Class participation can count for up to 10 points in the course grade.

3. *Quizzes and other in-class writing exercises*: There will be a lot of these, perhaps one per week, perhaps even more. They will be short and ordinarily will count for 1 point each.

4. *Short papers*: I will be giving frequent short take-home writing assignments, typically one with each new topic, but not more than one in a week. Here is how they will work: I will give you a question on the reading for the next class, and you are to write a page or two (and preferably no more than two) to bring to class that day. Each such paper will ordinarily count for 2 points, though I may give 3 to a paper that shows special insight. I will give 1 or 0 to a paper that does not adequately answer the question. For further guidance on papers, see Appendix I below.

5. *Examinations*: There will be three of these: two during the semester proper, on February 10 and March 23, and one during the final examination period, on May 6. The number of points possible on each of the first two examinations will be 15, on the final examination, 20. The final examination will deal with topics and readings from the whole course. Specifics about the format of each examination will be announced.

6. *Essay*: There will be one longer take-home writing assignment, an essay of approximately 6–8 pages, due on April 20. The number of points possible on the assignment will be 15.

TEXTS TO BUY:

1. Joseph Butler, *Five Sermons*, ed. Stephen Darwall (Hackett Publishing, 1983).
2. Immanuel Kant, *Grounding for the Metaphysics of Morals*, tr. James Ellington (Hackett Publishing, 1981).
3. John Stuart Mill, *Utilitarianism*, ed. George Sher (Hackett Publishing, 1979).
4. Plato, *Five Dialogues: Euthyphro, Apology, Crito, Meno, Phaedo*, tr. G. M. A. Grube (Hackett Publishing, 1981).

READINGS ON E-RESERVE: Numerous readings, indicated by “(E)” in the schedule below, are available via the Internet at the Virginia Tech University Library E-Reserve web site at <http://scholar.lib.vt.edu/ereserve/>. Go to the web site and look up this course (PHIL 1304, index 4043): you will be taken to a page listing all the readings that are available on line. I will be adding to these in the course of the semester. The texts are in the form of RTF (Rich Text Format) files, which can be read by means of any word-processing program. You may save the files on your hard drive or on a floppy disk and do whatever you please with your copy of the file (you may, e.g., want to add page numbers), but in any case I expect you to *make yourself a print-out* of each reading and *bring it to class* on the day when we discuss it, just as you would (or anyway should) with a printed text. I also urge you to keep all these print-outs in one place, such as in a binder or a file pocket, so that you can refer to them later in the course as the need arises.

INFORMATION ABOUT THE INSTRUCTOR:

Miles Rind, Visiting Assistant Professor, Department of Philosophy

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Office hours: Mondays, 11:00–12:00, Tuesdays and Thursdays, 10:30–11:30, and by appointment, except for the following dates: March 27 and 28; April 20.

Students requiring accommodation on account of a disability are asked to consult me outside of class.

SCHEDULE OF READINGS

I Tu. Jan. 18 **Introduction**

The Need for Moral Reflection

- Th. Jan. 20 Mark Twain, excerpt from *The Adventures of Huckleberry Finn* (E)
Jonathan Bennett, “The Conscience of Huckleberry Finn” (E)
Wilfred Owen, “Two Poems” (E)

II Tu. Jan. 25 Plato, *Apology* (in *Five Dialogues*)

Justice and the Civil Law

- Th. Jan. 27 Plato, *Crito* (in *Five Dialogues*)

III Tu. Feb. 1 Martin Luther King, Jr., “Letter from the Birmingham Jail” (E)

Divine Commands and Morality

- Th. Feb. 3 William Paley, excerpt from *The Principles of Moral and Political Obligation* (E)
Plato, *Euthyphro* (in *Five Dialogues*)

IV Tu. Feb. 8 Patterson Brown, “Religious Morality” (E)
A. C. Ewing, “The Autonomy of Ethics” (E)

- Th. Feb. 10 FIRST EXAMINATION

Self-interest and the Public Good

V Tu. Feb. 15 Ayn Rand, “The Virtue of Selfishness” (E)
Plato, excerpt from *The Republic* (E)
Thomas Hobbes, excerpts from *Leviathan* (E)

- Th. Feb. 17 Hobbes, concluded

VI Tu. Feb. 22 Joseph Butler, Sermons IV and V (in *Five Sermons*)

Hedonism and Utilitarianism

- Th. Feb. 24 Jeremy Bentham, excerpts from *The Principles of Morals and Legislation* (E)
John Stuart Mill, excerpt from *Autobiography* (E)

VII Tu. Feb. 29 Mill, *Utilitarianism*, chs. I and II

Utility, Justice, and Rights

- Th. Mar. 2 Mill, *Utilitarianism*, ch. V
J. O. Urmson, “The Interpretation of the Moral Philosophy of J. S. Mill” (E)

VIII Tu. Mar. 7 J. J. C. Smart, “Extreme and Restricted Utilitarianism” (E)

- John Rawls, "Two Concepts of Rules" (E)
 Th. Mar. 9 Peter Singer, "All Animals Are Equal" (E)
 Mar. 14–16 Spring break

Motivation and Justification

- IX Tu. Mar. 21 Butler, "Preface" and Sermon I (in *Five Sermons*)
 Th. Mar. 23 SECOND EXAMINATION
 X Tu. Mar. 28 Mill, *Utilitarianism*, chs. 3 and 4
 Richard Taylor, excerpt from *Good and Evil* (E)

Practical Irrationality

- Th. Mar. 30 Plato, excerpt from *Protagoras* (E)
 XI Tu. Apr. 4 Aristotle, excerpt from the *Nicomachean Ethics* (E)
 [A modern text TBA]

Moral Worth and Moral Consciousness

- Th. Apr. 6 H. G. Wells, excerpt from *The History of Mr. Polly* (E)
 Butler, Sermon II (in *Five Sermons*)
 XII Tu. Apr. 11 Immanuel Kant, *Grounding for the Metaphysics of Morals*, sec. 1, to p. 13

Practical Rationality and Moral Law

- Th. Apr. 13 Kant, *Grounding*, to p. 29
 Kant, excerpts from *Lectures on Ethics* (E)
 XIII Tu. Apr. 18 Kant, *Grounding*, to p. 33
 Kant, "On a Supposed Right to Lie" (in *Grounding*)
 Th. Apr. 20 PAPER DUE. Class session TBA.

Rationality, Autonomy, and Character

- XIV Tu. Apr. 25 Kant, *Grounding*, to p. 39
 Kant, excerpts from *Metaphysics of Morals* (E)
 Th. Apr. 27 Kant, continued
 Herman Melville, excerpt from *Billy Budd, Foretopman* (E)
 XV Tu. May 2 Jeffrie Murphy, "Moral Death: A Kantian Essay on Psychopathy" (E)
 Stanley Benn, "Wickedness" (E)
 Th. May 4 Reading day: no class
 Sat. May 6 FINAL EXAMINATION, 1:05–3:05 p.m., Whittemore 349. Arrangements can be made for students who wish to take the final examination before the scheduled date.

APPENDIX I

BASIC GUIDELINES FOR PAPERS

FORM

All papers (i.e., all take-home writing assignments) should be computer-printed or typed with double spacing and with margins of at least one inch all around. (I need the room for writing comments.)

I require your name, the name of the course (either “PHIL 1304” or “Morality and Justice” will do), and the date of submission to appear at the top of the first page. I do not require your student number.

The paper should have a title or heading that makes clear what assignment it is for.

Please do not make a cover sheet.

If your paper has more than one page, staple the pages together. If your paper has more than two pages, number them.

In the event of a failure of your computer equipment, I will accept *short* papers (only) in handwritten form; however, all the other requirements remain in force.

REFERENCES

Whenever you write about a text, you must make clear what text you are referring to. Your bibliographical citation need not be in strict scholarly form (e.g., “Immanuel Kant, *Grounding for the Metaphysics of Morals*, tr. James Ellington (Hackett Publishing, 1981)”), but it must be clear and unambiguous in the context of this course (e.g., “Kant, *Grounding*”). When the text is a printed book, you must give a page reference for each quotation. (Exception: if you have a series of quotations from the same page, you need not repeat the page reference.) When the text to which you refer is from the E-Reserve, use whatever form of reference is given in the file, whether bracketed page numbers from the printed edition, marginal paragraph numbers, chapter and section numbers, or whatever.

HOW TO WRITE: SOME RUDIMENTS

A minimal requirement on any piece of writing is *readability*. I recommend that you subject your papers to the following test before you hand them in. Imagine that you were to give your paper to a student in this class (A) to read aloud to another student in the class (B), where A is a competent reader and both students have kept up with the course assignments. If A could read the paper aloud without stumbling over words or sentence-structures, or giving the wrong emphasis to a construction, or having to go back to re-read sentences, and if B could understand everything that you meant to say in writing the paper, then you have achieved perfect readability. That does not mean that you have written an “A” paper, because it says nothing one way or the other about the content of your paper. It does mean, however, that I can appraise your paper for its content without having to struggle to understand what you were trying to say.

APPENDIX II

ON CLASS PARTICIPATION

The following statement is adapted from one by Professor Peter Suber of Earlham College, on the web at <http://www.earlham.edu/~peters/courses/generic.htm>. I take no credit for the witty touches in it, but I endorse it (as edited here) entirely.

I understand that some people are shy, some intimidated, some under-confident, and some simply pre-empted by others' comments. I will try to maintain an atmosphere in which each student's contribution is welcomed and respected, and otherwise look primarily to the quality, not quantity, of oral contributions.

Note for the shy: quality of oral contributions cannot be judged from a sample of zero. Note for the loquacious: quality of oral contributions is not a function of quantity. Good class discussions require more than fluency in English. They require a reasonably civilized conquest of timidity, drawing the line between bashful under-confidence and what De Quincey called "imbecile garrulity." They require good listening and good will. You should reflect before speaking, build on previous comments, help discover the meaning that others are struggling to express, be open to persuasion, and bend to the weight of evidence and reasoning.

Discussion is group inquiry, not merely group talk. If you can think of something that is likely to help the group to understand the issues or passages under discussion, then say it, especially if you can support your claim with reasons or evidence. Respect anything said by another for which reasons are given; and when no reasons are given, ask for them. When you disagree with others, don't rest in your opposition to their statements or conclusions; find their reasons and address them directly.

If you accept the principle that discussion is group inquiry, then your uncertainty about a question is a good reason to speak, not a good reason to remain silent. *If you don't have answers, but feel uncertain, then you can help the course by asking questions to zero in on what is difficult.* If the atmosphere of the course ever prevents you from speaking up, proposing new ideas, asking questions, or disagreeing with anybody (student, teacher, author), whether the cause lies in me or in your fellow students, please let me know. Beyond what I can do, however, students should take responsibility for the quality of the discussions.

If discussion is group inquiry, then fear of speaking will distort and harm our inquiry. You may feel a fear of saying something stupid, alienating friends, incurring stigma, giving offense, provoking anger, or violating political correctness; many people do. I'm not asking you to summon the courage to be stupid or friendless. But I am asking you to help the inquiry by sharing your perspective and your response to the perspectives of others. This will often take courage, which is never easy to summon. But if you need help summoning it, ask yourself this question. If you can't acquire this courage by practicing in our comparatively safe classrooms, how do you expect to acquire it?

Virginia Tech, Autumn Semester, 1999–2000
Philosophy 3414 (index 8059): Aesthetics
T Th 3:30–4:45, Memorial Gym 118

Instructor: Miles Rind (Visiting Assistant Professor, Department of Philosophy)
Office: Major Williams 219
Office hours: Monday, 2:00–3:30 p.m.; Thursday, 1:45–3:15 p.m.; and by appointment
Telephone: 231-8489
E-mail: mrind@vt.edu

Aesthetics may be loosely defined as that branch of philosophy which is concerned with such matters as art (or the arts), criticism (of the various arts), beauty, taste, aesthetic experience, and the like. The readings in this course will mainly be concerned with the nature of art, though there will also be some attention to the nature of aesthetic experience and related topics. In the first part of the course we shall read a work of aesthetics from the idealist tradition of the first half of this century, R. G. Collingwood's *The Principles of Art*. Thereafter, readings will be taken from analytic philosophy of more recent times.

The written work for the course will consist of three take-home examinations, one concerning each of the three parts of the course.

Texts to purchase:

1. John Bender and H. Gene Blocker, eds., *Contemporary Philosophy of Art: Readings in Analytic Aesthetics* (Prentice Hall, 1993); cited here as "B&B."
2. R. G. Collingwood, *The Principles of Art* (Oxford University Press, 1938).
3. A pack of photocopies, cited here as "P."

SCHEDULE OF READINGS AND ASSIGNMENTS

(subject to alteration; readings enclosed in brackets are uncertain)

I. The Arts and the Theory of Art

Week of

- 8/24 R. G. Collingwood, *The Principles of Art*, Preface and chs. I and II (pp. v–vii, 1–41)
- 8/31 Collingwood, chs. III–V (pp. 42–104)
- 9/07 Collingwood, chs. VI–VII (pp. 78–124)
- 9/14 Collingwood, chs. VIII–XI (pp. 157–269)
- 9/21 Collingwood, chs. XII–XV (pp. 273–336)

First take-home examination due in class Tuesday, 9/28

II. Defining Art and "the Aesthetic"

- 9/28 Jerome Stolnitz, excerpt from *Aesthetics and Philosophy of Art Criticism* (to be made

- available); George Dickie, “The Myth of the Aesthetic Attitude” (B&B, 373–384)
- 10/5 Frank Sibley, “Aesthetic Concepts” (B&B, 243–259); [Göran Hermerén, “The Variety of Aesthetic Qualities” (B&B, 260–267)]; Ted Cohen, “Aesthetic/Non-Aesthetic and the Concept of Taste” (P)
- 10/12 W. E. Kennick, “Does Traditional Aesthetics Rest on a Mistake?” (B&B, 134–144); Morris Weitz, “The Role of Theory in Aesthetics” (B&B, 191–198).
- 10/19 Arthur Danto, “The Artistic Enfranchisement of Real Objects: The Artworld” (B&B, 199–207); George Dickie, “What Is Art? An Institutional Analysis” (B&B, 207–218); [William Blizek, “An Institutional Theory of Art” (B&B, 219–225)]
- 10/26 Ruby Meager, “Art and Beauty” (B&B, 531–535); [Nelson Goodman, “The Activity of Aesthetic Experience” (B&B, 396–401)]; Arthur Danto, “Aesthetic Experience and Works of Art” (B&B, 412–417)

Second take-home examination due in class Tuesday, 11/2

III. Topics in the Philosophy of Art

- 11/2 John Hospers, “The Concept of Artistic Expression” (to be made available); [Nelson Goodman, “Exemplification and Expression” (B&B, 159–163)]; Guy Sircello, “Expressive Properties of Art” (B&B, 268–282)
- 11/9 Arnold Isenberg, “Critical Communication” (B&B, 424–432); Frank Sibley, “General Criteria and Reasons in Aesthetics” (B&B, 535–546); George Dickie, “Beardsley, Sibley, and Critical Principles” (B&B, 546–555)
- 11/16 Stanley Cavell, “A Matter of Meaning It” (P); Kendall Walton, “Categories of Art” (B&B, 282–301)
- 11/23 No class: Thanksgiving break
- 11/30 Richard Wollheim, *Art and Its Objects*, §§ 1–15 (B&B, 309–317); §§ 20–23 (P); Roger Scruton, “Public Text and Common Reader” (P)
- 12/6 To be announced

Third take-home examination due Tuesday, 12/14

Virginia Tech, Autumn 1999
Philosophy 1304-11T01 (index 8035): Morality and Justice
T Th 11:00–12:15, Smyth 232

Instructor: Miles Rind (Visiting Assistant Professor, Department of Philosophy)
Office: Major Williams 219
Office hours: Monday, 2:00–3:30 p.m.; Thursday, 1:45–3:15 p.m.; and by appointment
Telephone: 231-8489
E-mail: mrind@vt.edu

This course will be an introduction to philosophical ethics, primarily by means of classic texts. Most of the course—the first three units—will be concerned with general ethical theory. The fourth and last unit will concern specific moral problems.

Written work will consist of three short papers and a final examination. There will be one paper on each of the first three units. The final examination will be comprehensive, but will emphasize the fourth unit of the course over the preceding three.

All readings are contained in Steven M. Cahn and Peter Markie, eds., *Ethics: History, Theory, and Contemporary Issues* (New York and Oxford: Oxford University Press, 1998).

The following schedule is subject to alteration.

SCHEDULE OF TOPICS AND READINGS

I. Ancient Philosophy: The Good Human Life

Week of

- 8/24 Introduction to philosophy, logic, and ethics: Plato, *Apology* (pp. 14–28) and *Crito* (pp. 29–36)
- 8/31 (Plato concluded)
Virtue and happiness: Aristotle, *Nicomachean Ethics*, excerpts from books I and II (pp. 116–128)
- 9/7 Justice, happiness, and the contemplative life: Aristotle, *Nicomachean Ethics*, excerpts from books V and X (pp. 135–138 and 147–154)

II. Early Modern Philosophy: The Motives to Morality

- 9/14 Justice and self-interest: Hobbes, *Leviathan*, excerpts (pp. 212–226)
- 9/21 Self-interest, benevolence, and reflection: Butler, *Sermons* II, III, and IX (pp. 227–243)
- 9/28 Pleasure and value: Bentham, excerpts from *An Introduction to the Principles of Morals and Legislation* (pp. 319–321, 328–330); Mill, *Utilitarianism*, ch. 2 (pp. 346–358)

- 10/5 Utility and justice: Mill, *Utilitarianism*, ch. 5 (pp. 367–381)
The good will: Kant, *Fundamental Principles of the Metaphysics of Morals*, section I (pp. 279–285)
- 10/12 Moral law and the value of humanity: Kant, *Fundamental Principles of the Metaphysics of Morals*, section II (pp. 285–306)

III. Later Modern Philosophy: Morality in Question

- 10/19 Morality as illusion: Nietzsche, excerpts from *Beyond Good and Evil*, *On the Genealogy of Morals*, and *The Twilight of the Idols* (pp. 405–422)
- 10/26 Emotivism and relativism: C. L. Stevenson, “The Emotive Meaning of Ethical Terms” (pp. 496–508) and James Rachels, “The Challenge of Cultural Relativism” (pp. 548–557)
- 11/2 Rethinking modern moral philosophy: Alasdair MacIntyre, excerpt from *After Virtue* (pp. 653–668); Virginia Held, “Feminist Transformations of Moral Theory” (pp. 682–699)

IV. Contemporary Moral Issues

- 11/9 Animal rights: Tom Regan, “The Case for Animal Rights” (pp. 821–829); Carl Cohen, “The Case for the Use of Animals in Biomedical Research” (pp. 829–837)
- 11/16 The death penalty: Ernest van den Haag, “In Defense of the Death Penalty” (pp. 837–849); Stephen Nathanson, “An Eye for an Eye: The Morality of Punishing by Death” (pp. 849–860)
- 11/23 Thanksgiving break
- 11/30 Abortion: Judith Jarvis Thomson, “A Defense of Abortion” (pp. 737–748); Michael Tooley, “Abortion and Infanticide” (pp. 749–766)
- 12/7 Review
- 12/15 Final examination, 2:05–4:05 p.m.

Harold Washington College at the University of Chicago Hospital Academy

Philosophy 0107: Ethics

Autumn 1998

Revised syllabus

September 15, 1998

Meeting time: Tuesdays, 5:10–8:00 p.m., September 1–December 15

Instructor: Miles Rind

Home telephone: (773) 324-7183

E-mail: mkrind@midway.uchicago.edu

Conference hours: 30 minutes before and after class, and by appointment

This syllabus supersedes the one distributed at the first class session.

Subject, aim, and method of the course

The course is an introduction to ethics as a branch of philosophy. We shall be inquiring into the general nature of morality as well as into particular moral issues. The first sort of inquiry is commonly called *ethical theory*, the second part *applied ethics*. We shall be examining the major theories and theoretical concepts of ethics both on their own account and in order to apply them to moral issues. The reading will consist of approximately two parts of applied ethics to each part of ethical theory.

The primary aim of the course is to improve your ability to think about the questions with which we deal by giving you practice in the critical appreciation of texts in philosophical ethics. Having a critical appreciation of a philosophical text means not only being able to state accurately what assertions are made in it but being able to re-enact the reasoning by which the author supports those assertions, to consider objections, and to assess the merit both of the author's argument and of the objections.

Part of each class session will be taken up with my expositions of the topic and the reading for the week, but chiefly as a basis for discussion.

Texts

James E. White, ed., *Contemporary Moral Problems*, 5th ed. (St. Paul: West Publishing, 1997).

Other texts to be made available in the form of photocopies.

Written work

Three forms of written work will be required:*

(1) Two examinations, one at mid-term (October 20) and one at the end of term (December 15). These will consist of a combination of short-answer and essay questions, and must be taken in class, without the use of texts or notes.

(2) Two short papers (3–5 pages), each on a question assigned in advance, one due on

September 29, the other due on November 17 (or thereabouts).

(3) Weekly quizzes. In every class meeting, beginning in week 3 (Sept. 15), I will give you a list of questions to go with the reading assigned for the next class. At the beginning of the next class, I will give you a brief quiz (5 minutes) consisting of one question selected from the list.

Grading

Grades will be apportioned as follows:*

Final examination: 30%.

Mid-term examination: 20%.

Short papers (2): 15% each.

Weekly quizzes: 20% collectively (2% each, if we have 10 of them). As a rule, I shall grade these either “credit” or “no credit,” though I may give the grade of “partial credit” for an incorrect response that demonstrates understanding of the reading and of the question.

***Instructor’s reservation**

I reserve the right to change the requirements for written work and, where necessary, the corresponding apportionment of grades, always under the condition that I give you fair notice.

Special matters

Missed examinations: Because of the nature of the scheduling of this course, if you miss an examination, I *cannot promise* that you will have the opportunity to make it up, even if you have a perfectly valid excuse. There will be no opportunity to make up missed quizzes.

Late papers: A penalty of one letter grade will be imposed on papers turned in after the assigned deadline. No credit will be given for papers submitted more than a week after the deadline.

Re-write option: If you fail to do as well as you had hoped on either of the short papers, you will have the option of submitting a re-written version, under the following conditions: (1) The original paper was turned in on time. (2) Within two weeks of my returning the graded original paper to you, you have a conference with me to discuss what you need to do to improve the paper. At this time I will assign a deadline for submission of the re-write (typically in two weeks). (3) You submit the re-written paper, together with the original, on time. I must have the original for comparison so that I can judge how you have improved upon it.

Course schedule (subject to alteration)

<i>Week</i>	<i>Date</i>	<i>Topic</i>
1	Sept. 1	Description of the course; general introduction to philosophy and ethics
2	Sept. 8	Ethics and religious doctrine; relativism
3	Sept. 15	Introduction to logic; abortion and rights (Feinberg, Noonan, Thompson)
4	Sept. 22	Abortion and rights (the above, plus Marquis and Sumner)

5	Sept. 29	NO CLASS
6	Oct. 6	First short paper due (on abortion) Abortion and rights, concluded (the above); utilitarianism (Mill)
7	Oct. 13	Utilitarianism, concluded (Mill, Rachels); review of religion and relativism (week 2) and logic (week 3)
8	Oct. 20	Mid-term examination
9	Oct. 27	Animal rights (Singer, Regan)
10	Nov. 3	Discrimination and affirmative action (Singer, ?)
11	Nov. 10	Kantian ethics (Kant, O'Neill)
12	Nov. 17	Kantian ethics (Kant, O'Neill) Second short paper due
13	Nov. 24	Distributive "justice" (Rawls, Nielsen?)
14	Dec. 1	Distributive "justice" (Hospers?, Van Wyk?, Govier?)
15	Dec. 8	Virtue and vice; review
16	Dec. 15	Final examination

The University of Chicago, Winter 1994

Philosophy 292 (Junior Tutorial) and 293 (Senior Tutorial)

Topic: The Concept of Expression in Music

Instructor: Miles Rind (telephone: 324-7183)

Required texts:

1. Eduard Hanslick, *On the Musically Beautiful*, translated by Geoffrey Payzant (Hackett)
2. Peter Kivy, *Sound Sentiment* (Temple University Press)

Optional text: Malcolm Budd, *Music and the Emotions: The Philosophical Theories* (Routledge) (also on reserve at Harper)

All other materials will be found on reserve at Harper Library

Writing requirements: three short papers (3–4 pages) and a longer final paper (6–10 pages, due date to be announced). For the short papers, each student will be assigned either to the group that writes for weeks III, V and VIII (group A) or to the group that writes for weeks IV, VII and IX (group B). **These papers are to be discussed in class as part of the week's reading.** This means that when you are writing, you must (1) make copies for all the other participants (as well as for the instructor) and (2) must submit the copies in a timely fashion, namely by noon the day before class (Tuesday), in the Philosophy office (Classics 17). It also means that each week after the papers have been submitted, all participants must come into the office to collect and read their copies before the next class meeting.

Schedule of weekly assignments (subject to later alterations):

II	Jan. 12	Budd, <i>Music and the Emotions</i> , ch. 1 (pp. 1–15); Kivy, <i>The Corded Shell</i> , chs. 1–2 (<i>Sound Sentiment</i> , pp. 1–17); Hanslick, <i>On the Musically Beautiful</i> , Appendix B (pp. 86–91).
III	Jan. 19	Hanslick, <i>On the Musically Beautiful</i> , chs. 1–5 (pp. 1–67). Paper, group A.
IV	Jan. 26	Susanne Langer, <i>Philosophy in a New Key</i> , chapters 4 and 8. Paper, group B.
V	Feb. 2	Nelson Goodman, <i>Languages of Art</i> , ch. 2 (pp. 45–95), and ch. 6, sec. 4 (pp. 242–52); V. A. Howard, “On Musical Expression.” Paper, group A.
VI	Feb. 9	Kivy, <i>The Corded Shell</i> , chs. 3–8 (<i>Sound Sentiment</i> , pp. 18–94). No paper.
VII	Feb. 16	Kivy, <i>The Corded Shell</i> , chs. 9–12 (<i>Sound Sentiment</i> , pp. 95–149). Paper, group B.
VIII	Feb. 23	Some selection (TBA) from the following: Colin Radford, “Emotions and

Music”; Donald Callen, “The Sentiment in Musical Sensibility”; Jerrold Levinson, “Music and Negative Emotion”; Kivy, *Sound Sentiment*, pp. 151–76 and 210–59. Paper, group A.

- IX Mar. 2 Peter Mew, “The Expression of Emotion in Music” and “The Musical Arousal of Emotions”; Aaron Ridley, “Mr. Mew on Music”; Stanley Speck, “‘Arousal Theory’ Reconsidered”; R. T. Allen, “The Arousal and Expression of Emotion by Music.” Paper, group B.
- X Mar. 9 Budd, *Music and the Emotions*, ch. 7 (pp. 121–50).

Summer 1990
The Open Program
University of Chicago Office of Continuing Education

Kant's Moral Philosophy

Miles Rind, instructor

This course concerns Immanuel Kant's project of deriving morality from mere reason. Our aim will be to understand why Kant regarded such a project as worthwhile and important, and how he carried it out. After a preliminary discussion of the overall character of Kant's project (week 1), we shall examine his attempt to identify a supreme formal principle of morality ("categorical imperative") through an analysis of the idea of a good will and its actions (weeks 2 and 3). Our next concern will be the several interpretations that Kant imposes on this principle in order to make it concretely applicable in human experience (weeks 3 and 4). We shall then examine his attempt to show that this principle and no other is valid as an unconditional law for us (weeks 5 and 6), after which we shall consider his argument for a religious faith grounded in morality (week 7). The final weeks of the course will be devoted to Kant's conception of virtue and of moral ends. The course thus describes a circle, moving first by a process of abstraction from the bare idea of a good will to its formal principle, then, through a process of interpretation and application, eventually returning to the good will in a more substantive and determinate conception under the name of virtue.

Two texts will be used in the course:

1. *Immanuel Kant: Ethical Philosophy*, translated by James W. Ellington (Hackett Publishing Co., 1983); contains *Grounding for the Metaphysics of Morals* (1785) and *Metaphysical Principles of Virtue*, Part Two of the *Metaphysics of Morals* (1797), along with the Preface and Introduction to Part One.
2. *Critique of Practical Reason* (1788), translated by Lewis White Beck (Macmillan Library of Liberal Arts, 1956).

The following schedule of topics and readings is almost certainly subject to revision as the course proceeds (the plan for the final weeks is especially sketchy), but it should provide at least an approximate guide.

1. June 20: Introductory session.
Reading: *Grounding*, Preface; *Metaphysics of Morals*, Introduction, section II, pp. 13–17.
2. June 27: The good will and its principle.
Reading: *Grounding*, Section One and Section Two to middle of p. 30.

July 4: Holiday; no class.
3. July 11: The categorical imperative and its application.
Reading: *Grounding*, Section One and Section Two to top of p. 35; *Critique*, §§ 1–4, pp.

17–28, and § 7, pp. 30–33.

4. July 18: Other formulas of the categorical imperative; autonomy and heteronomy.
Reading: *Grounding*, Section Two to end; *Critique*, § 8, pp. 33–42.
5. July 25: Autonomy and freedom.
Reading: *Grounding*, Section Three, pp. 49–50; *Critique*, §§ 5–7, pp. 28–33.
6. August 1: Freedom and moral interest.
Reading: *Grounding*, Section Three to end; *Critique*, §§ 5–7, pp. 28–33 and Chapter Three, from p. 74 to top of p. 92.
7. August 8: Morality, faith, and the highest good.
Reading: *Critique*, “Dialectic,” pp. 111–153; *Metaphysical Principles of Virtue*, “Conclusion,” pp. 156–161.
8. August 15: Virtue and the practice of morality.
Reading: *Critique*, “Methodology,” pp. 155–168; *Principles*, “Methodology,” pp. 145–155.
9. August 22: The idea of a doctrine of virtue.
Reading: *Metaphysics of Morals*, Introduction, section III, pp. 17–20; *Principles*, Introduction, pp. 36–73 (selections to be assigned).
10. August 29: Duties of virtue.
Reading: *Principles*, selections to be assigned.

If anyone needs to get in touch with the instructor, I can be reached at home at (312) 324-7183, generally after 1 p.m. and before 10 p.m.