

Philosophy Course Descriptions

Spring 2012

PHI 1306.01 Introduction to Logic

Clifton Bryant MH 108 MWF 9:05-9:55

Simply put, logic is the study of arguments. We encounter arguments all the time as people try to give us reasons to believe claims about topics ranging from religion, ethics, and politics to less important matters. Some of these arguments are good – they give us good reason to accept their conclusions. Some of them are bad – they do not give us good reason to accept their conclusions. It's important to be able to tell the difference because there are plenty of bad arguments to be had in areas in which it's important to not be deceived. So, you need to study logic because it will help you tell good arguments from bad arguments. As an added bonus, the skills learned in the course will be of particular use to students preparing for exams such the LSAT, MCAT and the GRE.

PHI 1306.02 Introduction to Logic

Scott Cleveland MH 106 MWF 10:10-11:00

This course will help you become a better thinker through the study of what makes an argument a good one. Whether in conversations, college papers, blogs, political debates, advertising, movies, or the news, we are constantly making or encountering arguments. Logic is the study of arguments. You will learn how the premises of arguments support (or fail to support) their conclusions. Studying logic will help you formulate better arguments, clarify your own beliefs and reasons for holding them, and identify and evaluate the arguments you encounter daily. Consequently, you will acquire crucial intellectual skills that will equip you to flourish no matter your vocation. The improved critical reasoning skills obtained in this course typically help students improve their scores on graduate and professional school exams (the LSAT, GRE, MCAT, and GMAT).

PHI 1306.03 Introduction to Logic

Heidi Chamberlin MH 108 MWF 11:15-12:05

This course is intended to introduce students to the basic principles of logical reasoning. Students will be taught to analyze arguments and think critically about the rhetoric that engages them on a daily basis. This will involve recognizing informal fallacies, as well as learning to effectively employ the techniques of formal logic. Students wanting to pursue graduate or professional studies will benefit from taking this course, as good reasoning skills will improve their chances of doing well on graduate entrance exams (LSAT, MCAT, GMAT, GRE).

PHI 1306.04 Introduction to Logic

Joel Schwartz MH 108 MWF 12:20-1:10

Whether it is in a paper for a class or in a discussion with a roommate, no one wants to be illogical. In this class, we will work to understand not only what logic is and how to use it, but also how we use logic in every part of our lives and how to keep from being illogical. We will consider both formal and informal logic while looking at examples of both kinds of logic in movies, television, politics and other media. We will not just analyze logical arguments, but work to make logical arguments of our own. Additionally, we will do work in areas of logic that

will help in preparation for various graduate school entrance exams such as LSAT, GRE, GMAT and MCAT.

PHI 1306.05 Introduction to Logic

Michael Beaty **MH 100** **MWF** **1:25-2:15**

This course introduces students to the study of good and bad reasoning (critical reasoning) with special attention paid to evaluating arguments. The general principles we learn in the course are applicable to all areas of academic study and to ordinary life (including being a good citizen of church and community and to being successful in a variety of professions -- especially business, law, medicine and the ministry). Students will find the course interesting because during the semester, we will apply our growing competency in good reasoning to a variety of issues of contemporary interest, especially in law and medicine. Finally, the improved critical reasoning skills obtained in this course typically help students improve their scores on graduate and professional school exams (the LSAT, GRE, MCAT, and GMAT).

PHI 1306.06 Introduction to Logic

Nate Jackson **MH 110** **TR** **9:30-10:45**

The aim of this course is to develop your reasoning skills. Logic is the study of arguments. In this course, you will learn to recognize good and bad forms of reasoning, and develop the skills necessary for evaluating arguments. Not only will this ability help you to recognize and evaluate others' reasoning, but to clarify, evaluate, and strengthen your own arguments. The skills you acquire will prove useful not only for your other coursework and for graduate entrance exams (GRE, LSAT, GMAT and MCAT), but also in your everyday conversation and interaction. Topics we'll cover include informal reasoning and fallacies, Aristotelian logic, propositional logic and truth tables.

PHI 1306.07 Introduction to Logic

John Spano **MH 110** **TR** **11:00-12:15**

In this course we will seek to develop those skills necessary for thinking carefully, expressing one's own ideas clearly, and evaluating well the many claims and arguments that confront us daily. Rules and methods that guide these intellectual abilities towards excellences can be found in the study of logic. Topics to be discussed include informal reasoning, formal and informal fallacies, categorical logic, truth-tables, deductive and inductive arguments, and proofs. The study and acquisition of these skills are not only essential to the development of understanding, but will also prove helpful for graduate entrance exams (GRE, LSAT, MCAT, GMAT), your other course-work, as well as avoiding bad advice.

PHI 1306.08 Introduction to Logic

David Echelbarger **MH 110** **TR** **12:30-1:45**

The purpose of this course is to enable you to reason well. Specifically, it will strengthen your ability to (1) understand and clarify language, (2) recognize informal fallacies in reasoning, and (3) determine the validity and invalidity of deductive arguments. These skills will enhance your ability to identify relationships and connections among ideas. This should be of inestimable value to you personally and professionally. This class will also prove helpful for those planning to take the GRE, the LSAT, or other preparatory examinations.

PHI 1307.01 Critical Thinking: Logic and the Law**Francis Beckwith****MH 105****TR****12:30-1:45**

This course is a survey of both the theory and practice of traditional logic (ordinary-language, "Aristotelian" logic, not symbolic, mathematical logic) that is used by all the "great books" in Western civilization, and in ordinary conversation, with very brief introductions to symbolic logic and inductive logic & scientific method. The course is called "critical thinking." It is the logic that ordinary people use daily, not the logic of computer scientists and professional philosophers writing technical journal articles. As with learning a new language: you form unconscious habits of thinking logically by first consciously learning and exercising basic logical principles. Eventually, you spontaneously ask the three basic logical questions (1) what do you mean?, (2) what's your point?, and (3) why?) in all 4 basic language arts (reading, writing, speaking, and listening). While other subjects fill the mind with different content, critical thinking studies the common *forms* of all this content, and thus it is universally applicable. It is not primarily a gimmick for winning arguments (though it can be used for that) but a means of ordering and clarifying your thinking as a means to discover truth and be freed from error. Although we will critically assess reasoning in many areas of life, special emphasis will be placed on the law and legal reasoning. Thus, this course will help equip pre-law students to evaluate and create arguments, the currency of jurisprudence.

PHI 1308.01 Introductory Topics in Ethics: Ethics of Human Rights and Dignity**Joel Schwartz****MH 106****MWF****9:05-9:55**

Everywhere you go, people talk about human rights; "It's my human right to do this" or "You're violating my human rights". However, what exactly do we mean when we talk about human rights? In this class, we will explore what human rights are, how we have those rights, what it means to have dignity, and consider how human rights and dignity apply to multiple areas of ethics, including bioethics, business ethics and medical ethics.

PHI 1308.02 Introductory Topics in Ethics: Love, Emotions and the Good Life**Paul Carron****MH 107****TR****9:30-10:45**

"All you need is love..." ~"In the name of love..." ~ "Might as well face it, your addicted to love" ~"Love is patient, love is kind..." Every day we are inundated by depictions of love; while listening to the radio, while watching a popular film, while listening to a sermon or reading a novel, or while standing in line at the grocery store, we are constantly told what and how we should love. But is love really what our culture says it is? If an alien were to visit our world, how would it understand the nature of human love?

In this course we will analyze some of the ways that love is depicted in our culture and seek to understand the nature of love from a philosophical and ethical perspective. After all, what humans love or care about affects every aspect of their lives from who their friends are, to who they marry, to what goals they pursue in their leisure time and in their vocation. Furthermore, love touches on a broad range of concerns and emotions such as affection, attachment, empathy, anger, anxiety, fear, etc. To guide our investigation we will read historical figures such as Plato, Aristotle, and Kierkegaard, as well as contemporary thinkers such as Harry Frankfurt and Frans de Waal. With Plato's *Symposium* we will ask does it matter what we love. Through Frans de Waal's *Primates and Philosophers* we will address whether humans are unique in our ability to form such strong attachments. Harry Frankfurt's *The Reasons of Love* will address the

importance of what we love as well as whether we can change what we love. With Aristotle's *Nicomachean Ethics* and Kierkegaard's *Works of Love* we will discuss whether we should care about some things more than others; and if there is a relationship between what we care about and how we make important life decisions.

PHI 1308.03 Introductory Topics in Ethics: Biomedical Ethics

Gregory Poore **MH 106** **MWF** **11:15-12:05**

This course is an introduction to ethics with a focus on biomedical ethics. The field of biomedical ethics is vast, including such topics as contraception, cloning, abortion, physician assisted suicide, medical experimentation, enhancement procedures, and the relationship between patients and health care professionals. This course will survey several of the key issues in the field. An emphasis throughout the course will be learning to carefully read and interpret the reasons people give for their moral views, and then critically to engage those reasons by asking penetrating questions and presenting arguments in response. A concern throughout the course will be the relevance of Christianity to topics in biomedical ethics.

PHI 1308.04 Introductory Topics in Ethics: Love and Sex

Alexander Pruss **MH 106** **TR** **11:00-12:15**

Love is essential to a flourishing human life. But love comes in many forms: love between parents and children, comfortable affection between close friends, passionate romantic love, charity in reaching out to a stranger in kindness, the mysterious relationship between God and human beings, caring respect among co-workers, and so on. One of the things we will be examining is what, if anything, do all of these things have in common that one might call them all "love"? We will specifically look at two kinds of love: friendship and romantic love. What reasons do we have for having and being friends? How should we choose our friends? How is romantic love different from friendship? The first half of the course will be devoted to questions about love, friendship and romantic love. We will read Plato, Aristotle, Thomas Aquinas, Soren Kierkegaard, C. S. Lewis as well as some recent philosophical pieces. In the second half, we will try to apply what we have learned about love to questions about marriage and sexuality. What is marriage and should one bother with it? What is sex and should one bother with it? We will end by looking at specific controversial questions like pornography, pre-marital sex, contraception and homosexuality, hoping to gain an understanding of the arguments on both sides of these heated debates, and to engage in these debates in a cool and rational way. Authors read in this second part of the course will include, among others, Thomas Aquinas, Immanuel Kant, Andrea Dworkin, John Paul II and Peter Singer. We will not shy away from theological questions along the way, and indeed some of the texts we will read will have a significant theological component, though we will approach them primarily in a philosophical way, through rational argument.

PHI 1321.01 Introductory Topics in Philosophy: Philosophy as a Way of Life

Stephen Pluháček **MH 107** **TR** **12:30-1:45**

In the course of this semester, we will strive to become better acquainted with certain aspects of the Western philosophical tradition. We shall do this by engaging in critical thought concerning questions with which philosophy has long been occupied. Such questions include: What is the nature of reality? How is this reality known? Is knowledge possible? What constitutes a good, indeed the best, life for a human being? What is the best way to collectively organize ourselves

and to regulate the relations between us? Our approach to these questions will be historical. We will examine what philosophers have said on these questions; why they have made the claims they make; and whether they have good reasons for making these claims. Our goal in all this, however, will not be to only or to primarily become acquainted with philosophical discourse. Rather, our goal will be to engage in philosophy as a way of life.

PHI 1321.02 Introductory Topics in Philosophy: Problems and Puzzles

Matt Douglass MH 110 MWF 10:10-11:00

Philosophers by nature are people who worry about the great problems of life: Does life have meaning? Does God exist? How should I live my life? Why do bad things happen to good people? In their attempt to address these problems, philosophers must think clearly and carefully, so that they can understand not only *how* things are, but also *why*. Often, the result of their inquiry raises more questions than answers, and puzzles arise in places we least expect. What is truth? How can we know anything at all? Can we be certain that the sun will rise tomorrow or even that there is a world outside my mind? This course will be like a philosophical pot luck, where we sample the most influential philosophers and grapple with their attempts to answer life's deepest problems and trickiest puzzles. Along the way, we will get a feel for some of the major branches of philosophy and (hopefully) develop some wise opinions of our own.

PHI 1321.03 Introductory Topics in Philosophy: Fundamental Questions

Kraig Martin MH 105 MWF 9:05-9:55

Philosophers by nature are people who worry about the great problems of life: How should I live my life? Is there a God? Why do bad things happen? What can I know? What is freedom, and do we have it? In their attempt to address these problems, philosophers must think clearly and carefully, so that they can understand not only how things are, but also why. Often, the result of their inquiry raises more questions than answers, and puzzles arise in places we least expect.

In this course, we will start by learning how to use logical tools that are indispensable in philosophy. Then, we look to see how Plato used some of those tools in relation to investigations of death and law, we examine moral responsibility and freedom, we investigate what Aristotle said about how we should live our lives, we discover ancient and modern arguments about the existence of God and about the problem of evil in the world, and, finally, we strive to understand the nature of knowledge itself. The goal of the course is to inculcate in each student the ability to meaningfully and personally consider and reflect upon these questions, and others.

PHI 1321.04 Introductory Topics in Philosophy: The Art of Asking Good Questions

Travis Coblenz MH 106 TR 9:30-10:45

From personal relationships to politics to philosophy, the way that we ask questions affects the kinds of answers we find. In this class, we will read a selection of important philosophers and attempt to understand not only the content of their thought, but the way in which philosophers have asked questions. The class will therefore offer an overview of the philosophical content of some major thinkers in the history of philosophy, as well as a critical interaction with their distinctive methods of asking questions through class discussion and argumentative essays.

PHI 2301.01 Existentialism: Selfhood, Authenticity and Creative Freedom**Nathan Carson MH 106 TR 2:00-3:15**

This course will be an introduction to a group of 19th and 20th century philosophers collectively described as existentialists: Søren Kierkegaard, Friedrich Nietzsche, Fyodor Dostoevsky, Miguel de Unamuno, Martin Heidegger, Jean-Paul Sartre, and Albert Camus. We will engage in both critical and personal reflection on some of the philosophical themes common to these thinkers: the meaning of human existence, anxiety, despair, “the encounter with nothingness”, alienation, death, God, the “impotence” of reason, the conflict between individuality and mass society, and authentic versus inauthentic living.

PHI 3301.01 Moral Philosophy**Robert Kruschwitz MH 105 TR 11:00-12:15**

How can we make sense of morality and its relationship to human happiness and well-being? What kinds of lives should we choose and what sort of character we should we aspire to have? After we examine the challenges to the institution of morality from Friedrich Nietzsche (1844-1900), we will compare the rich moral psychologies and normative ethical theories of four pivotal thinkers—Aristotle, Thomas Aquinas, Immanuel Kant, and John Stuart Mill. In the theories of Immanuel Kant (1724-1804) and John Stuart Mill (1806-1873) we encounter a “modern” conception of human freedom that places God at arm’s length in the moral life and shifts the focus to rules and obligations. If we follow them, how must we reinterpret the roles of happiness, interior goodness (rather than mere rule-following), friendship, and community life within the moral life? Like Aristotle (384-322 BC) many centuries before, Aquinas (1225-1274) emphasizes the roles of happiness, virtues and vices, and character formation in the moral life, but with new twists that derive from the biblical view of morality. How does the Christian idea of God’s gracious activity change the way we understand human happiness, virtue, and true community? Class sessions feature small group discussions and presentations as well as mini-lectures.

PHI 3310.01 History of Philosophy – Classical**Stephen Evans MH 108 TR 9:30-10:40**

This course will provide an overview of the history of western philosophy from the Pre-Socratics through the Hellenistic period. Special attention will be given to Plato and Aristotle, but we will also examine Skepticism, Epicureanism, and Stoicism. The course will conclude with an examination of Neo-Platonism and Augustine’s Christian response to ancient philosophy.

PHI 3312.01 History of Modern European Philosophy**Robert Baird MH 105 MWF 10:10-11:00**

The history of philosophy is the story of one stream of the human effort to discover the truth about reality and to discover how best to live in light of that truth. This course ranges from Descartes’ quest for certainty about such truth to the existential ideas of Kierkegaard and Nietzsche. Along the way we will encounter the “grand” world views of Spinoza and Leibniz and the social thought of Hobbes and Locke. Among the greatest figures in the modern period is Immanuel Kant who was reacting, in part, to the views of the influential Scottish philosopher David Hume. We will examine these thinkers by trying to understand their historical context and the issues that gave rise to their philosophizing.

PHI 3318.01 Philosophy and Constitutional Issues**Francis Beckwith MH 105 TR 2:00-3:15**

The U. S. Constitution protects fundamental rights and liberties, including the freedoms of religion, press, and speech. But lawyers, judges, philosophers, and other citizens have different conceptions of the scope and limits of these rights and liberties, and of the Constitutional provisions designed to protect them. These differences stem from different conceptions of liberal democracy and of the purposes of individual rights and liberties within it. The aim of this course is to examine these philosophical issues that are raised by the U.S. Constitution, and especially by the Bill of Rights and the 14th Amendment. Issues covered in this course may include abortion, euthanasia, race and equal protection, marriage, and religious liberty and establishment.

PHI 3320.01 Philosophical Issues in Feminism**Lenore Wright MH 107 MWF 11:15-12:05**

Feminist theorists have challenged the negative assessment of the body within philosophical discourse. This course will survey recent developments in feminist philosophy, focusing on the contested nature of embodiment in feminist thought and the intersections between feminist philosophy as it is historically understood and developing debates within body studies, one area of feminist theory. Topics will include theories and definitions of gender, cultural inscriptions and evaluations of the body, theories of power and politics of the body, evaluations of the body in science and biomedicine, and assessments of the position of women in the history and discipline of philosophy. No philosophy background is necessary, but readings will approach feminism from a philosophical point of view.

PHI 3322.01 Philosophy of Art**David Jeffrey MH 108 TR 2:00-3:15**

In this course we will read a number of primary texts that have shaped western thought about aesthetics since the ancient Athenians and down through to the present. Our focus will be upon the way stances in metaphysics shape aesthetic theory, and how in practice this turns much aesthetic reflection on beauty as a transcendental toward theological thought. For each week of the semester we will consider in relation to our reading a work of art as a practicum grounding the theory.

PHI 4310.01 Philosophy of Science**James Marcum MH 108 TR 12:30-1:45**

Philosophy of science underwent dramatic changes during the twentieth century, especially a historiographic revolution facilitated by Thomas Kuhn. In the first half of the course, we begin with a short introduction to the history of the philosophy of science. To that end, we explore the development of the philosophy of science beginning with the logical positivists, especially their ‘Scientific conception of the world’. We then turn to the critics of positivism, including Popper and Quine. Next, we examine the changes instigated with the introduction of Kuhn’s Structure of Scientific Revolutions. In the second half of the course, we examine current issues and debates in the philosophy of science, especially in terms of scientific practice, using a case study from the biomedical sciences.

PHI 4311.01 Epistemology**Jonathan Kvanvig MH 108 TR 11:00-12:15**

This course begins with two central questions from Plato about knowledge: what is its nature and why is it valuable? The tension between these two questions leads directly to some of the central topics in the history of epistemology: skepticism, the nature of truth, the nature of justification, including the debates between foundationalists and coherentists and between externalists and internalists, and the Gettier problem. Each topic will be discussed from the point of view of whether it is possible to construct a theory of knowledge that can answer both of Plato's questions.

PHI 4331.01 Latin American Philosophy**William Cooper MH 110 TR 3:30-4:45**

The course will provide a survey of philosophical thought in Latin America beginning with the colonial period and coming up to the present with the major emphasis being on work done in the last one hundred years. Attention will also turn to the impact of literature and culture on philosophy and of philosophy of the literature and culture. Assignments and class discussion will focus on the works of leading philosophers and intellectual figures. To the degree possible, the work in the course will be tailored to the intellectual interests of those who enroll.

PHI 4360.01 Contemporary Ethical Theory: Moral Philosophy after Anscombe**Darin Davis MH 106 TR 12:30-1:45**

Elizabeth Anscombe's classic 1958 essay "Modern Moral Philosophy" suggested a sea change in contemporary ethics. This course will take as its point of departure Anscombe's essay—and various concerns and issues that develop in the revival of virtue ethics after her essay. Selections will be drawn from Foot, MacIntyre, Hursthouse, and Brewer, among others. Among the questions we will discuss are: the nature of practical reasoning, the debate between moral particularists and generalists, and the attempts of neo-Kantian moral philosophers to respond to their critics (especially those offered by virtue ethicists).

PHI 4361.01 Social Philosophy**Robert Baird MH 108 MWF 1:25-2:15**

This course will serve as an introduction to social and political philosophy by examining the normative problem of justice: how should society be organized in order to achieve justice? We will begin by exploring the thought of John Rawls, arguably the greatest social and political philosopher of the last century. We will also examine writings on justice of Michael Sandel, Amartya Sen, and Martha Nussbaum.

PHI 4V99.01 Special Topics in Philosophy: Nietzsche and Montaigne**Robert Miner MH 105 TR 9:30-10:45**

Nietzsche reveres Montaigne as he reveres no other author. In 1874 he writes: "I know of only one writer whom, in point of honesty, I can rank with Schopenhauer, and even above him, and that is Montaigne. The fact that such a man has written truly adds to the joy of living on this earth." Why does Nietzsche spare Montaigne his customary dose of scorn? Just what did Nietzsche learn from Montaigne? And what can we learn from constructing a dialogue between Montaigne and Nietzsche? We will ask these questions by reading Nietzsche against Montaigne (and vice versa).

The course will interrogate its two authors on the following topics: (1) The theory and practice of skepticism; (2) Montaigne's "gay and sociable wisdom" as template for Nietzsche's "gay science"; (3) Perspectivism in the *Essais*; the desire to see things with "many eyes"; (4) The project of "psychological observation"; how the "middle Nietzsche" is inspired by Montaigne and Pascal; (5) Selfhood and the "soul hypothesis"; (6) Virtue, nobility, greatness of soul: continuities and contrasts with Aristotle; (7) Friendship vs. solitude—why both are required; (8) Why Montaigne and Nietzsche think the philosopher and the scholar are unlikely to coincide; (9) The nature of the free spirit.

PHI 5311.02 Readings from Philosophers: William James's Metaphysics

Stuart Rosenbaum MH 108 M 2:30-5:30

William James is not known in the philosophical world for his epistemology or his metaphysics. His well-known "The Will to Believe" contains only subtle hints in the direction of his substantial thought about these classical problem areas of philosophy, and in many ways that essay is misleading about his larger philosophical views. James's larger and later works are better indications of the general tenor of his thought about core problem areas of philosophy. As a "radical empiricist pluralist," James comes into very interesting focus in those later works. James brings together in those later works a varied set of interests—in psychology, in paranormal phenomena, in art and in traditional philosophy—that come to fruition in his radical empiricist pluralism. The metaphysics James brings out of the intersection of these varied interests is compatible with developments in science and remains open to possibilities implicit in phenomena of mysticism and the paranormal, and it retains also James's empiricist animosity toward all forms of "rationalism" or "idealism." A century after his death, and partly as a result of developments in science during that century, the wisdom of James's philosophical perspectives becomes clear, although those perspectives remain controversial.

PHI 5316.01 Contemporary Philosophical Problems: Philosophy of the Mind

Stephen Evans MH 107 T 2:00-5:00

This course will focus on the viability of contemporary forms of materialism in the philosophy of mind as well as the question of what the alternatives to materialism are. The course will begin with a review of the history of the debate in the twentieth century, covering behaviorism, the mind-brain identity theory in various forms, and functionalism, and then move to more recent literature, including philosophers such as Chalmers and McGinn. We will also examine the debate over materialism as an increasingly popular option for Christian philosophers and theologians.

PHI 5321.01 Topics in Epistemology: Pragmatic Encroachment in Epistemology

Jonathan Kvanvig MH 107 R 2:00-5:00

This course will focus on the general issue of pragmatic encroachment in contemporary epistemology. The general idea here is that some epistemic concepts (knowledge or justification, for example) tend to disappear when the practical stakes become more significant. We will look at several recent defenses of such a view, together with defenses of the alternative view--Intellectualism--which resists the claims of pragmatic encroachment.

PHI 5330.01 Readings in Ancient and Medieval Philosophy: Plato

Anne-Marie Schultz MH 107 W 2:30-5:30

Albert North Whitehead provocatively remarks that "the safest generalization that can be made about the history of Western Philosophy is that it is all a series of footnotes to Plato." This course will explore the truth and the implications of this remark by embarking upon a careful reading of several Platonic dialogues: the Charmides, the Euthyphro, the Apology, The Symposium, the Phaedo, the Theatetus, and the Parmenides. By reading these dialogues together, we will come to a deeper understanding of how Plato's dialogues engage us in the practice of philosophy and how they have shaped the history of western philosophy. Central themes of investigation will be narrative, the portrait of the philosopher in action, and how these literary issues shape our understanding of core epistemological and metaphysical issues at work in the dialogues.

PHI 5360.01 Contemporary Ethical Theory: Moral Philosophy After Anscombe

Davis MH 106 TR 12:30-1:45

Elizabeth Anscombe's classic 1958 essay "Modern Moral Philosophy" suggested a sea change in contemporary ethics. This course will take as its point of departure Anscombe's essay—and various concerns and issues that develop in the revival of virtue ethics after her essay. Selections will be drawn from Foot, MacIntyre, Hursthouse, and Brewer, among others. Among the questions we will discuss are: the nature of practical reasoning, the debate between moral particularists and generalists, and the attempts of neo-Kantian moral philosophers to respond to their critics (especially those offered by virtue ethicists).