

# PH 1009: Philosophical Ethics

## Dominican School of Philosophy and Theology

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Fall 2023

Mondays/Thursdays, 8:10-9:30 AM

Classroom: TBD

Fr. Justin Gable, O.P., Ph.D.

Office: DSPT 120

Office Hours: By Appointment

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### Course Description and Objectives:

This course is an introduction to the philosophical study of ethics. Students will be introduced to the primary philosophical approaches to ethical questions and moral discourse, including Virtue Ethics, Deontology, Utilitarianism, and Natural Law Ethics. The focus of the course will be a close, critical study of great texts from the western philosophical tradition, including works from Aristotle, Hume, Kant, Mill, Nietzsche, and Aquinas. Although the student will concentrate on understanding these philosophers in their historical context and on their own terms, various contemporary philosophers and scholars will also be read and discussed as a means for deepening the philosophical conversation and discerning the relevance of various philosophical approaches for contemporary ethical issues. This course partially fulfills the systematic philosophy area requirement for the Philosophy M.A. or Concurrent M.A. options. It also satisfies the philosophical ethics requirement of the Western Dominican Province's *Ratio Studiorum*.

By the end of the semester, students should be able to explain the distinctive characteristics of the main philosophical approaches to ethics, and assess their relative strengths and weaknesses, particularly in their ability to provide satisfactory answers to contemporary moral debates. With a grounding in the philosophical principles of ethics, students will have the tools to enter more confidently into conversations on current ethical issues and critically engage these issues in their future studies and leadership.

More specifically, students should be able to:

- Clearly explain Aristotle's account of *eudaimonia* and the nature of the good, his distinction between voluntary and involuntary acts, his definition of choice, and the role of the moral and intellectual virtues in Aristotle's ethics.
- Briefly explain the "naturalistic fallacy" and its significance for ethics.
- List the three formulations of Kant's Categorical Imperative and explain their significance for evaluating the morality of actions.
- Explain Mill's Principle of Utility and its significance for contemporary ethical debate.
- Summarize Nietzsche's critique of traditional morality, and describe the role that genealogy, *ressentiment*, and bad conscience play in his account.
- Identify the main features of Natural Law Ethics, and describe the structure of human acts according to Aquinas.

### **Course Requirements:**

Each class session will consist of both lecture and discussion. All class sessions will be in-person only. Students will be expected to carefully prepare assigned readings in order to actively participate in the conversation and raise thoughtful questions in class. These activities will foster student capacities for reading and analyzing philosophical texts, as well as for self-direction and collaborative learning (DSPT Institutional Goals A3 and B1). To aid in this preparation, for each class meeting students will be given several questions related to the reading (posted on Moodle), and asked to write a brief response to each (150-200 words per question). Responses should be submitted via Moodle, and be completed before the beginning of the respective class. ***No credit will be given for late assignments.*** Students are expected to be present for all class sessions, following the policies set forth in the DSPT *Student Handbook*. ***Please Note: Absences will significantly affect the student's final grade.*** Students with disabilities or whose first language is not English are encouraged to speak with the instructor about any special needs they might have.

Students will be evaluated on the quality of their class participation and their understanding of class material as demonstrated by their bi-weekly questions, two short (6-8 page) synthesis papers, and final exam. These assignments are designed to help students develop their own critical thinking on moral issues and articulate their understanding of ethics both orally and in writing (DSPT Institutional Goals A3 and B1). Topics for the two short papers will be made available to students several weeks ahead of time. While these papers are not research papers, class texts and all other sources should be cited using proper “Turabian” format (see Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*. Ninth Edition. Chicago: The University of Chicago Press, 2018). *Lack of proper citation in Turabian format will significantly affect the grade for each paper.* Students are asked to consult the *DSPT Student Handbook* and follow the DSPT’s policies regarding academic honesty and plagiarism. The papers are due **November 2 (Paper #1) and December 11 (Paper #2)**. *Late papers will be accepted, but will be penalized 1/3 of a letter grade for each day late* (e.g., an “A” paper turned in one day late will receive an “A-.”)

Grading: Class Participation: 20%  
Weekly Questions: 20%  
Papers: 15 % each  
Final Exam: 30%

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### **Assigned Texts:**

Aristotle, *Nicomachean Ethics*. Translated by C.D.C. Reeve. Indianapolis: Hackett Publishing, 2014. ISBN: 978-1624661174. Paperback. \$20.

Immanuel Kant, *Grounding for the Metaphysics of Morals*. Translated by James W. Ellison. Indianapolis: Hackett Publishing, 1993. ISBN: 978-0872201668. Paperback. \$11.40.

John Stuart Mill, *Utilitarianism*. Edited by George Sher. Second Edition. Indianapolis: Hackett Publishing, 2002. ISBN: 978-0872206052. Paperback. \$6.50.

Friedrich Nietzsche, *The Genealogy of Morals and Ecce Homo*. Translated by Walter Kaufmann and R. J. Hollingdale. Vintage Press, 1989. ISBN: 978-0679724629. Paperback. \$15.95

Weekly reading assignments will be taken from these assigned texts and from readings posted on Moodle (<http://moodle.gtu.edu>). The *Summa Theologiae* of St. Thomas Aquinas can be found online (including, for example, at <https://aquinas101.thomisticinstitute.org/st-index>).

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### **E-Mail Protocol and Office Hours:**

Please do not hesitate to contact me with questions or concerns via e-mail. While I will do my best to answer your e-mail quickly, please do not expect an immediate response. I typically respond to e-mails within 24 hours. If you send an e-mail over the weekend (Friday-Sunday), my response time may be a bit longer (24-72 hours). Office hours are available via appointment. The modality of office hours—whether in person or via Zoom—will vary depending on current COVID conditions and student and instructor needs.

### **Course Access and Technology Requirements (Moodle)**

- Much of the material for the course, including links for class sessions via Zoom, will be available through Moodle. Once registered, students automatically have access to the course Moodle page by logging into [moodle.gtu.edu](http://moodle.gtu.edu) using their school e-mail and password. In Moodle, the course will appear in your *Dashboard* under *Courses*.
- If you are new to Moodle, please check out the instructional videos and documentation on the Moodle home page. It is recommended that you use either Google Chrome or Mozilla Firefox to access Moodle (Safari is not recommended).
- Students can use their smartphone to access Moodle. When accessing Moodle from a phone, it is recommended that you use an internet browser rather than the mobile app.
- If students experience any difficulties, they can contact Moodle support at [moodle@gtu.edu](mailto:moodle@gtu.edu), and will receive a response within 24 hours.

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## Course Schedule:

9/7: Course Introduction

Cicero, selections from *De Officiis*, Book III (Class Handout—Nothing to Read Ahead of Time)

9/11: Aristotle on Happiness

Aristotle, *Nicomachean Ethics*, Book 1  
Julia Annas, *Intelligent Virtue*, Chapter 8

9/14: Aristotle on Virtue and Vice

Aristotle, *Nicomachean Ethics*, Books 2–3.5  
Julia Annas, *Intelligent Virtue*, Chapters 2–3

9/18: Aristotle: on the Moral Virtues

Aristotle, *Nicomachean Ethics*, Books 3.6–4  
Alasdair MacIntyre, selections from *After Virtue*

9/21: Aristotle on Justice and the Intellectual Virtues

Aristotle, *Nicomachean Ethics*, Book 5–6  
Optional: Ronald Polansky, selections from “Giving Justice Its Due”

9/25: Aristotle on Pleasure and Contemplation

Aristotle, *Nicomachean Ethics*, Books 7 & 10  
Optional: Verity Harte, “The *Nicomachean Ethics* on Pleasure”

9/28: Social Contract Theory

Hobbes, Selections from *De Cive*  
Rousseau, Selections from *Discourse on Inequality*

10/2: Hume's Moral Psychology

David Hume, *Treatise on Human Nature* Book III, Section 1

10/5: Hume and the Naturalistic Fallacy

Searle: "How to Derive 'Ought' from 'Is'"

10/9: Kant and the Ethics of Duty

Immanuel Kant, *Grounding of the Metaphysics of Morals* I

Optional: Christine Korsgaard, "Kant's Analysis of Obligation: The Argument of *Groundwork* I"

10/12: The Categorical Imperative I

Immanuel Kant, *Grounding of the Metaphysics of Morals* II

10/16: The Categorical Imperative II

Immanuel Kant, *Grounding of the Metaphysics of Morals* III

Optional: Thomas W. Pogge, "The Categorical Imperative"

10/19: Utilitarianism I

John Stuart Mill, *Utilitarianism* Chapters I-III

Optional: West, "Mill and Utilitarianism in the Mid-Nineteenth Century"

10/23 & 10/26: No Class (Reading Week)

10/30: Utilitarianism II

John Stuart Mill, *Utilitarianism* Chapters IV-V

11/2: Contemporary Consequentialism

Peter Singer, “The Singer Solution to World Poverty”  
and “What’s Wrong with Killing?”

Robert Spaemann, selections from *Benevolence and Happiness*  
*First Paper Due*

11/6: Nietzsche’s Subversion of Morality I

Friedrich Nietzsche, *The Genealogy of Morals*, First Essay

Optional: Philippa Foot, “Nietzsche’s Immoralism”

11/9: Nietzsche’s Subversion of Morality II

Friedrich Nietzsche, *The Genealogy of Morals*, Second Essay

Optional: Maudemarie Clark, “Nietzsche’s Immoralism and the Concept of Morality”

11/13: Nietzsche’s Subversion of Morality III

Friedrich Nietzsche, *The Genealogy of Morals*, Third Essay

11/16: Emotivism and Non-Cognitivist Approaches to Ethics

Stevenson, “The Emotive Meaning of Ethical Terms”

MacIntyre, selections from *After Virtue*

11/20: John Rawls and Contemporary Deontology

John Rawls, selections from “A Theory of Justice”

11/23: Thanksgiving (No Class)

11/27: Aquinas: Natural Law I

Martin Luther King, Jr., “Letter from a Birmingham Jail”

Jean Porter, selections from *The Recovery of Virtue*

Sokolowski, “What is Natural Law?”

11/30: Aquinas: Natural Law II

St. Thomas Aquinas, *Summa Theologiae* I-II, qq. 90-97

11/4: Aquinas on the Structure of the Human Act

St. Thomas Aquinas, *Summa Theologiae* I-II, qq. 6-9, 18

Optional: Ralph McInerny, *Ethica Thomistica*, Chapter 4

12/7: Aquinas on the Virtues

St. Thomas Aquinas, *Summa Theologiae* I-II, qq. 55-56, 59, 61, 63-64

Josef Pieper, selections from *The Cardinal Virtues*

*Second Paper Due*

12/14: Final Exam

N.B.: The instructor reserves the right to revise the course syllabus as the need arises.

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### **General Criteria for Grading of Papers and Essay Exams**

**A:** The student's essay not only reflects a correct understanding of the subject matter, but also a depth of comprehension which sees the wider implications of ethical principles and theories. The writing is fluent, well-organized, without grammatical or syntactical errors, following the standards articulated in Kate Turabian's *A Manual for Writers of Term Papers, Theses and Dissertations* (Eighth Edition).

**A-:** For work which, although still excellent, falls short of the above.

**B+:** The student has produced a paper demonstrating a correct grasp of the subject matter, and has expressed this articulately. The paper itself is free of grammatical and syntactical errors.



**B:** The student has correctly grasped the essence of the subject matter, although with a few errors, and has presented his or her understanding in an organized, articulate way.

**B-:** Although the work shows a fair understanding of the subject matter, there are multiple errors in content, or the student's understanding has not been well expressed.

**C+:** Although the student's work shows evidence of effort and some genuine understanding of the topic, there are more significant errors or omissions, or the expression results in difficulty determining the extent of the student's understanding.

**C:** Serious errors or omissions show that the student has failed to grasp important aspects of the subject matter or make a fully coherent argument, or has expressed their argument in such a way as to leave serious difficulties in determining the paper's position and the student's understanding.

**C-:** The student's paper exhibits very little understanding of the topic and is poorly expressed.

**D:** The work exhibits a lack of understanding of the topic and is poorly expressed.

**F:** The work fails to meet even the minimum standards of understanding and expression, or has not been turned in.

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### **Additional Resources**

The following is list of supplemental and suggested readings. They are by no means required reading for the course, but may be of some interest to students wishing to do additional research in the area of philosophical ethics.

- Adamson, Peter. "The Arabic Tradition." In *The Routledge Companion to Ethics*, edited by John Skorupski, 63-75. New York: Routledge, 2010.
- Allison, David B. *Reading the New Nietzsche: The Birth of Tragedy, the Gay Science, Thus Spoke Zarathustra, and On the Genealogy of Morals*. Lanham, MD: Rowman and Littlefield, 2003.
- Allison, Henry E. *Kant's Groundwork for the Metaphysics of Morals. A Commentary*. Oxford: Oxford University Press, 2011.
- Annas, Julia. *Intelligent Virtue*. Oxford: Oxford University Press, 2011.
- . "Virtue Ethics." In *The Oxford Handbook of Ethical Theory*, edited by David Copp, 515-36. Oxford: Oxford University Press, 2006.
- Anscombe, G. E. M. *Intention*. Second Edition. Cambridge, MA: Harvard University Press, 2000.
- . "Modern Moral Philosophy." *Philosophy* 33, no. 124 (January 1958): 1-19.
- Aquinas, Thomas. *Summa Theologiae*. Translated by the Fathers of the English Dominican Province. New York: Benzinger Brothers, 1947.
- . *The Disputed Questions on the Virtues (Quaestio Disputata de Virtutibus In Communi and Quaestio Disputata de Virtutibus Cardinalibus)*. Translated by Ralph McInerny. South Bend, IN: St. Augustine's Press, 1999.
- . *Commentary on Aristotle's Nicomachean Ethics*. Translated by C.I. Litzinger, O.P. Washington, D.C.: Henry Regnery Company, 1964.
- Baier, Annette. "Hume's Place in the History of Ethics." In *The Oxford Handbook of the History of Ethics*, edited by Roger Crisp, 399-420. Oxford: Oxford University Press, 2013.
- Brentano, Franz. *The Origin of Our Knowledge of Right and Wrong*. Westminster: Archibald and Company, 1902.
- Brink, David O. "Some Forms and Limits of Consequentialism." In *The Oxford Handbook of Ethical Theory*, edited by David Copp, 380-423. Oxford: Oxford University Press, 2006.
- Cicero, Marcus Tullius. *On Duties (De Officiis)*. Translated by Walter Miller. Volume 30 of the Loeb Classical Library. Cambridge, MA: Harvard University Press, 1913.
- Clark, Maudemarie. "Nietzsche's Immoralism and the Concept of Morality." In *Nietzsche, Genealogy, Morality: Essays on Nietzsche's On the Genealogy of Morals*, edited by Richard Schacht, 15-34. Berkeley, CA: University of California Press, 1994.
- Clark, Stephen R. "Ethical Thought in India." In *The Routledge Companion to Ethics*, edited by

- John Skorupski, 21-30. New York: Routledge, 2010.
- Cunningham, Lawrence S., ed. *Intractable Moral Disputes About the Natural Law: Alasdair MacIntyre and Critics*. Notre Dame, IN: University of Notre Dame Press, 2009.
- Decosimo, David. *Ethics as a Work of Charity: Thomas Aquinas and Pagan Virtue*. Stanford: Stanford University Press, 2014.
- Dreier, James. "Moral Relativism and Moral Nihilism." In *The Oxford Handbook of Ethical Theory*, edited by David Copp, 240-64. Oxford: Oxford University Press, 2006.
- Emon, Anver M., Matthew Levering and David Novak. *Natural Law: A Jewish, Christian, and Islamic Trialogue*. Oxford: Oxford University Press, 2014.
- Foot, Philippa. *Moral Dilemmas and Other Topics in Moral Philosophy*. Oxford: Oxford University Press, 2003.
- . *Natural Goodness*. Oxford: Oxford University Press, 2001.
- . *Virtues and Vices and Other Essays in Moral Philosophy*. Berkeley, CA: University of California Press, 1978.
- Fricke, Miranda. *Styles of Moral Relativism: A Critical Family Tree*. In *The Oxford Handbook of the History of Ethics*, edited by Roger Crisp, 793-817. Oxford: Oxford University Press, 2013.
- Gert, Bernard. "Hobbes." In *The Routledge Companion to Ethics*, edited by John Skorupski, 88-98. New York: Routledge, 2010.
- Girard, René. "The Twofold Nietzschean Heritage." In *I See Satan Fall Like Lightning*, trans. by James G. Williams, 170-81. Maryknoll, NY: Orbis Books, 2005.
- Haldane, John. "Natural Law and Ethical Pluralism." In *The Many and the One*, edited by R. Madsen and T. Strong, 89-114. Princeton, NJ: Princeton University Press, 2003.
- Hall, Pamela. *Narrative and the Natural Law: An Interpretation of Thomistic Ethics*. Notre Dame, IN: University of Notre Dame Press, 1994.
- Hill, Thomas E., Jr. "Kantian Normative Ethics." In *The Oxford Handbook of Ethical Theory*, edited by David Copp, 480-514. Oxford: Oxford University Press, 2006.
- Hittinger, Russell. *The First Grace: Rediscovering the Natural Law in a Post-Christian World*. Wilmington, DE: ISI Books, 2003.
- . *A Critique of the New Natural Law Theory*. Notre Dame: University of Notre Dame Press, 1987.
- Hobbes, Thomas. *Man and Citizen (De Homine and De Cive)*. Edited by Bernard Gert.

- Indianapolis, IN: Hackett Publishing, 1991.
- . *Leviathan, with Select Variants from the Latin Edition of 1668*. Edited by Edwin Curley. Indianapolis, IN: Hackett Publishing, 1994.
- Höffe, Otfried. *Immanuel Kant*. Albany, NY: State University of New York Press, 1994.
- . "Kantian Ethics." In *The Oxford Handbook of the History of Ethics*, edited by Roger Crisp, 443-64. Oxford: Oxford University Press, 2013.
- Hoy, David Couzens. "Nietzsche, Hume, and the Genealogical Method." In *Nietzsche, Genealogy, Morality: Essays on Nietzsche's On the Genealogy of Morals*, edited by Richard Schacht, 251-68. Berkeley: University of California Press, 1994.
- Hume, David. *A Treatise on Human Nature*. Edited by L. A. Selby Bigge. Second Edition. Oxford: Clarendon Press, 1978.
- . *Enquiries: Concerning Human Understanding and Concerning the Principles of Morals*. Edited by L. A. Selby-Bigge. Third Edition. Oxford: Clarendon Press, 1975.
- Irwin, T. H. "Nature, Law, and Natural Law." In *The Oxford Handbook of the History of Ethics*, edited by Roger Crisp, 206-28. Oxford: Oxford University Press, 2013.
- Ivanhoe, Philip J. "Virtue Ethics and the Chinese Confucian Tradition." In *The Cambridge Companion to Virtue Ethics*, edited by Daniel C. Russell, 49-69. Cambridge: Cambridge University Press, 2013.
- Kant, Immanuel. *Practical Philosophy*. The Cambridge Edition of the Works of Immanuel Kant. Cambridge: Cambridge University Press, 1996.
- Leiter, Brian. "Perspectivism in Nietzsche's *Genealogy of Morals*." In *Nietzsche, Genealogy, Morality: Essays on Nietzsche's On the Genealogy of Morals*, edited by Richard Schacht, 334-57. Berkeley, CA: University of California Press, 1994.
- Long, Steven A. *On the Recovery of Nature in the Doctrine of Grace*. New York: Fordham University Press, 2010.
- . *The Teleological Grammar of the Moral Act*. Naples, FL: Sapientia Press, 2007.
- MacIntyre, Alasdair. *Ethics in the Conflict of Modernity: An Essay on Desire, Practical Reasoning, and Narrative*. Cambridge: Cambridge University Press, 2016.
- . *Dependent Rational Animals: Why Human Beings Need the Virtues*. Chicago: Open Court Publishing, 1999.
- . *A Short History of Ethics: A History of Moral Philosophy from the Homeric Age to the Twentieth*

- Century*. Second Edition. Notre Dame, IN: University of Notre Dame Press, 1998.
- . "Genealogies and Subversions." In *Nietzsche, Genealogy, Morality: Essays on Nietzsche's On the Genealogy of Morals*, edited by Richard Schacht, 284-305. Berkeley, CA: University of California Press, 1994.
- . *Three Rival Versions of Moral Inquiry: Encyclopaedia, Genealogy, and Tradition*. Notre Dame, IN: Notre Dame University Press, 1990.
- . *Whose Justice? Which Rationality?* Notre Dame, IN: University of Notre Dame Press, 1988.
- . *After Virtue: A Study in Moral Theory*. Notre Dame, IN: University of Notre Dame Press, 1981.
- . *Against the Self-Images of the Age: Essays on Ideology and Philosophy*. Notre Dame, IN: University of Notre Dame Press, 1971.
- Mandelbaum, Maurice Henry. *The Phenomenology of Moral Experience*. Glencoe, IL: The Free Press, 1965.
- Maritain, Jacques. *Natural Law: Reflections on Theory and Practice*. Edited by William Sweet. South Bend, IN: St. Augustine's Press, 2001.
- . *The Person and the Common Good*. Notre Dame, IN: University of Notre Dame Press, 1966.
- . *Moral Philosophy: A Historical and Critical Survey of the Great Systems*. New York: Charles Scribner's Sons, 1964.
- McInerny, Ralph. *Ethica Thomistica: The Moral Philosophy of Thomas Aquinas*. Revised Edition. Washington, D.C.: Catholic University of America Press, 1997.
- Moore, G. E. *Principia Ethica*. London: Cambridge University Press, 1903.
- Nagel, Thomas. *The Possibility of Altruism*. Oxford: Clarendon Press, 1970.
- Nehamas, Alexander. "The Genealogy of Genealogy: Interpretation in Nietzsche's Second *Untimely Meditation* and in *On the Genealogy of Morals*." In *Nietzsche, Genealogy, Morality: Essays on Nietzsche's On the Genealogy of Morals*, edited by Richard Schacht, 269-83. Berkeley, CA: University of California Press, 1994.
- Norton, David Fate. "The Foundation of Morality in Hume's *Treatise*." In *The Cambridge Companion to Hume*, edited by David Fate Norton and Jacqueline Taylor, 270-310. Second Edition. Cambridge: Cambridge University Press, 2008.

- O'Connor, Flannery. *The Complete Stories*. New York: Ferrar, Straus, and Giroux, 1946.
- Penelhum, Terence. "Hume's Moral Psychology." In *The Cambridge Companion to Hume*, edited by David Fate Norton and Jacqueline Taylor, 238-69. Second Edition. Cambridge: Cambridge University Press, 2008.
- Pieper, Joseph. *The Four Cardinal Virtues: Prudence, Justice, Fortitude, Temperance*. Notre Dame, IN: University of Notre Dame Press, 1966.
- Pinckaers, Servais, O.P. *The Sources of Christian Ethics*. Translated by Sr. Mary Thomas Noble, O.P. Washington, D.C.: Catholic University of America Press, 1995.
- Porter, Jean. *Justice as a Virtue: A Thomistic Perspective*. Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2016.
- . *Nature as Reason: A Thomistic Theory of the Natural Law*. Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2005.
- . *The Recovery of Virtue: The Relevance of Aquinas for Christian Ethics*. Louisville, KY: Westminster/John Knox Press, 1990.
- Rawls, John. *A Theory of Justice*. Revised Edition. Cambridge, MA: Harvard University Press, 1999.
- Reeve, C. D. C. *Action, Contemplation, and Happiness. An Essay on Aristotle*. Cambridge, MA: Harvard University Press, 2012.
- Rhonheimer, Martin. *The Perspective of the Acting Person: Essays in the Renewal of Thomistic Moral Philosophy*, ed. William F. Murphy, Jr. Washington, D.C: Catholic University of America Press, 2008.
- . *Natural Law and Practical Reason: A Thomist View of Moral Autonomy*. Translated by Gerald Malsbary. New York: Fordham University Press, 2000.
- Rousseau, Jean-Jacques. *The Social Contract*. Translated by Christopher Betts. Oxford: Oxford University Press, 1994.
- . *Discourse on the Origin of Inequality*. Translated by Franklin Philip. Edited by Patrick Coleman. Oxford: Oxford University Press, 1994.
- Sartre, Jean-Paul. *Essays in Existentialism*. Edited by Wade Baskin. New York: Citadel Press, 1965.
- . *Existentialism and Human Emotions*. New York: Citadel Press, 1957.

- . *Being and Nothingness*. New York: Philosophical Library, 1956.
- Schacht, Richard. *Nietzsche*. London: Routledge, 1983.
- Schockenhoff, Eberhard. *Natural Law and Human Dignity*. Translated by Brian McNeil. Washington, D.C.: Catholic University of America Press, 2003.
- Sherman, Nancy. *Making a Necessity of Virtue: Aristotle and Kant on Virtue*. Cambridge: Cambridge University Press, 1997.
- . *The Fabric of Character: Aristotle's Theory of Virtue*. New York: Oxford University Press, 1989.
- Simon, Yves. *The Tradition of Natural Law: A Philosopher's Reflections*. Edited by Vukan Kuic. New York: Fordham University Press, 1965.
- . *A Critique of Moral Knowledge*. Translated by Ralph McInerny. New York: Fordham University Press, 2002.
- Simont, Juliette. "Sartrean Ethics." In *The Cambridge Companion to Sartre*, edited by Christina Howells, 178-211. Cambridge: Cambridge University Press, 1992.
- Solomon, Robert C. "One Hundred Years of *Resentiment*: Nietzsche's *Genealogy of Morals*." In *Nietzsche, Genealogy, Morality: Essays on Nietzsche's On the Genealogy of Morals*, edited by Richard Schacht, 95-126. Berkeley, CA: University of California Press, 1994.
- Spaemann, Robert. *Happiness and Benevolence*. Translated by Arthur Madigan, S.J. Notre Dame, IN: University of Notre Dame Press, 2000.
- Sterba, James P, ed. *Ethics: The Big Questions*. Oxford: Blackwell Publishing, 1998.
- Stevenson, C. L. "The Emotive Meaning of Ethical Terms." *Mind* 46, no. 181 (January 1937): 14-31.
- Sturgeon, Nicholas L. "Relativism." In *The Routledge Companion to Ethics*, edited by John Skorupski, 356-65. New York: Routledge, 2010.
- Sullivan, Roger J. *Immanuel Kant's Moral Theory*. Cambridge: Cambridge University Press, 1989.
- Taylor, Jacqueline. "Hume's Later Moral Philosophy." In *The Cambridge Companion to Hume*. Second Edition, edited by David Fate Norton and Jacqueline Taylor, 311-40. Cambridge: Cambridge University Press, 2008.
- Timmerman, Jens. "Kantian Ethics and Utilitarianism." In *The Cambridge Companion to Utilitarianism*, edited by Ben Eggleston and Dale Miller, 239-57. Cambridge: Cambridge

University Press, 2014.

Troyer, John, ed. *The Classic Utilitarians: Bentham and Mill*. Indianapolis, IN: Hackett Publishing, 2003.

Vogler, Candace. *Reasonably Vicious*. Harvard, MA: Harvard University Press, 2002.

West, Henry R. "Mill and Utilitarianism in the Mid-Nineteenth Century." In *The Cambridge Companion to Utilitarianism*, edited by Ben Eggleston and Dale Miller, 61-80. Cambridge: Cambridge University Press, 2014.

White, Richard. "The Return of the Master: An Interpretation of Nietzsche's *Genealogy of Morals*." In *Nietzsche, Genealogy, Morality: Essays on Nietzsche's On the Genealogy of Morals*, edited by Richard Schacht, 63-75. Berkeley, CA: University of California Press, 1994.

Williams, Bernard. "Nietzsche's Minimalist Moral Psychology." In *Nietzsche, Genealogy, Morality: Essays on Nietzsche's On the Genealogy of Morals*, edited by Richard Schacht, 237-47. Berkeley, CA: University of California Press, 1994.

Xiao, Yang. "Ethical Thought in China." In *The Routledge Companion to Ethics*, edited by John Skorupski, 3-20. New York: Routledge, 2010.

## Appendix: Course & Curricular Outcomes Table

*In the following table, each Course Outcome is listed, followed by course activities and/or assignments by which the Course Outcome is to be measured along with the DSPT Institutional Outcomes and Program Goals/Outcomes to which the Course contributes. The DSPT Institutional Goals and Program Goals/Outcomes are available on the following page.*

<u>Course Outcome</u>	<u>Activities &amp;/or Assignments To Measure Course Outcomes</u>	<u>Related Program and Institutional Goals/Outcomes</u>
1. <i>Gain an understanding of the fundamental principles, arguments, and perspectives of the main approaches to philosophical ethics</i>	A. Class Participation B. Reading Assignments with Weekly Class Questions C. Synthesis Papers D. Final Exam	<i>IG-A1-Integrative Thinking IG-A2-Intellectual Humility MPhG2-Systematic Philosophy MPhEG4-Integration of Knowledge MPhTG4-Specialized Knowledge</i>



<p>2. <i>Develop the ability to evaluate and assess the relative strengths, merits, weaknesses, and liabilities of various philosophical positions and ethical approaches</i></p>	<p>A. Class Participation B. Reading Assignments with Weekly Class Questions C. Synthesis Papers D. Final Exam</p>	<p><i>IG-A1-Integrative Thinking IG-A2-Intellectual Humility MPhG2-Systematic Philosophy MPhEG4-Integration of Knowledge MPhTG4-Specialized Knowledge</i></p>
<p>3. <i>Develop a facility for reading, comprehending, and analyzing philosophical texts</i></p>	<p>A. Class Participation B. Reading Assignments with Weekly Class Questions C. Synthesis Papers</p>	<p><i>IG-A1-Integrative Thinking IG-A2-Intellectual Humility IG-A3-Self-Direction MPhG3-Research Skills</i></p>
<p>4. <i>Gain a facility for expressing and articulating ethical insights and reasoned argument in the service of ethical discussion, both orally and in writing</i></p>	<p>A. Class Participation B. Reading Assignments with Weekly Class Questions C. Synthesis Papers D. Final Exam</p>	<p><i>IG-A1-Integrative Thinking IG-A2-Intellectual Humility IG-A3-Self-Direction IG-B1-Ability to Collaborate MPhEG4-Integration of Knowledge. MPhEG5-Communication Skills. MPhTG4-Specialized Knowledge.</i></p>
<p>5. <i>Master basic skills in academic writing, including: synthesizing and fairly evaluating the thought of a philosophical work or thinker; analyzing philosophical concepts; articulating and developing arguments; and skillfully using and citing from primary sources</i></p>	<p>C. Synthesis Papers</p>	<p><i>IG-A1-Integrative Thinking IG-A2-Intellectual Humility MPhG3-Research Skills MPhEG4-Integration of Knowledge MPhEG5-Communication Skills MPhTG5- Skills for Advanced Writing</i></p>

## DSPT Institutional and Program Goals and Outcomes

*DSPT Institutional Goals:*

**Pedagogical Goal: Deep Learning.** Motivated by a thirst for truth, the disciplined inquirer is a life-long learner who recognizes fundamental principles in a given field of inquiry and applies them in creative or innovative ways to broader contemporary issues which are of importance to Church, the academy, and/or society. Disciplined inquiry includes the following characteristics:

A1. Integrative Thinking: the ability to recognize, understand, retain, integrate, and apply the fundamental principles operative in a field of inquiry, and use them to make synthetic judgments.

A2. Intellectual Humility: an orientation of mind and heart that fosters intellectual collaboration, precludes both rigidity and passivity of mind, and recognizes that contrary opinions are not a threat, but provide the opportunity to test and deepen one's own grasp of the truth.

A3. Self-Direction: the disposition to take primary responsibility for one's own education, manifested in a keen intellectual interest in the topic of studies, and the ability to teach oneself through a habit of skilled and responsible research and resilient exploration.

**Vocational Goal: Collaborative Leadership.** A collaborative leader inspires within others the desire to realize the common good by articulating to academy or society a coherent vision rooted in the mission of the Church, all the while leading by example.

B1. Ability to Collaborate: expressed in good listening and communication skills which foster decisions stemming from and leading to an open, transparent, and mutually enriching dialog with others in order that the gifts of all can be appropriately acknowledged and utilized.

*Abbreviations: IGA1-Integrative Thinking, IGA2-Intellectual Humility, IGA3-Self-Direction, IGB1-Ability to Collaborate*

### **MAPh – Exam Option: Goals**

1. a comprehensive knowledge of the history of the Western philosophical tradition;
2. a detailed understanding of systematic philosophy;
3. skills for academic research;
4. an ability to integrate historical and systematic knowledge in a chosen area of interest;
5. skills for effective communication of philosophical ideas.

*Abbreviations: MAPH EG1-knowledge of history of phil, MAPH EG2-understanding of systematic phil, MAPH EG3-research skills, MAPH EG4-integration of knowledge, MAPH EG5-communication skills*

**MAPh – Thesis Option: Goals**

1. a comprehensive knowledge of the history of the Western philosophical tradition;
2. a detailed understanding of systematic philosophy;
3. skills for academic research;
4. a focused knowledge in one specific topic of philosophical inquiry;
5. skills for advanced academic writing and publication.

*Abbreviations: MAPH TG1-knowledge of history of phil, MAPH TG2-understanding of systematic phil, MAPH TG3-research skills, MAPH TG4-specialized knowledge, MAPH TG5-skills for advanced writing*