

## **CURRICULUM VITAE 2016**

### **KEITH BUHLER**

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University of Kentucky	
Department of Philosophy	562.230.2920
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### **AREAS OF SPECIALIZATION:**

Virtue Ethics, Metaethics

### **AREAS OF COMPETENCE**

Ancient Philosophy, Bioethics, Philosophy of Religion, Philosophy of Mind

### **EDUCATION**

2017 Ph.D. Philosophy, University of Kentucky (expected completion in Spring 2017)  
2015 M.A. Philosophy, University of Kentucky  
2014 M.A. Applied Orthodox Theology, University of Lebanon  
2004 B.A. Humanities, Biola University

### **CONFERENCE PRESENTATIONS AND COMMENTARY**

2016 “The Cosmic Question”: Teleology without Theology in Thomas Nagel’s *Mind and Cosmos*, Society of Christian Philosophers, San Diego, CA.  
2014 “Nihilistic Fairy Tales: Analyzing the Empty Hero in Kung Fu Panda and Great and Powerful Oz”, Faith and Film Conference, Baylor University, TX.  
2014 “Is the Cosmos Causally Closed? Inductive Arguments Can’t Show It,” Oxford University, Ian Ramsey Center, St. Anne’s College.  
2014 “Socratic Spiritual Direction,” SOPHIA Conference, TX.  
2014 “I Wouldn’t Imagine That if I Were You: Moral Imaginative Resistance in a Virtue Ethical Frame,”

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South Carolina Society for Philosophy, SC; and Midsouth Philosophy Conference, MI.

2014 Comments

### **ACADEMIC APPOINTMENTS**

2014-16 Instructor, Philosophy Department, Asbury University

2012-16 Teaching Assistant, Philosophy Department, University of Kentucky

### **COURSES TAUGHT, UNIVERSITY OF KENTUCKY**

2016 Business Ethics (upper division)

2015-16 Health Care Ethics (upper division)

2013-14 Introduction to Philosophy

2013 Introduction to Philosophy (winter course)

2013 Introduction to Ethics

2012-13 Introduction to Logic (Teaching assistant)

### **COURSES TAUGHT, ASBURY UNIVERSITY**

2016 Philosophy of Religion (upper division, summer course)

2016 Philosophy of C.S. Lewis (upper division)

2016 Wisdom and Virtue (upper division seminar)

2014-2016 Introduction to Philosophy

### **COURSES TAUGHT, BIOLA UNIVERSITY**

2004 Philosophy of Science (Teaching assistant)

### **COURSES TAUGHT, SECONDARY SCHOOL**

2011 Plato Seminar

2009-2010 Aristotelian Logic

2009-2012 Western Civilization: American Thought

2008-2012 Western Civilization: Ancient and Medieval Thought

2007-2013 Western Civilization: 20th Century British Thought

### **OTHER LEADERSHIP AND TEACHING POSITIONS**

2013-2014 Director of High School Studies, Veritas Academy

2010-2012 Master Tutor, Torrey Academy

2010-2012 Tutor, Etum Academy, Fullerton, CA

2007-2010 Tutor, Torrey Academy, La Mirada CA

2009-2011 Lecturer, Wheatstone Academy  
 2004-2005 Assistant Director, Wheatstone Academy  
 2001-2009 Tutor, Wheatstone Academy, Fullerton, CA.  
 2001-2002 Great Books Tutor, Willow Elementary, Long Beach, CA.  
 2001 Summer English Teacher, Biola University Abroad, Mongolia.

## RECOMMENDATIONS

David Bradshaw, Professor of Philosophy University of Kentucky, 1415 Patterson Office Tower dbradsh@uky.edu / 859.257.7107	Anita Superson, Professor of Philosophy University of Kentucky, 1433 Patterson Office Tower superson@uky.edu / 859.257.4186
Daniel Breazeale, Professor of Philosophy University of Kentucky, 1417 Patterson Office Tower breazeal@uky.edu / 859.257.4376	Clare Batty, Assistant Professor of Philosophy University of Kentucky, 1415 Patterson Office Tower clare.batty@uky.edu / 859.257.7109.

## GRADUATE COURSES IN ETHICS

S2016 Seminar on Post-Kantian Ethics: Fichte and Hegel on Right, Dan Breazeale.  
 F2015 Metaethics (Dissertation research)  
 S2014 Seminar on Ethics: Bodily Autonomy, Anita Superson.  
 S2014 Ethical Naturalism (Independent study), David Bradshaw.  
 F2012 Ethics from Hobbes to Feminism, Anita Superson.  
 F2015 Seminar on Metaethics and Motivation, Anita Superson.  
 F2014 Virtue and After Virtue (Independent study), David Bradshaw.

## GRADUATE COURSES IN ANCIENT PHILOSOPHY

S2016 Seminar on the Death of God: Plato's Forms (audit), Eric Sanday  
 S2014 Seminar on Plato: Philebus and Timaeus, Eric Sanday.  
 S2013 Seminar on Plato's Parmenides, Eric Sanday.  
 S2013 Aristotle and Aristotelians on Mind (Independent study), David Bradshaw.  
 F2012 Ancient Greek Metaphysics, Eric Sanday.

## GRADUATE COURSES PHILOSOPHY OF MIND

F2013 Seminar on Mind: Imagination, Clare Batty.  
 S2009 Philosophy of Mind, JP Moreland.  
 F2013 Seminar on Metaphysical Naturalism, David Bradshaw.  
 F2012 Seminar on Kantian Idealism, Stefan Bird-Pollan.

## GRADUATE COURSES, METAPHYSICS, EPISTEMOLOGY, OTHER

- S2013 Philosophy of Religion, David Bradshaw.  
 S2013 Seminar on Language & Normativity, Tim Sundell.  
 F2013 Symbolic Logic, Tim Sundell.  
 F2008 Metaphysics of Substance and Property, JP Moreland.

## INVITED PUBLIC LECTURES

- 2014 “Morality: Rule-following or New Life?”, Wesleyan Society.  
 2013 “Reading as Classical Education”, Veritas Academy.  
 2012 “The Goodness of Goodness: Lewis’ *Abolition of Man*”, Torrey Academy.  
 2012 “Is Vainglory Pride? Dorothy Sayers’ *Gaudy Night*”, Torrey Academy.  
 2011 “Does Love Cover a Multitude of Sins?”, Hope Academy.  
 2011 “Hope and the Cycle of Desire”, Hope Academy.  
 2011 “The Divided Self”, Hephatha Lutheran Church.  
 2010 “The Art of Conversation; Conversation with Art”, Wheatstone Academy.  
 2009 “The Virtue of Constancy”, Hope Academy.  
 2007 “Learning From Experience”, Torrey Honors Institute, Biola University.

## LANGUAGES

- Ancient Greek (proficient reading knowledge)  
 Spanish (fluent speaking knowledge)

## AFFILIATIONS

- American Philosophical Association, 2014-present  
 Society of Orthodox Philosophers in America, 2014-present  
 International Society for MacIntyrean Enquiry, 2015-present

## EVALUATIONS

- 3.7 out of 4, cumulative average in overall teaching quality (University of Kentucky and Asbury University)  
 3.5 out of 4, cumulative average in overall course quality

## DISSERTATION

*Working Title:* “The Point of Virtue: Nature, Reason, and Teleology in Recent Neo-Aristotelianism” (Chair: David Bradshaw)

*Abstract (draft):* Recent Neo-Aristotelian virtue ethicists such as Philippa Foot and John McDowell, Rosalind Hursthouse, and Alasdair MacIntyre are united on several beliefs: the good person is the virtuous

person; virtues are human goods; and human goods are in some way “natural”. They are divided on other questions: is virtue “natural” to humans because humans are rational animals, distinct from others in the animal kingdom or because humans are organisms, fundamentally continuous with all others in evolutionary tree of life? Humans exhibit normal biological processes as well as abstract and practical reasoning. So more generally, how are we to understand the relationship between rationality and biology?

Foot emphasizes the natural, biological aspect of virtue ethics (where virtues and vices are “natural goodness and defect”); John McDowell emphasizes the normative, rational aspect, where virtues are intersubjective, cultural forms of knowledge. Each has its advantages and drawbacks. Biological naturalism blocks cultural relativism but seems to require teleological realism. “Second nature” naturalism seems more aligned to the scientific view of nature but makes it difficult to explain how to criticize injustice in other cultures and how make social progress within one’s own.

Recent neo-Aristotelians have run aground of this difficult matter because, as Julia Annas explains, it reflects a broader perennial question about the relationship between normativity and nature, or between ethics and science. Even within the confines of scientific naturalism and agnosticism, I bolster the argument that virtues are human goods pertaining to our nature as practical, rational primates. And I give reasons to believe that Foot is right, contra McDowell, that scientific realists should (probably) also be teleological realists.

Accordingly, my dissertation systematically analyzes the related concepts of nature, virtue, practical reason, and teleology in several recent neo-Aristotelian writers and offers a novel account of how they fit together. In brief, I argue that virtue is the excellence of rational practices and practical reasoning that enables and partly constitutes the realization of one’s human life form. I defend a conception of virtue according to which virtuous traits are rational practices and emotions, and practical reasoning is the process of identifying the good. On this view of virtue, the definitive criterion by which to judge human beings is our success or failure in acquiring virtues such as moderation and tolerance, and our overall success in the pursuit of the good life for humans. I also provide an outline of a secular, humanistic conception of flourishing according to which becoming wise is the natural telos of practical rational animals, even though they may individually die and (one day) go extinct.