



AAPT NEWS

FEBRUARY
1987

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MESSAGE FROM THE PRESIDENT

The Board met in Boston during the last APA Eastern Division meeting. Though there was a great deal of business conducted, the major agenda item as far as I was concerned was the selection of a site for the 1988 biannual meeting. The board seemed pretty much in agreement that we wanted to hold the conference somewhere in New England even though we had received several attractive offers from schools in other parts of the country. For the past several conferences, we have met in the Midwest even though AAPT was founded in the East and has a latent constituency there as well. I suppose that it was in everyone's mind that we should spread ourselves around and meet in different regions of North America rather than stay just in one. Anyway, I am not yet at liberty to announce where we will meet since negotiations are ongoing, but it will be in New England. There will not be a full board meeting at the APA Central Division, but there will be a rump session to continue planning for the next Workshop/Conference on Teaching Philosophy. As always, any member of AAPT may attend.

—Nelson Pole
Cleveland State University

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7TH IWCTP CALL FOR PROPOSALS

All members of the American Association of Philosophy Teachers are hereby notified that the Program Committee is now accepting proposals for workshops to be presented at the 7th International Workshop/Conference on Teaching Philosophy. The conference will be held around, or in, the second week of August, 1988, in the area of central Massachusetts.

The deadline for submission of workshop proposals is *June 30, 1987*. Proposals should not exceed three single-spaced, typewritten pages, and should be submitted in six (6) copies in the following format:

- Your name, affiliation (if any), address, phone number.
- Title of proposed workshop and anticipated length (60, 90, 120, 270 minutes).
- A one-paragraph abstract (100-300 words) to be used to describe your workshop, if adopted, in the printed program.
- A detailed account of the content of your workshop: what it covers; what it seeks to achieve; its methods and techniques; what the participants will do and experience; types of handouts; necessary equipment; the role of this workshop's topic in the overall theme of philosophy teaching; etc.

Mail your proposals, before the June 30, 1987, deadline to:

Phil Hamlin
Program Chair, 7th IWCTP
Department of Philosophy
The University of Tennessee
Knoxville, TN 37996-0480

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AAPT News is published in February, June, and October. Deadlines for submissions are January 1, May 1, and September 1.

REPORT FROM THE EXECUTIVE DIRECTOR

As you can tell by looking through this issue of AAPT News, a good deal is happening in the organization. Quite a few people have answered our calls for assistance, and for that we are very grateful. However, there is much to be done and we can still use more help, so let me know that you are willing, and I will put you in contact with others who can use your assistance.

Establishment of AAPT's national office at the University of Toledo has helped to consolidate many of our activities. At its meeting in December, the board of directors continued to work to clarify the role of the Executive Director and establish a basis for the operation of the national office. We will continue to work on that, and would appreciate input from anyone who has suggestions as to how the national office should function, services that could be performed, etc.

Our efforts to make AAPT more visible continue. We had a good session at the Eastern Division meetings of the APA (see the report in this issue), and have sessions on the programs of the Central and Pacific division meetings, as well as the Canadian Philosophical Association meetings. If you are attending any of those meetings, please make every effort to attend the AAPT sessions, and encourage your colleagues to do the same. The more people we can get involved, the better the program and the more we can do in the future. The Board has approved a budget for advertising our activities, and that will help, but we still need you to help get the word out about our programs.

The membership committee will be sending materials out with the mailing on the summer conference. It is extremely important that AAPT increase its membership if we are to continue our role in promoting philosophy teaching. If each of us could recruit two new members that would be a tremendous boost. At \$12.00 per year, dues are among the lowest of any philosophical organization, so let's all try to get those two new members. (And don't forget to pay your own dues too!)

In closing, I want to express thanks to Daryl and Mark for their hard work on the newsletter. Many hours go into putting the materials together, composing the pages, and preparing the final copy. But the editors cannot work without copy, and we must all supply that. So, send your material to them, or at least contact them if you have an idea for an item. And, if nothing else, drop them a note to let them know you appreciate their work.

Thank you, too, for your continued support of AAPT!

—Richard A. Wright
University of Toledo

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AAPT MEETS IN BOSTON

Once again AAPT sponsored a session at the Eastern Division meetings of the APA, held in Boston in late December. Despite the 9 a.m. time slot, a good sized group turned out to hear Jim Campbell and Richard Hart discuss the role of the philosopher as citizen.

Jim Campbell, from the University of Toledo, first presented his paper, "Philosophers and the Nature of Wisdom." In that paper Campbell argued that philosophers have three basic functions - scholar, teacher, and citizen. Importantly for Campbell, being a philosopher *per se* does not uniquely prepare someone for any of these functions. Instead, the philosopher must first use philosophical skills to develop an understanding of the nature of wisdom, and then develop an understanding of each function based upon its connection to wisdom and philosophical knowledge. In particular, Campbell argued, being a philosopher does not automatically make a person more skilled or more valuable as a citizen. Rather, being a philosopher imposes upon one the obligation to apply skills of intellect and wisdom to the resolution of social ills (i.e., to being a good citizen.)

Based upon the historical fact that public higher education was established with the aim of

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social improvement, Campbell argued that all persons engaged in higher education have a role in effecting that improvement. In particular, he noted that our current discipline oriented system of higher education has created intellectuals who are not only isolated from each other, but also isolated from the problems of society. Specialization and isolation in turn foster a sense of immunity from social responsibility, and with it a refusal to recognize and take up one's social obligations. Campbell insisted, however, that this view is mistaken, and that scholars in fact have obligations to society, obligations to which they may apply their unique skills. For example, Campbell said, "Philosophy's social job is to help to create and sustain public dialogue about the problems and issues that the community is facing." Given this job, the philosopher-citizen's role as a teacher becomes particularly important. For it is in the classroom that the philosopher not only engages in dialogue but also teaches her students to both engage in and value that dialogue. Importantly, the philosopher-teacher must, he argued, foster cooperative inquiry and not particular conclusions, so that students can perform better their own role as citizen.

Richard Hart, from Bloomfield College, responded to Campbell's presentation from a cooperative, not an adversarial position. In so doing, Hart tried to further develop some of Campbell's ideas. First, he argued that the functions of a philosopher should be seen as forming a continuum wherein all three were always active, yet one may be emphasized more than another. Thus, when working on a research project, the philosopher-teacher-citizen-scholar is emphasizing scholarship, while in the classroom the emphasis is on teaching. At the same time, however, none of the other functions can be ignored because they are all integrated in the same person, and each makes a contribution to the person as a whole being. In particular, Hart insisted that the philosopher can never function without being a citizen.

Hart then went on to show how one's perspective of philosophy framed how philosophy would be used in meeting social obligations. For example, someone from the "analytic" tradition would see his scholarly role as that of working out specific problems of philosophy, such as technical questions of metaethics. On the other hand, someone from the "humanist" or "pluralist" tradition would see her scholarly role as that of using philosophical skills to work out problems of society. Hart then speculated that the increasing emphasis

on "applied" philosophy is indicative of more and more philosophers recognizing the need for the "humanistic" approach. He cautioned, however, that philosophers must take seriously Campbell's challenge to approach these problems with an understanding of the wisdom and philosophical knowledge involved. Otherwise, we will do little more than produce students who are demagogues and unable to engage in the constructive dialogue necessary to the development of a just society.

Following the presentations, Phil Pecorino, from Queensboro College, moderated a vigorous, informative dialogue on the presentations. Questions and discussion were wide ranging, although they focused extensively on the philosopher's role as citizen and how that role should be understood.

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PHILOSOPHY TEACHING EXCHANGE

A regular feature of *AAPT News* is the teaching exchange, a sharing of course materials, teaching strategies, etc. This month, Helene Poland of the University of Wisconsin Center—Baraboo/Sauk County, and David Fairchild of Indiana—Purdue University at Fort Wayne discuss their approaches to teaching philosophy. Comments are urged and may be sent to the editors or directly to Professors Poland and Fairchild.

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AAPT PROGRAM AT APA-CENTRAL

The AAPT will meet in conjunction with the Central Division of the American Philosophical Association's annual convention, April 29 - May 2, 1987, at the Palmer House in Chicago.

Frans van der Bogert of Appalachian State University will present a workshop entitled, "Uses for Games and Simulations in the Philosophy Classroom," on May 1st at 7 PM. Included in the workshop will be (1) a case for using games and simulations to teach philosophy, (2) information about games and simulations for such areas as philosophy of religion, philosophy of mind, political philosophy, epistemology, logic, aesthetics, and ethics, (3) a discussion of obstacles to the use of games and simulations, and (4) actual playing of one or more games. O. Dale Schnetzer of Bowling Green State University at Firelands will chair the session.

A NOVEL APPROACH TO INTRODUCTION TO PHILOSOPHY

A recent article in the APA's *Newsletter on Teaching Philosophy* (Fall 1986) suggested that there are four ways of structuring an introductory course in philosophy: by using many short readings grouped by topic and drawn from both classic and contemporary sources; by using a few classic works in their entirety; by presenting the history of philosophy; and by using a single-author textbook written for a student audience. I suggest a fifth way: the use of a work which is outside the boundaries of philosophy strictly defined but which leads into it by the back door. One book that does this exceptionally well is Robert Pirsig's *Zen and the Art of Motorcycle Maintenance* (ZAMM).

I have used this book several times in introductory classes, shortly after its publication in 1974 and again more recently. The book tells the story of a cross-country motorcycle trip which is also a personal journey of recovery. During this journey the narrator, while trying to understand his past, reflects on many of the major themes of Western philosophy, and provides the opportunity to discuss most of the topics covered in more traditionally structured courses.

For example, in the context of a discussion of motorcycle maintenance, the narrator begins an investigation of two modes of knowing, one which he calls "classical" (analytic reason, including the scientific method) and one which he calls "romantic" but which might also be called "empathic" or "aesthetic." Part of this discussion is an explanation, at a level suitable to the general public (including freshmen), of inductive and deductive logic and the difference between them, of Hume's empiricism, and of Kant's "Copernican revolution."

Further on, while recalling his teaching career, the narrator discusses education and its connection with freedom, and recalls some experiments in which students evaluated each other's essays, proving that "you know what quality is." There follows a long meditation on quality which presents Pirsig's revisionist metaphysics. While students find this the most difficult part of the book, they are able to connect it with the narrator's ongoing epistemological reflections, especially that quality is something that is not known by reason but is grasped "pre-intellectually." Some students can come to an understanding of this concept of quality and its relation to such concepts as the Tao (a comparison the narrator makes) and Plato's Form of the Good.

After this difficult central section of ZAMM,

Pirsig's narrator reflects on more accessible topics, such as creativity (exemplified by Henri Poincare), "stuckness" (the paralysis of creativity, with advice on how to make use of it), and "gumption" and how it is lost (through "value traps," "truth traps," and "psychomotor traps").

Finally, the narrator returns to something approaching the traditional content of a philosophy course: he discusses and reinterprets Greek philosophy, particularly the Sophists, in the context of a flashback to his graduate school days and his eventual breakdown. Because of this breakdown the narrator has tried to exorcise his former self, but in the final passages of the book, he recovers his past and becomes whole again.

ZAMM provides an opportunity to discuss many things usually covered in introductory courses: (1) important periods in Western philosophy (such as the periods from the pre-Socratics through Aristotle, and from Hume through Kant); (2) "branches" of philosophy (such as epistemology, metaphysics, and logic); and (3) specific problems in philosophy, both traditional ones (such as the nature of knowledge and the nature of the good) and more contemporary problems (such as the value of technology, and the meaning of creativity).

More importantly, I think, these things are presented in the context of a story of a human being's search for reconciliation—of his past with his present, and of himself with his son. It is this human story, I think, that holds the students and keeps the narrator's reflections from being merely academic.

I have found that the discussion of ZAMM takes from 1/3 to 1/2 of a semester. I have used the remaining time in various ways. Once, I divided the course into philosophy as "story" or interpretation of the world (the ZAMM unit) and philosophy as "play and puzzlement" (centering on Gareth Matthews's *Philosophy and the Young Child* as well as various exercises in changing perspective or viewpoint).

At another time I concentrated on the importance of perspective in philosophy, and used some essays by Benjamin Lee Whorf, in which Whorf compares the worldviews inherent in certain native American languages and in the "standard average European" language. ZAMM lent itself nicely to this scheme, since it is the tale of a change in perspective on both the intellectual and personal levels. None of these additions to ZAMM have been as successful as the as the book itself.

There are several advantages to structuring the introductory course in philosophy around a "non-

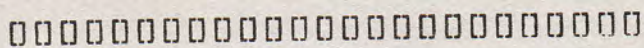
—> Please turn to NOVEL, p. 5

NOVEL, from p. 4

philosophy" book such as *ZAMM*. The most important advantage is that general students, naive of philosophy, come to the course hoping that it will be relevant to "real life." A book such as *ZAMM* keeps that connection without in any way turning philosophy into "pop psychology." (When I first used *ZAMM* shortly after its publication, I felt I had to defend it against such an interpretation. However, after the reviews it received in such journals as *Science*, its title no longer stood in the way of its acceptance as a serious work.)

Another advantage is that *ZAMM* shows philosophy as a unified activity in which the different branches grow out of a central concern. What I mean here is that any one problem (in Pirsig's case, the question, "What is quality?") leads to all others, so that the philosophic enterprise is seen to be structured like a web, in which the filaments grow out of, and return to, a central matrix. This is in contrast to introducing philosophy as a collection of discrete investigations: first, the problem of truth; then, what is the good life?; then . . . , etc. I believe that, after all, what we are introducing students to in our introductory courses is a process, not a product. We should show them that the process is organic, and also, that it really does have some relevance to non-academic life.

—Helene Poland
University of Wisconsin Center
Baraboo/Sauk County



COMPUTERS AND PHILOSOPHY NEWSLETTER

The Center for Design of Educational Computing (CDEC) at Carnegie Mellon University is pleased to announce the publication of the first issue of *The Computers and Philosophy Newsletter*. The newsletter is devoted to topics such as the use of computers in teaching logic and other subjects in philosophy, computers and ethics, computers and the mind, and other issues concerning computers and philosophy. The newsletter will attempt to keep readers informed of successful instructional techniques, new software, new texts, conferences, and relevant research. It will carry articles, reviews, course syllabi, and news notes. Contributions are solicited. Communications should be directed to Leslie Burkholder, CDEC, CMU Bldg. B, Pittsburgh, PA 15213.

One of the challenges for a philosopher teaching critical thinking is how best to *involve* students in the dialog that characterizes the Western philosophic tradition. Students in introductory courses too frequently content themselves with "passive participation": attending classes (at least sometimes); taking notes (often either uncritical verbatim transcripts of as much of the classroom talk as they can write down or incomplete marginal comments on points made by the teacher); and reading assigned material only in preparation for homework or exams. "Active participation," *responsive interaction* with the teacher, the material, and other students in the class, seems to be anathema for these students. For many and various reasons, students in introductory classes do not participate actively in class, even when class participation is made a significant component of the course grade.

In recent semesters I have experimented with Class Minutes as a mechanism for introducing students in my Critical Thinking courses to active class participation. Class minutes are summaries, NOT verbatim transcripts, of the major points made during a class session, whether by the teacher or by students. Minutes are to be written *after* the class session, preferably from the student's recollection of the points made during class, but are not to be written/transcribed during the conduct of the class session. The procedure for taking and reading minutes is introduced at the first class meeting, along with other course requirements and expectations. The first set of minutes is prepared by the instructor, read and distributed to the entire class at the start of the second meeting. All students prepare written minutes of the second class session, on self-carboning paper provided by the instructor. At least two volunteers start the third class meeting by reading their minutes of the second class. Opportunity is provided for the class (including the instructor) to interrupt with additions, corrections, or questions and comments that elaborate on the major points of the class. Students hand in both sets of minutes, (original and carbon). The original is placed in a class file, accessible to all students. The carbon is returned to the student, with instructor comments, to become part of the student's file. This first set of class minutes is not graded, but is required for receiving a grade in the "class participation" category of the course grade.

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MINUTES, from p. 5

(Failure to contribute two sets of class minutes results in a "0" for class participation at the end of the term.)

Beginning with the third class meeting, students are alphabetically assigned the responsibility for writing minutes of each class and reading them at the start of the next class meeting. One student per 50-minute session has worked well in my classes, which have an average enrollment of forty students. The procedure can easily be adapted for class sessions of different lengths as well as for classes with different enrollments. Ideally, each student should be responsible for two sets of minutes: one early session, ungraded, to introduce the class to the procedure of taking and reading minutes; and one later session, done individually, for which a grade is recorded.

In sum, the mechanics of class minutes are simple. Self-carboning paper is provided to the designated student by the instructor. The minutes are taken, not exceeding one handwritten page per 50-minute meeting. The following meeting begins with the reading of the minutes of the previous meeting with time for additions and corrections. The original copy becomes part of the class file, and the carbon is returned with a grade to the student who took the minutes. If a student is absent on the scheduled minute day, the responsibility is given to the next student on the list, with the absent student doing minutes the first day he or she returns to class.

Minutes are pedagogically beneficial for both students and faculty. For students: (1) Reading the minutes is a relatively painless way to being active oral participation in class. Since every student in the class will read minutes at least once, there is a tendency to offer constructive comments that assist others in identifying and elaborating the major points of the class meeting. There is very little interest in "scoring points" at another student's expense in this format.

(2) Students begin to attend to class meetings much more constructively when they know they share responsibility for mastering the material. Most students quickly discover that they do not need to be concerned about writing down everything said in class—with obvious carryover benefits for their other classes.

(3) The file of class minutes is available to all students at any time. The major points of any class meeting can be gleaned from the minutes, without having to rely on the notes taken by just one other student, and without the embarrassment of having to ask the instructor for copies of the

lecture notes.

(4) Students generally improve their concentration, listening, note-taking, organizational, speaking, and class involvement skills by participating in the class minutes.

Benefits for the instructor: (1) There is daily feedback from the students about how well they, as minute writers, understand the material.

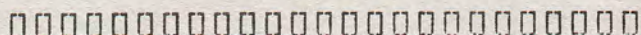
(2) There is evidence, through the reactions and additions to the minutes, of how well the whole class understands the material.

(3) Minutes provide daily evidence about what students found important in the class meeting, and what they found confusing or unclearly presented (often a most humbling experience for the instructor).

(4) The set of minutes provides both the opportunity, and the invaluable material, for evaluation of instructor performance, course content, text selection, course organization, and general classroom management.

Class minute taking encourages writing across the curriculum, helps develop skills students can use in college and beyond, reminds students that each class conducts some business to which they must be attentive and with which they should be actively involved, and reminds instructors that classes are performances with a message, some of which are more successfully presented than others.

—David L. Fairchild
Indiana-Purdue at Fort Wayne



CRITICAL THINKING CONFERENCE

Conference 87 on Critical Thinking at Christopher Newport College will be held April 9-12, 1987. The conference will focus on conceptions of critical thinking relative to teaching. Speakers include Joseph Williams, Matthew Lipman, Don Lazere, Ralph H. Johnson, Vincent Ruggiero, J. Anthony Blair, Mark Weinstein, T. Edward Damer, and Philip Pecorino.

For information and registration forms contact:

Center for Critical Thinking
Christopher Newport College
50 Shoe Lane
Newport News, VA 23606
(804) 599-7085

PLANNING FOR THE 1988 WORKSHOP/CONFERENCE

As of this writing, the exact date and place for the Summer, 1988, 7th International Workshop/Conference on Teaching Philosophy have not been fixed. We hope to schedule the conference between summer school and the beginning of the fall semester for most schools. We have chosen the central New England area because we have not met there since the first two conferences (which were at Union College in Schenectady) and because three attractive sites there were suggested. Those sites are presently being examined.

We have had many interesting workshops at our past conferences. Workshops on using special formats or tools for teaching philosophy have included: teaching philosophy to large classes; team teaching (both with other philosophy teachers and with colleagues from other disciplines); computer-assisted teaching; using films and plays in philosophy classes; audio-visual and television techniques; and games and simulations for philosophy classes.

Workshops on teaching philosophy to special students or in special settings have included teaching philosophy in a prison setting, teaching philosophy to children, teaching philosophy in elementary schools, high schools, two-year colleges, and church schools, teaching medical ethics to nurses and medical students, teaching philosophy in a hospice, and doing philosophy in a labor union setting.

Workshops have been offered on teaching all the basic areas of philosophy, i.e., logic, metaphysics, ethics, epistemology, and the history of philosophy, and on teaching the various subfields as well, including philosophy of mind, philosophy of religion, philosophy of science, political philosophy, social philosophy, philosophy of law, medical ethics, business ethics, aesthetics, philosophy of language. Topics and special interest areas on which workshops have been offered include feminism, education, personal development, film, criticism, peace, war, death, freedom, critical thinking, Marxism, engineering ethics, agricultural ethics, animal rights, work and leisure, professional ethics, news media and advertising ethics, holocaust studies, and eastern philosophy.

As of this writing, proposals being prepared include evaluating teaching philosophy, using novels to teach introductory philosophy, making up the best possible philosophy anthology, philosophy in the community, how to teach logic "properly" (i.e., so that your students will never again ask "What is this stuff good for?"), teaching philosophy with science fiction, an interdisciplinary

approach to teaching the history of philosophy using autobiographies and biographies, and applied aesthetics. Workshops requested include philosophy of religion, teaching introductory philosophy using religious questions and issues, and how to recruit and retain philosophy majors.

I mention all these areas and topics to stimulate your imagination and memory. Can you put together a good workshop for us for 1988? We would like very much to see your proposal. Also, do you know of other philosophy teachers who are particularly inventive or able in teaching particular areas and topics in philosophy? If so, tell them about our conference, and please send their names and addresses, and we will invite them to submit a proposal. These persons would also make good candidates for membership in AAPT. We are hoping to have the best, largest Workshop Conference ever, and we cannot do it without your help.

Never before, in my ten years association with AAPT has there been, to my knowledge, more detailed and careful early planning for a Workshop Conference. Already, I have an able and attentive Program Committee. (You are welcome to join. If interested, please send me your name, address, affiliation, office and home phone numbers with area codes, and the areas or topics in which you would be willing to evaluate proposals). Richard Wright, Executive Director of AAPT, has worked out a time table and schedule which informs us of each major task in planning the conference and its due date. With such a chart, and conscientious attention to performing its tasks, we plan to have the whole conference organized by October of 1987. In this way, we can advertise it extensively at the three major individual meetings of the APA as well as at other philosophy conferences and meetings.

The need to teach philosophy effectively remains as great as ever. Like most of you, I was never taught anything about it in graduate school, and tended to mimic the styles and repeat the errors of my teachers. Philosophy is a difficult and subtle subject for most of our students. It is even more difficult to "sell," I believe, than life insurance! Fortunately, many of us are intelligent, sensitive, articulate teachers, and along with other like-minded colleagues, we can improve our skills and learn to teach philosophy even better. It is in service to such a goal that AAPT yet again organizes another International Workshop Conference. Thank you for your help.

—Phil Hamlin, 7th IWCTP Program Chairman
University of Tennessee/Knoxville

UPCOMING EVENTS

December 1987

March 1987

26-28 American Philosophical Association, Pacific Div. Golden Gateway Holiday Inn, San Francisco. Contact: Anita Silvers, Philosophy, San Francisco State U., 1600 Holloway Ave., San Francisco, CA 94132.

27-28 Association for the Development of Philosophy Teaching. Contact: Tom Roby, City Colleges of Chicago, 30 E. Lake St., Chicago, IL 60601.

April 1987

9-12 Conference 87 on Critical Thinking. (Details in this issue of AAPT News.)

29-May 2 American Philosophical Association, Central Div., Palmer House, Chicago.

May 1987

1 Central Conference on Teaching Philosophy, with APA Central. (Details in this issue of AAPT News.)

2 AAPT session, with APA Central. (Details in this issue of AAPT News.)

24-27 Canadian Philosophical Association Annual Congress (CPA), at McMaster University. Contact: Mohan Matthen, Philosophy, U. of Alberta, Edmonton, Alberta T6G 2E5, Canada.

Association for Informal Logic and Critical Thinking, with CPA.

June 1987

18-20 Second National Conference on Philosophy and Computers, Michigan State University. Sponsored by AAPT and the Philosophy Dept. at Michigan State. Contact Professor Nelson Pole, Department of Philosophy, Cleveland State University, Cleveland, OH 44115.

27-30 American Philosophical Association, Eastern Div., New York. Papers due March 15, 1987. Contact: Eugene Long, Philosophy, U. of South Carolina, Columbia, SC 29208.

August 1988 American Association of Philosophy Teachers, 7th International Workshop Conference on Teaching Philosophy. (Details in this issue of AAPT News.)

These listings are drawn in part from Nancy Simco (ed.), *The Philosophical Calendar*, published by The Conference of Philosophical Societies, January 1, 1987.



CALL FOR SYLLABI

Copies of syllabi and course outlines from those who teach courses in Informal Logic or Critical Thinking are requested in connection with a project which will analyze such material in order to determine how the content of such courses is being defined or standardized in actual teaching practice. Particular attention will be paid to the amount of attention or emphasis given each sub-area. Send your materials to: Professor Philip A. Pecorino, Social Science Department, Queensborough Community College, The City University of New York, Bayside, NY 11364.



CENTRAL CONFERENCE TO MEET

The Central Conference on Teaching Philosophy will conduct an afternoon session at the APA—Central Division meetings at the Palmer House in Chicago, May 1, 1987. The topic is "The Implications for Ethics of Our Experience in Teaching Applied Ethics, Professional Ethics, and Philosophy for Children". There will be a panel constituted as follows:

- Martin Benjamin (Michigan State)
Nelson Pole*, Chair (Cleveland State)
Michael Pritchard (Western Michigan)
Bernard Rosen (Ohio State)
Vivian Weil (IIT)
Arnold Wilson* (Cincinnati)
(* AAPT member)

PROBLEMS AND PITFALLS IN TEACHING INFORMAL LOGIC

This topic will be the focus of a symposium sponsored by the APA Committee on Teaching Philosophy to be held at the APA—Pacific convention, 3 PM, March 27th, in the Oregon Room of the Golden Gateway Holiday Inn, San Francisco. The session will be chaired by Gordon Brittan, Jr., and includes papers by Francis Dauer, "The Role of Logic in Informal Logic," Tziporah Kasachkoff, "Challenges in Teaching Critical Thinking," and Harvey Siegel, "Motivating Informal Logic with Epistemology."

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MORE ON CRITICAL THINKING

"Philosophy, Critical Thinking, and the Elementary School Classroom," is the subject of a symposium to be held at the APA—Pacific conference in San Francisco, March 28, 1987, at 9 AM in the Golden Gateway Holiday Inn's Washington Room. The session is sponsored by the APA Committee on Pre-College Philosophy. The speakers will be Richard W. Paul and Joel Friedman, with Peter A. Facione serving as chair.

A symposium sponsored by the APA Committee on Two-Year Colleges follows at 11 AM. Joel Rudinow will speak on "Philosophy Comes Down to Earth: Critical Thinking in California's Community Colleges," with Don Porter chairing.

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AAPT PROGRAM AT APA-PACIFIC

AAPT will hold a session entitled, "Teaching Evaluations," on March 27th at 6 PM in the Monterey Room of the Golden Gate Holiday Inn in San Francisco. The guest speaker will be Lee C. Rice of Marquette University. His topic is "Student Evaluations: Problems and Prospects." Professor Rice's description of the paper is as follows:

"I present a brief profile of an experimental student evaluation survey form created in 1973, which has been used at Marquette University and twelve other institutions experimentally since its creation. A representative population of 6,593 students in philosophy courses has been taken for this report, which includes basic statistics for the sample together with some of the more interesting factor loadings extracted from the evaluations. Some of the problems concerning the use of such instruments for general teaching evaluation

are summarized, and several suggestions for their use as general self-evaluation instruments are also offered."

The paper will be about 45 minutes in length, with the rest of the time available for questions. Cynthia Rostankowski of Santa Clara University will chair the session.

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PHILOSOPHY AS A SERVICE DISCIPLINE

Kevin Galvin's topic will be "A Survey Report: Philosophy as a Service Discipline," at an APA-Pacific session sponsored by the APA Committee on Teaching Philosophy in Two-Year Colleges. The meeting is scheduled for 7 PM, March 27th, in the Washington Room. Gary Baran will chair.

Scheduled for the same time in the Emerald Room will be a symposium entitled, "Mainstreaming Feminist and Minority Perspectives into the Philosophy Curriculum," sponsored by the Philosophy Department Chairs' Caucus and chaired by Frank Dilley. Speakers include Ann Garry, Sandra Harding, and Marilyn Pearsall.

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HOT-LINE

If you would like help from colleagues regarding course materials, pedagogical strategies, scholarly work, etc., requests will be posted here. Readers should send their responses directly to you.

—Mark Lenssen will be teaching a course, "The Philosophy of Sport," for the first time. Suggestions for readings, issues, etc. will be much appreciated. Write to Professor Lenssen at the Department of Philosophy, Ohio Northern University, Ada, OH 45810.

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SUBMISSIONS TO AAPT News

Submissions on diskette, when possible, are much appreciated. Page composition is done in WordStar 3.31, so WordStar document files are fine. Otherwise, provide a straight ASCII file. Virtually any CP/M 5 1/4" format is acceptable, as well as MS/PC-DOS. Other diskette formats cannot be read. Be sure to include a paper copy with any underlines, - etc. indicated.

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