

QUOTES, from p. 3

1. It is logically possible that there is some profound insight in at least some students' papers, so do some hunting.
2. It is logically possible that what may appear to be an incomprehensible statement on first reading may in fact make a lot of sense on the third or tenth reading—try it.
3. Take time to follow Rules 1 and 2. You may get an idea for a paper or a book.
4. Pay attention to any and all philosophical jargon that students use in their papers—you may discover new uses for some of it.

Now for some Quotable Quotes. I have provided my own commentaries on the first two but I leave the rest of the quotations for readers to contemplate some of the implications. None of the quotes have been edited for grammar or content—they are direct transcriptions.

- 1) "The traditional analysis of knowledge is genuinely analyzing data."

Comment: If someone were to analyze data but not do so in a *genuine* fashion, could that person be labelled an epistemological phony?

- 2) "For an afterlife to occur, a person's inner-being would travel from the world in which that individual lived to another societal situation. One might go to a new world or might possibly come back to the same world. However it worked out, one's mental self would probably stay the same. This backs up my belief that the mental criterion is the most accurate method in determining personal identity."

Comment: Here is an intriguing theory, one which raises some interesting questions. If a person's inner-being must do some travelling to another societal situation, will it have to pack some things? If so, what kinds of things should it take along? And, will there be an additional charge if it packs too much? But what if it doesn't pack *enough*? Then what?

Does the inner-being get a choice of which type of societal situation to travel to? If there is only one type of societal situation, what does the inner-being do if it doesn't know how to act in it? Does the new societal situation have a social

director? What if the inner-being gets lost in its travels? Will there be maps of routes to the new world and back to the same world?

If the inner-being can't decide whether to go to a new world or come back to the same world, is there a travel agent to help it decide? If so, will the travel agent make all the arrangements? And, would the travel agent charge a fee? How much? But, how would the inner-being be able to pay?

If the inner-being decides to come back to the same world, how will it let its family and friends know it's hanging around? If it *could* let them know, would they be obliged to have a welcome-back party for it?!

3. "A rationalist is one who believes in rationalizing the end result of a non-answerable question."
4. "Philosophical arguments are never clear-cut. Perhaps the application of certain absolute laws to the field of philosophy would ease this problem, but since the nature of philosophy deals with speculation on the dispute of absolutes, this hope seems doubtful."
5. "I have a casual attitude toward most things in general because, so far, it covered most acts I have done rather well."
6. "How good or bad a person is treated depends on the mental *and* bodily states he or she enters."
7. "I should be nice to everyone is an example of ethics. The rationalist believes that he should be nice to everyone although it doesn't always hold true. The empiricist, on the other hand, doesn't believe that. He believes he shouldn't go out of his way to be nice to everyone. He believes that if they bother him he won't turn the other cheek."
8. "A philosopher sits in his office and scientists, historians, etc. gather up their problems and bring them to the philosopher and the philosopher tells them what to do with them." (from Jim Hall, University of Richmond)

Compiled by Mary Ann Carroll, Visiting Professor, University of Richmond, 1986-87.

—> Please turn to *QUOTES*, p. 7

The American Association of Philosophy Teachers
announces the

**7th INTERNATIONAL
WORKSHOP - CONFERENCE
ON TEACHING PHILOSOPHY**

**WORKSHOPS
DISCUSSIONS
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ON MOST AREAS AND ASPECTS OF PHILOSOPHY

PLACE: Hampshire College, Amherst, Massachusetts

DATES: August 8-11, 1988*

PROGRAM AVAILABLE MID-DECEMBER 1987

For further information about IWCTP-VII or about AAPT, please write:

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

Executive Director, AAPT
Richard Wright
Department of Philosophy
University of Toledo
Toledo, OH 43606

***Please note:** this is a slight change from our earlier announcement.

THE SEVENTH INTERNATIONAL WORKSHOP CONFERENCE ON TEACHING PHILOSOPHY

General Information

The 7th International Workshop Conference on Teaching Philosophy will be held August 8-11 1988 at Hampshire College which is near Amherst, Massachusetts. This is our seventh conference. Our first two were held at Union College in Schenectady, New York, in 1976 and 1978. We met at the University of Toledo (OH) in 1980 and 1984, at Appalachian State University (NC) in 1982, and at Culver-Stockton College (MO) in 1986. We invite all persons who are interested in teaching philosophy to attend.

A Workshop-Conference means that we emphasize the workshop format. We want to show, demonstrate, and exemplify innovative, effective materials and techniques which we can use and put into practice in our teaching. Some workshops are organized around particular ideas and areas of philosophy; others focus on certain techniques and methods. The end of them all is: more effective, dynamic, engaging teaching and learning.

Traditionally, these workshop conferences have been held in over four or five days in settings which are conducive to family participation. Programs for children are usually held (they are planned for 1988), as are occasions for socializing, playing games, and getting to know one another. Our goal is an educational, informal, enjoyable, non-competitive conference.

Workshop Proposals must be sent to the program chair by June 30. (Or July 30, if you heard about this conference by way of another special interest group -- we sent information about it to many such groups in May of 1987.) Proposals should include: (1) your name, affiliation (if any), address, phone number; (2) title and area of proposed workshop, and anticipated length (60, 90, 120, 270 minutes); (3) a one-paragraph abstract (100-300 words) to be used to describe your workshop, if adopted, in the printed program; (4) a detailed account of your workshop: what it covers, what it seeks to achieve, its methods and techniques, what the participants will do and experience, list of handouts and materials, necessary equipment, the role or place of this workshop's topic in the overall theme of teaching philosophy; any thing else which the program committee might need to know. Any questions you have about this should be directed to the Program Chair: H. Phillips Hamlin
Department of Philosophy
The University of Tennessee
Knoxville, TN 37996-0480
(615)974-3255

The Program Committee is scheduled to perform its tasks between July and September of 1987 so that the program will be available for distribution at meetings of organizations of philosophers during the first half of 1988.

The American Association of Philosophy Teachers was founded in 1978. It organizes and puts on the bi-annual workshop conferences, regularly publishes a newsletter, and has as its primary purpose, "to promote and improve the instruction in philosophy at all educational levels; to encourage research, experimentation, and investigation in the teaching of philosophy; to facilitate professional cooperation among the members; to hold public discussions and programs about the teaching of philosophy." Annual dues are \$12.00. Inquiries should be directed to:

Richard Wright
Executive Director, AAPT
Department of Philosophy
University of Toledo
Toledo, OH 43606
(419)537-2262

A Sampling of Workshops presented at previous conferences: teaching philosophy in teams, interdisciplinary programs, high schools, two-year colleges, technical schools, prisons, hospices, medical schools, black colleges; teaching philosophy to large classes, television classes, children, older adults, art students, nurses, medical students, factory workers; teaching problems, areas, and aspects of philosophy: introduction, ethics, history, aesthetics, feminism, literature, logic, science, bioethics, political and social, applied ethics, particular figures, death and dying, Eastern philosophy, American philosophy, critical thinking, religion, business ethics, work, law, sexuality, sport; teaching philosophy with computers, films and plays, science fiction, writing, belief analysis, audio-visuals, charts, games, individualized competence-based programs, guided design, mixed-media, folk and rock music, Gestalt theory, the Kellar method, journals. Also, we have had workshops on publishing, administering programs in philosophy, books and materials.

Hampshire College, the site of the 7th IWCTP, is a modern, independent, liberal arts college located on 800 acres of open and wooded land 3 miles south of Amherst, Massachusetts. Its buildings are air-conditioned, and full recreational facilities are available. The Food Service serves both regular and vegetarian meals in cafeteria-style.

HUMAN MEANING, from p. 5

Liberation" (the Free Spirit). When we read of his getting to know a man who is deeply reverent toward life and who is in love with being alive, we read Kierkegaard on "Necessary Silence in the Face of the Absolute."

The blending of these two books allows me to treat many significant issues in metaphysics, philosophical anthropology, philosophy of religion, ethics, death and human meaning, environmental ethics, and aesthetics. Given an instructor's individual specialties, one might be able to shape this course to one's own interests. Maybe not. It may take a certain character to teach this kind of course. The way that I approach this course is considerably different from the introduction to philosophy course that I took as an undergraduate. There, we were told, as it were, the six important views on ethics, the ten important concepts of metaphysics, the four theories of epistemology, the seven truths of social/political philosophy, etc. The goals for that course were perhaps to obtain a particular vocabulary, to know what some philosophical words meant, and to be able to attach titles to theories or concepts: e.g., this is idealism, that is foundationalism, this is empiricism, that is emotivism, this is pantheism, that is socialism, etc.

I cannot imagine my instructor teaching the course that I teach. My course goals are different. I do not aim to instill a philosopher's vocabulary (I am not opposed to the idea of a philosophical vocabulary, but clarity of expression takes precedence over jargon). In my course students are encouraged to be philosophical themselves, to reflect on their own situation, their own views, their own pursuits, and their own sources of significance.

Still, there is serious philosophical content to the course, without (as much as possible) philosophical jargon and name calling. But again, the course fits my character traits. Independently of one's character traits, *The River Why* is a worthwhile novel—one that could provide at least an introduction to an introduction to philosophy course.

—Eric W. Snider
Department of Philosophy
University of Toledo
Toledo, OH

UPCOMING EVENTS

December 1987

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.

28 American Association of Philosophy Teachers (with APA). More information in this issue of *AAPT News*.

27-30 Association for Philosophy of Education (with APA).

March 1988

24-26 American Philosophical Association, Pacific Div., Portland. Contact Anita Silvers, Philosophy, San Francisco State U., 1600 Holloway Ave., San Francisco, CA 94132

24-26 Philosophers for Social Responsibility (with APA). Theme: The Meaning of Literacy Requirements in a Democratic Society.

April 1988

28-30 American Philosophical Association, Central Div., Cincinnati. Contact Karen Hanson, Philosophy, Indiana University, Bloomington, IN 47405

28-30 Philosophers for Social Responsibility (with APA). Theme: The Meaning of Literacy Requirements in a Democratic Society.

May 1988

6-8 Conference on Teaching Informal Logic and Critical Thinking at Colleges and Universities, McMaster University. Contact David Hitchcock, Philosophy, McMaster

Teaching Philosophy



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