## 

## TABLE OF CONTENTS

'88 WORKSHOP/CONFERENCE DATES CHANGED	p.	1
AAPT TO MEET IN NEW YORK	p.	1
ABSTRACT OF MACINTYRE'S NEW YORK ADDRESS	p.	3
LETTER FROM AAPT PRESIDENT	p.	2
CAHN TO KEYNOTE 7TH IWCTP	p.	3
PHILOSOPHY TEACHING EXCHANGE		
> Eric Snider	p.	5
MCMASTER PLANS LOGIC CONFERENCE	p.	2
QUOTABLE QUOTES (new column)	p.	3
CENTER FOR CRITICAL THINKING SETS CONF.	p.	7
CALENDAR OF UPCOMING EVENTS	p.	6

## 

#### 7th INCIP PLANNING CONTINUES

## CHANGE IN DATES

We have been informed by Hampshire College that our conference schedule has been changed. Having only August 7-12 available to AAPT, the dates for the 7th IWCTP have been reset for August 8-11, 1988. The conference will begin on the evening of the 8th (Monday) and will conclude on the evening of August 11th (Thursday). Participants will be able to stay in college housing Thursday night for a Friday departure. This schedule avoids the weekend traffic congestion that a Friday afternoon or evening departure would involve. We are aware that these changes may inconvenience some members, and for that we apologize. This change was beyond AAPT's control.

## PROGRAM PLANNING

As of this writing, over forty workshop proposals have been received and are currently being reviewed by the Program Committee. Committee recommendations will be completed by the end of October, at which time a rough outline of the Conference program will be prepared and evaluated. This process will be completed in November and a more finished version of the

## 

program will be made available for general distribution beginning with the Eastern Division meetings of the APA in December.

Help in distributing copies of the 7th IWCTP program is earnestly solicited. Copies can be obtained from the Program Chair as soon as they are available (no later than December 15th). We will publicize the conference through the regular channels of information for philosophers, but please copy and distribute our poster sheets at any meetings you attend during the first half of 1988.

## PRELIMINARY PROGRAM CONTENT

Possibilities for workshops are still being explored. The proposals submitted cover a broad range of topics, but certain areas are under-represented. I will consider additional proposals in the following categories: history of

#### -> Please turn to 7TH IWCTP, p. 2

## nnnnnnnnnnnnnnnnnnnnnnnnnnnn

## MACINTYRE TO SPEAK AT NEW YORK AAPT SESSION

AAPT will sponsor a session entitled, "Education as Initiation into Conflict." at the annual convention of the American Philosophical Association, Eastern Division, December 28, 1987, at 2 PM in the Diplomat Room of the New York Sheraton Centre Hotel.

Alasdair MacIntyre, Vanderbilt University, will present a paper entitled, "How to Teach Belief." Donald Reed, Transylvania University, will comment. The session will be chaired by AAPT Vice President Rosalind Ladd, Wheaton College.

An abstract of MacIntyre's paper appears in this issue of AAPT News.

## 

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

7TH INCTP, from p. 1

philosophy; innovative ways of teaching introductory philosophy; philosophy of religion; successful methods and techniques in teaching informal logic; philosophy of science; social philosophy; existentialism; aesthetics; philosophy and literature, philosophy of sport, business ethics; medical ethics; philosophy of education; teaching philosophy on television; and teaching philosophy to children.

Such proposals must be received as soon as possible in order that they may be evaluated and considered for inclusion on the program.

I want to thank the many persons who have helped us with the program for the 7th IWCTP. I think that our long-term planning will make for a better conference. Furthermore, we are learning something each time we plan a conference about how to improve the event. I do not think that the change in dates will hurt us much, since we do have almost a year's notice. Still, we need to look into ways of avoiding such changes that are not initiated by us. Your continuing suggestions, support, and help are deeply appreciated.

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

## 

#### LETTER FROM THE PRESIDENT

AAPT is the sponsor of a variety of regional programs in addition to the International Workshop/Conference on Teaching Philosophy. Among these are ones which meet concurrently with the divisional meetings of the APA. Until a couple of years ago, the scheduling policies of the APA required that these be held in the evenings or at other odd times when there were no planned APA sessions. This policy did make exceptions for several older societies which had been meeting concurrently with the APA since the late 40's. As far as I know the exceptions were only for the Association for Symbolic Logic and the Central Conference on Teaching Philosophy. Past AAPT President Phil Pecorino argued with the Eastern that this policy was Division discriminatory and got the Division to allow the scheduling of concurrent sessions during the same "prime" slots that the AFA used.

I have asked the Central Division to do the

same. They have appointed a committee (Karen Hanson of Indiana, Richard Schacht of Illinois, and Robert Turnbull of Chio State) to study the matter and in turn the committee has invited comments from those who schedule and attend concurrent sessions.

One of the concerns that the Central Division committee has raised is that there is not enough space to accommodate everyone during the daytime. That the number and variety of the concurrent sessions is so extensive indicates that people come to the APA meetings for reasons beyond just attending the APA's own programs. It is unfair to require attendees to forgo dinner just to get to an AAPT session (or any other concurrent session).

I would hope that the Central Division would grant scheduling equality with the APA to all the other philosophical societies. If AAPT members feel strongly about this they should write the committee and also the other societies to which they belong.

-Nelson Pole
Department of Philosophy
Cleveland State University

## 

#### INFORMAL LOGIC CONFERENCE SET

A conference entitled, "Teaching Informal Logic and Critical Thinking at Colleges and Universities," will be held at McMaster University in Hamilton, Ontario, May 6-8, 1988. For more information contact David Hitchcock, Department of Philosophy, McMaster University, Hamilton, Ontario L8S 4K1, Canada.

AAPT News is the Bulletin of The American Association of Philosophy Teachers

#### EDITORS

Daryl Close
Philosophy Department
Computer Systems
Department
Tiffin University
Tiffin, OH 44883

Mark Lenssen Department of Philosophy and Religion Ohio Northern University Ada, OH 45810

#### CAHN TO BE KEYNOTE SPEAKER AT 7TH INCTP

Professor Steven Cahn, Provost at the CUNY Graduate School, has agreed to deliver the keynote address at AAPT's 7th International Workshop/-Conference on Teaching Philosophy, Hampshire College, August 8-11, 1988. Cahn's topic will be "Ethics in Academia." He will respond to questions afterward. Due to conference date changes, the day and time for Professor Cahn's presentation has not been made final. Further notice will appear in upcoming issues of AAPT News.

## 

## ABSTRACT OF "HOW TO TEACH BELIEF"

What should we attempt to teach to those students of philosophy who take only a few philosophy courses? The worst answer is: critical reasoning. For the students whom we confront nowadays are a generation whose central problem is not that they are uncritical, but that they themselves have no systematic and coherent beliefs about which to be critical. To teach them critical doubt and questioning is only to confirm them in their general lack of affirmation at the level of theory, while leaving them open at the level of practice to the solicitations and seductions of those conventional career goals which present acquisitiveness and the love of power and fame as desirable traits. By culling critical thoughts from the Philosophical Review and the Journal of Philosophy for our students we unintentionally help to prepare them to become avid readers of People magazine.

What our students need to learn is twofold: how to construct a coherent system of moral and metaphysical beliefs; and that in order to be entitled to our allegiance, such a set of beliefs does not have to exhibit itself as invulnerable to criticism, but only as the best theory so far to be encountered. Presented with the claims of any one such set of beliefs the challenge always is: either accept these particular claims or find some better alternative. How then ought we to teach our students to construct a set of moral and metaphysical beliefs? And in terms of which set of such beliefs should we present this challenge? The answer to both questions, so I shall argue, is to be found in a particular way of teaching Plato's Republic, one which confronts our students with the Socrates of the Republic as someone whose conclusions they must either accept or improve upon.

When it is remembered that among those conclusions there is to be found a condemnation of acquisitiveness and of the love of power and fame, it may be thought that such a reading of the Republic could only unfit our students for success in the contemporary world. And one of the lessons that they would have to learn is how to outwit that world so as to live virtuously within it. This does indeed follow.

-Alasdair MacIntyre
Department of Philosophy
Vanderbilt University
Nashville, TN 37235

## 

"OUT OF THE MOUTHS OF BABES ..." or "QUOTABLE QUOTES" [hereafter "QQ's"]

Under the supervision of Mary Ann Carroll, this column begins a new feature of AAPT News. Readers are urged to share their own QQ's with or without commentary. Responses to commentaries and QQ's are invited. Professor Carroll developed this column while a Visiting Professor at the University of Richmond.

#### \*\*\*\*\*

The ability to find incomprehensible what each says to the other is one thing a philosophy teacher may have in common with a philosophy student, (as evidenced by quotations one may collect from students' papers). When this is the case, students seem to be following certain rules (in the summary sense of "rule"):

- 1. A philosophy paper should always contain at least one incomprehensible claim—it might not be as incomprehensible as you think.
- 2. The more incomprehensible claims, the better. (This rule helps ensure following Rule 1.)
- Use philosophical jargon at all costs—you might accidentally use it correctly.
- 4. The more philosophical jargon the better. (This rule helps sticking to Rule 3.)

And here are some rules that philosophy teachers might want seriously to consider following:

-> Please turn to QUOTES, p. 4

## QUOTES, from p. 3

- 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.

 "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 innerbeing 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 it 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?!

- "A rationalist is one who believes in rationalizing the end result of a nonanswerable 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

000000000000000000000000000000000000000	10
	()
PHILOSOPHY TEACHING EXCHANGE	D
	0
A regular feature of AAPT News sharing course materials and teaching strategies.	D
Replies to the editors or the authors are welcome.	Ü
	0
,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	] []

IN THIS ISSUE: Eric Snider, "A Human Meaning Introduction to Philosophy Course"

## 

## A HUMAN MEANING INTRODUCTION TO PHILOSOPHY COURSE

I teach an introduction to philosophy course which uses David James Duncan's novel, The River Why? (Sierra Club Books, 1983).

The novel is about a year in the life of Gus Augustine. Gus finally graduates from high school at age 20. He flunked some years due to his intense single-minded pursuit of trout fishing. His father, affectionately called H2O, is a purist—a textbook fly fisher. His mother, or "Ma," is a plunker—a textbook, or rather, unorthodox bait fisher. In between these two types. Gus is in search of who he is. He considers himself superior because he is both an accomplished fly fisher and an adept bait fisher. Shortly after Gus graduates from high school, he has a coup d'etat argument with his parents. He leaves home and rents a cabin overlooking a river where he can peacefully pursue the only meaningful activity in human life—catching trout. pursues trout with single-minded devotion, keeping meticulous statistics of each day's fishing experiences. He does nothing else.

Gus comes to discover that such a life is not worth living. He is no better than his parents. He seeks meaning in life through single-minded pursuit of fishing, but it leaves him empty. He "realizes" or is shown that the source of his emptiness is his lack of diversity in his pursuits, and that this lack is his own responsibility. He slowly comes to replace his single-minded devotion with a few companions, a love for fish, water, animals, trees, humans, and in short, a love for life.

This impoverished summary of the story nevertheless tells enough. I find the novel to be stimulating for student discussion. Gus is of the

same age as many students. Many students have left home for college, and are in process of finding who they are as distinct from their family. Some are pursuing degrees single-mindedly: "I am going to be a major, I will take courses which will supplement my major or make me more marketable, and I will let nothing get in my way." My impression is that students need diversity, for their tendency is to be single-minded. They should know that there is more to life than college, than employment. Diverse interests—including a respectful view of life—can enrich their lives.

This type of introduction to philosophy course works for me. I rarely teach this course to humanities majors, and more rarely yet to philosophy majors. My goal in this course is for students with little, if any, interest in the humanities, to acquire such an interest. I supplement The River Why? with an anthology, The Human Search, edited by John Lachs and Charles Scott (Oxford, 1981). The Human Search has philosophical readings on "The Uses of Power," "The Desire for Self-Realization," "Seeking Happiness," "Knowing Truth and Being True," "Living Always, Always Dying," and "Varieties of Transcendence."

I supplement the drama of the novel with ideas from philosophical literature. For instance, when reading Gus' account of who he is, we read Rollo May on "The 'I am' Experience." When reading about Gus' parents' and his own views about what seems important, we read Kierkegaard on "Truth is Subjectivity." When we read about Gus' encounter with a fisherman floating dead in a river, we read Elie Wiesel on "Death with an Evil Meaning." When we read about Gus' recognition of the need for diversity, we read Nietzsche on "Power and

# The American Association of Philosophy Teachers announces the

# 7th INTERNATIONAL WORKSHOP - CONFERENCE ON TEACHING PHILOSOPHY

WORKSHOPS

DISCUSSIONS

PANELS LECTURES

**DEMONSTRATIONS** 

ETC.

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

<sup>\*</sup>Please note: this is a slight change from our earlier announcement.

## General Information

The 7th International Workshop Conference on Teaching Philosophy will be held August 8-1/1988 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 <u>Program Committee</u> 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, audiovisuals, charts, games, individualized competence-based programs, guided design, mixedmedia, 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 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

000000000000000000000000000000000000000	
[] UPCOMING EVENTS	D

#### 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

CALENDAR, from p. 6

University, Hamilton, Ontario L&S 4K1, Canada

August 1988

- 8-11 7th International Workshop/Conference on Teaching Philosophy, Hampshire College. Sponsored by the American Association of Philosophy Teachers. Further details in this issue of AAPT News.
- Conference on Technology, Communication, and the Humanities,
  University of Edinburgh. Papers
  due March 1, 1988. Contact:
  Director, Institute for Advanced
  Studies in the Humanities, Hope
  Park Square, Edinburgh EH8 9NW
  Scotland

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

## 

### CALL FOR CRITICAL THINKING PROPOSALS

The Center for Critical Thinking invites proposals for workshops, papers, and presentations for the Conference 88 on Critical Thinking. The conference will be held April 7-10, 1988, at Christopher Newport College.

Of special interest are proposals concerning new ways of teach critical thinking at all levels of education either as a separate course or in the traditional disciplines. The Center encourages submissions from such disciplines as English, history, fine arts, psychology, and speech communication.

Submit up to four typewritten pages for workshops (ten for papers) with a 100-word abstract by January 29, 1988. Notifications will be made by February 22, 1988. Send proposals to

Center for Critical Thinking Christopher Newport College 50 Shoe Lane Newport News, VA 23606

Call 804-599-7085 for more information.

OUOTES, from p. 4

Please send me your student quotations. As philosophy teachers, we can benefit from sharing with each other the profound insights and deep thoughts of our students. Happy hunting!

Quotable Quotes for future columns should be sent to

Mary Ann Carroll Department of Philosophy and Religion Appalachian State University Boone, NC 28608

## 

#### SUBMISSIONS TO AAPT News

Submissions on diskette, when possible, are very much appreciated. Page composition is done in WordStar 4.0, 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.

## Teaching Philosophy



**Teaching Philosophy** is a quarterly journal which serves as a forum for the exchange of ideas and information about the teaching and learning of philosophy. Articles, discussions, reports and reviews are published on topics such as:

- theoretical issues in the teaching of philosophy
- innovative methods and classroom stratagems
- experimental and interdisciplinary courses
- faculty development and student counseling

1987 Subscriptions: \$17 individuals; \$38 others. Add \$4 outside US. Order from PHILOSOPHY DOCUMENTATION CENTER, Bowling Green State University, Bowling Green, OH 43403-0189 USA. Edited by: Arnold Wilson, University of Cincinnati, Cincinnati, OH 45221-0206

INVITATION TO JOIN AAPT 11 [] If you teach philosophy or are interested in {} the teaching of philosophy, join us. Mail 11 this coupon along with \$12 dues to 11 () Richard Wright || Executive Director, AAPT [] Department of Philosophy || University of Toledo Toledo, OH 43606 11 1 11 Name: 11 11 11 Address: 11 11 11 City, State/Province, ZIP: If you are already an AAPT member. xerox this page and pass it on to your colleagues.

00371 CLEVELAND STATE UNIVERSITY Philosophy Department AAPT Cleveland, OHIO 44115

NONPROFIT ORGANIZATION
U.S. POSTAGE
PAID
CLEVELAND, OHIO
PERMIT NO. 500