



AAPT News

The Newsletter of the American Association of Philosophy Teachers

VOLUME 20, NUMBER 1

SPRING 1997

WORKSHOP ON TEACHING PHILOSOPHY

*Sponsored by the American Association of Philosophy Teachers and the
Committee on Teaching of the American Philosophical Association*

April 23-24, 1997, Pittsburgh Hilton

This Workshop, scheduled for Wednesday evening and Thursday morning prior to the 1997 Central Division Meeting of the American Philosophical Association, is designed to support teachers of philosophy in learning more about teaching and in sharing their experiences with others interested in improving their skills.

Basic Information: To register, return the enclosed Teaching Workshop Registration Form with a check made out to "APA" to:

Teaching Workshop
American Philosophical Association
University of Delaware
Newark, DE 19716

The early registration fee, if received before April 1, 1997, is \$30 (\$15 for graduate students and unemployed philosophers). Registration is limited. Late registration fee (on a space-available basis) is \$35 (\$20 for graduate students and unemployed philosophers). Note that *this is a separate registration fee from the fee for the APA Central Division meeting*. The sponsors acknowledge the Central Division for its assistance.

Wednesday April 23, 7:30-11:00 p.m.

7:30-9:30, BRIGADE
PANEL DISCUSSION

"The Varieties of Philosophy Teaching:

From Community College To the Research University"

How we teach philosophy and the problems we encounter in teaching philosophy are often influenced by factors in where we teach philosophy. The panelists, who represent a wide range of teaching locations, will share their own insights and lead a discussion of effective teaching within various institutional constraints and contexts.

Panelists:

Martin Benjamin (Michigan State University)
Phyllis Woloshin (Oakton Community College)
Gary Talsky (Sacred Heart School of Theology)
Amy Baehr (John Jay College, CUNY)
Dennis Weiss (York College)

Moderator: James Campbell (University of Toledo)

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FROM THE PRESIDENT

DISTRACTIONS

James Campbell

The University of Toledo

Recently I have been re-reading William James's 1903 essay, "The Ph.D. Octopus."¹ In this little piece, James attacked the then-developing practice of requiring the doctoral degree for university and college teaching positions. The point of doctoral study, as he well appreciated, was honing the student's ability to do independent research; and the dissertation itself was intended to be the first of many contributions to new knowledge by the recipient. James was not convinced, however, either of the value of all the new knowledge thus produced, or of the wisdom of requiring the doctorate of anyone who would presume to a position in higher education. Moreover, he was apprehensive of the long-term social effects of such official credentialing: "America is thus as a nation rapidly drifting towards a state of things in which no man of science or letters will be accounted respectable unless some kind of badge or diploma is stamped upon him, and in which bare personality will be a mark of outcast estate."

James himself, as you may recall, had no Ph.D.—his sole degree was the M.D. He was prescient about the change that was in the works, however, and his advice to get over our fascination with academic honors and focus upon teaching quality went unheeded. For better or worse, the battle with the Ph.D. octopus has been lost; and now virtually all teaching positions in higher education are reserved for certified scholars.

What struck me especially on this rereading of James's essay was the story with which he begins. James discusses the case of a young man who had undertaken graduate study in philosophy at Harvard and who was subsequently hired to teach English literature "at a sister institution of learning." When it was discovered that this young man had not earned a Ph.D., however, the continuation of his position was called into doubt. Only after spending his first year at this other institution trying to teach literature while preoccupied with the completion of his Harvard dissertation in philosophy (which, James assures us, was brilliant) was this young man's future secure. But at what cost? "Whether his teaching, during that first year, of English Literature was made any the better by the impending examination in a different subject," James writes, "is a question which I will not try to solve."

By this time, I hope that my title has begun to make sense. Over the last few years, I have found myself spending increasing amounts of time—valuable time that I could have used for class preparation and discussions with students and collateral reading—engaged in a number of projects designed to improve aspects of the academic situation at my institution. While by and large valuable projects, they were only in the remotest sense connected with teaching. These projects thus functioned essentially as distractions from my classroom work.

The names and descriptions of my particular non-teaching projects are not that important; I assume that many of you are awash at present with the same sorts of tasks. I do not think that it is an unfair criticism of our increasing academic busy-ness to suggest that for the most part such activities function as distractions from what we should be trying to do as teachers, just as James's young literature teacher found the preparations to certify himself as a scholar in philosophy a distraction from his teaching of literature.

I have not yet devised any plan for dealing with these distractions. (Perhaps some of you have, and will share it with me and others). The only suggestions that I can offer at present are the obvious ones: to try to keep your priorities in order by recognizing that the students with whom you come into contact should be your main focus, and to try to perform these tasks in ways that make the valuable time invested in them pay off in the long run. This is pale advice, I know, because these tasks will still remain distractions, with their tentacles pulling us away from teaching.

James Campbell
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1. "The Ph.D. Octopus," *Memories and Studies*, ed. Henry James, Jr., (New York: Longmans Green, 1911), 329-347.

**AAPT NEWS is the Bulletin of
The American Association of Philosophy Teachers.**

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TYPESETTING AND LAYOUT
The Philosophy Documentation Center

AAPT NEWS is published in the Spring, Summer, and Fall. Deadlines for submissions: January 1, May 1, and September 1.

REPORT FROM 1996 AAPT CONFERENCE

AAPT/APA-Sponsored Seminar for Advanced Graduate Students on Teaching Philosophy

Filling a troubled gap in much graduate education in philosophy, the American Philosophical Association (APA) and the American Association of Philosophy Teachers (AAPT) sponsored a seminar for advanced graduate students on teaching philosophy at Old Dominion University, Norfolk, Virginia, August 1-4, 1996. It was the second such seminar jointly sponsored

by the APA and the AAPT. The previous one was held at AAPT's 10th International Workshop/Conference on Teaching Philosophy at Marianopolis College in Montreal in August 1994. The AAPT began offering an extended teaching workshop specifically for graduate students at its 8th biennial Workshop/Conference at Indiana University in August 1990.

AAPT AT PACIFIC MEETINGS

When: Friday evening, March 28, 1997, Charbono Room, 6 PM

Title: Interactive Teaching

Chair: Betsy Newell Decyk, California State University, Long Beach

Workshop I:

Presenter: Kevin Galvin, East Los Angeles City College

Title: "Cooperative and Collaborative Learning"

Abstract: Using collaborative/cooperative strategies, participants will develop strategies that they can apply in their courses, including lesson plans based on what educational research tells us works for other teachers.

Workshop II:

Presenter: Louisa Moon, Mira Costa College

Title: "Performance Philosophy: Dialogue Projects in Introductory Philosophy"

Abstract: This workshop will involve discussion of dialogue projects which can be used in introductory philosophy courses (Knowledge & Reality, Applied Ethics, Informal Logic) to concretize student learning and access the various preferred learning styles students bring to the classroom. This will be a hands-on, participatory workshop in which attendees will be asked to assess their own learning styles and take part in scripted dramas. Handouts of assignments and results will be available for those who would like to try the projects with their own classes.

For the 1996 seminar, 16 graduate students were selected to participate and generously provided with travel grants. Eric Hoffman, Executive Director of the APA, and Rosalind Ladd, past President of the AAPT and Chair of the APA Committee on Teaching Philosophy, attended and participated in all of the seminar sessions. Martin Benjamin, of Michigan State University, led the seminar. Many of the graduate student participants had taught courses of their own, but several were preparing to teach solo for the first time. Many had done considerable thinking about teaching prior to the seminar and brought invaluable insights to the discussion. Martin Benjamin, with his extensive experience teaching philosophy—and teaching the teaching of philosophy—planned the seminar, selected readings, and facilitated lively and constructive discussions. The seminar took place in the context of the AAPT's 11th International Workshop/Conference on Teaching Philosophy, which allowed seminar participants to attend afternoon AAPT sessions and to mix with more experienced philosophers who both value and have given great thought to teaching philosophy.

The graduate student participants were employed as philosophy instructors in a variety of institutions—public and private, large and small, elite and community colleges—and practiced a variety of approaches to philosophy. This diversity led to the observation, made early in the seminar, that to know what makes for good philosophy teaching involves having some idea about what philosophy is and is good for. While there may be parallels in other disciplines, the link between philosophical commitment and philosophy teaching is uniquely tight in our discipline. But rather than simply come to consensus on what philosophy is and is good for, the seminar offered participants an opportunity to clarify for themselves individually, within the context of challenging discussions, what kind of philosophers they are or aspire to be, what they think philosophy is good for and, given that, what excellence in philosophy teaching is. This kind of clarity is hard to come by for new teachers in a discipline that glorifies research over instruction and appears to assume that good teachers will emerge fully formed from Ph.D. programs.

Discussions were informed by a selection of readings, well chosen by Martin Benjamin, and mostly from the journal *Teaching Philosophy*. During the sessions attention moved back and forth

continued on page 4

Report from 1996 AAPT Conference*(continued from page 3)*

from philosophical to practical issues, and to the relations between the two. Clearly a report of this size cannot do justice to the breadth of topics discussed and insights gained, thus what I offer here are some of the impressions of one participant. We began by considering what the goal of philosophy teaching should be and whether this goal is value neutral. The former question elicited two familiar emphases. Some stressed the goal of rational autonomy, arguing that philosophy teaching is uniquely able to help students to become critical of received opinion and more truly the authors of their beliefs. Others suggested that philosophy teaching's goal should be to usher students into a community of inquiry, arguing that philosophy is uniquely able to foster in students the skills necessary for intellectual cooperation. These goals are clearly not mutually exclusive, and discussion progressed to consider whether a variety of pedagogical techniques might foster both. But several participants expressed concern about the practical implications of the approaches. Some asked whether the pedagogical goal of rational autonomy might not be biased toward the typical male student who may feel more comfortable in a competitive intellectual environment than the typical female student. Others worried that stressing cooperative learning—for example, giving group assignments or requiring participation in discussions—might violate the right of students to pursue studies solitarily. It was suggested that fairness to students with diverse learning styles might make pursuing both goals imperative.

Either goal, however, may run afoul of students from fundamentalist religious backgrounds. A number of participants had been challenged by students who did not wish to submit their views to the scrutiny of philosophical inquiry. While at least one participant argued that a teacher's duty to respect students requires that such a student be left alone, the deeper philosophical question remained unanswered. Is it true that the skills philosophers teach are value neutral—skills that everyone needs/

wants, or could be shown to need/want, regardless of worldview? Or are these skills part of a particular kind of life—namely, the examined life—and in serious conflict with many religious conceptions of the good life?

Discussion progressed to consider whether claims about the goals of philosophy teaching imply claims about students' intellectual and moral development, and about the role of philosophy education in this development. Many participants found fault with William G. Perry's schema—which Martin Benjamin had offered for discussion—according to which traditional students begin from an intellectual and moral absolutism, pass through relativism, and advance to contextualized commitment.¹ (This view, of course, sees philosophy's job as, first, to help bring students from absolutism to relativism, and then to help them see the contradictions involved in relativism and to embrace contextualized commitment.) Participants worried that Perry's scheme may outline only one of many developmental trajectories. Nontraditional students, students from disadvantaged backgrounds, or female students may take other paths. It was suggested, for example, that students from communities that have suffered discrimination may not begin with unreflective absolutism and pass through relativism. They may begin with relativism, as their lives have taught them to doubt, not to trust, authority. The example of Malcolm X was given to illustrate that such relativism may be followed by absolutism, and then by contextualized commitment. In any case, if it is true that students take a variety of developmental paths, it becomes even more difficult to determine what role philosophy teaching can play in student intellectual and moral development. Like most difficult problems, this one was left unanswered.

A lively discussion was initiated by an article by William B. Irvine,² and a presentation at the AAPT conference by Nan-Nan Lee, of Xavier University at Chicago,³ on teaching introductory philosophy courses without books. At least one seminar participant had taught a bookless course and discussion considered whether such an approach capitulates to the "dumbing down" of our intellectual culture, and whether learning what "the great philosophers" said, learning to read difficult and obscure texts, and learning to understand philosophical arguments embedded in text, are central to learning philosophy. Advocates argued that bookless teaching should not dominate philosophy education, but that it has an important role to play in an introduction to philosophy. Its main virtue is that it makes students' own ideas the centerpiece of inquiry and is thus more likely to engage students in doing philosophy rather than just reading and regurgitating it. Critics argued that while learning to do philosophy is important, so is learning what influential and insightful others have thought, learning to decipher difficult and obscure texts, and learning to understand arguments embedded in text. They suggested as well that students taking further philosophy courses will not have covered presupposed material, to which the advocates answered that students who can actually do philosophy will be way ahead of their peers who only know how to read and regurgitate. On a practical point, some said that regardless of the merits of bookless philosophy teaching, many

Submissions to AAPT News

Submissions on disk or as e-mail binary attachments are much appreciated. Most major PC word processor file formats are fine although formatting is best preserved in Microsoft Word for Windows 6.0, Microsoft Word for Macintosh 6.0, and WordPerfect 5.1. We prefer MS-DOS, but both DOS and Macintosh diskette formats can be read. If you submit a file on a Mac diskette, be sure to save your file in text (ASCII) format just in case we can't read your word processor's file format (e.g., MacWrite II). Please include a paper copy of your submission.

Files may be sent as e-mail from virtually any e-mail system to dclose@compuserve.com, or by FAX to 419-447-9605. If you need help, call us at 800-968-6446 ext. 3440 (Tiffin University) or 419-772-2197 (Ohio Northern University). — The editors

instructors are tied to required texts, many must teach traditional courses to enable students to transfer credits to other institutions, and many worry about their tenure files, and thus don't have the liberty to teach this way. This suggests that if bookless teaching is to make more than a cameo appearance in philosophy departments, it would have to receive administrative and discipline-wide recognition. It remains to be seen, however, whether the advocates of bookless teaching can convince their colleagues to recognize such courses as useful additions to the philosophy curriculum.

A session on "the first day of class" focused our attention on practical issues such as syllabus writing, strategies for encouraging students to read, innovative writing assignments, and grading. Dovetailing with an earlier conversation, one interesting discussion focused on the merits of giving grades for participation. Besides considering whether grading participation is coercive to students with nonparticipatory learning styles, participants tried to zero in on whether straightforward criteria could be given for grading participation. One participant had done a good deal of thinking on this and offered to share her criteria for good participation with the rest of us. (I hope that she has them published so a wider audience may consider them!) Such information exchanges were very helpful. They ranged from advice on easy-to-use grading software, to a list of films useful for teaching philosophy, to information on the AAPT list serve for discussion of teaching philosophy. Indeed the seminar functioned as an introduction to the breadth of resources available to philosophy teachers, among them the American Association of Philosophy Teachers itself and the journal *Teaching Philosophy*. Martin Benjamin encouraged participants to continue to make use of these resources, and to continue the conversations begun in at Old Dominion by contributing to the Association and the journal.

While it is, I believe, appropriate to lament that graduate programs are not treating philosophy teaching as seriously as they treat research and writing, we should celebrate the fact that the APA and the AAPT have seen fit to commit resources to the teaching of a new generation of philosophy teachers. And we should make sure that this commitment is on-going. I believe I speak for all participants in the seminar when I offer thanks to the APA and the AAPT, and especially to Martin Benjamin, for giving us this opportunity to begin to define excellence in teaching for ourselves. And I strongly encourage graduate students to apply for the seminar next time it is offered!

Amy R. Baehr
John Jay College, CUNY
New York, NY

1. William G. Perry, "Cognitive and Ethical Growth: The Making of Meaning," in Arthur Chickering, ed., *The Future of American Colleges*. (Jossey-Bass, 1981), pp. 79-80.

2. William B. Irvine, "Teaching Without Books," *Teaching Philosophy* 16 (March 1993): 35-46.

3. Nan-Nan Lee, "Teaching without Text," unpublished manuscript. Presented at the 11th International Workshop-Conference on Teaching Philosophy, July 31- August 4, Old Dominion University, Norfolk, Virginia.

Workshop on Teaching Philosophy

(continued from page 1)

9:30 - 11:00, Rivers

RECEPTION

Thursday, April 24, 9:00 a.m. - 12 noon

9:00-10:30: CONCURRENT WORKSHOPS

Session I: Le Bateau

"Integrating Multiculturalism in the Philosophy Classroom: Examples from Philosophy 101"

Presenter: Joan Whitman Hoff (Lock Haven University)

Session II: King's Garden South

"Strategies for Using the Novel *Sophie's World* in Introductory Philosophy Classes"

Presenter: Bradley Kelley (Radford University)

10:30-10:50, King's Garden South

COFFEE BREAK

10:50-12 noon, Kings Garden South

PANEL DISCUSSION

"Issues in the University:

The Assessment of Philosophy Programs and of Student Success"

Pressures from accrediting agencies, administrations, and state oversight agencies have led to concern with assessment (or outcomes assessments) at virtually every U.S. college and university. Philosophy departments are not immune. Our panel will look at the issue of assessment of philosophy departments and programs. If assessment is in our collective futures, how can we make it a "positive outcome" for ourselves and our students, rather than a meaningless, counterproductive, bureaucratic exercise.

Participants:

Steven Bickham (Mansfield University)

Nancy Slonneger Hancock (Transylvania University)

Betsy Decyk (California State University, Long Beach)

Shannon French (Belmont University)

Moderator: Robert Timko (Mansfield University)

TREASURER'S REPORT

(as of 2/17/97)

Citibank Business Account Smithtown, New York	
Checking (not-for-profit NOW)	\$4,038.63
Savings (day-to-day savings)	7,022.87
Money Market	13,263.19
Total	\$24,324.69

Respectfully submitted,

Richard E. Hart

Treasurer

American Association of Philosophy Teachers

OUT OF THE MOUTHS OF BABES

OR QUOTABLE QUOTES

We are most grateful that our researchers here at the QQs Center are extremely brilliant and think for themselves. To prove this, we need only cite one example. Recently some joker in a bad and belligerent mood wandered into the QQs Center, questioning—yes, QUESTIONING—the sanity of the QQs Center's Director. Well, this particular idiot had the misfortune of meeting up with our probably MOST gifted thinker on the entire QQs staff, who quickly dispelled any doubts by emphatically stating,

She holds the same views that I do. Therefore I think she makes the most sense."

(The only objection we had to this retort was the qualification "I think;" we'd have preferred a more dogmatic statement. In fact, the more we thought about it the madder we got, because it reminded us of an admonition we had received by someone who was probably even afraid to express an opinion to a commode:

Keep in mind that these are my personal feelings and should not be accepted as a general view.")

Though all our staffers are geniuses, some have the additional admirable quality of actually being sensitive. For instance, one day we were feeling a bit despondent after having read some really weird, strange, and otherwise unfathomable comments from Intro students, such as

"Fake is a word I use to describe that which is trying to pass itself off as the real thing."

and

"I was taught that the church was my home and never misuse it."

Just about the time we decided we were in need of a couple of little blue pills and a six-pack, one of our researchers moseyed in; we remarked that if we had to continue pondering statements like these for too much longer we would have to will the Directorship of QQs Center to someone who was a lot more in tune with regular-type Intro students. Well, wouldn't you know it—at that very moment a brilliant yet ALSO sensitive staff said something that made us realize we were taking statements like those above too seriously. For those of you out there who might have had feelings of despondency for similar reasons, we are happy to pass on the advice we got: What you must do is to take such statements with

"a grain assault."

Which of course means that before you start reading a bunch of Intro papers, go out and buy some grain; then when you come across a statement in the category of the Unfathomable, you take some grain and assault it like there's no tomorrow. That will surely make you feel that life is meaningful after all, and YOU have taken responsibility for making it that way. To quote one of our researchers,

"Life is only as meaningful as the person makes it and through reason and productivity life becomes the best thing available to anything."

In taking "a grain assault" approach you have used reason and productivity and therefore have succeeded in making life not only the best thing available to YOU but even to such things as lawn mowers and shovels.

This, however, naturally raises questions about the good life and whether they can and should be answered, and by WHOM:

"Questions about the good life should and can be answered, though not merely by evil people, or we will all become like them."

The point is, while evil people should have a voice when it comes to answering questions like that, they shouldn't run the show. Besides, evil people are unethical; ipso fatso,

"Unethical people wouldn't have any concern for ethics at all, and therefore think that ethics ought to be done away with."

So why bother with their answers in the first place?

Probably the easiest way to make decisions about ANY matter is simply to ask God because, as one potential member of the QQs staff pointed out,

"If God says his decisions are justified and he is all-powerful, his decisions will be justified."

(Note that we said this was from a potential staff member; to actually GET on the staff this person will have to come up with a lot more QQs of wisdom like this one, which one of the Good Editors, Mark Lensen sent us. Hey, Mark, let us know, OK?)

There's one topic we are really fond of talking about around here, and that's FACTS. Why? you might ask—because

"If it were not for facts people would walk around believing anything they hear."

This is the reason some people just sit around; they are waiting for facts to appear, which is a whole lot easier than walking around doing all that believing.

Does this mean skepticism is plausible? According to a statement in a brilliant work by one of our very own QQs researchers, the answer is both yes and no:

"Skepticism is plausible in order to attain knowledge, yet it is not plausible for true knowledge. One can be skeptical about ideas or beliefs, but they have to decide what they truly believe. The skepticism holds them back from attaining true knowledge. To be skeptical is to be indecisive about an idea or belief. One can be skeptical about knowledge yet, they cannot consider their skepticism to be true knowledge because there are not facts present that are based on concrete evidence."

Now, we bet you are wondering about the difference between skeptical, a word we all know and love, and the heretofore-unheard of skepticle. Since we didn't want to appear ignorant, we decided to examine the context and figure out the difference on our own. What we concluded was that being just plain ol' skeptical concerns reality, whereas being skepticle has nothing whatsoever to do with reality. Hence we can say that Descartes was skepticle, not skeptical, being as how

"Descartes realizes that as a man who sleeps as much as he, he must mention his dreams."

If he had really been skeptical, he'd have mentioned his mother, for instance.

Suppose, however, the question comes up as to whether Society is *skepticle* or *skeptical*. We have an answer that is totally excellent on account of the reference to FACTS:

"Society is skeptical about many issues but there is always one side of the issue that society as a whole believes to be true. This side of the issue is considered knowledge because most of society believes it to be true. When most of society believes something to be true, there is, in most cases, concrete evidence to support the issue. Although society believes this, there will still be skeptics. When the skeptics always have facts based on concrete evidence, the knowledge is no longer plausible."

Skeptics have the admirable quality of standing up to Society and refusing to be bullied into believing something just because most of Society believes it to be true.

One day we happened to be mulling over this very idea and began to wonder how come there weren't more Skeptics out there. What's wrong with Skepticism, we wondered? Since this is precisely the type of question of QQs staffers are so talented at answering, we posed it to the first one who stopped by our suite here at the QQs Center. Here is what we were told:

"Skepticism is too restrictive. For example, say that someone knows your name. You have not seen this person for a couple of years and since then you have become married. You meet your friend from a couple of years ago in the grocery store. S/he calls you by your maiden name. Although that is not the name you now legally hold, it is your name as your friend knows that. You would not say that your friend did not know your name, you would say that she knows you by a different name. That different name is not necessarily a bad one."

No doubt you will agree that that is the best argument against Skepticism you have ever heard. So instead of making your Intro students read all those boring anti-Skepticism articles in Intro texts, just give them a handout with this QQ on it. We promise they will always remember you. (However, you must realize that

"It is better to be actually living than dead and remembered.")

There will always be some students who are not persuaded by the above handout you so laboriously prepared, sticking to Skepticism like it's made of Super Glue and insisting that the norm is to continually question what is real. At this point you must pretend to be just a regular type human being who had a lot of common sense, so what you say is,

"So far as I can tell people do not continually question what is real."

If you have done a stellar job of pretending, they will think that common sense is the be-all and the end-all of philosophy. You will want to reinforce this so as to avoid undermining their confidence in being able to deal with complex problems like skepticism, not to mention the traditional analysis of knowledge. Since part of our job is to make your life easier, here's what you say:

"If a person has a keen sense of philosophy and good common sense, then they should have no trouble interpreting the traditional analysis of knowledge. However, for someone who has trouble understanding such problems, the interpretation could be difficult. As it has been stated before, the key to understanding any type of complex problem is common sense."

And there you have it.

Mary Ann Carroll, The Director of the QQs Center located at Appalachian State University, where Complex Problems and Common Sense respect each other, and Facts are for real.

Call for Book Reviews

Although many journals have sections dedicated to reviewing new books in philosophy, rarely (if ever!) is there an opportunity to discuss how well those books actually work in the classroom, or how a certain software program (or movie, video, game, novel, etc.) can be used in the classroom to deepen understanding and enhance discussion of philosophical issues. So, here's the chance! Whether you have been using a text (film, etc.) for years or have only experimented with it for one semester, we are interested in whether you would recommend it and why. General guidelines we have for submissions to the new review section are the following:

- materials reviewed must have actually been used by you in the classroom; and reviews should include:
 - a description of the use you made of the materials
 - a discussion of student responses to the materials
 - a summary of the results
 - reviews should be 500 to 1000 words long.*

That's it! Please send submissions to:

Nancy Slonneger Hancock, Book Review Editor
AAPT
Transylvania University
300 N. Broadway
Lexington, KY 40508

Internet: aapt@music.transy.edu

*If you are interested in commenting on what you have found to be useful in the classroom, but do not wish to write a full-length (i.e., 500-1000 word) review, you might consider writing a summary for "The Bulletin Board" in the newsletter.

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Calendar of Events

March 26-29, 1997 - American Philosophical Assoc. (APA), Pacific Div., Claremont Resort & Conference Center, Oakland, CA.

March 28, 1997 - AAPT Workshops: Interactive Teaching. With APA. See this issue for more details.

April 23-26, 1997 - American Philosophical Assoc. (APA), Central Div., Pittsburgh Hilton and Towers, Pittsburgh, PA.

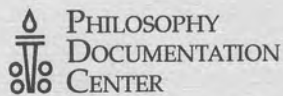
April 23, 1997 - 7:30-9:30 PM, Brigade. Workshop on Teaching Philosophy. With APA. See this issue for more details.

April 24, 1997 - 9:00 AM -12:00 PM. Workshop on Teaching Philosophy. With APA. See this issue for more details.

August 3-6, 1997 - 17th International Conference on Critical Thinking and Educational Reform, Sonoma State University, Rohnert Park, CA. Topic: Beyond the Superficial: Teaching for Depth and Insight. Proposal deadline: April 21, 1997. Call 707-664-2940 for registration and proposal details.

August 7-9, 1997 - Twelfth Annual Conference on Computing and Philosophy, Carnegie Mellon Univ. Contact Robert Cavalier at CAAE, Smith Hall, Carnegie Mellon Univ., Pittsburgh, PA 15213, Internet: rc2z@andrew.cmu.edu. Online registration and info at <http://www.lcl.cmu.edu/CAAE/CAP/CAPpage.html>.

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



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American Association of Philosophy Teachers

Membership Dues Form

Memberships are for the period beginning with date of payment of dues. Upon receipt of dues, your name will be placed on the mailing list and you will receive *AAPT News* beginning with the next issue scheduled.

The expiration date of your membership will be listed on the address label for each newsletter. If you have any questions about the status of your membership, please feel free to contact the Executive Director by e-mail at "aapt@music.transy.edu" or write to: **Dr. Nancy Slonneger, AAPT, Transylvania University, Lexington KY 40508.**

MEMBERSHIP RATES

	1 yr.	2 yrs.
Regular.....	\$20	\$30
Student.....	\$12	\$20
Emeritus.....	\$12	\$20
Life.....	\$500	

(The full amount for life membership may be paid over the period of one year)

MEMBERSHIP BENEFITS

INCLUDE:

- * Discount on conference registration
- * Subscription to *AAPT News*
- * Subscription to AAPT-L (upon request)
- * Access to the AAPT Web Page

Please detach and return this form with your membership dues to: Dr. Nancy Slonneger, AAPT, Transylvania University, 300 N. Broadway, Lexington, KY 40508.

Name: _____
Address: _____
City: _____ State/Province: _____ Country: _____
Zip (+4): _____ Telephone: (W) _____ (H) _____
E-mail Address: _____

Is this a renewal ____ or new membership ____ ?

Please check membership type: Regular ____ Student ____ Emeritus ____ Life ____

Do you need a copy of the AAPT Constitution? Yes ____ No ____

TOTAL AMOUNT ENCLOSED: \$ _____

APA/AAPT TEACHING WORKSHOP REGISTRATION FORM

Name _____

Address _____

Phone/Fax _____

E-mail _____

IMPORTANT (PLEASE COMPLETE THE FOLLOWING)

APA Member? Yes No ♦ AAPT Member? Yes No

Are you unemployed? ♦ Graduate Student?

Additional information about the APA/AAPT Teaching Workshop, Wednesday evening, April 23, 1997 through Thursday, April 24, 1997 at the Pittsburgh Hilton, including room locations, will be sent to you upon receipt of your registration.

Please indicate your choice for the concurrent session:

CONCURRENT SESSION (THURSDAY 9:00 - 10:30)

_____ Session I: "Integrating Multiculturalism in the Philosophy Classroom:
Examples from Philosophy 101"(Hoff)

_____ Session II: "Strategies for Using the Novel *Sophie's World* in Introductory Philosophy Classes"
(Kelley)

Enclosed is a check payable to "APA" for:

Early Registration _____ \$30 _____ \$15 (graduate students/unemployed)

Late Registration _____ \$35 _____ \$20 (graduate students/unemployed)

(Early registration must be received before April 1, 1997)

Send this Form with your Check to:

Teaching Workshop
American Philosophical Association
University of Delaware
Newark, DE 19716

For information, contact Amy Weaver, 302-831-2895, fax 302-831-8690, email aweaver@udel.edu