

# The 11th International Workshop-Conference on Teaching Philosophy

July 31 - August 4, 1996

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Old Dominion University  
Norfolk, Virginia



Sponsored By The American Association  
of Philosophy Teachers

# ***11th International Workshop-Conference on Teaching Philosophy***

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Norfolk, Virginia

## **Program Co-Chairs**

Robert Timko  
James Cadello

## **Program Committee**

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David James  
Mark Lensen  
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Bruce Suttle  
John Utzinger  
Phyllis Woloshin  
Tom Young

## **Acknowledgments**

For all their hard work in helping us bring this conference together, we would like to thank Laura Alexander, Cynthia Bischoff, Karen Chatlak, Larry Hatab, Fleta Jackson, David James, and Paula Jamison.

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*Sponsored by: The American Association of Philosophy Teachers  
In Cooperation with: Old Dominion University, Philosophy Department, Programs in Liberal Arts,  
Continuing Education, and the Center for Professional Training and Academic Development*

# Dedication

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## David A. James (1952 - 1996)

A dedication is not an obituary, a public monument that sits in grave judgment on the life of the dead. Nor is it a testimonial, the renewed life survivors give themselves by recalling someone dear they have lost. A dedication is a commitment that the living make to carry on the works for which the dead have lived.

David James lived to understand and help others understand how to live. To philosophize for him was to teach, to teach was to philosophize. His concern and care for teaching were not limited to his own students, or even to the students of his colleagues and his colleagues themselves. He brought philosophy to hospitals and schools in the community. On some occasions when society's immoralities demanded it, he stood up as a philosopher and teacher in public life.

This workshop and conference on teaching philosophy is both a consequence and an expression of David's work. We should try here to make it a continuation of that work. Then the conference itself will be a fitting dedication to our friend and fellow teacher David James.

- Richard C. McCleary

The Philosophy Department at Old Dominion University has established a trust fund for David and Jeanne James' young son, Andrew. If you would like to make a contribution, please send it to:

The David A. James Fund  
c/o Old Dominion University Credit Union  
2701 Hampton Boulevard  
Norfolk, VA 23517

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**Wednesday, July 31**

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**1:00 - 5:00 p.m.**                    **REGISTRATION (*Richmond Room*)**  
**4:15 - 6:30 p.m.**                    **DINNER (*North Cafeteria*)**

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**Thursday, August 1**

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**7:00 - 8:30 a.m.**                    **BREAKFAST (*North Cafeteria*)**  
**8:30a.m. - 12:00 p.m.**                **REGISTRATION (*Richmond Room*)**  
**8:30 a.m. - 5:00 p.m.**                **BOOK DISPLAY (*Norfolk Room*)**  
**9:00 a.m.-12:00 p.m.**                **GRADUATE SEMINAR (*Battan 921*)**

**9:00 - 9:20 a.m.**                    **OPENING CEREMONY AND DEDICATION (*Kaufman 100*)**

**9:30 - 10:30 a.m.**                    **SESSION I**

Jane Freimiller	The One-Page Philosopher: Short Writing Assignments for Introductory Classes ( <i>Isle of Wight</i> )
Joe Givvin	Defining and Distinguishing Philosophy: A Few Suggestions for Getting Started in Introductory Classes ( <i>Cape Charles</i> )
Robert O'Brien	Introduction to Philosophy: A Pedagogical Challenge ( <i>Williamsburg</i> )
Priscilla Sakezles	Bringing Ancient Philosophy to Life: Teaching Aristotelian and Stoic Theories of Responsibility ( <i>Chesapeake</i> )
Richard Shoaf	New Methods for Teaching Philosophy to Non-Traditional Students ( <i>Portsmouth</i> )
Ray Wright	Teaching Ethics: Where Does One Start? ( <i>Virginia Beach</i> )
Dennis Weiss	Philosophy and the Computer Culture ( <i>Smithfield</i> )

**10:30 - 10:45 a.m.**                    **COFFEE BREAK (*Richmond Room*)**

**10:45 - 11:45 a.m.**                    **SESSION II**

Anderson & Freund	Employing a Hypertext of Plato's <i>Apology</i> in Introductory Classes ( <i>Kaufman 115</i> )
Frans van der Bogert	Teaching Aesthetics and the Philosophy of the Arts: A Case Studies Approach PART I ( <i>Isle of Wight</i> )
Annette Bryson	Philosophy Behind Bars: Reaching Prisoners with Philosophy Using the Internet ( <i>Virginia Beach</i> )
Jeremiah Conway	Presupposing Self-Reflection ( <i>Williamsburg</i> )
Edward Donahue	Teaching Philosophy in Clusters: Integrated Teaching through Cross-Disciplinary Participation ( <i>Chesapeake</i> )
Dwyer & Chavez	Metapedagogy and the Mystique of an Egalitarian Classroom ( <i>Portsmouth</i> )
Tasha Moehle Rushing	Student-Written Philosophical Dramas: A Practical Pedagogical Approach ( <i>Smithfield</i> )

**11:15 a.m. - 1:30 p.m.**                    **LUNCH (*North Cafeteria*)**

**1:30 - 3:00 p.m.**                    **SESSION III**

Joel Auble	Philosophy in Song ( <i>Williamsburg</i> )
James Cadello	Teaching Critical and Creative Thinking ( <i>Chesapeake</i> )
Allyn Kahn	Innovative Approaches in Teaching Introductory Philosophy and Philosophy of Science ( <i>Smithfield</i> )
Ken Knisely	Electronic Socrates: Philosophical Multimedia in the Academy and for the General Public ( <i>Education 232</i> )
**Victor Ramraj	Philosophy of Law: Towards a Model Curriculum PART I ( <i>Portsmouth</i> )

# Schedule

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## Thursday, August 1 (continued)

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Rodemyer, Cahill &  
Schoenbach  
Leah Savion  
Gregory Weis

Women Philosophers: Diverse Undergraduate Approaches (*Cape Charles*)  
Enhancing Comprehension and Retention of Philosophical Concepts (*Isle of Wight*)  
A Defense of Teacher Non-Disclosure in Philosophical Pedagogy (*Virginia Beach*)

**3:00 - 3:30 p.m.**

**COLD DRINKS (*Richmond Room*)**

**3:20 - 4:50 p.m.**

Drew Arrowood  
Matthew Clarke  
Gary & Valerie Hardcastle  
Lee Horvitz  
  
Nan-Nan Lee  
\*\*Victor Ramraj  
Ryder, Ashley & Dicker  
Lynn Walkiewicz

### SESSION IV

Teaching Philosophy By Means of Interactive Television (*Williamsburg*)  
A Lesson in Propositional Logic Using Possible Models Diagrams (*Chesapeake*)  
Reinventing Classroom Discussion: Philosophy on the World Wide Web (*Kaufman 115*)  
Introducing Critical Thinking in Uncritical Times and Places: Logic at a Two-Year College (*Cape Charles*)  
Teaching Without Text (*Isle of Wight*)  
Philosophy of Law: Towards a Model Curriculum PART II (*Portsmouth*)  
Socrates in Cyberspace: Teaching Philosophy Long Distance (*Virginia Beach*)  
To Go Beyond Boredom: Introducing Philosophy to Non-Majors Through *Star Trek: The Next Generation* (*Smithfield*)

**4:15 - 6:30 p.m.**

**DINNER (*North Cafeteria*)**

**8:00 - ?? p.m.**

**WINE & CHEESE RECEPTION (*TBA*)**

## Friday, August 2

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**7:00 - 8:30 a.m.**

**BREAKFAST (*North Cafeteria*)**

**8:30 a.m. - 12:00 p.m.**

**REGISTRATION (*Richmond Room*)**

**8:30 a.m. - 5:00 p.m.**

**BOOK DISPLAY (*Norfolk Room*)**

**9:00 a.m. - 12:00 p.m.**

**GRADUATE SEMINAR (*Battan 921*)**

**8:30 - 9:45 a.m.**

**BUSINESS MEETING (*Kaufman 100*)**

**9:45 - 10:10 a.m.**

**COFFEE BREAK (*Richmond Room*)**

**10:10 - 11:40 a.m.**

### SESSION V

Richard Askay  
Matthew Clarke  
David DeMoss  
Karen Grayson  
Hamlin & Graber  
Allyn Kahn  
  
Andrew Koehl  
  
Omundson, Gaiss, & Ballard

Taoism, Go, Heidegger and WFF 'N' Proof (*Isle of Wight*)  
A Comparison of Techniques for Introducing Material Implication (*Chesapeake*)  
Teaching Non-Western Philosophy to Undergraduates (*Williamsburg*)  
Using Pornographic Images in a Beginning Ethics Class (*Portsmouth*)  
New Technologies of Learning vs. the Moral Center of Learning (*Cape Charles*)  
Illustrating Logic Arguments Using Examples taken from Videos and Other Forms of Popular Culture (*Smithfield*)  
Techno-Wizardry: Five Creative Uses of Technology Which Enhance an Introductory Philosophy Course (*Education 232*)  
Designing and Teaching World Philosophies (*Virginia Beach*)

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**Friday, August 2 (continued)**

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- 11:15 a.m. - 1:30 p.m.**      **LUNCH** (*North Cafeteria*)
- 1:10 - 2:30 p.m.**            **KEYNOTE ADDRESS** (*Kaufman 100*)  
                                         **Richard McCleary** (Old Dominion University)  
                                         *Critical Philosophy and the Imagination of Reality*
- 2:30 - 3:00 p.m.**            **COLD DRINKS** (*Richmond Room*)
- 3:00 - 5:00 p.m.**            **SESSION VI**  
                                         Mark Achtermann      Philosophy as Craft in a Symbiotic Ecology of the Liberal Arts: A Perspective for Entry Level Philosophy Courses (*Chesapeake*)  
                                         Prakash Chenjeri      Teaching Indian Ethics in the United States: Its Value and Relevance (*Williamsburg*)  
                                         Betsy Decyk              Reflective Practice (*Smithfield*)  
                                         Stacey Edgar              Pebbles, Rocks, Sticks, Numbers, and Computers: A Lively Introduction to Number Bases and the Logical Organization of Computers (*Isle of Wight*)  
                                         \*\* Andrew Koehl      What a Web We Weave!: Utilizing a World Wide Web Site and a Local News Group for Your Philosophy Class (*Education 158-A*)  
                                         Mills & Miller            An Unorthodox Pedagogy: Provocation and Radical Thinking in the Active Classroom Environment (*Cape Charles*)  
                                         Ed Teall                    Using Student Portfolios in Introductory Philosophy Classes (*Portsmouth*)  
                                         Ronald White              The Philosopher King Revisited: Managing Small Group Discussions with Large Philosophy Classes (*Virginia Beach*)
- 5:30 - 7:00 p.m.**            **COOKOUT AND ICE CREAM SOCIAL** (*Gazebo & Boardwalk*)

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**Saturday, August 3**

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- 7:00 - 8:30 a.m.**            **BREAKFAST** (*North Cafeteria*)
- 8:30 a.m. - 5:00 p.m.**      **BOOK DISPLAY** (*Norfolk Room*)
- 9:00 a.m. - 12:00 p.m.**    **GRADUATE SEMINAR** (*Battan 921*)
- 9:00 - 10:00 a.m.**            **SESSION VII**  
                                         Robert Bailor            Teaching Philosophy as a Life Skill (*Smithfield*)  
                                         Frans van der Bogert    Teaching Aesthetics and the Philosophy of the Arts: A Case Studies Approach PART II (*Isle of Wight*)  
                                         James Buchanan        Problem Solving Strategies (*Chesapeake*)  
                                         William Davie            Ethics for the Third Ear: Kafka's *The Vulture* (*Portsmouth*)  
                                         N. Lillegard & J. Fieser    Using Study Guides to Primary Texts: An Approach to Teaching Introduction to Philosophy (*Virginia Beach*)  
                                         Sinclair MacRae         The Problem of Measuring the Value of Human Life (*Cape Charles*)
- 10:00 - 10:30 a.m.**        **COFFEE BREAK** (*Richmond Room*)

# Schedule

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## Saturday, August 3 (continued)

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**10:30a.m. - 12:30p.m.**

M. Arruda & G. McGee

Shannon French

Hermes Kreilkamp

John Ladd

D. Lewis, A. Phibbs,

L. Bergin, K. Brown

& P. Sargent

C. Montgomery & J. Davis

Louisa Moon

### SESSION VIII

The Value of Consensus: Creating the World's First Useful Committee Meeting in the Classroom (*Virginia Beach*)

Starting a Peer Tutor Program (*Chesapeake*)

Must Western Ways of Thinking Be Foreign to Africa? (*Williamsburg*)

Race, Racism, and Affirmative Action: Philosophical and Ethical Issues (*Cape Charles*)

The (Re-)Making of Phil 1006: How We Designed and Taught a New, Writing-Intensive Course on Philosophy and Cultural Diversity ... and Than Made It Better (*Isle of Wight*)

Individualized Teaching in Large Lecture Courses: Electronic Mail (*Smithfield*)

Uses of Dialogue in the Introductory Classroom (*Portsmouth*)

**11:15 a.m. - 1:30 p.m.**

**LUNCH (*North Cafeteria*)**

**1:45 - 3:00 p.m.**

**PRESIDENTIAL ADDRESS (*Kaufman 100*)**

**Betsy Newell Decyk** (California State University - Long Beach)

***Leonardo's Workshop: The Fine Arts of Teaching Philosophy***

## Sunday, August 4

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**7:00 - 8:30 a.m.**

**BREAKFAST (*North Cafeteria*)**

**9:00a.m. - 12:00 p.m.**

**GRADUATE SEMINAR (*Battan 921*)**

**9:00 - 10:15 a.m.**

**KEYNOTE ADDRESS (*Kaufman 100*)**

**Christine James** (University of South Carolina)

***Curricular Reform in Higher Education: The Political and Epistemological Arguments***

**10:15 - 10:45 a.m.**

**COFFEE BREAK (*Richmond Room*)**

**10:45 a.m.- 12:15p.m.**

R. Figueroa & S. Goering

Seth Holtzmann

Bradley Kelley

W. O'Meara & D. Flage

Roderic Owen

Jane Uebelhoer

### SESSION IX

Teaching Philosophy at the High School Level: The Summer Philosophy Institute of Colorado (*Virginia Beach*)

Using Philosophy to Integrate Knowledge Across Disciplines (*Williamsburg*)

Strategies for Using the Novel *Sophie's World* in Introductory Philosophy Courses (*Smithfield*)

Designing and Assessing Critical Thinking (*Cape Charles*)

Teaching Skills and Attitudes for Ethical and Constructive Dialogue and Debate (*Chesapeake*)

How the Myers-Briggs Type Indicator Can Help Us Be Better Philosophy Teachers (*Isle of Wight*)

# WORKSHOP ABSTRACTS

(Alphabetical by Presenter)

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*Mark Edward Achtermann*

Lebanon Valley College of Pennsylvania

## **Philosophy as Craft in a Symbiotic Ecology of the Liberal Arts: A Perspective for Entry Level Philosophy Courses**

This presentation gives a rationale for, and some practical considerations of, a methodology of philosophy as a craft, and the need for linkages to other liberal arts and social sciences within that methodology as it might be presented in introductory philosophy courses. This methodology is the result of consideration of three factors extrapolated from the presenter's experience of teaching courses in history, philosophy, psychology, religion, and theology. First, no college instructor can afford to allow students to pass without some evident growth in understanding, in technical academic capacity, and in the ability to effectively communicate. Second, philosophy instructors cannot afford to limit their teaching to "pure philosophy", as though philosophy existed in a pure state outside of the rest of human culture and history. Third, philosophy courses must be relevant and rewarding without being faddist or facile. The presenter believes that the paradigms of philosophy as a craft, that is, as a technique or group of techniques directed to a useful end, and of the philosophy instructor as a master of that craft help to foster student interest and participation in philosophy. The presenter hopes to explain some steps toward revitalization of college culture though demanding but compassionate polymathy. The practice to be examined here emphasizes the use of entire primary sources from at least three major world philosophic traditions, the explication of cultural influences of the philosophies presented in those sources, the examination of key terms in the sources from an etymological perspective, and a significant evaluation of student progress through thesis-centered essays. Also examined are the peculiar demands upon the instructor pursuing such a method.

*Kent Anderson & Norm Freund*

Clarke College

## **Employing a Hypertext of Plato's *Apology* in Introductory Philosophy**

This "presentation" will be a hands-on experience of a hypertexted version of Plato's *Apology* available on the World Wide Web. The hypertext consists of both pictures and text commentary and is intended especially for use in an Introduction to Philosophy course, where the trial of Socrates is often required reading. Workshop participants will have the opportunity to explore the added depth which a hypertext of this dialogue affords including pictures (busts of the principle characters, Athens, the agora, etc.), relevant historical information (the Rule of the Thirty, biographies on the prosecutors, battles which Socrates engaged in, etc.) and key philosophical beliefs (Greek confidence in "the force of truth," Socratic aversion to money-taking, the role of the gadfly, etc.).

*Drew Arrowood*

University of Maryland

## **Teaching Philosophy by Means of Interactive Television**

During the 1994-1995 Academic Year, while I was an instructor at Central Piedmont Community College in Charlotte, NC, I taught Introduction to Philosophy, a college-transfer course, four times by means of interactive television, and Mythology, a college-transfer course, once by way of interactive television. Approximately 320 students attended, and over 250 hours of video were produced. The system consisted of a studio, seating thirty students, an overflow studio, seating thirty-five students, and three remote centers, connected to the central campus by fibre optic or data-quality phone lines. The approximate number of households that could receive the signal was roughly 250,000. This educational environment presented special opportunities and challenges to the instructor, students, and the educational community, as well as the community at large. Should one attempt philosophy on a live instructional television link? I intend to address five major areas of my findings from this experience: student and community interactions, the idea of conceptual



themes, the phenomenology of the experience for all participants, economic consequences of philosophical teaching on interactive television, and ethical concerns. Further evidence of the problems and possibilities of ITV can be adduced from (1) direct observation of video out takes of the course, and (2) downloading, from a World-Wide-Web site now at <http://www.wam.umd.edu/~arrowood/ITV.html>, the syllabi, tests, grant proposals, and handouts from the courses.

*Monica Arruda & Glenn McGee*

University of Pennsylvania Center for Bioethics

**The Value of Consensus: Creating the World's First Useful  
Committee Meeting in the Classroom**

The purpose of this presentation is to introduce methods, materials, and philosophical issues involved in the teaching of ethics through ethics committee simulations. The workshop will last approximately ninety minutes and will take the form of a small group conversation among no more than twenty people. The first part will consist of an actual simulation; presenters will provide ethics cases and facilitate the discussion. In the second portion, presenters will present a description of methods found in the field and in the philosophical teaching literature and will distribute articles dealing with various aspects of ethics committees. Our proposal is one outcome of a five-year, multi-phase study of the effectiveness of ethics committee simulations in the teaching of introductory ethics to traditional and non-traditional (e.g., secondary school) classes.

*Richard Askay*

University of Portland

**Taoism, Go, Heidegger and Wff 'N' Proof**

The presenter will share some pedagogical strategies for teaching while demonstrating ways to compare and contrast two ways of 'seeing' or 'thinking': Taoist philosophy and elementary propositional logic. Go and Wff 'N' Proof will be utilized as pedagogically valuable tools for showing students how to master these ways of 'seeing' through concrete application and while having fun. While doing the above it will be shown how students can come to see how fundamental themes of Taoist and Heideggerian philosophy relate to Go, and how each is critical of the exclusivity of 'thinking' involved in Wff 'N' Proof. In addition, it will be demonstrated how students can come to ferret out some of the philosophical implications and ramifications involved for ontology, epistemology, artificial intelligence, etc. After the rules of each game are explained, concrete examples from each will be offered to illustrate philosophical themes and differences. Hopefully this will be a maximally interactive session.

*Joel Auble*

West Georgia College

**Philosophy in Song**

By performance of all or part of a song (vocal and guitar) a philosophical problem or position is brought to focus for group discussion. The discussion is usually fairly freewheeling since the songs originally do not present anything like a univocal interpretive response from those present. I do at some point normally say the way in which I see the overlapping of the song and the problem/position if the relation is not just immediately clear. When the subject at hand is (momentarily) exhausted, we go on to the next song-and-discussion. I begin with two or three introductory or general overview topics such as the use of reason and the ideal of objectivity. Next there are songs which can be used to highlight the various approaches to what it is that a philosopher is supposed to be doing. Somewhat more specific topics within ethics, epistemology, philosophy of religion, and metaphysics are then treated.

*Robert Bailor*

Columbus State Community College

## **Teaching Philosophy as a Life Skill**

Philosophy should be taught to first or only-time students as if it were a life skill rather than an academic subject. In this way students can experience philosophy initially as a very practical study, an activity which globally and vitally influences their activities and can serve as the basis for their life plan. For the past 20 years I have had success in my "Introduction to Philosophy" and "Ethics" classes with certain teaching approaches (which I call "techniques") that effectively implement the principle that philosophy is a basic life skill. They are multi-media experiences focussing on (1) Philosophy as Search for Truth, (2) Philosophy as Hunger to Know, (3) Philosophy as Feeding the Hunger (including Philosophy as Diagrams and Role-Playing) and (4) Philosophy as Philosophic Act (including Philosophy as Interpretation and Philosophy as Self-Expression). Given the consistently high student evaluations of my courses and the very positive feedback I have received from them regarding their learning experiences, it appears that this approach to teaching first or only-time philosophy students is a proven method for involving students in a discipline which so often is considered too abstract and too impractical to be of any real value.

*Annette Bryson*

Atlantic Union College

### **Philosophy Behind Bars: Reaching Prisoners with Philosophy Using the Internet**

Advances in computer technology have made possible the development of a variety of so-called "distance learning" programs during the last decade. Such programs make it possible for students to interact with each other and their instructors from diverse locations and on their own schedules. While the learning experiences made possible by such programs are at best imperfect substitutes for those available in the traditional classroom, they can nonetheless play a distinctive role in the education of students for whom conventional classroom education is unattractive or impossible. Many such programs have catered to adult students with immediate vocational goals in focus. But distance learning can also facilitate non-traditional students' acquisition of the insights and perceptions central to traditional liberal learning, and specifically the distinctive kinds of awareness and understanding offered through the teaching and studying of philosophy. The program with which I have been involved, the Electronic Distance Learning Department (EDL) at Atlantic Union College (Massachusetts), has attempted to do just that. The majority of the students served by this program are prisoners. The virtual reality of the electronic classroom has provided a safe environment in which prisoners can interact and grow while exploring central philosophical questions. For many this has been their first introduction to the world of intellectual inquiry, and it has offered what their comments suggest has been an invigorating challenge to reflect on their presuppositions and convictions. If the primary importance of philosophy is the effect it has upon those who study it, who better to reach out to than prisoners? My goal as an instructor has been to enable imprisoned students to enlarge and enrich themselves in ways that empower and transform.

*James Buchanan*

University of Akron

### **Problem Solving Strategies**

A student's success in learning logic often rests on the ability to intuitively "see" a solution and the steps needed to reach it. Unfortunately, problem solving strategies are rarely discussed by most logic texts and so I have devised a sequence of my own. These techniques are intended to solve any problem by mechanical means -- flying by instruments as it were -- even if the student has not natural intuitive insight into the solution. My strategies will work with both simple problems of inference as well as more complex problems involving the rules of replacement. I believe that with these strategies any student -- whether naturally inclined to logic or not -- can achieve proficiency in high level problem solving.

*James Cadello*

Central Washington University

## **Teaching Critical and Creative Thinking**

This presentation derives from experiments I have run over the past couple of years, experiments that are the result of my previous frustrations as a teacher of fairly standard logic and critical thinking courses. What I found to be missing in almost every textbook approach to logic and critical thinking was the recognition that thinking was more than a set of skills to be learned and applied to a set of formal and/or real-world problems. What was missing from these textbooks, and from my courses organized around them, was what I have since come to recognize as essential to the encouragement/teaching of creative and critical thinking: thinking is much more an issue of attitude, perspective, orientation, and disposition than it is a matter of skills mastery. It is upon this recognition that I have built my subsequent courses in logic and critical thinking.

*Prakash Chenjeri*

Southern Oregon State College

### **Teaching Indian Ethics in the United States: Its Value and Relevance**

Although many U.S. colleges and universities offer courses in several specialized branches of ethics, including multi-cultural ethics, etc., *Indian ethics*, with its potential to make profound contributions, in both academic and non-academic spheres of American society, has yet to receive the attention it deserves. This may be due partly to some popular misconceptions about the Indian world view - especially the view that the main concern of the Indian mind is otherworldly. After first dispelling some of the misconceptions, this presentation will seek to show the value of the study of Indian ethics and its relevance for contemporary America.

*Matthew Clarke*

University of Natal

### **A Comparison of Techniques for Introducing Material implication**

A large volume of research shows that humans reason poorly about conditional statements and that the formal notion of material implication is difficult to learn. Textbooks on logic have used a variety of approaches to the introduction and justification of a truth-functional definition of material implication. This presentation surveys six such techniques -- definition by truth table, definitions based on other logical operators, the use of examples, ways of avoiding the need for a definition, an adaptation of Peirce's notation and the analogy with contractual reasoning. After some period of open discussion about these techniques, I suggest another alternative based on elementary set theory.

*Matthew Clarke*

University of Natal

### **A Lesson in Propositional Logic using Possible Models Diagrams**

Evaluating the truth of propositional expressions and the validity of propositional arguments is usually taught with the aid of truth tables. This presentation proposes an alternative approach using simple graphs called Possible Models Diagrams (PMDs) instead of truth tables. PMDs have been described in previous publications, but the aim of this presentation is to provide an actual experience of the use of PMDs in the classroom. The presentation will be split into two sections -- the first will be a simulated classroom in which PMDs are introduced, while in the second section, the audience may take off their student hats and engage in open discussion about the logical and pedagogical soundness of the PMD approach.

*Jeremiah Conway*

University of Southern Maine

### **Presupposing Self-Reflection**

The title of this presentation seeks to indicate the problem that many of the students whom we teach have neither a commitment to, nor an understanding of, what self-reflection involves. While numerous books and articles decry this, lamenting the progressive transformation of the ivory tower to another service station in the industrial park, few have offered concrete proposals for how we might help students recover a sense of what self-reflection involves and why it matters. The substance of my presentation describes the attempt to construct a course around the issue of self-reflection. For reasons I will discuss, the course is built around various novels, each of which addresses particular moments in the development of the self-reflective life: its initial provocation and the forces that must be overcome in order to engage in it; the costs and contours of the self-reflective life as it is endured and deepened; finally, the justification of the self-reflective life, that is, an attempt to defend its pursuit against those who see no value in it or are threatened by it.

*William Davie*

University of Oregon

**Ethics for the Third Ear: Kafka's *The Vulture***

In recent years I have been making an effective use of parables -- short short stories -- in my Introduction to Ethics course (which enrolls about 400). Usually I present the story-of-the-day at the end of the class period. Most of the time the stories promote an integration of the intellectual content of the lecture. Sometimes I present a parable which has a more general application. My proposal for the conference is about using a particular parable, Kafka's *The Vulture*, in an Introduction to Ethics course. Hopefully my presentation and interaction with the participants will inspire some of them to experiment with parables in their own undergraduate courses.

*Betsy Newell Decyk*

California State University, Long Beach

**Reflective Practice**

There is an expression, "practice makes perfect." But does this apply in philosophy? And if so, what kind of kinds of practice are useful? And how much practice is needed? Through individual exercises and group exchanges we will explore our professional practices regarding practice in philosophy. The goals of this workshop: (1) be become more reflective about what we ask our students to do as practice in philosophy, and (2) to design practice for our students so that they also become more reflective about what they are doing and what they are learning from what they are doing.

*David DeMoss*

Pacific University

**Teaching Non-Western Philosophy to Undergraduates**

The workshop is designed to introduce methods of teaching non-western philosophy to undergraduates. Instead of depending heavily on secondary and anthologized sources, it is better to focus on primary texts; this can be done in a five-part course covering Indian, Chinese, Japanese, African, and Native American philosophies. In addition to recommending particular texts, the workshop will offer suggestions on a variety of assignments. In order to illustrate and to generate discussion about teaching methods and course content, those attending the workshop will be asked to participate in three classroom-like exercises: (1) a comparative reading of translations of the Tao Te Ching, (2) a viewing of an excerpt from the film Mishima: A Life in Four Parts, and (3) an attempt to interpret a passage from a quite difficult (but appropriate) text entitled The Hermeneutics of African Philosophy by Tsenay Serequeberhan. Discussion regarding good pedagogy is encouraged.

*Edward Donohue*

Marist College

**Teaching philosophy in Clusters:  
Integrated Teaching through Cross Disciplinary Participation**

Teaching philosophy in clusters requires the participation of teachers from other academic disciplines who will coordinate their teaching of one or two classes of the same students (25-50). This presentation will describe how the cluster teachers at Marist College identify concepts, sets of ideas and themes that are fertile for suggesting connections among the different disciplines. It will also show how students' papers, exams, journals and other projects may be oriented toward the integration of the cluster disciplines. Further, it will explain the extracurricular attempts that have been made to overcome the solipsistic and compartmentalized disposition that students have toward learning.

*Sandra Dwyer and Zenia Chavez*

University of Arkansas, Little Rock and Georgia State University

**Metapedagogy and the Mystique of an Egalitarian Classroom**

Theorists across the critical pedagogy literature document the complex problems associated with putting into practice the ideal of an egalitarian classroom. The ideal itself, however, remains largely unquestioned. Indeed, the conditions for the possibility of an egalitarian classroom are also presupposed and unquestioned. We propose to initiate such questioning, first, by problematizing the concept of egalitarianism and, second, by problematizing presumed conditions of empowerment and non hierarchialism. We conclude with a suggestion that the lack of questioning in critical pedagogy is caused by the almost universal confalction of power and authority.

*Stacey Edgar*

State University of New York, Geneseo

**Pebbles, Rocks, Sticks, Numbers, and Computers: A Lively Introduction to Number Bases and the Logical Organization of Computers**

Logic is still a very fundamental subject, one worth studying if only for the mental exercise it provides. However, a much more current, technological application of logic can be found in the modern-day computer and its design. A valuable addition to the logic course offered today is a brief coverage of Boolean algebra, switching circuits and gates, number bases, and simple computer organization. This component can be effectively integrated into an existing logic course; this demonstration would bring the attending audience up to speed to offer a similar component in any introductory logic course. The presentation will include a lively demonstration, using primitive counting measures, such as pebbles, rocks, sticks, etc., to show how numbers are represented in different counting bases. Then algorithmic procedures will be developed and justified (by reference to representational formulas) for converting both integers and fractions from any base to base 10, and from base 10 to any base. Binary notation (and its octal and hexadecimal shorthands) will be emphasized, because of its sue on computers. Boolean algebra notation will be introduced, with its connection to switching circuits and logic gates. A brief look at binary arithmetic will ground the illustration of how addition is performed on the computer, using logical devices (the construction of a half adder and a full adder will be examined). Illustrative materials (transparencies and exercises), plus narrative materials on number bases, Boolean algebra, and basic computer logical organization, will be provided to those who attend the session. The course module, presented in rather compact form in this demonstration to teachers already familiar with logic, can be expanded to about a 4-class presentation to bring a logic class into the 21st Century.

*Joseph R. Givvin*

Mount Mercy College

**Defining and Distinguishing Philosophy: A Few Suggestions on Getting Started in Introductory Classes**

Initiating students to our discipline presents a challenge for all teachers of philosophy. This workshop will present

materials that can be used in the first and second class meeting to help students to answer for themselves these three most crucial questions: “What is philosophy?,” “Why do we philosophize?,” and “How does philosophy differ from religion and science?” Participants will be asked to role-play students in an introductory philosophy class and work exercises that are designed to help students answer these key questions for themselves. The exercises ask students to (1) examine and evaluate various definitions and descriptions of philosophy in order to answer the questions: “What is the content of philosophy?,” and “What is the purpose of philosophizing?,” and “How do we do philosophy?” (2) consider their answers to these questions in comparison to their answers to similar questions about religion and science. Participants will be asked to share not only their answers but their experiences of role-playing students. We will conclude this session with a discussion which evaluates these materials and this approach to the first days of an introductory philosophy class.

*Robert Figueroa and Sara Goering*

University of Colorado

**Teaching Philosophy at the High School Level:  
The Summer Philosophy Institute of Colorado**

Philosophy is traditionally not taught to K-12 students on the assumption that young students are not intellectually mature enough or sufficiently experienced to understand philosophical matters. At the same time, K-12 education is lacking in the development of critical and creative thinking skills that are needed for college level education and/or informed citizenship. The Summer Philosophy Institute of Colorado addresses these problems by challenging the traditional assumption and bringing philosophy to high school students in an intensive residential summer program and an academic year outreach to Colorado high schools. The graduate student co-founders of the Colorado program, fresh from their second summer session, will discuss their efforts to spark enthusiasm for education and to teach critical thinking skills by introducing philosophy to high school students. Discussion will center on the value of introducing the methods and subject matter of philosophy to high school students as a way to develop their natural inquisitiveness and to encourage reflective and logical thought. The study of philosophy facilitates an open dialogue between students and helps them to develop and clarify their own positions, as well as to increase their awareness of the diversity of other reasoned positions. In the Colorado program, students study a wide array of positions on traditional philosophical topics including personal identity, free-will and determinism, ethics, religion, and politics. Specific guidelines for teaching philosophy at this level will be covered, as well as procedures for setting up similar outreach programs.

*Jane Freimiller*

University of Massachusetts, Lowell

**The One-Page Philosopher: Short Writing Assignments for Introductory Classes**

In teaching “Introduction to Philosophy” I have abandoned assigning students analytical, expository papers and have embraced a series of short writing assignments using nontraditional formats. In my class students write letters, dialogues, memos, and reflection pieces. What has emerged from these formats has been creative, fun, and most important, well-crafted and well-argued. In this conversation, I would like to go over some writing assignment options and discuss why the aims of the traditional expository paper are better realized in alternative formats.

*Shannon French*  
Belmont University  
**Starting a Peer Tutor Program**

Peer tutors are undergraduate students chosen for their superior scholarship and possible interest in an academic career to experience first-hand some aspects of teaching at the college level. They are not responsible for grading their fellow students, but they do help explain and review material, give advice on class projects and assignments, and even guest lecture once or twice in the semester. They also meet regularly with other peer tutors to discuss what they are learning about the art of teaching at the college level. The purpose of this workshop is to discuss all the benefits of a Peer Tutoring program (benefits which extend to students enrolled in the program, professors, and students in the classes to which peer tutors are assigned) and explain exactly what is involved in setting up such a program at your institution.

*Karen S. Grayson*  
Principia College  
**Using Pornographic Images in a Beginning Ethics Class**

In this working session, participants will experience the approach I take in showing pornographic images to undergraduates in a beginning ethics class. Within the session, I explain why I choose to show the images, how I create the mature and trusting environment needed for such an undertaking, and how I engage the class philosophically. I will also facilitate a critical discussion about the approach, and about alternative approaches that others of you have used or course imagine.

*H. Philips Hamlin and Glenn C. Graber*  
The University of Tennessee  
**New Technologies of Learning vs. the Moral Center of Teaching**

This workshop is intended to begin a dialogue on the challenges for teaching which are presented by the new technologies of learning. Traditionally, the moral center of learning is most fully engaged when there is a personal encounter and interaction between a teacher and a student. True, this moral center can be eroded when classes are large, students indifferent, teachers incompetent, but what we wish to pursue in this workshop is the question of whether and perhaps to what extent the moral center can be present when the encounters between student and teacher are via e-mail, audio-cassette, “smart classrooms,” interactive computerized learning programs, etc. We do not so much expect to achieve answers in this workshop as to begin a dialogue.

*Gary Hardcastle & Valerie Hardcastle*  
Virginia Polytechnic Institute and State University  
**Reinventing Classroom Discussion: Philosophy on the World Wide Web**

“Reinventing Classroom Discussion” is a hands-on demonstration of World Wide Web (WWW)-based materials for the promotion of philosophical discussion and writing among undergraduate students in both large introductory and small upper-level philosophy classes. Participants will use a Web browser (e.g. Netscape) to access course homepages, participate in real-time “WebChat” discussions with university students, and contribute to a class “Running Commentary.” Participants will also be invited to browse past discussions and comments generated by our students in our courses. The demonstration will illustrate many of the benefits associated with this technology, including the promotion of more frequent and better philosophical discussion in a context in which what the student writes, rather than the student’s gender, race, clothing, appearance, or accent, is the student’s most prominent property; and the emphasis which accrues to the clear and succinct written expression of philosophical ideas. During the course or the demonstration both presenters will field questions and comment on the use of this technology in philosophy classes over the past year.

*Seth Holtzman*

UNC Chapel Hill and Murray State University  
**Using Philosophy to Integrate Knowledge Across Disciplines**

I teach an unusual course at the North Carolina Governor's School in Winston-Salem, which is a summer intellectual program for gifted high school seniors. This course takes students from each of the 10 academic and artistic disciplines represented at the school and finds intellectual connections that cut across and unify the disciplines. At the highest levels of this "integration of knowledge", one confronts philosophical ideas in the culture, so philosophy has an essential role in this course. My presentation will show how philosophy is employed in this role: that philosophy is an unusual kind of metadiscipline that investigates basic cultural commitments. This kind of course has great value for helping students understand the nature and importance of philosophy.

*Lee Horvitz*

Miami University, Middletown

**Introducing Critical Thinking in Uncritical Times and Places:  
Logic at a Two-Year College**

Of all the courses I have taught, courses on informal logic or critical thinking are the hardest because while there is agreement about what counts as bad informal reasoning -- e.g., the informal fallacies -- there is little agreement about what counts as the informal procedures to judge a belief to be rationally acceptable. My students almost exclusively are first and only time students of philosophy, teaching as I do at a branch, outreach campus of a four-year university. They come to my courses already thinking that belief is little more than a matter of preference and thoroughly skeptical about there being any norms of rational acceptability. I found current informal logic texts seriously lacking in information about and exercises on such norms, although all claimed that there are such things. Ironically, then, my courses would reinforce the students' relativism. To respond I have been developing two strategies and sets of exercises: first, ways to convince the students that there are such norms; second, understandings of these norms. I will present my results to date in both of these areas.

*Allyn Kahn*

Clinton Community College

**Illustrating Logic Arguments Using Examples Taken from  
Videos and Other Forms of Popular Culture**

This workshop illustrates a highly successful approach used in igniting interest in logic, for students at a community college who are taking the course primarily to fulfill a curriculum requirement. Unlike students of the past, data on the recent high school graduate shows that they are more likely to be attracted to watching television or a video than to reading a book. Fifty years ago, the television industry was in its infancy, and fifteen years ago if people rented a video, they usually had to rent a VCR as well. Now ownership of a VCR is becoming as common as owning a telephone. The approach used in this logic course is in response to this aspect of the rapid change in the modern student life-style. To augment classroom presentations, illustrations of logic arguments are taken from contemporary videos to 'hook' students into seeing the connection between their work and the academic world, without demeaning or reducing either one. The excerpts from these popular videos portray various aspects of logic. The difference between inference and argument is graphically illustrated using a scene from the video Body Heat. An illustration of modus tollens is presented by Keith Richards of the rock group The Rolling Stones, from The Chuck Berry Video. In a clip from an early Grateful Dead video the late Jerry Garcia uses a convoluted argument to show that he can never tell during a performance how good or bad it sounds. A disjunctive syllogism is presented in the video Brother From Another Planet. Participants will view these arguments and others, and have a chance to examine and translate a few selected examples into the language of symbolic logic. Ownership of a VCR is not a necessary condition for attending this workshop, but a sense of humor may prove helpful.

*Allyn Kahn*



Clinton Community College

## **Innovative Approaches in Teaching Introductory Philosophy and Philosophy of Science**

This lecture-demonstration will illustrate how typical subject matter from standard Introduction to Philosophy courses and The Philosophy of Science can be covered in an innovative, lively, and concrete manner. One area of emphasis will be on using visual demonstrations to illustrate philosophical ideas. A second area of concentration of this presentation will center around an analysis of scientific method, with a special focus on the notion of paradigm shift. We will begin with a series of visual illusion experiments using easily obtainable devices. One purpose is to illustrate Descartes' assertion in Meditations that our senses deceive us. The participants will then be challenged to describe the exact function of a small hand carved piece of wood. The purpose of this is to illustrate some of David Hume's assertions about reason, from his essay Skeptical Doubts Concerning Human Understanding. Turning to analysis of the scientific method, a simple experiment will be performed which will provide the basis for a further discussion of Hume's assertions about induction, and give rise to further clarifications concerning scientific method. A brief outline will be presented of a class lecture, inspired by a footnote to an essay by Paul Feyerabend, on the idea that Isaac Newton was not exactly a believer in the Newtonian paradigm which he is associated with. One way to study the "objectivity" of the scientific method, is to observe scientific activity in areas where no firm conclusions have yet been reached. Thus, we turn to an examination of several scientific approaches to paranormal phenomena. Using literature from The Skeptical Enquirer and excerpts from a NOVA documentary on UFO sightings, we observe philosophers, scientists and technicians grappling with contradictory data and hypotheses. Illustrations of recently formed organizations, consisting in many cases of well established scientists who are interested in the scientific investigation of areas formally considered outside the realm of science will be provided. Reference will also be made to Jahn and Dunne's work at PEAR (Princeton Engineering Anomalous Research Laboratory), Larry Dossey's work on prayer and healing, James Swan's scientific work on the power of place, and Candace Pert's work with the mind/body connection and its consequences for philosophy. Finally, a concrete idea of how a paradigm shift may occur is illustrated with comments from recent letters of researchers on the cutting edge of science, who speak of the New Science, and the need for researchers to "Come out of the closet" in terms of becoming more public about their beliefs.

*Bradley Kelley*

Radford University

### **Strategies for Using the Novel *Sophie's World* in Introductory Philosophy Courses**

For the past two semesters, I have used Sophie's World: A Novel About the History of Philosophy, in my introductory philosophy courses, with extremely successful results. Students actually read it and enjoy it, and some are profoundly affected by it. From a pedagogical angle, it allows the instructor to achieve three goals: 1) to provide a nice picture of the chronological sweep of some of the basic problems of philosophy; that is, to see how problems arise and rearise in interesting ways in the history of thought; 2) to provide brief and handy characterizations and definitions of the basic terminology of philosophy; and 3) to set the important historical context and motivation for problems that all too often appear to be completely "off-the-wall" to even good students. In my workshop presentation, I will present my experiences with teaching the book, as well as accounts of the experiences of my students. I will suggest paper topics that can be used in conjunction with the book, and will suggest strategies for integrating it into a standard, historically based introduction to philosophy. Finally, I will suggest some limitations of the book, and will explore some novel, even radical, suggestions for using the book. Conference participants, having their own needs and strategies for teaching such a course, will naturally have suggestions and comments of their own, so I hope the last hour can be spent in fruitful discussion of issues.

*Ken Knisely*

President, Milk Bottle Productions, Inc.

### **Electronic Socratics: Philosophical Multimedia in the Academy and for the General Public**

Milk Bottle Productions, Inc. (MBPI), a leader in creating and distributing electronic philosophical programming, is now working with major publishers and a number of academy-based philosophers to create interactive packages that elegantly mesh text, video and the World Wide Web. This presentation will include the first public demonstration of these packages. Using an introductory philosophy text as an anchor, MBPI is producing a number of specialized video segments that illuminate the topics and questions covered by each chapter of the text. These videos will be complemented by an evolving online service called WEBTEXT, which will include a wide range of contextual material linked to the text and videos. This interactive multimedia is designed for use in universities and colleges, community colleges, and high schools, and will also be marketed to the general public. Specific topics to be covered are: an analysis of what MBPI has learned with its experience of producing philosophical programming for public television as well as its testing of multimedia at a number of academic institutions; a review of trends in technology that are creating new opportunities for doing philosophy in the electronic marketplace; a quick look at some of the challenges of producing interactive media; and a demonstration of components of MBPI's new interactive project.

*Andrew Koehl*

University of Notre Dame

### **Techno-Wizardry: Five Creative uses of Technology Which Enhance an Introductory Philosophy Course**

An introductory philosophy class, especially for non-majors who are required to take the course, presents various challenges to the teacher, chief of which is that she must do more to capture and hold the students' interest, and to encourage absorption of the material. The use of technology can be valuable in fulfilling this objective. This presentation explores five creative uses of technology for an introductory philosophy class: First, computer presentation programs can be used for a portion of lectures, especially those in which the teacher wants to present information to the students in a clear format which can also capture the students attention with pictures, graphics, and sound. Second, a World Wide Web site can be established which the students access from computers in their dorm rooms or from campus computer clusters. Such a site may contain exercises for the students, philosophical humor, links to other web sites of philosophical interest, and images, biographies, and searchable electronic texts of philosophers studied in the course. Perhaps most importantly, the Web site can contain a link to a class philosophical discussion, based in a newsgroup, which is the third use of technology explored in this presentation. A local newsgroup can be set up on a school's computing system, enabling students to make "posts" of a philosophical nature which can be responded to by classmates. A newsgroup is a great way to allow the students more opportunity to engage with the texts and ideas of the philosophers, and to learn from one another. It multiplies discussion far beyond the amount of time which students have in the classroom. Fourth, one can arrange for students to turn in essays via electronic mail. Not only is this environmentally responsible, but in most cases teachers can grade student essays in much less time, while giving more extensive comments than through traditional methods. Finally, music can be strategically employed during the 15 minutes during which students gather before class. Musical selections of particular philosophical relevance provide great "hooks" for class discussion. These five creative uses of technology will be demonstrated in the seminar, and issues and questions raised by these ideas will be discussed.

*Andrew Koehl*

University of Notre Dame

**What a Web We Weave!: Utilizing a World Wide Web site and a local news group for your philosophy class**

Participants in this seminar will be shown how to establish and utilize a World Wide Web site and a local newsgroup for their classes. Participants will be introduced to the World Wide Web site which the presenter has established at his university. World Wide Web sites contain a wealth of information and many opportunities for interactivity: exercises for the students, philosophical humor, links to other Web sites of philosophical interest, and images, biographies, and searchable electronic texts of philosophers studies in the course. After an introduction to the current and future possibilities of the World Wide Web, the mechanics of setting up a Web site will be demonstrated. Participants will follow along with a volunteer who will construct a simple Web site. Perhaps the most significant use of a Web site is that it can contain a link to a class philosophical discussion, based in a newsgroup, which is the topic of the second segment of the presentation. A newsgroup can be set up on a school's computing system, enabling students to make "posts" of a philosophical nature which can be responded to by classmates. In this segment, examples of newsgroup "posts" and responses are presented, a variety of newsgroup assignments are introduced, and the benefits and drawbacks of each are discussed. Participants follow along with a volunteer who makes poses and responses to a newsgroup on the Internet. Different methods of grading are also explored. The presentation concludes with an explanation of some of the technical and practical aspects of setting up a newsgroup for students.

*Hermes Kreilkamp*

St. Joseph's College

**Must Western Ways of Thinking be Foreign to Africa?**

Although some African philosophers call for Africans to develop a philosophy indigenous to Africa, based on geographic and native traditions, others question whether any philosophy can develop a reasoning essentially different from contemporary analysis or from that of western science generally. Others, approaching the question from the historical viewpoint, claim that since Greek philosophy got its initial impulse from Africa, specifically from Egypt, philosophy was in its beginning rooted in Africa. Hence, any attempt to "make it relevant to Africa" ignores its origins. In a similar vein, one might observe that early medieval western philosophy, also received its predominant impulse and inspiration from an African, Augustine, and was also, to that extent, African. Although modern western thought assumed Europe as its center and considered progressive evolution the matrix of contemporary thought (cf. The French philosophers and Hegel--who considered Africans incapable of philosophic thought), Herder broke free from such narrow mindedness insofar as he admitted the culture of "savages" as fit subjects for philosophical discourse. Although familiar with the writings of Montesquieu, Herder faulted the baron for his categorization of states into only three types; criticized him also for taking his examples out of their cultural context of time, place, and ethnic traditions. The emphasis Herder's interpretation of the history of philosophy put on religious, musical, poetic and artistic creativity--as well as on scientific and technological achievements--opened the way for the contemporary study of native cultures and philosophers. As a cultural relativist, however, Herder seems, on the one hand, to justify the call of Africans for a philosophy indigenous to Africa; on the other hand, one may ask how cultural relativism can rest on the assumption of the unity of the human race, which it did in the philosophy of history developed by Herder. The same assumption is basic, of course, to the Universal Declaration of the Rights of Man which forms the philosophical foundation of the United Nations and of international law. If the Universal Declaration can be viewed as the work of human reason and can be viewed as truly universal, and if one accepts Herder's description of philosophers as "men, who succeed in removing... falsehoods from our memory, and disgraces from our nature," or if indeed philosophers are to the realms of truth, as herder said, "What the heroes of mythology were to the primitive world," how can they be such, unless by carrying on a dialogue that reaches across ethnic and cultural boundaries and its indeed a universal discourse? This is the view of an outstanding philosopher on Africa, Paulin Hountondji, who advocates philosophy as something critical and universal in scope, in contrast to the view of other Africans such as Senghor who advocate a philosophy for Africans which is ethnocentric.

The purpose of the presentation is to acquaint teachers with the discussion concerning philosophy going on in Africa. This discussion, since it includes widely divergent views of philosophy, raises the question of the nature and goal of philosophy: whether or not it should be ethnocentric or universal. The lecturer agrees with those Africans who

view it as universal in its method (critical and hermeneutic) although different from those rationalists who would exclude emotional elements. African philosophy in this view generally includes popular folklore and mythological elements and develops from these elements systematic metaphysical notions quite different from most (if not all) modern European philosophers. The lecturer is inclined to agree with Hountondji in his advocacy of a critical hermeneutics of African traditional values but assuming the need and the universality of human values such as truth, justice, rights and responsibilities. The purpose of the presentation, however, is not to convince the audience of this viewpoint, but to acquaint the audience with the different viewpoint of philosophy suggested by Herder, and to stimulate discussion of--and to suggest ways and means of interesting students in--the universal issues raised by the discussion of philosophy actually going on today in Africa.

*John Ladd*

Brown University

**Race, Racism and Affirmative Action:  
Philosophical and Ethical Issues**

Philosophers in their writings and in their teaching have almost entirely neglected the pressing and urgent ethical issues of race and racism, especially as they arise and have arisen in America. The main reason for this is that Western ethics, since the time of Plato and continuing on through Rawls and other contemporary moral philosophers, its theories generally been based on the notion of abstract, disembodied, and ahistorical individuals. Since the concept of race does not fit this category, issues of race are dismissed as irrational and immaterial: they make no sense under the "veil of ignorance."

To this categorical poverty of conventional morality and political philosophy must be added the sad fact that most American philosophers are woefully uninformed or misinformed about the realities of race in America, not to mention the historical background. These facts constitute a challenge for progressive philosophy teachers. The aim of the workshop is to acquaint philosophy teachers with some of the important issues and to promote an in-depth discussion of them. Because of time constraints only a few of a wealth of subjects and materials can be considered.

The workshop will focus on three philosophically interesting concepts: (1) The concept of race, considered historically and in contemporary terms (e.g. the biological concept of race will be replaced by a social one.) (2) The concept of identity, social and individual, will be explored as an ethical category in its own right and one of particular use in understanding issues of race. Color-blind liberalism emerges as a new kind of racism inasmuch as it tries to define away the concept of racial identity. (3) The concept of equality will be presented as a positive concept in contrast to concepts of rights. It is primarily applicable to groups rather than to individuals. The concept of positive equality provides a constructive way of dealing with issues of affirmative action.

Emphasis throughout will be on the open and controversial character of these concepts and related issues. It is expected and hoped that there will be much lively discussion. If numbers permit, we may set up subgroups to work up materials and ideas on particular topics.

*Sinclair MacRae*

University of Calgary

**The Problem of Measuring the Value of Human Life**

My first-time philosophy students are swayed by rhetoric claiming that life is of infinite or incomparable value. They find the idea of placing a dollar value on a life, or of trading lives for various sorts of benefits, morally repugnant. Yet their behavior is frequently at odds with his view. We often place our lives at some risk to enjoy assorted goods. The main purpose of my presentation is to provide philosophy teachers with a method of encouraging students to face this contradiction and thus clear the way for thinking seriously about difficult public policy issues involving measuring the value of human life. A secondary aim is to provide an example of how the distinction between commensurable and incommensurable values might be introduced into the classroom.

*Nan-Nan Lee*

St. Xavier University at Chicago

## **Teaching without Text**

In Fall 1995, I taught an Ethics course without using any texts at all. The main question of the course was: "How should one live?" The first assignment of the course was that students had to write or list a series of question implied by the above-mentioned questions. I then summarized questions from 24 students and compiled 45 questions as they thought implied by "How should one live?" as discussion topics for the entire semester. The course focused mainly on discussions of the questions students themselves generated. In classes, students and I closely examined the answers they gave to these questions and other related issues. The purpose of the course was to get students and myself to reflect on our own thoughts about "How one should live?" and many assumptions relating to ethical issues. Students wrote six different essays the topics of which were questions and issues which were most thought-provoking and generated most discussions and debates. This presentation is a report of both students' and my experience of "teaching without text."

*Norman Lillegard and Jim Fieser*

University of Tennessee, Martin

### **Using Study Guides to Primary Texts: An Approach to Teaching Introduction to Philosophy**

Most philosophy instructors have encountered the following problems in teaching introductory courses, and these problems often become particularly acute where primary texts are the main required reading: (1) Many students will not read the material at all; (2) Even students who do attempt to read the material typically do not understand it very well, if at all, since they have poor reading comprehension, undeveloped critical reasoning capacity, lack of training in tracing themes, and the like; (3) Class discussions, if there are any, are insufficiently grounded in the texts because of (1) and (2); (4) It is difficult to find any objective way of determining who is and who is not studying the material. Presumably most instructors would like to know this, even if they are not inclined to give an "A for effort."; (5) Occasional student comments do not constitute a sufficient basis for determining just what sort of difficulties students are having with the texts when they do read them; (6) Very few students come to class with focused questions, the kind of questions which can facilitate good discussions. In this workshop participants will work through and discuss some samples from study guides to primary texts (i.e. philosophical "classics) designed and produced by the presenters in an attempt to address all of the problems listed above. Trial uses of these guides in the past few years indicate that they do in fact constitute a good solution to these problems.

*C. Montgomery and J. Davis*

Boston University

### **Individualized Teaching in Large Lecture Courses: Electronic Mail**

We will discuss our experiences using e-mail as a teaching aid, focusing specifically on large lecture courses, such as logic and ethics, which satisfy divisional requirements and therefore attract a very diverse group of students, many of whom are non-majors. We will discuss the uses of e-mail in handling administrative course matters, supplementing office hours, encouraging conversation with students who would otherwise have difficulty participating, obtaining feedback about lectures, and supplying practice material to logic students. We also will give an overview of the technology students and teachers need to master in order to use e-mail in these contexts.

*Jon Mills and George Miller*

Vanderbilt University and Lewis University

**An Unorthodox Pedagogy: Provocation and Radical Thinking in  
the Active Classroom Environment**

Provocative teaching techniques facilitate active learning, creative problem solving, and critical thinking by students. Provocative questions and statements are designed to provoke students to examine the foundations of their assumptions and promote insight that lead to the formulation of solid logical arguments and beliefs. Techniques designed to rouse, excite, incite, and challenge assumptions that had been previously accepted as truth often lead to a dynamic classroom environment marked by intellectual vitality and emotional vigor. I have found that these techniques motivate students to actively seek out truth, not just to accept information passively as unquestioned dogma. I believe this process of teaching can be more important than the knowledge disseminated through traditional didactic lecturing or pedagogy. The principles, strategies, and method of provocative teaching techniques, including examples and caveats, will be discussed. In addition, the audience will be asked to participate in a provocative exercise culminating in a group critique and discussion.

*Louisa Moon*

MiraCosta College

**Uses of Dialogue in the Introductory Classroom**

One reason students generally find philosophical reading challenging is that they are accustomed to reading textbooks in which the author moves in a linear fashion from one point to the next. Philosophical reading, on the other hand, is essentially dialogic. Even when philosophers are not writing in a dialogue format, they will consider the views and objections of others charitably and thoroughly, then answer to those objections. When students read a philosophical text like a textbook they see philosophers as either repetitive or self-contradictory or both, because they miss the subtle cues which signal a switch to a voice other than the author's and a switch back to the author's voice. To help students begin to understand how philosophical writing is structured, I have devised a number of dialogue assignments. In addition to teaching students about the structure of philosophical writing these dialogue assignments appeal to a variety of student learning styles, assist students in making connections and distinctions between competing theories, and help students to understand opposing viewpoints and the ways in which philosophical theories are developed and honed through interaction. In this workshop I will share some of the assignments I have used with the participants, along with their objectives and outcomes. Samples of assignments and products will be distributed, and we will have an opportunity to practice writing dialogues in groups, to see how a dialogue assignment can work in a classroom setting.

*Robert O'Brien*

Howard Community College

**Introduction to Philosophy: A Pedagogical Challenge**

From experience and experimentation I have learned many ways to fail in efforts to teach philosophy. But I have discovered some approaches which catalyze student success in learning, appreciating and utilizing philosophy. Subtopics: staging classes, techniques/methods - syllabus, dialog, audiovisuals, meeting resistance, recapping, reflective self-evaluation.

*William O'Meara and Daniel Flage*  
James Madison University  
**Designing and Assessing Critical Thinking**

The purpose of our presentation is to assist the audience in the development of their own critical thinking test and/or to invite the audience to work with us in developing a common critical thinking test for use at our several colleges and universities. We faced the problem on our campus of every department claiming to teach critical thinking but with no common definition of critical thinking or common way of assessing it. So we have worked to develop such a test as a way of defining and controlling the assessment of critical thinking. We shall discuss and analyze with our audience the first and second versions of our critical thinking test. We will analyze with their help what questions we had to eliminate because they were not useful in discriminating amongst the students. We will show how we improved the second version. We will invite audience suggestions for additional questions and/or areas to be used in a critical thinking test as a way of improving our test and of helping the audience in developing their own critical thinking test. The audience will receive both the first and second versions of the test and several pages of statistical analysis which show the results of our testing of entering first year students, second year students in their second semester, students at the end of logic course, and senior majors in philosophy.

*Bruce Omundson, Betty Gaiss and Ed Ballard*  
Lansing Community College  
**Designing and Teaching 'World Philosophies'**

At our community college "World Philosophies I and II" replaces the traditional sophomore history of philosophy sequence. It is designed and taught to meet the disparate demands of core curriculum diversity requirement, divisional humanities requirement, and state consortium general education requirement, as well as college-wide curriculum competencies and employability skills. This may be the only college exposure many students have to philosophy or any of the humanities. How do we teach from the ground up, demonstrate the practical relevance of philosophy, and promote inter-cultural understanding in the spirit of our departmental vision statement that asserts we want to "enable students to respond creatively, intelligently, and compassionately to change and diversity within our community and the world"? Three short introductory presentations (5-10 minutes each) on course design, teaching worldviews, and making cross-cultural comparisons set the stage for free-wheeling conversation of all participant concerns. We regard ourselves as egalitarian participants in the real work of the conversation rather than as authorities to whom one should look for answers. Our course is still evolving and we hope to learn much in this mutual exchange. Sample syllabi and other materials will be available, but should not become the focus of the conversation.

*Roderic Owen*  
Mary Baldwin College  
**Teaching Skills and Attitudes for Ethical and Constructive Dialogue and debate**

The majority of undergraduate students who enroll in an introductory Ethics course never again take another Philosophy course. College mission statements, however, are profuse with the rhetoric of developing ethical character and eliciting sense of tolerance and respect for diversity. In this context how important is course goal focused on teaching the skills and attitudes necessary for fair and sustained discussion and debate about contemporary moral problems and issues? What are the distinctions between teaching students how to engage in critical (perhaps dispassionate) intellectual discussion on ethical theories and concepts and working with students to learn how to engage in ethical dialogue on volatile, value-laden contemporary issues? How exactly does instruction in ethical and constructive dialogue and debate contribute to an overarching mission focused on respect for diversity and sense of tolerance while also insisting on such critical intellectual standards as clear and convincing rational justification? What are the pedagogical "trade-offs" when time is committed to teaching the skills and attitudes necessary for ethical and constructive dialogue and discussion? Arguing that this is one legitimate Ethics course goal while also actively seeking input and suggestions from workshop

participants, the pedagogical strategies and resources available from within the discipline of Philosophy and also from the interdisciplinary area of mediation and conflict resolution are presented and reviewed.

*A. Phibbs, L. Bergin, K. Brown, D. Lewis, and P. Sargent*

University of Minnesota

**The (Re-)Making of Phil 1006: How We Designed and Taught a New, Writing-Intensive Course on Philosophy and Cultural Diversity...and Then Made It Better**

For number of years Philosophy and Cultural Diversity Seminar has been meeting within the Philosophy Department of the University of Minnesota. From this seminar new course was developed: Philo 1006: Philosophy and Cultural Diversity (first taught in Winter, 1995, and taught again in Fall, 1995). Phil 1006 differed from other introductory philosophy courses in that it was designed with specific writing component which would integrate the analytical and experiential aspects of the course. The goal of this panel presentation is to share our experiences, as members of the teaching team for Phil 1006, with the development and teaching of writing-intensive course on philosophy and cultural diversity. We will discuss the specific writing assignments developed, how well they worked and why, and how the course was changed when it was taught for second time. We will share written materials from the class as well as the results of student evaluations of our writing assignments. We also hope to have student on the panel to discuss their experience in the Phil 1006 classroom.

*Victor Ramraj*

University of Toronto

**Philosophy of Law: Towards a Model Curriculum**

It is important to acknowledge that much of the current discourse in legal philosophy takes place not only in philosophy departments, but equally in law schools. Indeed, new approaches to legal theory - such as law and economics, critical legal studies, and feminist theory - which dominate the legal theory curriculum at law schools, and which raise serious philosophical issues about law, are often unacknowledged in the standard philosophy of law textbooks. Given this, the specific objectives of this workshop are, first, to explore the vast discipline of philosophy of law and the new directions which the literature and academic discourse have taken; second, to survey and subject to a thorough and constructive critique the various approaches taken by workshop participants; third, to exchange information about useful pedagogical approaches and resources; and, finally, to develop one or several model curricula for both introductory and advanced courses in legal philosophy.

*Lanei Rodemyer, Ann Cahill and Celian Schoenbach*

State University of New York, Stony Brook

**Women Philosophers: Diverse Undergraduate Approaches**

This panel, led by three women philosophers, intends to explore the different avenues women take in teaching philosophy. We are proud to participate in creating and teaching feminist philosophy courses, adding them to the curriculum of traditionally masculine history. Nevertheless, it can become expected of us, as women, always to represent the feminist position (as if there were only one!); both students and colleagues look for the feminine in our syllabi and in our teaching styles, regardless of the title of the course. How do we respond? This discussion will analyze the positions of feminist theory and feminist practice within the philosophy classroom. We will focus on the questions and responsibilities faced by women philosophers, as well as their advantages. Although several views will be represented by our panel members, we invite the contribution and questions of all audience members.

*Tasha Moehle Rushing*

Salem College



## **Student-Written Philosophical Dramas: A Practical Pedagogical Technique**

In this presentation I would like to share one pedagogical technique that I created in order to make Philosophy more accessible to my students. That is to say, for many of them philosophical concepts are merely “inert ideas,” i.e., those that are “merely received into the mind without being utilized, or tested, or thrown into fresh combination” according to Alfred North Whitehead (Whitehead, in Lynchburg, 1982:247). Student-written philosophical dramas are one technique I have invented to demystify and enliven our “inert” abstractions.

*John Ryder, Larry Ashley and Georges Dicker*

SUNY College at Cortland and SUNY College at Brockport

### **Socrates in Cyberspace: Teaching Philosophy Long Distance**

The philosophy departments of several campuses of the State University of New York have created a consortium to use new telecommunications technology to deliver courses through a long distance video network. The courses are fully interactive, and they can incorporate students from up to four campuses simultaneously. The panel has three participants, all of whom have been active in developing the SUNY Philosophy Consortium. There will be three presentations. The first will describe the motivation for developing the consortium and the process whereby it was created. The second presentation will describe an Introductory course taught during the spring of 1996 term to several remote sites in the Rochester, New York area. The third presentation will describe the process of organizing a course to be taught through the distance learning technology, specifically a course in Social Philosophy: Utopias, which will be offered in the fall 1996 term. It will be broadcast from one campus to two or three remote campuses. After the presentations there will be sufficient time for general discussion.

*Priscilla Sakezles*

University of Akron

### **Bringing Ancient Philosophy to Life: Teaching Aristotelian and Stoic Theories of Responsibility**

My presentation suggests a strategy for solving two problems faced by someone teaching ancient philosophy: first, how to make esoteric 2000-year-old theories interesting to the average college student, and second, how to incorporate neglected but important Hellenistic theory into various philosophy courses. The solution is to teach the Aristotelian and early Stoic views regarding libertarianism, determinism, and moral responsibility. Our students today are intimately acquainted with alcoholism, drug addiction, child abuse, depression, and other conditions that raise serious questions about free will and responsibility. I suggest that they can come to terms with the philosophical aspects of these problems by studying Aristotle and the early Stoics, and doing so will show them how lively and important ancient philosophy really is.

*Leah Savion*

Indiana University

### **Enhancing Comprehension and Retention of Philosophical Concepts**

The effectiveness of adult education depends on understanding the cognitive tools that students bring to bear on their learning. Learning requires some means for putting order and structure in the incoming information, in order to reduce the complexity of conceptual structure to meaningful chunks, thereby enabling correct activation. The involuntary devices used for the categorization of information, encoding, retrieval and production utilize processes, strategies and principles known as “cognitive heuristics”. Sometimes the attempt to minimize the cost of cognitive operations at the expense of accuracy of their products generate “biases”, whose predictability and systematicity is often alarming to educators. Our cognitive mechanism resorts to conceptual slots. We need to recognize some of the devices used by that machinery for creative filling of blanks, interpretation and inferences from the data acquired. The following presents, in nutshell, a small number of mental procedures that are involved in understanding and retaining new concepts,

culminating with some suggestions of how to utilize the existing knowledge and mental devices to enhance the acquisition, the recognition and the production of concepts.

*Richard Shoaf*

Tidewater Community College

### **New Methods For Teaching Philosophy to Non-Traditional Students**

For almost twenty years I have been teaching introductory philosophy to non-traditional students: high school students at a non-graded summer program and one-time students at a community college. Over the years I have developed a style of teaching and a bank of materials that work well with these types of students. My presentation will share this style and those materials. The content of my courses is not watered down, but I use unorthodox methods - such as liberal doses of humor. Students laugh about the continuing fable of the Invisible Green Trolls (whose names always bear an uncanny resemblance to well-known campus figures), but those tales present important philosophical questions. I always link philosophy to other fields. One class presents Pascal's wager using a method (decision tree analysis) taught in business administration courses. I strive to bring in current events. The core concept of Plato's Republic is introduced using a mock legislative hearing on a bill to abolish all occupational licensing in Virginia. To supplement the textbooks (often quite difficult for community college students), I wrote a series of short dialogues between a student and a professor. Through the give and take of the dialogue, as well as a liberal use of cartoons, the students learn fundamental philosophical issues. I hope that after my presentation the participants will leave convinced that just about any student can get excited about philosophy if the instructor approaches that student in the right way.

*Ed Teall*

Mount Saint Mary College

### **Using Student Portfolios in Introductory Philosophy Classes**

If learning is considered process that takes place over time, then it would make sense that students undertake an assignment that would allow them to demonstrate what they have learned throughout an introductory philosophy course. Using student portfolios is one way that we can encourage students to become engaged in the continual process of learning and allow them to show off what they learn and the ideas they discover. We will discuss the ways that portfolios can be used in introductory philosophy courses as an effective means for students to demonstrate what information and skills we hope they gain in taking our courses. Initially, the participants will work in small groups to clarify the goals they have for introductory courses. Following this, brief presentation of what is included in my own portfolio assignment will be given. Following this, the participants will reform their groups and work on developing portfolio project to be used in their own courses. Finally, we will discuss the ideas the participants had and consider the strengths and weaknesses of using portfolios in introductory courses. Each participant will be given package of sample portfolio assignments for an introduction to philosophy course and logic course.

*Jane Uebelhoer*

Marymount University

### **How the Myers-Briggs Type Indicator Can Help Us Be Better Philosophy Teachers**

Prior to my session conference participants will be surveyed as to their Myers-Briggs Type. People who have not yet been typed will have the opportunity to take the Indicator. I predict that this on the spot research will reveal a great degree of homogeneity among participants at this conference, and that participants will be clustered in types nearly opposite to the majority of undergraduates. Facing up to the differences among our preferred styles of judging and perceiving and the preferred styles of our students enables us to avoid frustration and makes us more effective teachers. During the session we will examine and analyze the results of the informal survey; look at MBTI profiles of college undergraduates; engage in exercises to dramatize the differences; exemplify teaching techniques intended to address the differences; discuss reasons one might want to talk about personality types in certain philosophy classes; critique philosophical assumptions of the Myers-Briggs system.

*Frans van der Bogert*

Appalachian State University

### **Teaching Aesthetics and the Philosophy of the Arts: A Case Studies Approach**

This workshop will demonstrate how to use case studies to stimulate philosophical consideration of aesthetics and the arts. Because relativism, subjectivism and skepticism about the possibility of rational discussion of aesthetics and the arts is common among students who take an aesthetics course, there is a real danger that purely theoretical discussions of aesthetics will leave students convinced of what they already assumed upon entering an aesthetics course: it is all a matter of opinion, all in the eye of the beholder. The cases studied in this mini-course show that we cannot always afford to be relativists, subjectivists or skeptics about such matters. Philosophical positions about aesthetics and the arts are imbedded in practice. Lawmakers and judges, for example, are frequently forced to make decisions which explicitly appeal to or tacitly presuppose theoretical attitudes toward aesthetics and the arts. In light of real life cases, such as those dealt with by tax, customs, and copyright judges, the view that aesthetics is all a matter of opinion is exposed clearly as a failure to address the task of the philosopher: if philosophers are unwilling to philosophize about these questions, judges and legislators will do the philosophizing instead. Among other cases examined in the workshop are several dealt with by the United States Supreme Court.

*Lynn Walkiewicz*

Cazenovia College

### **To Go Beyond Boredom: Introducing Philosophy to Non-Majors Through *Star Trek: The Next Generation***

Too often when teaching Introduction to Philosophy, we hear “Why should I study this? “ this is boring!” from our students. One way to show students the relevance of the material and keep them interested is to pair readings with episodes from Star Trek: The Next Generation. This shows students how information familiar to them can be considered philosophically, thereby showing them how philosophy can have real-world connections. This presentation will consider the overall class structure by looking at specific chapter example. Participants will view an episode and review the corresponding classroom material, including readings, group work exercises, and test/essay questions.

*Gregory Weis*

University of South Carolina, Aiken

### **A Defense of Teacher Non-Disclosure in Philosophical Pedagogy**

In this presentation I summarize recent arguments that teachers should disclose their own views to students when presenting controversial philosophical subjects or issues. These arguments claim that non-disclosure is wrong because it risks student indoctrination, manipulation, and abuse, because of the shield non-disclosure offers to the diffident or insecure teacher, and because non-disclosure is dishonest, promotes moral relativism, and indicates lack of commitment to values. I respond by explaining the practical and theoretical virtues of non-disclosure and by defending it against these charges. I argue that the benefits of non-disclosure outweigh the risks, and that, while the potential hazards adduced in criticism of non-disclosure are serious problems indeed, they actually attend teacher disclosure as well. Finally, I argue that teacher disclosure, in its evident tendency to hinder the free expression of student opinion and argument, in the temptation it offers to students to agree with the person who will grade them, and in the likelihood it creates that at least some students will be unable to separate analytically the teacher’s opinion from the teacher’s authority, presents its own unique obstacles to meeting non-controversial pedagogical goals.

*Dennis Weiss*

York College of Pennsylvania

### **Philosophy and the Computer Culture**

The primary objective of this presentation is to initiate discussion on the role of philosophy and the philosophy teacher in exploring the significance and implications of recent developments in computing: the Internet, cyberspace, virtual reality, muds, artificial life. In the past, philosophers have paid great attention to the implications of artificial intelligence. Now, though, the field of computing has been transformed by the presence of the Internet and we need, first, to incorporate these developments into our courses and, secondly, find ways to critically analyze their philosophical significance. In this presentation, I will discuss my own experience offering course on this topic, "Computers and Twentieth Century Thought", and incorporating this material into more traditional philosophy courses. I will discuss both the benefits and pitfalls of these approaches and encourage the audience to relate their own experiences.

*Ronald White*

College of Mount St. Joseph

**The Philosopher King Revisited: Managing Small Group Discussions with Large Philosophy Classes**

Over the years I have experimented with number of small-group discussion formats including: "Free-Wheeling Groups," "Structured Groups," and "Socially-Engineered Groups." Some of these formats have been successful in some contexts, while less so in others. What I propose to do is utilize these three kinds of small-groups to discuss some of pedagogical and philosophical issues involved in using them. I plan to have three different 20 minute sessions, each utilizing different small group technique, followed by 10-15 minute general discussion by the large-group (everyone in the session). Hopefully, we can work it out so that each small-group has exactly 4 members.

*Ray Wright*

University of Houston, Downtown

**Teaching Ethics: Where Does One Start?**

At first glance, there may seem to be several simple answers for the question raised in the title of this presentation. One might begin if teaching ethics from an historical perspective by introducing major figures or significant ethical theories. If one is teaching ethics from an applied perspective, one might start by identifying significant ethical problems such as euthanasia. But I have discovered that for my first time philosophy students such approaches are not introductory if by the term introductory one means preliminary. Such overtures for my students are not preliminary; they are part of the overall problem of understanding ethics. They resemble trying to climb ladder without first mastering the lower rungs. Most of my students have only vague intimations of morality. It is discipline as foreign to them as algebra is to first time math student. So where does one start? What can one say or do to provide students with preliminaries for the study of ethics? I have some approaches that seem to me to help students start out on the bottom rungs of the ethical ladder. These approaches are flexible; they may be used as an introduction to the course regardless of the approach the instructor intends to use, or they could provide the structure for an entire semester's work. In the handouts that I will provide I will offer syllabuses demonstrating different ways this material may be incorporated into any ethics course.



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