

# AMERICAN ASSOCIATION OF PHILOSOPHY TEACHERS

*12th International Workshop — Conference on Teaching Philosophy*

**July 30 to August 3, 1998**



**Mansfield University • Mansfield, Pennsylvania**

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# AMERICAN ASSOCIATION OF PHILOSOPHY TEACHERS

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# 12th International Workshop — Conference on Teaching Philosophy

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## PROGRAM SCHEDULE

### THURSDAY, JULY 30TH

10:00am-7:00pm

Doane Center Conference Room - Registration

4:30-6:00pm

North Manser Dining - Dinner

6:15-8:15pm

Allen Lecture Hall - Film

*"Crimes and Misdemeanors - Filmic preparation for Allen's Crimes and Misdemeanors in the Intro Course"* — Joseph Givvin, Mount Mercy College

8:30-10:30pm

Marks Brother's Restaurant (two blocks from campus)

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### FRIDAY, JULY 31ST

7:30-8:30am - Breakfast

8:00am-12:00pm - Grad Seminar - Martin Benjamin,  
Michigan State University  
North Hall Community Room

SESSION ONE - 8:40-10:10am - Elliot Hall

Room 102 - Break room and book display

1a. Room 101

*"Pythagorean Derivation and Truth"* — John White,  
Talladega College

1b. Room 110

*"Student Relativism: What's to Be Done?"* — Arnold Wilson,  
University of Cincinnati [will repeat]

1c. Room 116

*"Allen's Crimes and Misdemeanors in the Intro Course"* —  
Joseph Givvin, Mount Mercy College

1d. Room 123

*"Neutrality vs. Openness of the Philosophy Instructor"* —  
Grace Clement, Salisbury State University

1e. Room 202

*"Optical Allusions and More! Developing the Context Around  
Early Modern Philosophy"* — Betsy Decyk, California State  
University - Long Beach [Space is  
limited. Session will be repeated]

Room 214

10:10-10:30am - Break

10:30-10:40am - WELCOME

Dr. John Halstead, President — Mansfield University

10:40-11:50 AM - Business Meeting

Allen Lecture Hall

11:30am-1:00pm - Lunch

North Manser Dining

SESSION TWO - 1:20-2:50 pm - Elliot Hall

Room 102 - Break room and book display

2a. Room 101

*"Course Mechanics for Introduction to Philosophy"* — Daryl  
Close, Tiffin University



2b. Room 110  
"Workshop on Improving Student Writing" — Sam Gorovitz,  
Syracuse University

2c. Room 123  
"Negligence: A Neglected Topic in Ethics Courses" — Gregory  
Weis, University of South Carolina, Aiken

2d. Room 202  
"Teaching about Race in the Academy" — Elliot Wreh-  
Wilson, Edinboro University

2:50-3:15 - Break

**SESSION THREE - 3:15-4:45pm - Elliott Hall**

Room 102- Break room and book display

3a. Room 101  
"The Critique of Poor Memory" — Betsy Decyk, California  
State University - Long Beach

3b. Room 110  
"Teaching Teaching Philosophy in your Advanced Seminar"  
— Stephen Esquith, Michigan State University

3c. Room 116  
"Groups for Supplementary Reading" — Warren Kessler,  
California State University - Fresno

3e. Room 202  
"Teaching about Systems of Values" — Gerald Twaddell,  
Thomas More College

3f. Room 214  
"Teaching Race and Gender in the Intro Course" — Craig  
Vasey, Mary Washington College

**4:30-6:30pm - Dinner**  
North Manser Dining

**6:15-8:15pm - Film**  
Allen Lecture Hall  
Total Recall - Filmic Preparation for "Does Personal Identity  
Require Total Recall?" — Louisa Moon, MiraCosta College

**8:30-10:00 - Wine and Cheese Reception**  
North Manser Dining

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## SATURDAY, AUGUST 1

**7:30-8:30am - Continental Breakfast**  
North Manser Dining

**8:00am-12:00pm - Grad Seminar - Martin Benjamin,**  
Michigan State University  
North Hall Community Room

**8:40-10:00am - Plenary Session**  
Allen Lecture Hall  
"Erotic Pedagogy and Sexual Harrassment" — Rosemarie  
Tong, Davidson College

**10:00 - 10:15am - Break**

**SESSION FOUR - 10:15 - 11:45am - Elliot Hall**

Room 102- Break room and book display

4a. Room 101  
"Does Personal Identity Require Total Recall?" — Louisa  
Moon, MiraCosta College

4b. Room 110  
"Informed Debates to Teach The Philosophy Text" — James  
Davis, Boston University

4c. Room 116  
"Building and Chairing the Teaching Department" —  
Stephan Bickham, Mansfield University (chair), Lloyd  
Mitchell, Washington and Jefferson College, Amy Baehr,  
Moravian College, and Jeffrey Whitman of Susquehenna.

4d. Room 123  
Panel on Assessment — Tasha Rushing, Salem College;  
Donna Engelmann, Alverno College; Bob Timko, Mansfield  
University

4e. Room 202  
"Teaching Introduction to Classical Greek Ethics Using the  
Ring of Gyges" — Fred Mills, Bowie State University

4f. Room 214

*"Current Problems in the Teaching of Philosophy in Modern Russia"* — Nikolay Olemchenko, Volograd State University

4g. Room 216 (Computer Lab)

*"Interactive Translations of Propositional Logic over the Web"*  
— Bob Wengert, University of Illinois · Urbana/Champaign

4h. Journalism Lab, Allen Hall

*"Internet Newsgroups in the Philosophy Classroom"* —  
Warren Neill, State University of West Georgia

**11:30am-1:00pm** - Brunch

North Manser Dining

**SESSION FIVE - 1:10-2:40pm** - Elliott Hall

Room 102- Break room and book display

5a. Room 101

*"It Really, Really Works: Assessment in Philosophy Classes"* —  
Donna Englemann, Alverno College

5c. Room 116

*"Problems in Teaching Toleration: Diversity and Moral Education"* — Sara Goering, University of Colorado,  
Boulder

5d. Room 123

*"Meet The Author"* — Rosemarie Tong, Davidson College

5e. Room 202

*"Pop Media and the Traditional Intro Course"* — James  
Cadello, Central Washington University

5f. Room 214

*"Framing the Questions: Creating and Using Video to Enhance Philosophical Education"* — Ken Knisely, Milk  
Bottle Productions and Hugh Taft-Morales, Edmund  
Burke School

5g. Room 216 (Computer Lab)

*"Spinning a Web: Developing Hypertext Materials for  
Philosophy Teaching - Beginning"* — Ed Teall, Mount St.  
Mary College and Garth Kemmerling, Newberry  
College [See 7d for Advanced]

5h. Room 108 (Computer Lab)

*"World Philosophies On-line"* — Bruce Omundson, Lansing  
Community College

**2:40pm-4:40pm** - Time off to explore

**4:30-6:00pm** - Dinner

North Manser Dining

**6:15-8:15pm** - Film

Allen Lecture Hall

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## SUNDAY, AUGUST 2

**7:30-8:30am** - Continental Breakfast

North Manser Dining

**8:00am-12:00pm** - Grad Seminar - Martin Benjamin,

Michigan State University

North Hall Community Room

**SESSION SIX - 8:40-10:10** Elliot Hall

Room 102- Break room and book display

6a. Room 101

*"Teaching African Philosophy in Intro Courses"* — Elliot  
Wreh-Wilson, Edinboro University

6b. Room 110

*"What Work Requires of Philosophy Courses: Infusing SCANS  
in the Philosophy Curriculum"* — Louisa Moon, MiraCosta  
College

6c. Room 116

*"Stretching the Student's Moral Imagination"* — Robert  
Figueroa, University of Colorado - Boulder

6d. Room 123

*"Questioning Sex Blind Theories of Human Nature"* —  
Jeanne Wiley, College of Saint Rose

6e. Room 202

*"Writing Philosophy Gradually"* — Lanei Rodemeyer,  
SUNY-Stonybrook



6f. Room 214

*"Why Should We Teach Philosophy: Goals and Perspectives of Philosophical Education"* — Nikolay Omelchenko, Volograd State University

6g. Room 216 (Computer Lab)

*"The Fourth Tetralogy: Exploring Plato's Middle Dialogues"*  
— Anthony Beavers, University of Evansville

Room 108 (Computer Lab)

**10:10-10:35am** - Break

**10:30-11:50am** - Plenary Session

Allen Lecture Hall

PRESIDENTIAL ADDRESS - *"Scholars and Teachers"* —  
AAPT President, James Campbell, University of Toledo

**11:30am-1:00pm** - Brunch

North Manser Dining

**SESSION SEVEN - 1:20-2:50pm** - Elliott Hall

Room 102- Break room and book display

7a. Room 116

*"Using Film Vignettes in Professional Ethics Education"* —  
Glenn Graber and Phil Hamlin, University of Tennessee-  
Knoxville, and Marriane R. Woodside,  
Chancellor's Office, Human Services, University of Tennessee

7b. Room 202

*"Problems in Teaching Values in the School"* — Sara Goering  
and Robert Figueroa, University of Colorado - Boulder

7c. Room 214

*"Students in the Cave: Role-Playing Plato's Analogy"* —  
Heather Battaly, Syracuse University

7d. Room 216 (Computer Lab)

*"Spinning a Web: Developing Hypertext Materials for  
Philosophy Teaching - Advanced"* — Ed Teall, Mount St.  
Mary College and Garth Kemmerling, Newberry  
College [See 5g for Beginning]

7e. Room 101

*"Student Relativism: What's to Be Done?"* — Arnold Wilson,  
University of Cincinnati

**2:50-3:15pm** - Break

**SESSION EIGHT - 3:15-4:45pm** - Elliot Hall

Room 102 - Break room and book display

8a. Room 101

*"The Philosophical Version of Short Attention Span Theater  
or How to Present 'Boring' Material in the Age of Television"*  
— Elizabeth Hodge, Gavilan College

8b. Room 110

*"Montaigne's 'Art of Conversation' and Classroom Debates"*  
— Erin Livingston, Georgetown University

8c. Room 116

*"Optical Allusions and More! Developing the Context Around  
Early Modern Philosophy"* — Betsy Decyk, California State  
University - Long Beach

8d. Room 123

*"Teaching and/or Research? Balance and Integration Strategies"* —  
George Marshall, University of Regina

8e. Room 202

*"Rashomon Grand Jury: Voice and Epistemology"* — John  
Wager, Triton College

8f. Room 214

*"A New Model of Applied Ethics and Implications for  
Teaching"* — Terry Bynum, Southern Connecticut State  
University

**5:00-6:45pm** - Cookout/Ice Cream Social  
South Hall Mall

**7:00-9:00pm** - Film - *The Passenger*

*"Time, Space, Memory and Identity: Using Film as Philo-  
sophic Text"* — Robert Timko, Mansfield University

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## MONDAY, AUGUST 3

**7:30-8:30am** - Breakfast  
North Manser Dining

**8:00am-12:00pm** - Grad Seminar - Martin Benjamin,  
Michigan State University  
North Hall Community Room

**10:00am - 4:00pm** - Checkout  
Doane Center Conference Room

**8:30-10:00am** - Plenary Session  
North Manser Dining  
Film and Panel Discussion - *Degrees of Shame: Part-Time Faculty: Migrant Workers of the Information Economy* —  
Panel: Betsy Decyk, California State University - Long Beach, Eric Hoffman, APA, Arnold Wilson, University of Cincinnati

**SESSION NINE - 10:20-11:50 am** - Elliott Hall

Room 102- Break room and book display

9a. Room 101  
*"Philosophy in the Twilight Zone"* — Mimi Marinucci,  
Temple University

9b. Room 110  
*"Time, Space, Memory and Identity: Using Film as Philosophic Text"* — Robert Timko, Mansfield University

9c. Room 116  
*"Journaling as a Tool for Philosophical Reflection and Evaluation"* — Gary Talsky, Sacred Heart School of Theology

9d. Room 123  
*"Traveling in Ancient Greece"* — Nancy Hancock, University of Louisville

9e. Room 202  
*"Brainteasers Unmasked: Logic Enriched"* — Stephen Levy,  
County College of Morris

**11:30am-1:00pm** - Lunch  
North Manser Dining



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## TOPICAL GUIDE TO PRESENTATIONS

### LOGIC AND CRITICAL THINKING

*"Brainteasers Unmasked; Logic Enriched"*

Stephen Levy, County College of Morris

*"The Critique of Poor Memory"*

Betsy Decyk, California State University-Long Beach

*"Informed Debates to Teach The Philosophy Text"*

James Davis, Boston University

*"Montaigne's 'Art of Conversation' and Classroom Debates"*

Erin Livingston, Georgetown University

### FILM AND VIDEO IN THE PHILOSOPHY CLASSROOM

*"Does Personal Identity Require Total Recall"*

Louisa Moon, MiraCosta College

*"Framing the Questions: Creating and Using Video to Enhance Philosophical Education"*

Ken Knisely, Milk Bottle Productions and Hugh Taft-Morales, Edmund Burke School

*"Using Film Vignettes in Professional Ethics Education"*

Phil Hamlin and Marianne Woodside, University of Tennessee-Knoxville

*"Time, Space, Memory and Identity: Using Film as Philosophic Text"*

Robert Timko, Mansfield University

*"Philosophy in the 'Twilight Zone'"*

Mimi Marinucci, Temple University

*"Allen's 'Crimes and Misdemeanors' in the Intro Course"*

Joseph Givvin, Mount Mercy College

### PROFESSIONAL CONCERNS

*"Neutrality vs Openness of the Philosophy Instructor"*

Grace Clement, Salisbury State University

*"Teaching and/or Research?: Balance and Integration Strategies"*

George Marshall, University of Regina

*"Why We Teach Philosophy"*

Nikolay Olemchenko, Volograd State University

*"Building and Chairing the Teaching Department"*

Stephen Bickham, Mansfield University

*"Teaching 'Teaching Philosophy' in your Advanced Seminar"*

Stephen Esquith, Michigan State University

*"It Really, Really Works: Assessment in the Philosophy Classroom"*

Donna Engelmann, Alverno College

*"Erotic Pedagogy and Sexual Harassment"*

Rosemarie Tong, Davidson College

*"Scholars and Teachers"*

James Campbell, University of Toledo

*"Part-Time Faculty" (Panel)*

Eric Hoffman, APA

### STUDENT SKILLS/PROBLEMS

*"Writing Philosophy Gradually"*

Lanei Rodemeyer, SUNY-Stony Brook

*"The Philosophical Version of Short Attention Span Theater or How to Present 'Boring' Material in the Age of Television"*

Elizabeth Hodge, Gavilan College

*"Workshop on Improving Student Writing"*

Sam Gorovitz, Syracuse University

*"Student Relativism: What's to Be Done?"*

Arnold Wilson, University of Cincinnati

*"Groups for Supplementary Reading"*

Warren Kessler, California State University-Fresno

*"Helping Students Navigate the Text"*

James Hall, Kutztown University

*"Current Problems Teaching Philosophy in Russia"*

Nikolay Olemchenko, Volograd State University



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## USING COMPUTER TECHNOLOGIES

*"Spinning a Web: Developing Hypertext Materials for Philosophy Teaching-Beginning"*  
Ed Teall, Mount St. Mary College and Garth Kemmerling,  
Newberry College

*"Interactive Translations into Propositional Logic Over the Web"*  
Bob Wengert, University of Illinois-Urbana/Champaign

*"World Philosophies On-Line"*  
Bruce Omundson, Lansing Community College

*"InterNet Newsgroups in the Philosophy Classroom"*  
Warren Neill, State University of West Georgia

## ETHICS AND SOCIAL PHILOSOPHY

*"Teaching Introduction to Classical Greek Ethics Using the Ring of Gyges the Lydian"*  
Fred Mills, Bowie State University

*"Teaching about Systems of Values"*  
Gerald Twaddell, Thomas More College

*"Negligence: A Neglected Topic in Ethics Courses"*  
Gregory Weis, University of South Carolina, Aiken

*"Stretching the Students' Moral Imagination"*  
Robert Figueroa, University of Colorado-Boulder

*"Teaching about Race in the Academy"*  
Elliot Wreh-Wilson, Edinboro University

*"Questioning Sex Blind Theories of Human Nature"*  
Jeanne Wiley, College of St. Rose

*"A New Model of Applied Ethics and its Implications for Teaching"*  
Terry Bynum, Southern Connecticut State University

*"Problems in Teaching Values in the School"*  
Sara Goering and Robert Figueroa, University of Colorado-Boulder

## INTRODUCTORY PHILOSOPHY

*"Course Mechanics for Introduction to Philosophy"*  
Daryl Close, Tiffin University

*"Teaching Race and Gender in the Intro Course"*  
Craig Vasey, Mary Washington College

*"Pop Media and the Traditional Intro Course"*  
James Cadello, Central Washington University

*"What Work Requires of Philosophy Courses: Infusing SCANS in the Philosophy Curriculum"*  
Louisa Moon, MiraCosta College

*"The Fourth Tetralogy; Exploring Plato's Middle Dialogues"*  
Anthony Beavers, University of Evansville

## TOPICS IN PHILOSOPHY

*"Rashomon Grand Jury: Voice and Epistemology"*  
John Wager, Triton College

*"Optical Allusions and More! Developing the Context Around Early Modern Philosophy"*  
Betsy Decyk, California State University-Long Beach

*"Traveling in Ancient Greece"*  
Nancy Hancock, University of Louisville

*"Students in the Cave: Role Playing Plato's Analogy"*  
Heather Battaly, Syracuse University

## ISSUES OF DIVERSITY

*"Problems in Teaching Toleration: Diversity and Moral Education"*  
Sara Goering, University of Colorado-Boulder

*"Teaching African Philosophy in Intro Courses"*  
Elliot Wreh-Wilson, Edinboro University



## WORKSHOP ABSTRACTS

**HEATHER BATTALY, Syracuse University**  
*Students in the Cave: Role-Playing Plato's Analogy*  
7c, Sunday, 1:20-2:50 pm, Elliot 214

Why lecture about the **analogy of the cave** when students can re-enact it? The drama we perform provides a humorous alternative to the chalkboard - one bound to entertain students and instructors alike. The aim of this thespian device is to enhance students' understanding of the renowned analogy by: (1) making them active players in a re-created cave; and (2) giving them the opportunity to determine what the objects in this cave are supposed to represent. This re-enactment was designed for performance by students in an introductory course in Plato's *Republic*, and can easily be altered to fit the goals of beginning courses in Ancient Philosophy, Ethics, Metaphysics and Epistemology. Conference participants will be asked to assume the roles of characters in the cave, and to take part in an exercise in analogy analysis. Each participant will receive a script which enumerates the essential props, the cast of characters, and the stage directions and dialogue.

**ANTHONY BEAVERS, University of Evansville**  
*The Fourth Tetralogy: Exploring Plato's Middle Dialogues*  
6g, Sunday, 8:40-10:10 pm, Elliot 216

(<http://plato.evansville.edu>) is a virtual learning environment created on the Internet to help bridge the gap between faculty research and teaching, on the one hand, and the gap between the academy and the public, on the other. It does this by computer software mechanisms that duplicate in a web site the actual behavior of the profession, though on a much smaller scale. A commentary software system allows scholars from around the world to pursue their own scholarly agenda, adding commentaries to the site and instructing a robot to link these commentaries to various places within the text of four of Plato's dialogues, the Symposium, the Phaedo, the Republic and the Phaedrus. Commentaries may also be attached to other commentaries, thereby allowing a slow and sustained scholarly discussion on Plato. Furthermore, each commentary is picked up by a central search engine and cross-referenced directly to Plato's texts, creating a word index of the entire web site. The result is a rich hypertextual environment that allows the public (including students at universities around the world) to explore Plato's texts.

The goal of the project as a whole is to create an organic hypertextual learning environment that will develop with the natural growth of the Internet and that, consequently, will become more valuable over time. Its location on the Internet makes it a scholarly service available to the global community free-of-charge, thereby bringing the community of scholars more closely to the general public and helping to satisfy our professional responsibility to educate humanity.

**STEPHEN BICKHAM, Mansfield University**  
*Building and Chairing the Philosophy Department*  
4c, Saturday, 10:15-11:45 am, 116 Elliot

The great majority of philosophy teaching in this country is done in the context of an academic department, usually a department of philosophy. When philosophy is being built up at a college or university, one of the first goals is the establishing of a philosophy department administered by a chairperson. This panel discussion type

workshop will discuss the importance and function of the chairperson and department governance in a teaching institution. Issues to be discussed will include: curriculum development, general education, finding philosophy majors, faculty hiring, faculty development, dealing with "the administration," "philosophy only" departments versus "philosophy and \_\_\_\_\_" departments, and department decision-making. There will be ample time for these issues to be discussed by all attendees.

**TERRY BYNUM, Southern Connecticut State University**  
*A New Model for Applied Ethics and its Implication for Teaching*  
8f, Sunday, 3:15-4:45 pm, Elliot 214

**JAMES CADELLO, Central Washington University**  
*Pop media and the Intro Course*  
5e, Saturday, 1:10-2:40 pm, Elliot 202

I will demonstrate how I have integrated into my lower-division courses a series of films, episodes of television shows, and popular musical selections to which the student is asked to compare and contrast the philosophical works we are reading. This process, I have found, if carefully planned, not only aids greatly student comprehension of the philosophical texts we are covering, but, in a surprising bonus that I originally did not expect, has allowed the students and me to more fully appreciate the extent to which philosophical themes, sometimes in sophisticated forms, abound in popular media. What makes this method work is not merely showing some film or television episode and then discussing it with the class, but providing the students with (1) a series of pointed questions for group discussion, and (2) a series of short writing assignments that require the students to engage basic philosophical themes. In my workshop I will immerse the group in some of the actual exercises I use in class, providing models of what has worked and what has not panned out.

**GRACE CLEMENT, Salisbury State University**  
*Neutrality vs Openness of the Instructor*  
1d, Friday, 8:40-10:10 am, Elliot 123

Some philosophy teachers strive for neutrality or objectivity in their presentation of controversial material in the classroom, keeping their own views to themselves, while others openly reveal and even passionately defend their philosophical convictions to their students. In my presentation, I would like to articulate and examine these two models for teaching philosophy, focusing on the merits and drawbacks of each for students' learning and engagement in the material. For instance, in my experience I have found that students generally *want* to know what I believe about a difficult issue; on the other hand, I have also found that openly sharing my own views, especially when they are contrary to students' prevailing views, is not necessarily pedagogically helpful, often setting up barriers between the students and me. Other questions I will address include: Given that our own views on material inevitably color our presentation of that material, is the Objectivity Model illusory? What can we do to move toward reconciling these two models? I will discuss my own attempts to address these questions in different areas and levels of philosophy classes, and I will solicit input and discussion from other philosophy teachers.

**DARYL CLOSE, Tiffin University**  
*Course Mechanics for Intro Philosophy*  
2a, Friday, 1:20-2:50 pm, Elliot 101

Most of our discussions as teachers of Introduction to Philosophy center on such issues as the historical versus the problems approach, how to teach a specific issue (the Cave, free will, Descartes' evil genius), etc. But my introductory course may be well thought out in terms of content yet be distinctly suboptimal with respect to the mechanics of the course. The converse may also be true. Either way, many students are likely to leave the course with less than what we would have preferred. This workshop is devoted specifically to the various mechanical designs that may be used in teaching Introduction to Philosophy, their advantages, and their drawbacks. We will consider group writing projects, group debates and case presentations, essay vs. objective tests, timed quizzes, how to measure participation, critical essays, 'research' papers, peer grading, etc. Workshop participants will share their experiences regarding these and other techniques. Our goal will be to isolate those mechanical features optimally suited to Introduction to Philosophy.

**JAMES DAVIS, Boston University**  
*Informed Debates to Teach the Philosophy Text*  
4b, Saturday, 10:15-11:45 am, Elliot 110

Students at Boston University Academy High School are enthusiastic about philosophy, and many of them already have opinions about the existence of God, moral relativism, the function of the state, and the nature of art. Few, however, have seriously read or discussed a philosophical text, and when assigned one, they often misunderstand its arguments, implications, and problems. To improve students' ability to confront a philosophy text, I use a three-part method consisting of (1) a guided reading of a text, (2) a directed debate, and (3) a formal paper based on the debate. This workshop discusses this method and shows how it improves students' ability to read and critique philosophy texts. Participants will receive samples of close reading exercises and worksheets used by students to prepare for and engage in a class debate. They will also watch a video of students actually engaged in a debate. The workshop will conclude with a discussion of these techniques and how they might be used in college courses.

**BETSY DECYK (1), CSU, Long Beach**  
*Optical Illusions and More: Developing the Context of Early Modern Philosophy*  
1e, Friday, 8:40-10:10 am, Elliot 202  
8c, Sunday, 3:15-4:45 pm, Elliot 116

The 17th century was an exciting time! The telescope and the microscope expanded our sensory range. Engineers harnessed machines - many for work, but some, like the fountains and grottoes of the Royal Gardens at Saint-Germain-en-Lay, for amusement and play. Artists mastered perspective and played with anamorphic images. And in the midst of this richly expanding environment, natural philosophers puzzled about how to interpret the new discoveries and systematize the information.

Unfortunately many of our students who study early modern philosophy texts find the texts dry and boring. They are unaware of the perplexities and wonder of the time because we as philosophy teachers do not often, or adequately "set the 17th century stage" for them.

This workshop will recreate for the participants visual/kinesthetic experiences in optics, hydraulics, and art from the 17th

century. The purposes of this workshop are (1) to enrich the participants' understanding of the context surrounding early modern philosophy, (2) to provide a better understanding of the textual allusions that Descartes, Locke, Berkeley and Leibniz make to their implicit context, and (3) to show philosophy instructors how they may likewise "set the scene" for a more engaging reading of early modern philosophy.

**BETSY DECYK (2), CSU, Long Beach**  
*The Critique of Poor Memory*  
3a, Friday, 3:14-4:45 pm, Elliot 101

Memory allows us to enter vast networks of words, ideas, images and information. Memory helps us to create and sustain our personal narratives. Memory helps us to do today what we learned to do hours, days, months, or even years ago. Memory in the form of testimony serves as evidence for legal decisions. The truth is we rely on memory in a myriad of ways, but how reliable is it?

This workshop takes critical thinking into a new frontier. Historically in teaching critical thinking we have focused on the flaws and traps, informal and formal, of reasoning. We have not often, however, in critical thinking classes subjected memory to the same kind of scrutiny. Two purposes of this workshop are to encourage informed and systematic critical thinking about memory and to engage the participants in memory activities that they can use in their own classrooms to encourage their students to think critically about memory.

**DONNA ENGELMANN (1), Alverno College**  
*It Really Works: Assessment in Philosophy Classes*  
5a, Saturday, 1:10-2:40 pm, Elliot 101

This workshop is for teachers of philosophy who are interested in using assessment to improve student learning. Those who are sceptical about the use of assessment in philosophy, as well as those who haven't given the issue much thought, are also welcome. You will see examples of assessment outcomes for an entire philosophy major, for a philosophy course and for assignments in philosophy, taken from my experience teaching philosophy in an ability-based curriculum at Alverno College. We will discuss how setting assessment outcomes can improve student learning in philosophy, and how outcomes might vary in a range of philosophy programs and student populations. Finally, you will have an opportunity to begin to design outcomes for your own students' learning in philosophy.

**STEPHEN ESQUITH, Michigan State University**  
*Teaching 'Teaching Philosophy' in Your Advanced Seminar*  
3b, Friday, 3:15-4:45 pm, Elliot 110

It has been my experience that teaching a course on a subject that I thought I already knew relatively well gives me a fuller understanding of the material than I had before teaching it. If this is generally true, why not let our students in on this? Why not get them thinking about how they would teach material at the same time that they are studying it in advanced undergraduate and graduate seminars?

To test this idea, I taught a graduate seminar on multiculturalism and democratic citizenship designed to see if the students could translate some of the material in the seminar into an undergraduate course and thereby enrich their own understanding of it.

*continued on next page*



In this workshop/discussion I will present my original seminar syllabus, five actual write-ups of the mock undergraduate classes that seminar participants gave to each other in the seminar, and the full annotated syllabi they wrote for an undergraduate course on this subject. Then, workshop participants will decide on evaluation criteria for this material and critically discuss the five samples using these criteria. The goal of the workshop/discussion is to see if teaching in advanced seminars is not a distraction but rather enriches an advanced student's understanding of the material.

**ROBERT FIGUEROA (1), University of Colorado, Boulder**  
*Stretching the Student's Moral imagination*  
6c, Sunday, 8:40-10:10 am, Elliot 116

In this presentation, I will discuss the development of the moral imagination by describing specific techniques for bringing out moral experiences that can broaden our sense of others' moral point of view. To understand a moral point of view, regardless of the particular philosophical school our decisions mimic, we must give credence to the fact that the personal experience of the moral agent plays a tremendous role in the moral perception of a situation.

Adapting another's point of view is a fundamental part of any theory of moral psychology. A good moral decision requires at least these two activities: (1) assessing how others will be impacted by our moral decisions and actions; and (2) extending our moral imagination in order access the point of view of other moral agents. The first activity depends upon our ability to project our past moral experiences and to utilize other cognitive abilities (like remembering accounts of others experiences, etc.) to derive the likely consequences of our moral decisions and actions. In this moral experience the agent is personally experiencing a decision-making process that will affect others. The second activity requires stretching the moral imagination to understand the moral point of view of others. This activity differs from the first because it suggests acquiring an actual experience may not be accessed from other inferences. The difficulty is to require the moral agent to consider an experience that s/he may not have imagined.

My presentation will provide examples of teaching techniques that stretch the student's moral imagination in issues pertaining to racism, gender experience, socioeconomic stratification, alienation, and exploitation in order provide a deeper account of the development of moral education. These teaching techniques go beyond the philosopher's use of the thought experiment because it involves the students in moral experiences rather than mere mental exercises. This discussion includes descriptions of the techniques (including the use of case studies, simulation games, and written exercises) and the positive results for moral education. This presentation will be particularly useful for teaching more homogenous student populations, but it addresses issues that are functionally transcultural and can be utilized in even the most diverse student populations.

**JOSEPH GIVVIN, Mount Mercy College**  
*Allen's "Crimes and Misdemeanors" in the Intro Course*  
1c, Friday, 8:40- 10:10 am, Elliot 116

This is a session on using Woody Allen's *Crimes and Misdemeanors* in teaching ethics. The session will especially focus on two scenes from the film, the Seder table scene and the final scene of the film. I will share with those attending this sessions questions on the film which I have used in my classes. I would then hope to initiate a discussion among those participating on the questions which I have

provided and also to have the participants formulate additional questions for discussion. We will then engage in a discussion of the values and shortcomings of using this theatrical film to teach introductory ethics.

**SARA GOERING (1), University of Colorado, Boulder**  
*Problems in Teaching Toleration: Diversity and Moral Education*  
5c, Saturday, 1:10-2:40 pm, Elliot 116

Often when we think of moral education in a liberal society, we assume that neutrality regarding what counts as the good life requires us to teach a formal kind of ethics, one that emphasizes something like "values clarification" rather than any particular substantial moral point of view. Because of this tenet of liberal society, when moral education is offered, it often emphasizes the value of toleration of difference.

I argue that this focus on toleration way actually undercut the moral education project, by turning students into naive ethical relativists. Furthermore, understood as a value that encourages each of us to leave the "other" alone to do his or her own thing, toleration does not offer the ethical guidance necessary to move students to address serious ethical issues in society. I argue that rather than toleration, or even celebration of diversity, moral education ought to focus on the value of critical engagement with difference. I suggest the implementation of philosophy in K-12 as one way to address this concern. A focus on critical engagement with difference through philosophy may help students to find a foundation for their moral judgements as well as motivating them to act on those judgments.

**SARA GOERING (2) & ROBERT FIGUEROA (2), University of Colorado, Boulder**  
*Problems in Teaching Values in the Schools*  
7b, Sunday, 1:20-2:50 pm, Elliot 202

Although most public schools do not teach their students about values or ethics in any strict sense, deferring instead to parents and churches to fulfill this role in society, recent concerns about the moral failures of youth have led to a call for some sort of state sponsored moral education. Because of the traditional view that questions about values are appropriately relegated to the home, as well as concerns about how teachers ought to teach such subjects, schools are often reluctant to take on the project of moral education. We argue that schools are indeed the appropriate place for moral education, and that teachers trained to do so ought to lead children through moral questions in much the same way that they approach more traditional subjects in the classroom.

**SAM GOROVITZ, Syracuse University**  
*Workshop on Improving Student Writing*  
2b, Friday, 1:20-2:50 pm, Elliot 110

This 90 minute workshop will be a follow-up to "Improving Academic Writing" by Jonathan Bemett and Samuel Gorovitz in *TEACHING PHILOSOPHY*, 20, 2, June 1997. We will discuss various related problems and possible pedagogical strategies for dealing with them. In the process, we will work together on illustrative passages of writing. Participants will be encouraged to describe their own successes, failures, frustrations, and aspirations in regard to improving the quality of student writing.

**PHIL HAMLIN & MARIANNE WOODSIDE**, University of Tennessee, Knoxville

*Using Film Vignettes in Professional Ethics Education*

7a, Sunday, 1:20-2:50 pm, Elliot 116

This workshop is intended to begin a dialogue on the possibilities for using brief segments of films to trigger discussion of professional ethics issues in the classroom. We will demonstrate what we have in mind by showing several vignettes, drawn from several sources, dealing with dilemmas in several different professions. We will lead the group through a brief discussion of the issues involved in three of these vignettes, making use of discussion questions we will distribute. Then we will discuss the wider use of this technique with a list of suggested sources we will provide. We will invite brainstorming from the group about other resources that could be drawn upon, as well as creative and critical thinking about the opportunities and pitfalls of this approach to professional ethics education.

**NANCY HANCOCK**, University of Louisville

*Traveling in Ancient Greece*

9d, Sunday, 10:20-11:50 am, Elliot 123

In this workshop we will be sharing our experiences in teach/travel courses. I myself will provide materials I have used from two previous trips to Greece (team taught with Classics professor John Svarlien of Transylvania University). Discussion will range from organizing the trip and setting reasonable course requirements to tips for travelling with students in a foreign country. Although I will spare everyone my travel slides, I will bring a photo album for those who are interested!

**ELIZABETH HODGE**, Gavilan College

*The Philosophical Version of Short Attention Span Theater, or How to Present Boring Material in the Age of Television*

8a, Sunday, 3:15-4:45 pm, Elliot 101

The "Short Attention Span Theatre" (SAST) approach to philosophy is a technique for presenting philosophical theory to those who may be resistant to the topic, ill prepared for standard, highly academic approaches, or those who simply learn in a more visual manner. Succinctly stated, SAST incorporates conversation, student engagement in the topic by way of visual media (television, movies, popular music, etc.) as well as hands on application of theory to the world in which we live. This technique may be applied to any introductory philosophy course, including logic. The instructor must attempt creativity by addressing both the needs of academic standards of excellence, the abilities of the given student population, along with (and equally important) the "reality" of the students worldview. Specifically, the instructor must reach into the students, worldview and frame of reference first before attempting to get them to move beyond it. In order to do so, the instructor must incorporate much of the familiar as a means of leading the students to a different and more critical way of thinking about the world of ideas and the material world. For example, one may find it advantageous to incorporate popular television shows as a means to demonstrate subtle racism, ethical dilemmas, and the creation of material, commercial desires. Additionally, one may be able to demonstrate how things like "politically correct" multiculturalism becomes subsumed by the mainstream which renders desensitiveness to the issue by overemphasis. With respect to logic, one may incorporate software programs, use cartoons as a way of discussing arguments as they often demonstrate skewed, but humorous logic, along with news reports, and popular music.

**GARTH KEMERLING & ED TEALL**, Newberry College & Mount St. Mary College

*Spinning a Web: Developing HyperText Materials for Philosophy Teaching*

5g, Saturday, 1:10-2:40 pm, Elliot 216 (Part 1)

7d, Sunday, 1:20-2:50 pm, Elliot 216 (Part 2)

Designed for those with little or no experience in the creation of hypertext instructional materials, this workshop will provide the information necessary to get started. After a brief discussion of the advantages of using Web-based hypertext documents as a supplement to classroom instruction, we will consider how to implement this technology in service of significant objectives of philosophy teaching. Participants will learn how to prepare effective hypertext course materials in HTML for publication on the World Wide Web, relying on examples and templates provided during the workshop.

**WARREN KESSLER**, California State University, Fresno

*Groups for Supplementary Reading*

3c, Friday, 3:15-4:45 pm, Elliot 116

A summary of strategies employed in Intro to Philosophy to involve a broad cross-section of students in in-depth reading of whole philosophical texts. The key to this process is the use of group assignments requiring each student to choose one of four "supplemental texts" for the course, read and analyze the book with a group of other students who have selected the same text, and present key elements of the book to the class in three thirty minute group presentations. The books are Plato's *Republic*, Hume's *Dialogues Concerning Natural Religion*, Hesse's *Siddhartha*, and an anthology of feminist philosophy, *Women and Values*. The selection of texts and the use of group work brings together students from disparate cultures and backgrounds on materials that expose them to classics of Western philosophy, a non-Western perspective and a variety of feminist perspectives. Discussion will include issues involving the capacity of beginning students to read seriously, the advantages and disadvantages of group work, and the merits of supplementing traditional sources with non-Western and feminist philosophy.

**KEN KNISELY**, Milk Bottle Productions, & **HUGH TAFT-MORALES**, Edmund Burke School

*Framing the Questions: Creating and Using Video to Enhance Philosophical Education*

5f, Saturday, 1:10-2:40 pm, Elliot 214

[The WHY, WHAT, and HOW of philosophy video and video philosophy. Hugh and Ken will each present illustrated sessions planned to involve you and your students meaningfully in exploring philosophy through video. — ed., AW]

**STEPHEN LEVY**, County College of Morris

*Brain Teasers Unmasked: Logic Enriched*

9e, Sunday, 10:20-11:50 am, Elliot 202

One of our greatest challenges in teaching logic is maintaining student interest. A large class of reasoning problems — namely, brainteasers or logical puzzles — can help us address this problem. A few authors (Copi, for instance) discuss these problems and their solutions informally, but they treat them as curiosities unrelated to the heart of logic. However, we can use these problems to illustrate central logical topics often more effectively than arguments do. In this

*continued on next page*



presentation, I show how four classes of logical puzzles may be used to illustrate rules of inference in propositional and quantificational logic, indirect proof, hidden assumptions, and other logical topics. In one class, you match people's names with their occupations or other descriptions. In another, you determine the placement of people or other objects in a row. The third is the classic problem of the sadistic jailer who taunts his prisoners about the color of the hats on their heads. The fourth comprises reasoning about which statements in a group are true, and which false. I'll distribute handouts of the puzzles and alternative solutions, formal and informal. I also suggest guidelines for constructing problems of this sort.

**ERIN LIVINGSTON, Georgetown University**  
**Montaigne's 'Art of Conversation' and Classroom Debates**  
8b, Sunday, 3:15-4:45 pm, Elliot 110

In his essay "On the Art of Conversation," Montaigne describes the ideal situation, attitude, and behavior for a good philosophical conversation, argument, or debate, aimed at seeking The Truth from initial positions of disagreement. From this essay, students learn to clearly state and defend their positions, avoid ad hominem arguments, be open to compromise possibilities, and place reaching the truth above "winning" the debate. Montaigne's essay therefore makes excellent reading material prefatory to student conversations and classroom debates. After completing the assignment, students can set up their own list of "rules" for classroom debates, keeping in mind the primary purpose of such an exercise (finding an answer to the central question that is agreeable to all, or most). This presentation discusses the use of the essay as classroom materials, the philosophical debate as student presentations, and takes the participants through the process of developing criteria for good debates.

**MIMI MARINUCCI, Temple University**  
**Philosophy in the Twilight Zone**  
9a, Sunday, 10:20-11:50 am, Elliot 101

This presentation will share a recent experiment in which I organized an introductory level philosophy course around several episodes of the former television series *The Twilight Zone*. My goal was to promote firsthand recognition of and engagement with the basic philosophical problems addressed in the assigned readings. The readings consisted of selections from primary texts grouped into several units according to topic. At the beginning of each unit, students prepared brief essays in response to viewing and discussing a relevant episode of *The Twilight Zone* in class. Prior to any engagement with the views of particular philosophers, the students themselves discovered the central questions for each unit. This was a welcome departure from the more traditional approach in which students are simply told, and expected to believe and care about, what shall count as a problem worthy of philosophical investigation. In addition, the featured *Twilight Zone* episode provided a common example around which to focus subsequent discussions of specific theories covered in each unit. I will first relate, partially through demonstration, some specific details about the approach adopted for this course. I will then draw on both the positive and negative aspects of this experiment to offer concrete suggestions for successful implementation of a similar course plan in the future. I will also seek input from conference participants toward the same goal.

**GEORGE MARSHALL, University of Regina**  
**Teaching and/or Research?: Balance and Integration Strategies**  
8d, Sunday, 3:15-4:45 pm, Elliot 123

Some academics have positions that require only teaching or research but not both. Most of us, however, are required to do both. Because there is so much danger of one or the other monopolizing our thought, energy, and time to the detriment of the other, it is fairly obvious that we must figure out a way to relate to both. This is far easier said than done. In this workshop, we shall review the problems and difficulties involved in this situation. We will then look at and criticize some of the major strategies for **balancing** out both teaching and research. And, finally, we will consider a few proposals for **integrating** teaching and research. The primary goal of this workshop is not to offer a solution to your problems in this area, but rather, through analyzing the problems and the sharing of different views of the participants of the workshop, to enable you to understand the problems a little better so that you can operate more effectively in such situations. If you are in a situation that does not require both teaching and research, then this workshop is not aimed at you. The problems we are concerned about arise when **you** think that your *work requires or ought to require* both teaching and research.

**FRED MILLS, Bowie State University**  
**Teaching Classical Greek Ethics with the Ring of Gyges**  
4e, Saturday, 10:15-11:45 am, Elliot 202

This demonstration of the use of the Gyges' ring story (Plato, *Republic*, 2.359d-f) to teach introduction to classical Greek ethics employs a PowerPoint slide show presentation and group discussion; it is a simulated lesson. The slide show explains how the story of Gyges' ring can be used to evoke the questions that motivate the classical Greek theory of morality. These questions, at a first approximation, are: (1) What is the origin of justice and injustice? (2) Is the just person happier than the unjust person? (3) How do justice and injustice impact on the specific excellence of the soul? Participants are asked to engage in the Gyges' ring thought experiment in order to experience these questions. The thought experiment is meant to provide a strong, but not decisive argument for Thrasymachus' claim that it is better to be unjust and seem just than to be just and seem unjust. Socrates' defense of justice is then linked to a tripartite theory of the soul.

**WARREN NEILL, State University of West Georgia**  
**Internet Newsgroups in the Philosophy Classroom**  
4h, Saturday, 10:15-11:45 am, Journalism Lab

Most philosophy teachers will surely agree that active discussion by students is an essential part of a successful philosophy class. However, it has been my experience that along with its many benefits, oral discussion in class suffers from several limitations. But now that most students have access to the Internet, many of these limitations can be overcome by setting up class Internet newsgroups and supplementing in-class discussion with out-of-class, on-line discussion. In this presentation, I will describe how I have used Internet newsgroups in my classes, provide some examples of things that students have said on these groups, and outline the many benefits and possible limitations of incorporating this new communication technology into philosophy classes.



**LOUISA MOON (1), MiraCosta College**  
***Does Personal Identity Require Total Recall***  
**4a, Saturday, 10:15-11:45 am, Elliot 101**

In 1994 the United States' Secretary of Labor formed a body called SCANS (Secretary's Commission on Achieving the Necessary Skills) which was to study the skills and competencies needed in the workforce, the published study: "What Work Requires of Schools," outlined 3 basic skills and 5 competencies (called the SCANS skills) which students would need for success in the workplace. In this workshop you will learn what those skills and competencies are, study the extent to which they are already part of your courses, and see a demonstration of an Introduction to Philosophy course, taught both in-person and online, which consciously infuses these skills and competencies into its curriculum. In addition to viewing materials from the course, workshop attendees will get hands-on experience in some of the classroom activities designed to build these skills, and they will be working on identifying the skills and competencies in their own courses. Please bring a copy of your syllabus, if possible.

**LOUISA MOON (2), MiraCosta College**  
***What Work Requires of Philosophy Courses: Infusing SCANS in the Philosophy Curriculum***  
**6b, Sunday, 8:40-10:10 am, Elliot 110**

"Does personal identity require total recall?" This question, initially raised by Hume with respect to Locke's theory of personal identity, is also raised by the movie *Total Recall*. *Total Recall* is very much a mainstream, action/adventure film (i.e. the kind our students typically see and we typically don't), but if used in the context of an introductory conversation about personal identity it can serve as the basis of discussion and contrast between materialist, Lockean and Sartrean views of personal identity. Does the main character need to recover his memory to be himself again? Or, does a person really define himself (or herself) through action? What does the possibility of false, implanted memories do to our theory of personal identity? Come see the film and discuss how it can be used with students in an introductory philosophy course! WARNING: This film contains violence, Arnold Schwarzenegger and Sharon Stone.

**NIKOLAY OLEMCHENKO (1), Volograd State University**  
***Current Problems in Teaching Philosophy in Russia***  
**4f, Saturday, 10:15-11:45 am, Elliot 214**

Within the system of higher education in Russia, philosophy is traditionally a compulsory subject at every institute or university. The interest in philosophy is constantly increasing. Nowadays philosophy is taught at many colleges and high schools. Besides those who enter graduate studies must pass three exams one of which is philosophy. The opening of new philosophy departments at different universities, the increasing number of intellectuals obtaining PhD also demonstrates the high degree of interest in philosophy.

Unfortunately, the dominating idea of current everyday life is positivism, technical intellect. Its quiet, imperceptible but consecutive expansion is firmly fixing the unpredictable power of technics and bureaucracy. That is why the great problem of philosophical education is to form antipositivist thinking. But how is it possible to get somebody taught philosophy and thus try to overcome or at least to curb the vulgar technocratic thinking?

**NIKOLAY OLEMCHENKO (2), Volograd State University**  
***Why We Teach Philosophy: Goals and Perspectives of Philosophical Education***  
**6f, Sunday, 8:40-10:10 am, Elliot 214**

A thought can only be communicated by means of one's thought, philosophy can be passed through philosophizing, i.e., living philosophical thinking. Hence, a teacher of philosophy is doomed to become a Philosopher. Practising a philosophical discourse during lectures and seminars, a teacher develops the student's sovereign and creative thinking which will be heuristically valuable for producing new ideas in science, medicine, art, and business. A teacher should develop the creative and humanistic potential of philosophy, wake up spiritual efforts of students instead of cultivating mechanical reproduction of some postulates by them.

**BRUCE OMUNDSON, Lansing Community College**  
***World Philosophies On-Line***  
**5h, Saturday, 1:10-2:40 pm, Elliot 108**

The efforts of a technological troglodyte to teach "World Philosophies I" online will serve as prolegomena for discussing issues regarding virtual philosophy classes:

- How does designing an online philosophy course differ from conventional course planning?
- What are the trade-offs between virtual and "real" philosophy courses?
- Who is best and worst served by virtual classes?
- Coping with collegial skepticism—*a priori* judgements and a *posteriori* results. Options for blending virtual and "real" course elements.
- Social issues raised by the technology.

The focus is on participatory discussion. This presentation will not inform you of the merits of computer hardware or software packages.

**LANEI RODEMEYER, SUNY, Stonybrook**  
***Writing Philosophy Gradually***  
**6e, Sunday, 8:40-10:10 am, Elliot 202**

This discussion group reflects a major concern of almost every philosophy teacher: how to teach students to write philosophically. Through the active participation of those who attend, I hope to create a space where teachers can discuss their varying approaches to the problems of teaching philosophical writing. The discussion will include brainstorming new approaches, troubleshooting, and sharing already successful approaches. I will begin the discussion by presenting my own approach, "gradual philosophical writing", along with its limitations and criticisms. Writing philosophy gradually is an approach that introduces philosophical writing to students slowly, starting with very limited assignments and breaking down for them the expectations of the reader of a philosophical paper. The assumption here is NOT that there is one proper way to teach philosophical writing, but instead that a pedagogical discussion amongst philosophy teachers about teaching writing will bring forth several approaches—approaches which will work better or worse depending on our own teaching styles, classroom sizes, the levels of philosophy being taught, and the backgrounds of our students.

**TASHA RUSHING**, Salem College,  
**DONNA ENGELMANN (2)**, Alverno College,  
**ROBERT TIMKO (2)**, Mansfield University

*Panel on Assessment*

**4d, Saturday, 10:15-11:45 am, Elliot 123**

In matters of assessment, one size does not fit all. Standardized approaches often favor programs with more practical applications or "market value" than Philosophy is seen to have. Those of us who teach in Philosophy have an obligation to get together and discuss how assessment in Philosophy should differ from assessment in other fields and how we can tailor or supplement university-wide assessment techniques to help us fairly evaluate and improve our programs. We need to discover how assessment can be made a positive experience for philosophy programs rather than a negative one. In addition to what assessment can show us about what is happening in the classroom, we need to discover how proper assessment show us what our obligations are outside the classroom context, e.g., in helping stimulate interest in philosophy, in getting students into the classroom. We also need to discuss the dangers and disbenefits of improper assessment.

**GARY TALSKEY**, Sacred Heart School of Theology  
*Journaling as a Tool for Philosophical Reflection and Evaluation*  
**9c, Sunday, 10:20-11:50 am, Elliot 116**

From my experience of the past two years, structured student learning journals show promise for meeting many goals which we likely share: namely to improve and practice writing skills, encourage reflection, identify areas of student unclarity and misunderstanding, improve and practice questioning skills and the application of class material and skills to other contexts, provide a means of feedback on student progress when time is of the premium and provide students with a good set of "notes" from their course participation. This workshop/presentation would hope to welcome colleagues who share the above aims and are interested in Journaling as one means to these goals, as well as those interested in responding to different learning styles, alternative forms of student assessments and those interested in one element for possible inclusion in "student portfolios." After presenting the background, motivation, method and structure of Learning Journals, participants will try writing a quick sample journal entry and share their reflections on the experience to help assess the method's strengths, weaknesses and limitations. If time and interest permit, the use of the correlate "student assessment conferences" will be discussed.

**ROBERT TIMKO (1)**, Mansfield University  
*Using Film as Philosophic Text*  
**9b, Sunday, 10:20-11:50 am, Elliot 110**

Film can be used to illustrate philosophical approaches to issues and concepts in epistemology, ethics, and aesthetics. In this workshop, I hope to demonstrate how this can be accomplished. Participants will be asked to carefully view Antonioni's *The Passenger* and one other film—either Lea Pool's *La Femme de l'hôtel* or Chantal Akerman's *Je, Tu, Il, Elle*. (In lieu of a second film, participants may view selected excerpts from a several philosophically interesting films). Each participant will be asked to complete a worksheet on each film or excerpt they view. These worksheet will form the basis for workshop discussion on how to read a film philosophically, what traditional texts can be used to supplement the cinematic texts, and what types of questions can be formulated to facilitate student inquiry into the concepts of time, space, memory, and identity.

**GERALD TWADDELL**, Thomas More College  
*Teaching About Systems of Values*  
**3e, Friday, 3:15-4:45 pm, Elliot 202**

After a brief introduction (15 minutes) to set some ground rules, establish some vocabulary agreements, explain some operative categories and describe the exercise, participants will be invited to form groups of three to five (depending on the total number) to work on a project. (30 minutes) This project will require the members of each group to formulate a simplified value system constrained by a leading value in a specified area, eg., economic, affective, intellectual, etc. (If there are a large enough number of participants different groups may be asked to construct systems under different types of leading value.) The leader will circulate among groups to offer comments and help in any other way requested. Each group will be asked to present its results to the rest of the participants, explaining why they arranged values as they did and answer any questions the others might have. (30 minutes) Finally participants will be invited to comment on ways in which they might adjust this kind of exercise to improve its effectiveness in their own teaching contexts. (15 minutes)

**CRAIG VASEY**, Mary Washington College  
*Teaching About Race and Gender in the Intro Course*  
**3f, Friday, 3:15-4:45 pm, Elliot 214**

Fifteen years ago, when I first wanted to add something about women to the course, I could only think of Mill's *The Subjection of Women* as an appropriate text. I will first talk about why that was so, the resistance our training has ingrained in us against departing from the canon, and how I now teach my students to view philosophy and the canon. Since then I have tried out a variety of other texts and pursued an argument linking the emergence of feminism to the history of 19th and 20th century philosophy (via historical materialism, psychoanalysis, and existential phenomenology).

I have four aims: (a) to provide a strong rationale for the inclusion of race and gender readings in an historical introductory course, (b) to provide recommendations for conceptualizing such a course, (c) to provide examples of texts, videos and www resources, and ideas for their use, (d) to learn from the reception of my ideas about other texts and strategies I might benefit from.

**JOHN WAGER**, Triton College  
*Rashomon Grand Jury: Voice and Epistemology*  
**8e, Sunday, 3:15-4:45 pm, Elliot 202**

Using the short story "In a Grove" (the core story of the film *RASHOMON*), participants will engage in a brief "Grand Jury" exercise like that used with my "Introduction to Philosophy" classes. This exercise introduces epistemological issues like the nature of evidence and the roles of "consistency" and "coherence" in determining truth. The exercise also raises underlying issues of the role of authority and "voice" in knowledge claims, especially in some feminist epistemological perspectives.

Participants will then be asked to discuss the issues raised by this exercise, and will try to help each other (and me) understand some quite disturbing and puzzling student responses I've seen over the last several terms. This discussion will help connect the exercise with some other issues typically raised in an introductory level class that do not always get connected to epistemological issues.

I will distribute copies of the exercise and short story, a summary of recent student responses, and some of my essay test questions.



**GREGORY WEIS, University of South Carolina**

*Negligence: A Neglected Topic in Ethics*

2c, Friday, 1:20-2:50 pm, Elliot 123

Most of the subjects traditionally discussed in ethics courses (e.g. what makes an act right or good, moral relativism, moral skepticism, etc.) presuppose that the paradigm of the morally culpable act is the act that intentionally does harm or injury. This presupposition is normatively neutral: it is as much taken for granted by the deontologist as by the consequentialist or virtue theorist. I believe that this presupposition inclines us to leave out of account an important class of actions that frequently do harm or injury, viz. negligent actions. Drawing on the law of torts, I make some distinctions among different classes of negligent actions. Appealing to a series of thought experiments, I argue that the quasi-intentional negligent actions referred to in the law as "willful, wanton, and reckless actions" are actually a better paradigm of the morally culpable act than are intentional harms or injuries. My thought experiments show that willful, wanton, and reckless harms are properly more resented, and harder to forgive, than intentional harms. If I am correct that certain kinds of negligent harms are more serious than intentional harms, and their agents more culpable, then we ought to adjust our teaching of ethics to take account of negligent acts.

**BOB WENGERT, University of Illinois, Urbana**

*Interactive Translations of Propositional Logic on the Web*

4g, Saturday, 10:15-11:45 am, Elliot 216

Philo the Logician provides, over the Web, interactive exercises in translating English truth-functional sentences into their formal counterparts. A student might be given the example: "The lawyer cannot help David unless he is told the truth," and be told to let 'p' stand for "The Lawyer can help David" and 'q' stand for "The lawyer is told the truth." The student is invited to enter a formula with the same logical sense as the English sentence. A Java client parses the student's formula to make sure that it is well-formed, and then sends the formula to the server which proves whether or not the student's formula is equivalent to what the instructor claims. No matter how different syntactically, the student's formula is recognized as correct if it is equivalent. If it is not equivalent, the formula is read back in pidgin English, and the student is given a case where the student's answer differs from the instructor's and told whether the student's answer would be true or false in that case. The client and server for Philo are written in Java, while the logical engine is written in Prolog.

**JOHN WHITE, Talladega College**

*The Pythagorean Derivation and Theories of Truth*

1a, Friday, 8:40-10:10 am, Eliot 101

**JEANNE WILEY, College of Saint Rose**

*Questioning Sex-Blind Theories of Human Nature*

6d, Sunday, 8:40-10:10 am, Elliot 123

Are our ideals about human nature drawn to reflect conventional assumptions about "male nature?" What if our ideals about human nature and society were drawn to reflect conventional assumptions about "female nature?" How would we think differently about ourselves? How would our society be different? The canons of philosophical anthropology typically define human nature without explicitly addressing sexual difference. The goal of this presentation is to stimulate an interactive discussion addressing the possible ways in which questions about sexual difference may be integrated into the

study of human nature. The presenter will supply a model syllabus which integrates contemporary challenges to canonical views of human nature together with a series of questions to stimulate lively discussion among students regarding these challenges. Using the dystopian science fiction novel titled *The Gate to Women's Country* by Sheri Tepper, this presentation shows how students can be engaged in the process of entertaining topical and critical questions regarding the sex-blind assumptions behind theories of human nature.

**ARNOLD WILSON, University of Cincinnati**

*Student Relativism, What's to Be Done?*

1b, Friday, 8:40-10:10 am, Elliot 110

7e, Sunday, 1:20-2:50 pm, Elliot 101

"Who's to say what's right and wrong?" "It's all a matter of opinion, isn't it?" Anyone teaching moral issues knows well the difficulties in getting students involved in critical evaluation of moral argument. This workshop will attempt to determine the nature of student relativism and optimal instructor responses to it through a survey of literature and participants own experience and strategies.

**ELLIOT WREH-WILSON (1), Edinboro University**

*Teaching about Race in the Academy*

2d, Friday, 1:20-2:50 pm, Elliot 202

This workshop will be devoted to discussing the question: "Why don't we want to talk about race and race relations in America?" Specifically, I will want to discuss why philosophers seem reluctant to talk or teach about race and race relations, the problems and difficulties that impede the possibility of teaching about race, and the methods that are available to those who wish to undertake talking about race.

**ELLIOT WREH-WILSON (2), Edinboro University**

*Teaching African Philosophy in Intro Courses*

6a, Sunday, 8:40-10:10 am, Elliot 101

The concept that we teach "non-western philosophy" in the academy is gaining acceptance these days. There are colleges and universities in the United States that offer such non-traditional courses not merely to attract students but to expand the notion of a general education curriculum. Eastern philosophy is a notion that comes to mind. African philosophy is another. Libraries and bookstores around the country have sections for these non-traditional subject areas. Meanwhile, as colleges and universities seek competent philosophers to teach these courses, the question is whether philosophers are prepared and willing, relying on their western backgrounds, to enter into discussions over these non-traditional subject areas.



NAME	ABSTRACT TITLE	SESSION	ROOM
Battaly, Heather	Students in the Cave: Role-Playing Plato's Analogy	7c, Sunday, 1:20-2:50 pm	Elliot 214
Beavers, Anthony	The Fourth Tetralogy: Exploring Plato's Middle Dialogues	6g, Sunday, 8:40-10:10 pm	Elliot 216
Benjamin, Martin	Graduate Seminar	Daily, 8:00-12:00 pm	North Hall
Bickham, Stephen	Building and Chairing the Philosophy Department	4c, Saturday, 10:15-11:45 am	Elliot 116
Bynum, Terry	A New Model for Applied Ethics	8f, Sunday, 3:15-4:45 pm	Elliot 214
Cadello, James	Pop media and the Intro Course	5e, Saturday, 1:10-2:40 pm	Elliot 202
Campbell, James	Scholars and Teachers	Sunday, 10:30-11:50 am	Allen Auditorium
Clement, Grace	Neutrality vs Openness of the Instructor	1d, Friday, 8:40-10:10 am	Elliot 123
Close, Daryl	Course Mechanics for Intro Philosophy	2a, Friday, 1:20-2:50 pm	Elliot 101
Davis, James	Informed Debates to Teach the Philosophy Text	4b, Saturday, 10:15-11:45 am	Elliot 110
Decyk (1), Betsy	Optical Allusions and More	1e, Friday, 8:40-10:10 am	Elliot 202
Decyk (2), Betsy	The Critique of Poor Memory	3a, Friday, 3:14-4:45 pm	Elliot 101
Engelmann (1), Donna	Assessment in Philosophy Classes	5a, Saturday, 1:10-2:40 pm	Elliot 101
Engelmann (2), Donna	Panel on Assessment	4d, Saturday, 10:15-11:45 am	Elliot 123
Esquith, Stephen	Teaching 'Teaching Philosophy' in Your Advanced Seminar	3b, Friday, 3:15-4:45 pm	Elliot 110
Figueroa (1), Robert	Stretching the Student's Moral Imagination	6c, Sunday, 8:40-10:10 am	Elliot 116
Figueroa (2), Robert	Problems in Teaching Values in the Schools	7b, Sunday, 1:20-2:50 pm	Elliot 202
Givvin, Joseph	Allen's "Crimes and Misdemeanors" in the Intro Course	1c, Friday, 8:40-10:10 am	Elliot 116
Goering (1), Sara	Problems in Teaching Toleration	5c, Saturday, 1:10-2:40 pm	Elliot 116
Goering (2), Sara	Problems in Teaching Values in the Schools	7b, Sunday, 1:20-2:50 pm	Elliot 202
Gorovitz, Sam	Workshop on Improving Student Writing	2b, Friday, 1:20-2:50 pm	Elliot 110
Hamlin, Phil	Using Film Vignettes in Professional Ethics Education	7a, Sunday, 1:20-2:50 pm	Elliot 116
Hancock, Nancy	Traveling in Ancient Greece	9d, Monday, 10:20-11:50 am	Elliot 123
Hodge, Elizabeth	The Philosophical Version of Short Attention Span Theater	8a, Sunday, 3:15-4:45 pm	Elliot 101
Hoffman, Eric	Part-Time Faculty (Panel)	Monday, 8:30-10:00 am	North Manser
Kemerling, Garth	Developing HyperText Materials - Beginning	5g, Saturday, 1:10-2:40 pm	Elliot 216
Kessler, Warren	Groups for Supplementary Reading	3c, Friday, 3:15-4:45 pm	Elliot 116
Knisely, Ken	Creating and Using Video to Enhance Philosophical Education	5f, Saturday, 1:10-2:40 pm	Elliot 214
Levy, Stephen	Brain Teasers Unmasked: Logic Enriched	9e, Monday, 10:20-11:50 am	Elliot 202
Livingston, Erin	Montaigne's 'Art of Conversation' and Classroom Debates	8b, Sunday, 3:15-4:45 pm	Elliot 110
Marinucci, Mimi	Philosophy in the Twilight Zone	9a, Monday, 10:20-11:50 am	Elliot 101
Marshall, George	Teaching and/or Research?	8g, Sunday, 3:15-4:45 pm	Elliot 123
Mills, Fred	Teaching Classical Greek Ethics with the Ring of Gyges	4e, Saturday, 10:15-11:45 am	Elliot 202
Moon (1), Louisa	Does Personal Identity Require Total Recall?	4a, Saturday, 10:15-11:45 am	Elliot 101
Moon (2), Louisa	What Work Requires of Philosophy Courses	6b, Sunday, 8:40-10:10 am	Elliot 110
Neill, Warren	Internet Newsgroups in the Philosophy Classroom	4h, Saturday, 10:15-11:45 am	Allen Lab
Olemchenko (1), Nikolay	Current Problems in Teaching Philosophy in Russia	4f, Saturday, 10:15-11:45 am	Elliot 214
Olemchenko (2), Nikolay	Why We Teach Philosophy: Goals and Perspectives	6f, Sunday, 8:40-10:10 am	Elliot 214
Omundson, Bruce	World Philosophies On-Line	5h, Saturday, 1:10-2:40 pm	Elliot 108
Rodemeyer, Lanei	Writing Philosophy Gradually	6e, Sunday, 8:40-10:10 am	Elliot 202
Rushing, Tasha	Panel on Assessment	4d, Saturday, 10:15-11:45 am	Elliot 123
Taft-Morales, Hugh	Creating and Using Video	5f, Saturday, 1:10-2:40 pm	Elliot 216
Talsky, Gary	Journaling as a Tool for Philosophical Reflection and Evaluation	9c, Monday, 10:20-11:50 am	Elliot 116
Teall, Ed	Developing HyperText Materials - Advanced	7d, Sunday, 1:20-2:50 pm	Elliot 216
Timko (1), Robert	Using Film as Philosophic Text	9b, Monday, 10:20-11:50 am	Elliot 110
Timko (2), Robert	Panel on Assessment	4d, Saturday, 10:15-11:45 am	Elliot 123
Tong, Rosemarie	Erotic Pedagogy and Sexual Harassment	Saturday, 8:40-10:00 am	Allen Auditorium
Twaddell, Gerald	Teaching About Systems of Values	3e, Friday, 3:15-4:45 pm	Elliot 202
Vasey, Craig	Teaching About Race and Gender in the Intro Course	3f, Friday, 3:15-4:45 pm	Elliot 214
Wager, John	Rashomon Grand Jury: Voice and Epistemology	8e, Sunday, 3:15-4:45 pm	Elliot 202
Weis, Gregory	Negligence: A Neglected Topic in Ethics	2c, Friday, 1:20-2:50 pm	Elliot 123
Wengert, Bob	Interactive Translations of Propositional Logic on the Web	4g, Saturday, 10:15-11:45 am	Elliot 216
White, John	The Pythagorean Derivation and Theories of Truth	1a, Friday, 8:40-10:10 am	Elliot 101
Wiley, Jeanne	Questioning Sex-Blind Theories of Human Nature	6d, Sunday, 8:40-10:10 am	Elliot 123
Wilson, Arnold	Student Relativism: What's to be done?	1b, Friday, 8:40-10:10 am	Elliot 214
Wreh-Wilson (1), Elliot	Teaching about Race in the Academy	2d, Friday, 1:20-2:50 pm	Elliot 202
Wreh-Wilson (2), Elliot	Teaching African Philosophy in Intro Courses	6a, Sunday, 8:40-10:10 am	Elliot 101