AAPT 2020

Anti-Racist and Pandemic Pedagogies

American Association of Philosophy Teachers

AAPT

Wednesday, July 22 –
Friday, July 24

Wednesday, July 22: Panel Presentations
Wednesday, July 22, and Thursday, July 23: Small-Group Workshops
Friday, July 24: New Tools for Fall Teaching and Social Hour

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Keynote Panel Presentations

Anti-Racist Pedagogy: **Wednesday, 11am-noon Eastern/8am-9am Pacific**

Joanna Crosby (Morgan State), "Decolonizing Introduction to Philosophy"
Johnathan Flowers, (Worcester State), "Accessible Anti-Racist Pedagogy at a Distance"
Andrew Pierce (Saint Mary's College), "The Problem with Privilege: Moral Transformation versus Structural Change Orientations to Anti-Racism."

Pandemic Pedagogy: **Wednesday, 2:30pm-3:30pm Eastern/11:30am-12:30pm Pacific**

Cathleen Muller (Marist College), "Adding Fun and Creativity to Your Online/ Hybrid Courses"
Jenna L. A. Donohue (University of California, Los Angeles), "Adopting Active-Learning Strategies for Remote Instruction"
Shereen Hassanein (Seneca College) Including Inclusion: Formal and Conceptual Considerations for Planning During the Pandemic

Workshops

- Choose workshop groups of interest to you by registering.
- You will be assigned a workshop group before the conference.
- Groups will meet Wednesday (following the panel presentations) and Thursday.
- Groups from both conference threads will present their work to all conference participants on Friday.

The Anti-Racist Pedagogy Workshop

- Wednesday, July 22, 12:15-1:30 Eastern/9:15-10:30 Pacific
- Thursday, July 23, noon-1:30 Eastern/9am-10:30am Pacific
- Friday, July 24, starting at 1pm Eastern/10am Pacific, together with the Pandemic Pedagogy groups

The Pandemic Pedagogy Workshop

- Wednesday, July 22, 3:45pm-5pm Eastern/12:45am-2pm Pacific
- Thursday, July 23, 2:30pm-4pm Eastern/11:30am-1pm Pacific.
- Friday, July 24, starting at 1pm Eastern/10am Pacific, together with the Anti-Racist Pedagogy groups

New Tools for Fall Teaching (both Workshops), followed by Social Hour

- **The Anti-Racist and Pandemic** Workshop groups report out together on Friday, starting at 1pm Eastern/10am Pacific.
- Presentations will be followed by closing remarks and a small-group social hour.

Decolonizing Introduction to Philosophy

Joanna Crosby
Morgan State University

In Africa, Asia, and the History of Philosophy, Peter K. J. Park examines the development of Philosophy's origin story. Park traces this back to 18th century Germany, showing how the exclusion of African and Asian thought and the identification of Greece as the cradle of Western Civilization were developed and disseminated. Prior to the 18th century, however, Philosophers regularly looked to Asia and Africa.

Under this new development, the people of Africa and Asia were understood as having religion but not philosophy; this justified the evaluation of their cultures as 'primitive' and the people who lived there as not capable of rational, abstract thought. Much of what we call 'enlightenment' thought was racist justification for colonial invasion. To continue to teach philosophy in this way is to condone such practice. As I teach at an HBCU and my students are over 80% of African descent, I feel an extra ethical obligation to not teach racist philosophies.

Based on my examination of Intro textbooks over the last ten years, if non-western or feminist philosophy is included, it is tacked on at the end, and is usually represented by only one writer. In rewriting my Introduction to Philosophy syllabus I have sought to include many different philosophical traditions, including Greek, African, Asian, and Latin American philosophies.

Accessible Anti-Racist Pedagogy at a Distance

Johnathan Flowers
Worcester State University

In the context of the ongoing pandemic, we must take account of the realities of distance education. To this end, any anti-racist and inclusive pedagogy during the pandemic must recognize the ways that students have different racialized engagements education through the technology that facilitates much of our pedagogy in the current moment. While educators have responded by framing this concern as an issue of "access" to distance learning, the concept of access is predicated upon an inherited understanding of "access" grounded in the assumption of a "default" white able-bodied student.

I intend to trouble the concept of "inclusion" and "anti-racism" as deployed in course design through reframing anti-racism and inclusion as ongoing processes in course design. Understanding both as processes allows for a course design that takes student experience of race and disability as its starting point and moves forwards. Thus, this proposal will seek to expand anti-racist and inclusive pedagogies through interrogating the ways that "accessible design," understood as access to educational technology and embodied in course policy, does not necessarily mean "accessible" when confronted with the reality of the intersection of race, disability, and technology.

The Problem with Privilege: Moral Transformation versus Structural Change Orientations to Anti-Racism.

Andrew Pierce
Saint Mary's College

In my contribution to the panel, I will explore how various attempts to define racism bear upon anti-racist pedagogical practice. In particular, I will focus on the difference between individualist and structuralist accounts of racism, and how those accounts suggest different approaches to anti-racist pedagogy. While these approaches are complementary, I will argue that much popular anti-racist thinking overemphasizes the individualist aspects of racism, and thus the importance of personal/moral/psychological transformation over structural change. Perhaps most controversially, I will argue that approaches framed in terms of white privilege provide an example of this sort of overemphasis. Accordingly, I provide a critique of privilege-based approaches, and an alternative that begins in an Aristotelian vein by examining the function of institutions. I end with some concrete examples of teaching activities informed by this approach, related to policing, and affirmative action in education.

Adding Fun and Creativity to Your Online/ Hybrid Courses

Cathleen Muller
Marist College

During the current pandemic, the academic airwaves are full of phrases like "active learning" and "engagement." In this talk, I draw on contemporary pedagogy and argue that one of the best ways to achieve active learning, connect to your students, and engage them in your online/hybrid philosophy course is to add the element of fun. Using my experience as a puppeteer and avid sonnet writer, I present an array of easily adapted, creative methods for conveying course content, engaging students, and assessing learning goals, focusing on the use of puppetry and rhyme. These methods will add "spice" to your course, convey your own unique style, and create a type of personal connection that helps combat the alienation of the online environment. The focus of all of these methods is having more fun as an instructor of an online/ hybrid course, using creative methods to engage your students in the content, and giving your students the opportunity to demonstrate their learning in fun and creative ways.

Note: you do not need special training or background to adopt these methods – they are intended to inspire and be useful for all.

Adopting Active-Learning Strategies for Remote Instruction

Jenna L. A. Donohue
University of California, Los Angeles

Teaching philosophy during the time of the COVID-19 pandemic has proven quite challenging. As philosophy teachers, we are responsible for accommodating our students' needs during these genuinely extraordinary times and for engaging them in active learning strategies while distanced from them physically. Active learning during remote instruction is difficult but not impossible, and I recommend some strategies for using Zoom to achieve some active learning while recognizing needs of privacy and inclusion.

Consider rotating the ways that students may participate from week-to-week. The structure of instruction needn't be the same every time a class meets, as long as expectations are clearly communicated to students. I recommend a rotating schedule of three to four different ways to participate. After you have cycled through each kind, the schedule starts again. Here I will suggest three, due to space and time limitations, but some creativity and research can yield more.

One method is to allow students to ask questions out loud, making use of the "raise hand" function in Zoom. Or, one can go through the roster and ask each student if they have a question. My second method is to have students ask questions in the "chat" function in Zoom. This allows for students to participate if they are uncomfortable speaking out loud. You can also choose to allow them to submit the questions to you privately, if they prefer, as the chat allows this. My third method is to prepare questions for breakout rooms in advance. This requires a bit of planning in the online setting that wouldn't be required in person but is well worth it.

Including Inclusion: Formal and Conceptual Considerations for Planning During the Pandemic

Shereen Hassanein
Seneca College

I work at a Liberal Arts College in Toronto, Canada, and am a queer, person of colour. Working in one of the most diverse communities on the planet, I have already advocated strongly for the diversification of curriculum in traditional Liberal Arts curriculum, taken professional development courses on diversifying and indigenizing curriculum, and am co-developing a course on contemporary indigeneity. Moreover, as a department coordinator I have worked with Counselling and Accessibility services to better understand the struggles our accommodated students face and create solutions for both students and colleagues. Since the pandemic has forced us to move to an online format, we have all had to decide whether inclusion must take a backseat while we figure out how to adjust to the current situation. I would argue, however, that inclusion must be considered now more than ever.

What does inclusion look like during pandemic pedagogical development? Inclusion needs to permeate the formal and conceptual facets of pedagogical development; for example, inclusion and universal design must be considered as we consider the formal components of our courses such as synchronous versus asynchronous learning, assessments, and the format of content we upload and deliver. In addition to form, we are in a unique situation to introduce new content that is relevant to the lived experiences of our students and faculty. This is relevant to (among other things), critical thinking, social and political philosophy, bioethics, concepts of freewill and philosophy of science. As a result, our current situation must be seen as an opportunity to reenergize our teaching methods and subject areas to emerge stronger rather than merely weathering the storm.